# EVALUATING EFFECTS OF URBAN SOCIAL MOVEMENTS FOR PUBLIC SPACE ON URBAN POLICIES

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# ABSTRACT

## EVALUATING EFFECTS OF URBAN SOCIAL MOVEMENTS FOR PUBLIC SPACE ON URBAN POLICIES

This thesis is about the urban social movements for public space which defend, reclaim and add use value to urban public spaces. The main aim of the study is to examine the achievements and the effects of these movements to urban policies.

The study consists of two main parts. In first part, the conceptual researches were carried out. The concepts of the public space and the right to the city were examined. It was examined what are the urban social movements for public space and in which ways they changed within the historical processes. The research was carried out as part of European and American cities as well as including some cities in Turkey.

In the second part, the city of İzmir was chosen for case studies. The urban social movements for public space in İzmir were examined beginning from 1990s. The achievements of these movements and the fact how much presence they establish in urban policies were also evaluated. In case studies, various publications were examined and a media and social media review were carried out; some methods such as direct observation and interview were used. It is concluded in the study that these movements can have a positive effect upon urban policies.

While the study is concluded with a comparison between İzmir and the other cities examined within the study; some suggestions were offered to city dwellers that they should continue defending public spaces and to local governments that they should incorporate the ideas and energies of city dwellers in urban planning by working with them.

# ÖZET

## KAMUSAL ALAN TALEPLİ KENTSEL SOSYAL HAREKETLERİN KENTSEL POLİTİKALARA OLAN ETKİLERİNİN DEĞERLENDİRİLMESİ

Bu tez çalışması kentsel kamusal alanları savunan, bu alanları yeniden talep eden ve bu alanlara kullanım değeri katan, kamusal alan talepli kentsel sosyal hereketler ile ilgilidir. Çalışmanın temel hedefi bu hareketlerin başarısını ve kentsel politikalara olan etkisini değerlendirmektir.

Çalışma iki ana bölümden oluşmaktadır. İlk bölümde kavramsal araştırmalar yapılmıştır. Kamusal alan ve kent hakkı kavramları birlikte incelenmiştir. Kamusal alan talepli kentsel sosyal hareketlerin ne olduğu ve tarihsel süreçler içerisinde nasıl değişimler gösterdiği araştırılmıştır. Araştırma Türkiye dahil olmak üzere, Avrupa ve Amerika kentleri kapsamında yapılmıştır.

İkinci kısımda ise alan çalışmaları için seçilmiş olan İzmir'de gerçekleşen kamusal alan talepli kentsel sosyal hareketler 1990 yılından itibaren araştırılmıştır. Bu hareketlerin başarısı ve kentsel politikalarda ne kadar yer edinebildikleri değerlendirilmiştir. Alan araştırmasında, çeşitli yayınlar, medya ve sosyal medya taraması yapılmış, doğrudan gözlem ve mülakat gibi yöntemler kullanılmıştır. Araştırmada, hareketlerin kentsel politikalara olumlu yönde etki edebildiği sonucuna varılmıştır.

Çalışma İzmir ve incelenen diğer kentlerin karşılaştırılması ile sonuçlandırılırken, kentliye, kamusal alan savunusuna devam etmesi ve yerel yönetimlere, kentli ile birlikte çalışarak onların fikir ve enerjilerini kentsel planlamaya dahil etmesi ile ilgili öneriler sunulmuştur

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# CHAPTER 1

# INTRODUCTION

This study is basically about the urban public spaces and the urban social movements which defend and reclaim these spaces. Public spaces have a significant importance within the city life with its functions such as communication, sharing and socializing. When it is examined within the historical context, city dwellers had adopted an attitude against the discriminative and top-down urban planning which have been executing in this very space. This attitude is appearing before us as the urban social movements for public space. These movements had varied in their actor groups, their aims and their intervention forms within time. City dwellers had reclaimed these spaces through protests and sometimes; had appropriated the space by beautification practices; and had added use value to the space by organizing events.

The questions about the existence, the aims and the struggle forms of urban social movements for public space had examined by various researches. These research subjects are following by a number of important questions. What are the effects of urban social movements for public space to the cities? Do these movements have any benefit in building a democratic urban life? Could they realize their demands for urban public space by various intervention forms? Finding the answers of these questions is as important as to research the essence of these movements. If these movements can conduce to a usage of common public space and creation of a common ground, then these movements can be drawn together with planning disciplines and a more powerful urban planning method can be created. It can be talked about an improvement on behalf of creating a more democratic city by incorporating these movements into urban planning and design.

This study, therefore, examines the urban social movements for public space within historical processes and aims to research the achievement and effects of these movements to urban policies.

## 1.1. Problem Definition

In this study, it is assumed that urban public spaces are an important need for urban life. On the basis of this assumption, it is thought that the struggles of city dwellers for public spaces and their efforts for regaining these spaces are a subject which is worth to research.

Also as a volunteer who had supported the activities of İstanbul based 'Sokak Bizim'[Streets Belongs to Us]Association and of 2014 İzmir Car-free Day activities, I am quite intrigued to examine these movements.

Urban social movements for public spaces which have a history extend over 19th century have been raising the demand for urban space by different actors and different struggle forms every passing period. The main objective of this study is to evaluate the effects of these movements to city dwellers, to urban life and to urban policies. It is believed within this study that even if the cities cannot take a rapid step in the manner of democratization with these movements, the cities have been on the right track with the small steps taken.

On the basis of this belief, it is sought the answers of these questions:

- What kind of changes had urban social movements for public space shown within the historical processes?
- What are the effects of these movements to the cities?
- Do these movements have any effect to urban policies?
- How the urban social movements for public space in the city of İzmir have been observing within historical processes in terms of actors?
- Is there any actor who can have an effect urban policies?
- Which actors and what kind of movements had been effective in urban policies?

In this study, the public space; the urban social movements for public space; and the effects of these movements to urban policies had examined for finding answers to these questions.

## 1.2. Aim of The Study

The main objective of this study is to research how much urban social movements for public space had succeeded in leading the cities to a more democratic

level and in reclaiming the urban public space. And the success criterion here is to what extent they can gain a place in urban policies and urban practices.

The city of İzmir is chosen for the case study. While it will be examined to what extent these movements could take place within the urban policies in the İzmir, it will also discussed which form is more effective by comparing the struggle forms and the aims of the actors who reclaim public space.

## 1.3. Methodology of The Study

This thesis study is started with a conceptualization section; then the examples from the world had examined and the case study had conducted specific to İzmir metropolitan area.

In the section of theoretical research, the concepts of Public Space and Right to the City had examined. The conceptual research had completed by using various books, articles, periodicals, dissertations and many articles and reports from virtual platforms.

Urban social movements for public space were examined within historical processes with the help of various books and articles. It is examined how these writers examine these movements. It is also researched how the effects of urban social movements for public space to the cities and the urban policies have been examining. There are various researches and articles written in Europe and United States. However, it could not be found any academic dissertation which examines the effects of these movements to the cities and the urban policies specific to any city in Turkey during the research. So, after the examination of the articles about the effects of these movements to the cities and the urban policies, a research method is built specific to the city of İzmir.

The case study consists of 4 phases. First, the urban social movements for public space in İzmir are examined as from 1990s. In this examination, it is benefited from various publications, internet pages and social media pages. Besides, an opportunity for direct observation could be created as part of the thesis study. It is conducted interviews with the names reached in accordance with these researches and observations.

After the data collection, an evaluation is carried out within İzmir metropolitan area in Chapter 4 and the experiences in other cities in the world and the results of case study in İzmir had compared in the Final Chapter.

## 1.4.  Structure of The Study

This thesis study examines the urban social movements for public space, the achievements of these movements and their effects to urban policies consist of 5 chapters.

Chapter 1 consists of Problem Definition, Aim of the Study, Methodology of the Study andStructure of the Study sections.

Chapter 2, Theoretical Framework, starts with definitions of public space. The remarks of various thinkers and writers on the subject are analyzed in the section titled Approaches about Public Space. The concept of the Right to the City is discussed after emphasizing the importance of public spaces in city life. In this chapter, it is also addressed what the concept of the right to the city is; when it is suggested; and why the need for discourses about the right to the city is appeared.

In Chapter 3, the urban social movements for public space which are based on the need for public space and the discourse of the right to the city are examined. Firstly, it is examined in which categories these movements are researched and how they are named by various writers. The movements are analyzed within historical processes. The cities of Europe and United States are assessed in accordance with the literature reviewed as part of the study. These movements are examined with regard to the actor groups, their aims and struggle forms. It is also analyzed that whether these movements have any effect on the urban decisions of local and central governments.

In Chapter 4, the urban social movements for public space are examined specific to the city of İzmir. These movements are evaluated as for 1990s. At first, it is examined which actor groups exist; in which years they are active; and what kind of struggles they carry out and then, it is made a comparison between their aims, struggle forms and achievements. After examining the actor groups which could take place in the urban policies of the local government, the forms of being effective of actor groups in urban policies are discussed at the end of the chapter.

In the Final Chapter, the findings of the study are presented as a summary. Then, it is made a comparison between the case study in İzmir and the examples from the world. At the end of the study, the questions which were not researched are mentioned and it is made suggestions for further studies.

# CHAPTER 2

# THEORETICAL FRAMEWORK

In this section, the theoretical frameworks which have approached by various researchers about the concepts of the public space and the right to the city will be embraced. The aim of this section is to understand the public space which is the struggle space of the social movements for public space. Secondly, it will be looked within the framework of the right to the city by assuming that reclaiming public space is a right for every city dweller. Finally, the relationship between the urban social movements for public space and the right to the city will be analyzed.

## 2.1.  Public Space

## 2.1.1. What is the Public?

It will be useful to look at the meaning of the word 'public' which is the basis of aforementioned concept before examining the description of the public space. The origin of the word 'public' will show us what the word refer to within the historical process. "Every word has a history and every new word or every old word which undertakes a new meaning implies new social developments, new facts in its emerging period (and the existence of various social classes and sectors who interpret these differently and different ways of seeing)"(Özbek, 2015, p. 41).

According to Oxford Advanced Learner's dictionary, public means ordinary people in society in general. (Oxford Dictionary, 2000, p. 1023) While public corresponds to the word 'Öfflentlich' in German, it has been translating as 'kamu' in Turkish. The word of 'kamu' corresponds in Turkish Language Institution dictionary as the entire government bodies which offer public services; all the people in a country; the people; 'amme'; ever and whole; and whole, ever and people in its origin (TDK, 2015).

While there is more than one term that corresponds to aforementioned concept in different languages, the first thing coming to minds when it is said public is the state or state affairs.

"As it is known, Latin word of 'res publica' means 'the thing or the matter which belongs to everyone, to public' and we are used to use the word which is stated as res publica, the republic by Ancients as also the 'state', namely one which belongs to everyone" (Arendt 2012, p. 33 in Onat, 2013, p. 13).

However, the word public signifies far more than this. According to Jürgen Habermas who has significant thoughts on the concept of the public space, the state is not actually a part of the public space. Embracing the state authority as the public authority is derived because of the specifity of the public space, namely that the state is responsible for the security of its all citizens(Özbek, 2015, p. 96).

In his book titled The Structural Transformation of the Public Sphere(1991), Habermas defines the public space as the spaces, buildings, etc. which are open to everyone. However, the word public signifies far more than openness to everyone. When it is said the public buildings, it would be understood as the buildings consisting of the government agencies. The state has gained this characteristic because of that it has a duty for providing the common public welfare of those who are subject to its legal order. As another example, when it is said that her/his name has a public knowledge, it is a reference to a person with a certain reputation. The concept 'public' has sometimes been using as against the concept 'power' and means public opinion. Again, the government bodies or the constituents such as the media which serves for popular intelligence and communication have sometimes been naming as 'public bodies' (Habermas, 2014, p. 58-59).

In her book titled 'Kamusal Alan'(2015), Meral Özbek uses a similar expression with Habermas' approach. Özbek says that when it is said public in daily conversations, it is a reference to a space which belongs to or is under control of the state. However, the public space is firstly the space in which the public opinion is formed within our social life. We know that the public opinion is an opinion-vote that belongs to the people; the public service is not a government service; and the public welfare is not the welfare of the supervision-security forces the state. Nevertheless, says Özbek, we continue to use this concept without thinking about who is the public in the phrase of public opinion and by interconnecting the public with the state and by missing the essence of this concept (Özbek, 2015, p. 33).

The word public in its simplest term expresses a concept which falls out of the private space and represents the whole and the people.

## 2.1.2. What is the Public Space?

After examining the meaning of the word public, we can define the public space as the space which is constituted by the public, a common space which is inclusive for everyone and belongs to the people.

However, the public space also signifies far more than this definition. It has a larger definition. The concept has generally approached in terms of physical, social and political dimensions. Public space term is used for a physical definition. The scholars who approach to the public space in political terms generally use the term 'public sphere'. While public space defines a physical space, it is also a space which is associated with many concepts such as democracy, freedom, rights and law and contains certain historical processes. We will therefore draw upon its physical dimensions as well as the concepts such as democracy, freedom, law, rights and equality while we are embracing the concept of public space. Therewith it will be mentioned to the concept of private space in some points in defining the public space.

The definition of the public space of city designers and the architects refers to common spaces in which the people come together apart from the private space such as streets and squares. This definition confines the public space to its physical and social dimensions. However, public space is essentially a concept of political philosophy. It is one of the contemporary matters in question of the political philosophy. Therefore, the concepts of public space and the private space have been trying to define according to the worldviews, political preferences of individuals and the cultural/folkloric environment in which these individuals live (Onat, 2013, p. 11-13).

As for the definitions for the concept, according to Habermas, "We firstly mention by the concept of public sphere that a space in which it can be formed a public opinion-like thing in our social life. The access of all citizens to this space is guaranteed. (...) The citizens would behave as a public body if only they can discuss in an unconstrained manner about the issues of general interest, namely, in an environment in which their freedoms of gathering, organizing, expressing and publishing their opinions."(Habermas in Özbek, 2015, p. 95).

The important points in the definition of the public space of Habermas are openness to everyone, being responsible to the individuals of the society, political surveillance and common interests. According to German philosopher Hannah Arendt, there are two meanings within the concept of public space. One of these meanings is 'openness'. The public area in terms of openness is everything can be seen and be heard by everyone; and have the widest openness as possible. The other meaning is that the public space connotes a world which is common for all of us. However, this world is not the same with a limited space to act over, the earth and the nature. It is more about the artifacts as well as the goings-on between those who live within an artifact world (Arendt, 2006, p. 95, Onat, 2013, p. 12).

While there are various specifications and decoding about the public space, the basic resemblance among the specifications about this space is that it provides an opportunity for communication, interaction, togetherness and sharing as well as that it has a structure which involves the historical and social processes and their changes. When the historical processes are analyzed, the concept of public space can be traced to Ancient Greece period. First examples are the agoras in the ancient cities. This place is open equally to every citizen regardless of they are rich or poor. Agora is surrounded by public and sacred structures. The social activities had been carrying out in open spaces. Spiritual dances had been performing in orkhestra which is located in the center of the agora. Dining, bargaining, rumors and spiritual worships had been conducting in stoas which were lined on the west and north sides of the city. Crowds had been existing together with sword swallowers, jugglers, beggars, free riders, fish mongers and philosophers in here. Agoras were the spaces in which the citizens come together as a political square as well as a social and economic one (Sennett, 2011, p. 45-46).
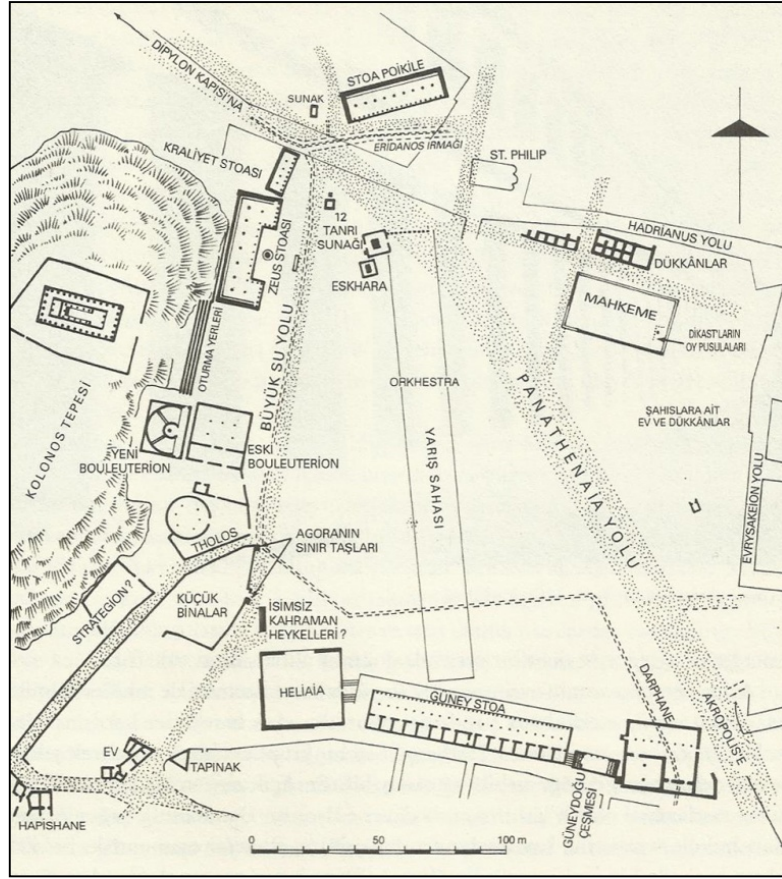
Figure 2.1. The Agora of Athens, 400 B.C.(Source: Sennett, 2011)

In the Roman era, the public life of the Roman Forum (Forum Romanum) is seen similar with the public life of Ancient Greece. There were communication and publicity in these spaces. An urban center in which politics, religion, economy and friendly conversation intertwined was at stake. However, there is an important difference of the forum from the agora. Sennett defines the public spaces of this era as the spaces in which the geometry of power is dominant. Forum restrains the people in the urban center within a rectangle area surrounded by buildings. It is seen during this period that architecture was wielding the individual. The geometry of Roman space was disciplining the corporal movements and it was giving the order of 'look and obey' (Sennett, 2011, p. 97-103).
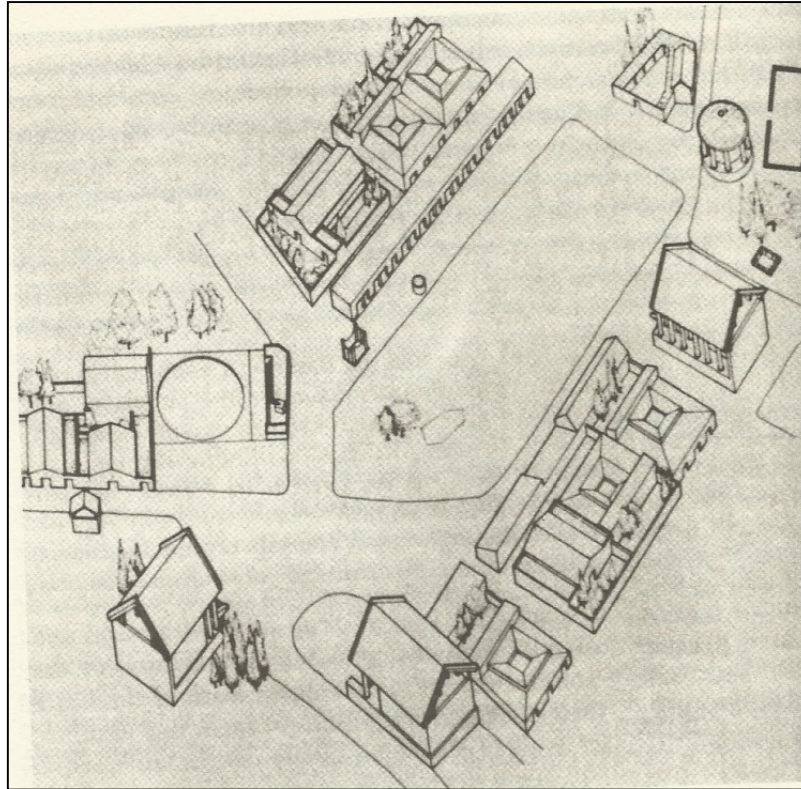
Figure 2.2. The Roman Forum, 4<sup>th</sup> BC (Source: Sennett, 2011)

When it comes to Middle Age Europe, for example, the city of Paris was divided into three regions. The region which belongs to the King and the church was calling as *cite*, the region which was owned by certain forces like the church was calling as bourg and the region in which there were villages with small terrains and no landowners was calling as commune (Sennett, 2011, p. 166-168).As with Paris, there were no any distinct public space apart from the private space in Middle Age Europe. The things which were accepted as public were sovereignty symbols. Church rituals and religious ceremonies, the royal court-chivalry representation and baroque feasts were the examples of the institutional presentation of the power (Kejanlıoğlu, 1995, p. 41).

When it is looked to the map of Middle Age Paris around the year of 1300, the dominance of the churches over urban spaces can be seen.
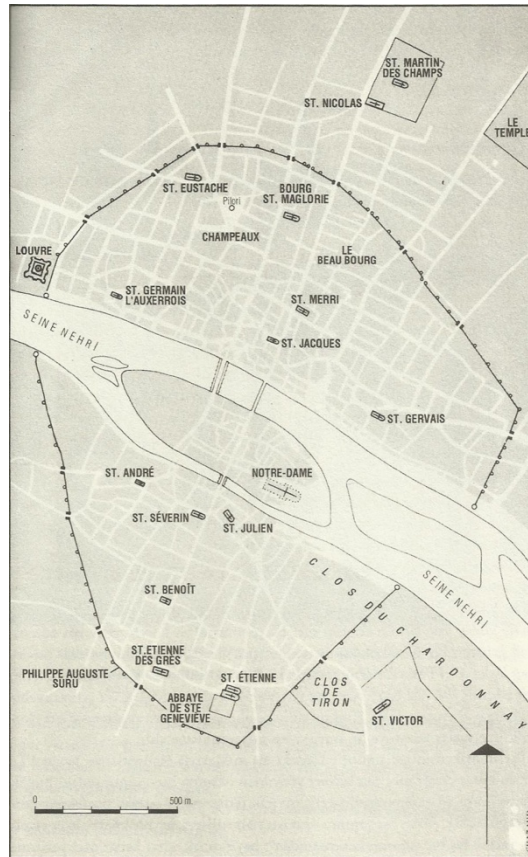
Figure 2.3. The Map of Medieval Paris, 1300s (Source: Sennett, 2011)

A new public life was rising in London and Paris during 18th century; cafes and pubs, restaurants and public parks. Those who could access to this public life was generally the bourgeois. This elite section was making conversations about the common welfare and the thoughts of the society. According to Habermas, a public which has a bourgeois origin started to develop in this period within the museums and concert halls. While freedom was within the public in Ancient Greece, the source of the freedom in bourgeois society was defined in the private space, namely the personal (Ergene, 1994, p. 78). The public life which had an important position until 18th century in European cities started to change and fade after this period. According to Sennett (2013), the public life which was a part of life apart from the family and inner circles was vivacious and important for the people. There was a publicity which was increasing the playing ability of the people and providing the sociability/civilizing of them by establishing emotional ties with foreigners. This publicity, however, gave its place to the private life by losing its influence in European cities.

In 19th century, certain changes had observed an all areas on the social life, especially in the spaces which have the characteristic of public space in parallel with the transformation within the economical system. In his book named The Fall of Public Man (2013), Sennett claims that the city is an ideological tool and this ideology is emphasized through urban public spaces. One of the examples of this fact is that the public space as an active shopping area with the emergence of big stores replaced by a more intense but a more social public experiment in human life (Sennett, 2013, p. 190-199). During this period, urbanization was developing in such a way that changing the Middle Age fabric. The street fabric during Middle Age era is replaced by the construction of fancy boulevards which allow express traffic flow; erection of monuments at the ends of the boulevards; emergence of new public spaces such as passages and the cafes in which the people can be private within the public; and the emergence of new tourism spaces because of the people who develop new whiling styles and tourist groups these facts had founded their own level in the urban public spaces of that period (Urry, 2015, p. 369).

We can also give the suburbs as another example of the spatial change of 19th century. In this period, the urban projects of the architects were generally based on homogenizing the physical space. Every place in the city had its specific function. It was built a great number of houses in middle class suburbs. Many structures like educational areas and shopping centers were established over the different parts of the city for giving service to these people who were living in these houses. The rich and the poor were kept separated from each other. The function of the public spaces which were providing the encountering and the communication between different identities was broken down with this homogenization. In his book titled The Production of Space (1991), one of the important sociologists and philosophers of the period, Henri Lefebvre narrates this fact as the self-reproduction of public space in such a manner of that sustaining the capitalism. All relations of capitalism have been reproducing in the public space and the capitalism can be sustained and developed by the arrangement of the public space.

When it comes to 20th century, it is seen that commerce-oriented structures increase within the urban fabric. These structures emerge by diminishing the importance of the public structures of the old era. These structures made a contribution to the dissolution of the old era publicity. Some examples of this fact through the city of Istanbul can be seen in the book named İstanbul Yazıları (2010) of Doğan Kuban.

"Swiss Hotel next to Dolmabahçe... Kempinski next to Çırağan... Large traffic intersections in front of Yeni Cami. There is such a difference compared to the past; the old dilemmas were creating by autocratic sultans. Today's [dilemmas] are creating by monetary oligarchy. There was an enormous aesthetic effort and social concentration within the old one. There is hurry, banality and aesthetic degeneracy in todays. It is trying to compensate its loss in all aspects with physical gigantism" (Kuban, 2010, p. 21).

The social disintegration reached high levels with the gated communities which became widespread in 21st century. The public culture of the city has changed completely. Urbanity emphasis started to express not anymore in the city center but in new living spaces in city peripheries. This necessity started to disappear with the disappearance of the public spaces. The urbanite perceives the public space as the fitness centers, shopping malls etc. in the commercials. Yet the neighborhood relations which are disappeared and are thought that they are missed have been explaining through the encounters of women in these gated communities while they are walking their kids or dogs in the same commercials. Publicity is disappearing gradually in urban centers with the projects that incite this social disintegration. As Zukin says "if what makes a city is people rather that buildings, then what would happen when they are gone? – the soul of the city dies" (Zukin, 2010, p. 1-34). The abandoned urban centers are seized by capitalists who seek rent under the name of vitalization.

Today, however, it is possible to talk about the existence of public spaces. Even though there are successful spaces, it is hard to speak of the existence of democracy and freedom in public spaces in many cities over the world. Therefore, the concept of public space continues to be contentious among academic circles. We'd like to state that today the concept of public space have been approaching in terms of non-governmental organizations. Civil society exists with its ethical and political functions. Public space is an alternative living field in which individual freedom and demands against the state finds voice. Public space is seen as an important structure for going through a participatory democracy (Onat, 2013, p. 102).

It is observed that public space gradually intertwines with the private space and transforms into an area in which there is repression within the historical process. In the next section, detailed definitions and works of important thinkers about public space will be handled.

## 2.1.3. Approaches to Public Space

There are many discussions and various remarks all over the world about the concept of public space. There are also certain models about this concept through these discussions. In this section, it is mainly embraced for apprehending the concept of public space clearly that the definitions of Hannah Arendt and Jürgen Habermas about the concept of public space. The analysis about private-public spaces and the models about the concept of various thinkers are also examined.

German political scientist Hannah Arendt has witnessed many social problems in the period during Second World War. Arendt therefore inquires about human life in many of her works, notably in her book named İnsanlık Durumu (The Human Condition) (2006). The public space model of Arendt is based on politics. Politics and violence are distinguished from each other. Public space can only exist as a violence-free space. Arendt emphasizes that public space is a space which can be constituted through freedom, speech and action.

According to Arendt, public space can exist in case of that individuals express themselves freely. Equality, harmony and confidence are also important in a participatory public space. Public spaces in which the actions such as discussion and speech can actualize are also the spaces of politics. Arendt points out this by saying that "It is the expression that makes the human a political being" (Arendt, 2006, p. 30 in Onat, 2013).

Arendt underlines the importance of plurality in her works about public space. Public space should be seen as the space in which the differences emerge. Every citizen is involved in public space as different subject from each other. Public space is the common creation on these differences. "Plurality is the condition of humanistic action because we are all the same; in other words, we are all human in a way that nobody who lived and will live cannot be the same with anybody" (Arendt, 2006, p. 37 in Onat, 2013).

In her works about public space, Arendt invites individuals to think and take action. This is because the individuals can exist within a social framework by speech.

Besides, there is violence in an environment in which there is no speech. And an environment in which there is speech and communication is a public space. "Being political, living in a polis meant taking decisions by words and persuasion rather than

using force and violence" (Arendt, 2006, p. 62 in Onat, 2013). If violence enters the public space, this space would not be public anymore. Because freedom, plurality and action some to an end in this space.

Arendt locates the polis at the center of her works about public space. According to Arendt, polis is important because it is an organization which provides an opportunity for citizens to talk about everything which is seen as problem in this space and which brings forward solidarity rather than violence. "... Polis is not a city state in terms of physical position; it is rather an organization which is born from collective action and discussion of the people and the real space of [polis] is located among the people who live together whatever happens to them. 'Wherever you go, you will take the polis with you': This famous phrase is not only the motto of Greek colonization but also was expressing the participants which were made a room for every moment and everywhere by speech and action" (Arendt, 2006, p. 289-290 in Onat, 2013).

According to Arendt (2006), human can find its expression only in public space. Arendt also draws the border between public space and private space distinctly. There is no politics in private space. In this space, the individual thinks only about its subsistence. According to Arendt, human is under pressure in this space. There are duties which the individual must do for continuing its life. The concept of freedom is blurry within in a space in which there are necessities. The individual can only get free when it is freed from its necessities. For Arendt, therefore, private space is not a real living field.

Arendt embraces the polis a space which brings solidarity and equality forward and she also sees this space as a realm of freedom. While the existing public life in Ancient Greece is a guiding spirit, there is also a different fact there. Being a citizen in the *polis* necessitates certain conditions. Not being a woman, being a slaveholder, having a property (in its spatial meaning) and being born in that state are the key provisions of citizenship. Arendt doesn't mention this inequality in Ancient Greece in her works. Arendt also criticizes the banalization of politics by bringing forward the philosophy and by turning politics into a part of daily life.

According to Arendt (2006), the facts that define public space are action, speech and freedom. When one of these is missing, it cannot be talked about public space. The individual can find its identity in public space by moving away from the private space as realm of necessity because public space is the realm of freedom. The person who acts

here becomes free. When action completes with speech, a political meaning emerges. And politics is done with words in this public space.

When we summarize the public space approach of Arendt who is a genuine thinker, we can say that her works are based upon the concepts of freedom, action, speech and plurality. However these facts disappeared in modern world and public space started to break down. The violence and sufferings during Second World War take a great part in thoughts of Arendt. According to her, public space should be purified from violence. While Arendt questions the life in public space, she accepts the existing public life in Ancient Greece as a guiding spirit. Action, speech and freedom are fundamental in public space. According to Arendt, what is at stake in human life is not its immortality but being the best (Arendt 2006, p. 451 in Onat, 2013). This means that human should know why it come to the earth. The way to recognize this is the action and speech which actualize within public space. Freedom is a significant fact for individuals. Public space has to be rebuilt for participatory democracy, civil rights, freedom and equality.

Jürgen Habermas who influenced from Kant and Frankfurt School thinkers analyses the publicity as a historical and normative category. Habermas (1991) defines the concept of public space as "being open to everyone" but he also emphasizes that this definition is not enough for public space. According to Habermas, public space is a democratic environment. Publicity is normative because it has an ability to criticize the power. The public space model of Habermas is based upon communication and public space can be expressed as a political communication realm. Habermas examines the 'liberal bourgeois public space' in his works and develops his own model through this examination. While he examines the liberal public space, he also defines the previous historical developments and the structure of this space.

Habermas emphasizes that public space undergoes a transformation in historical process by following the phases of 'polis', 'feudal state', 'bourgeois state' and 'social state'. When we look at the etymology of the word, we can see that the term 'öffentlichkeit' derived by making an analogy with terms publicite and publicity in 18th century. The term belongs to the bourgeois society because of that it conceptualized in this period. However, there have been making references to the public and the non-public, namely the private from a long time ago (Habermas, 2014, p. 59).

Public space is a developing social structure with its historical layers. When the concept is analyzed in historical dimension, its origin goes back to Ancient Greece. In

Ancient Greece, public space depends on the distinction between the area of polis, 'koine' in which free citizens use collectively and the area of oikos, 'idia' which belongs to individual's singly in Greek states. Public life, bios politikos gathers momentum in bazaar square, agora. However, there is a condition for participating to the public life: Being autonomous in private life. Namely, public is rising as a realm of freedom and stability against the private space in the conscious of Greeks. Public is traditionalized as res publica within the frame of the definitions of Roman law with its public-private categories during the Middle Age (Habermas, 2014, p. 60). While there was an aexistence of private and public spaces in Ancient Greece, it cannot be seen in Middle Age era. In Middle Age, The private and the public spaces were intertwined within the private property in which the feudal landlords were prevailing. Sovereign right belonged to feudal landlords. As a condition completely different from Ancient Greece era, new space definitions had been starting to emerge within the chateaus and courts of feudal landlords. Agoras in which political life was continued was replaced by chateaus and courts. In this period, the function of the public space was devoted to continue the authority of the feudal landlord in spite of doing politics. The churches were also having an characteristics of being public spaces.

As to 15th century Europe, it is observed that feudalism was fading away. "The symbolic public reshapes first in Florence and then in Paris and London with reference to the early capitalist urban aristocratic culture in North Italy" (Habermas, 2014, p. 68). In 16th century, humanist schools had started to be opened in Europe and a conscious cultural movement was started by intellectuals, artists and writers. The courtier was replaced by English gentleman and French toff (homme). The symbolic public was taking part in the court life with baroque-style celebrations while the people could only be mere spectators (Habermas, 2014, p. 68).

When it comes to 17th century, it was observed that the commerce transforms into capitalism in economics. This transformation had paved the way for the formation of the bourgeois public space. Circulation of information had started as well as the circulation of commercial goods. Political newspapers was started to give place to economic developments and goings-on in the world. Market laws were involving the laws of journalism profession. News became a commodity. The power was using the press organs for its own interests. "As long as the government uses this tool for announcing the orders and charters, the respondents of the public power become a 'people' for the first time in real terms" (Habermas, 2014, p. 84).

The word public was started to be used in England after the middle of 17th century. "Likewise, according to Grimm dictionary, the word le public was started to be used in the same meaning with the word publikum which was imbedded in the whole Germany by emerging in Berlin in 18th century" (Habermas, 2014, p. 90).

In the later 17th century, English word publicity and French word publicite were started to be used for the equivalent of the word 'openness'.

In his book titled The Structural Transformation of the Public Sphere, Habermas provides a diagram of the public structures formed by the bourgeois society in 18th century.

Table 2. 1. The bourgeois public sphere in the eighteenth century

| Private Realm | | Sphere of Public Authority |
|---|---|---|
| Civil society (realm of commodity exchange and social labor) | Public sphere in the political realm<br><br>Public sphere in the world of letters (clubs, press) | State (realm of the "police") |
| Conjugal family's internal space (bourgeois intellectuals) | (market of culture products) "Town" | Court (courtlynoble society) |

(Source: Habermas, 1991)

According to Habermas (2014), public in the bourgeois society had revealed itself as private individual figures that come together as a public community. The discussion with the government of private individuals by laying claims to public opinion which was subject to governmental arrangements and through public reasoning had provided a basis for the establishment of the public space. In this context, at first, a non-political publicity which emerged in reading halls, theatres, museums and concert halls had formed. This publicity which is called as literary public was actually referring to private spaces.

Habermas also mentions the 'symbolic public' which had formed by aristocrats in the courts. The people were in the position of a complimentary of the symbolic public in the face of the symbolic public which was formed by the aristocrats and church

members. There was a symbolic public which was formed by the aristocratic community and within the court as well as the literary public which was institutionalized in coffeehouses, saloons and dinner invitations in the city. What came to the fore within the symbolic public was behavior patterns and appearance.

Political public emerged by the fact that the public spaces start to undertake political functions within the areas under tension between the state and the society in time. According to Habermas, the political public is suitable for being the basic concept of a normative democracy theory as an exemplar of the communication conditions which provides the formation of a negotiation-based opinion and will of a public community which consists of citizens (Habermas, 2014).

While Habermas (2014) defines the structural transformation of the concept of public space within historical process, he also analyses the public space as a normative category for solving the recent political problems. The communication conditions which are necessary for the emergence of the public space should be provided. Therefore the political problems can be solved in this space. Controlling the activities of the state will not actualize only by law but also by the existence of the public space. Herein public space will provide the control of the state, decision making opportunities and the communication. This space will no longer be a dominance tool of the state by such a publicity. The individual will have a right to express itself freely without facing with any element of oppression in the public space.

The leading points about public space in relevant works of Habermas are openness to everyone, being responsible to every individual of the society, political control and common interests. Habermas (2014) embraces how a connection can be established between public space and democracy in his work. The space which he calls public space is the liberal bourgeois public space. There are various critics against the model which Habermas developed. It is thought that Habermas is inhibiting the establishment of a pluralist theory of public space in his works. In his works, Habermas disregards the values which develop as opponent, the institutional structures and the establishment and the development of the plebian/proletarian public space. He also overlooks the publicity which emerges around gender relations and relations of production. The relevant public spaces involve different experiences. According to these experiences, public space cannot be thought irrespective of the social relations of production. Public space is a space across the board. However the bourgeois publicity was connected with the profits and interests of the capitalist within the historical process

and it is understood that this space is controlling by the capitalists (Onat, 2013, p. 109-110).

Nancy Fraser tries to move the publicity over the bourgeois public space on the basis of 'anti-public sphere' and interrogates the publicity of new social movements, especially feminism. According to Fraser (2015), the public discussion form which is based on the distinction between the society and the state and excludes private interests causes an increase in street demonstrations and the fact that reasoned public discussion is replaced by these demonstrations. That is because the publicity and the free access rhetoric which were mentioned by Habermas are actually based on numerous exclusions. Habermas disregarded the nationalist publics, popular peasant publics, elite women publics and working class publics by idealizing the liberal public sphere. He therefore had blocked the way of a wide public participation. In fact, it should not be put a borderline between the society and the state in stratified societies. Hence it would be possible not to exclude the social differences from the public space on the grounds that they belong to the private space (Fraser in Özbek, 2015, p. 103-132). "So then we can conclude that the idea of a generally egalitarian and multicultural society will make sense only if we base on the plurality of public spaces in which the groups with different values and rhetoric join. Such a society must involve the plurality of publics by definition" (Fraser in Özbek, 2015, p. 121).

Yet Negt and Kluge (2015) mentions 'proletarian public space' in which the challenges determine by the ways out of war. They develop a public space model which is completely different from bourgeois public space and will encounter with it. In this model, the origin of difference is 'production'. The publicity demands of various social groups can be understood by moving through the concept of production. Therefore while Habermas is based on the formal conditions of communication such as free association, equal participation and negotiation, Negt and Kluge focus on concrete needs, interests, conflicts, protests and issues about power and ground the proletarian public space on the basis of the concepts of 'labor', 'class struggle', 'experience' and 'production'. This is because the use value of public space has the power to put the masses together (Negt and Kluge in Özbek, 2015, p. 133-139).

## 2.1.4. The Requirement for Public Space

Public space has been an important question of debate by famous thinkers and academia from past to present. The ultimate reason of this fact is that the societies need public space. As long as societies and civilizations arise, the people need a space for representing themselves. This was a space which is different from the private space. An oppression-free space which is open to everyone and in which the ideas can freely be shared, the opinions of others will be respected and there are socialization and interactions.

First of all, this space has to be a space which is accessible by all citizens. As it is Ancient Greek case, there should be no condition in accessing to public space. All groups in the society, for example the refugees have the right to represent themselves as much as the citizens in public sphere. Arendt and Habermas emphasize the importance of participation to the public space in their works. A public space with an equal participation of everyone is a necessity for the existence of democracy in societies. This space comes into existence by the individuals with their words and actions within the frame of equal rights and freedoms. Thus, the borders of public space identify through the borders of democracy.

The existence of a public space is an important platform for the individuals who have different identities to establish cultural, political and social communication with each other. As it is in the definition of Aristotle, a city consists of different types of people and similar people don't constitute a city (Sennett, 2011, p. 9).Encountering of different identities in a space in which they have equal rights is important. This heterogeneous space blocks the formation of social polarizations. A democratic society can only exist through the interaction and communication of the individuals from different economical, social and political groups and free self-expressions of these individuals.

Individuals have equal rights and freedoms in public space. All individuals are equal regardless of their gender, race, religion and language. They are free as they don't infringe the rights of each other. It is essential for the existence of a public space that the individuals should have the rights to express themselves in both juridical and practically. It is also necessary for talking about a public space which have a criticism and a public opinion which has discussion and discernment ability that certain freedoms

have to be recognized and secured. The rights and freedoms of assembly, organization and free speech are therefore important. Citizens behave as a public body only if they can discuss in an unrestricted style, namely under the guarantee of their freedoms of assembly, organization, free speech and publication about the general interest (Özbek, 2015, p. 95). As much as the rights and freedoms have been identified and applied largely in a country, so that country can go through the democratic and public space.

## 2.2. Right to the City

The necessity for public space had led discussions about 'Right to the City'. People are demanding their cities, their public spaces and their rights in these spaces and want to exercise sovereignty on this space. The urbanite has the right to change the environment in which he/she live. Advocacy for the Right to the City is seen at this point as a means for demanding the public space and taking action.

### 2.2.1. Whose right? Right to What?

The concept of the Right to the City has discussed in relation to capitalist urbanization processes and has located on a ground which expresses the individual and collective right to access of the urbanites to the resources of the environment in which he/she live by certain writers. The impact of capitalistic mode of production over the organization of urban space had analyzed by the thinkers who write on city, especially by Henri Lefebvre (Production of Space, 1991) 'The Right to the City' which had conceptualized firstly by French philosopher Henri Lefebvre (1972) means that the urbanite has the right to speak about the decisions taken over the city regarding what kind of city the urbanite wants. According to Lefebvre, city maintains the capitalism cycle through daily activities. The city is not limited with the working and housing areas in which the labor is produced. City life is the space of diversity and encountering with differentials. Individuals experience also the social life in the city. Because of that the right to the city is not only the right to access to the existing resources in the city but also to shape these resources in accordance with the claims of the individual.

Lefebvre interprets the right to the city through the concept of urban space. He conceptualizes the thing that which is intended in three groups: 'Perceived Space',

'Conceived Space' and 'Lived Space' (Lefebvre, 1991). "Perceived space refers to the relatively objective, concrete space people encounter in their daily environment. Conceived space refers to mental constructions of space, creative ideas about and representations of space. Lived space is the complex combination of perceived and conceived space. It represents a person's actual experience of space in everyday life. Lived space is not just a passive stage on which social life unfolds, but represents a constituent element of social life" (Purcell, 2002, p.102). "Therefore, social relations and lived space are inescapably hinged together in everyday life" (Purcell, 2002, p. 102). The production of the urban space is not limited only with the physical level because of that lived space and social relations are intertwined within daily life practices. Daily life and social relations are reproduced with the conceived spaces. Every intervention to space precludes a physical intervention and influences the daily life. Therefore the space theory of Lefebvre is not limited as an abstraction, it is also a Marxist space-politic project: "It has to be changed the space for changing the world" (Arslan Avar, 2009, p.7)

According to Lefebvre, city is an oeuvre, a work in which all its citizens participate (Mitchell, 2003, p. 17). It is closer to a work of art than a simple material product. In the cities which were transformed in to industrial and commercial centers, the prominence of exchange value instead of use value in cultural, social and political terms means the destruction of artworks. In this context, the right to the city is the right to participate to decision making in the production of urban space; the right to intervene for providing accessing to the space and the reproduction; and the right to self-attunement. Those who live in the city are the ones who have rights over the usage and the production of urban space. The city dwellers who demand their rights over the city can protect this artwork by reclaiming their city from the capitalists over the city. Therefore, the right to speak about urban space will be in the hands of city dwellers by dispossessing the global companies and the capitalists of it (Purcell, 2002, p. 99-108).

David Harvey says that defining the right to the city as accessing to the resources in the city is not enough. According to Harvey (2009), the individuals have a right to change themselves by changing the city rather than having a right to access the city resources. This is a right to live and exist in the city as well as attunement the city. Harvey defines the right to the city in a similar point of view with Lefebvre and points out the class dimension of urbanization processes and the displacement and dispossession which are the essences of urbanization. Harvey answers the question of

what the social opposition should demand if it can be unified against these developments which deprive the masses of the rights about the city as that the social opposition should demand more democratic control over the production and usage of the surplus. While urbanization is one of the prominent means of surplus usage, establishment of a democratic administration over surplus usage constitutes the right to the city (Harvey, 2008, p. 37).This right is the redistribution right for those who deprived of and need it. Dispossessing this small political and economic elite of the right of disposition over the urban space will be possible with a collective struggle (Harvey, 2008, p. 38).

## 2.2.2. Why Right to the City?

Urbanization is becoming a reality at the expense of depriving the urbanite of almost all rights over the city they live (Harvey, 2013). Urban life is designed in such a way that capitalism can need. Transportation, housing need, working areas, social and cultural activities are all arranged for this purpose.

The urban is started to be questioned because of the privatization of urban public space and public services; that the city loses its social function; the increasing cost of living in cities; the cities which became polarized as the rich and the poor and decomposed socially and spatially; the existence of poor neighborhoods against luxury gated communities; gentrification projects; the increasing environmental risks because of material omissions; etc. The cities are changing by excluding the urbanite with the so-called mega projects through which it is tried to deceive the people but which have no benefit especially for the poor; transportation systems based on automobiles; and the manifestation efforts of the power in locals such as urban renewal projects. All of these are supporting the unjust city localizations as Harvey also pointed out. The urban became a space of inequalities, violation of rights and victimizations by ceasing to be a space of life and usage and by transforming into a space of consumption and change.

In his article titled 'A City without Streets', John Friedmann mentions that the public spaces and streets of Los Angeles lost their use value through commodification.

> I am from a city with no streets. The most significant characteristic of Los Angeles is definitely its freeways which were designed for fast passes. Nowhere is remote with freeways. Going fast under the city or above the roofs makes the city invisible... Another characteristic of the city is its shopping malls. These spaces are just air-conditioned labyrinths in which money spending activities occur... Los Angeles is the most important control center of Pacific surrounding with

Tokyo. The operation logic provides the mobility: The mobility of vehicles by freeways, of information by computer system, of people by shopping and entertainment. People dream about living in L.A. They think that they can experience an unlimited freedom. If you can earn a lot of money, your dream can be real to a certain extent because everything is for sale in L.A. However as an environment, the city looks like the prison model of Jeremy Bentham: A giant Panopticon. In L.A., people move monotonously toward one direction under the surveillance of uniformed ones in towers like prisoner who pound a beat in the prison yard(Friedman, 1996).

What is Friedmann tries to emphasize is that the sovereignty of power shows itself over daily life. Urban spaces are the spaces in which daily life is experienced the most efficacious. In these spaces, daily life is continued, social life is reproduced and social meanings are built. However Friedmann questions the urban planning which disregards the Right to the City. As Purcell would add, those who think that their daily activities have been shaping by the city are the ones who have the Right to the City (Purcell, 2003, p. 581).

As Lefebvre said, city is not a space which is limited only with housing and working areas in which labor have been reproducing. City is a space in which there are conflicts and compromises with the encountering of diversity and differences. It is a space in which there is individuality, publicity, freedom and boundaries, social interaction and sharing; and therefore struggle. For this reason, the right to the city is defined not only as a right to access the resources of the city but also as the right to arrange these resources in accordance with the desired life style. A livable urban space includes dwellings, social equipment areas, green spaces and cultural areas as well as various areas within the city in which there is no oppression and discrimination. The right to the city is also the right for city dwellers to reshape the city and the city life in accordance with their desired life styles. As Lefebvre and Harvey says, the right to the city is more that the right to access urban resources. It is the right to change ourselves by changing the city. It is related to what kind of life style, social relations and aesthetic values are in demand. The right to the city is the desire to have a right to speak over how the city will arrange as well as being a right for the city dwellers to rebuild and change the city in accordance with their needs.

The Right to the City provides equality and social justice based alternative. It is a means for strengthening the rights of the majority who live in the cities rather than an abstract ideal for the sake of a perfect city. Thus it open a road for designing the future while it provides the city dwellers to enhance their lives and to redefine the meaning and the practice of planning (Angotti, 2009, p. 4-5). It gives an opportunity for city dwellers to defend their rights about their home city. As Lefebvre calls, it is a "real and

active participation" (Lefebvre in Purcell, 2014, p. 150). It is also a means which enables for city dwellers to build an alternative urban life.

In conclusion, as Sennett emphasizes (2013) the retreating of the city dweller who is the main actor of public space, beginning from 18th century played an active role in the transformation and even collapse of public space. As for 20th century people who demand their public spaces and want to bring themselves into existence within these spaces, defending the right to the city has been a way for struggle. This concept started to appear as a secondary conception for establishing a struggle ground of the rights which the individuals who want to be visible in public space again and the people who are looking for a democratic city have over the city. The concept of the right to the city plays a catalyser role between the city and the city dweller. And the success of this struggle depends on the city dwellers who steer it. "The only way to change our cities is to take our own lives into our own hands" (Jordan and McKay 1998).

# CHAPTER 3

# URBAN SOCIAL MOVEMENTS FOR PUBLIC SPACE

In this section, the urban social movements for public space which are based on the conceptual definitions about public space and the Right to the City will be examined. What is intended with public space within the urban social movements for public space is the urban open spaces out of the private spaces (properties). And urban social movements are the movements which defend, enhance, enrich their public spaces and reclaim these areas.

These movements are called with different labels by various writers: These movements which are called with different names such as DIY Urbanism (Finn, 2014),Micro-spatial Urban Practices (Ivenson, 2013),Tactical Urbanism (Lydon & Garcia, 2015),Temporary Urbanism, Insurgent Urbanism (Hou, 2010), Small Scale Urban Social Movements, Guerilla Urbanism, Everyday Urbanism (Chase, Crawford & Kaliski 2008),Placemaking Movements etc. are enunciative of temporal-permanent and formal-informal interventions which are made by the city dweller to the public space. The reason why the name of urban social movements for public spacewas prefered within the context of the study is that the defending for these spaces without any intervention to the space as well as the interventions to public space were examined.

The characteristics of urban social movements for public spaces which is elaborated in this study are as such:

- Single users or small groups
- Organizations or grassroots efforts
- Movements which defend, enrich the urban space and movements and claim new spaces.
- Movements which have artistic expressions, create awareness by events and make struggle by protesting or occupying spaces
- Events which use the time and the space temporarily or leave permanent marks on the space

In the literature review, it can be seen various researches about this subject. Loose Space (Franck and Stevens, 2006),Everyday Urbanism (Chase, Crawford & Kaliski, 2008) Ludic City (Stevens, 2007), City Publics (Watson, 2006),The Informal

City (Laguerre, 1994),Insurgent Urbanism (John Holston, 1998) and Insurgent Public Space (Jeffrey Hou, 2010) are among the most known books in this literature.

It is important to classify these movements within certain categories in researching process. Urban researchers had done some classifications devoted to the answers they want to arrive at about this subject. Movements generally had examined by classifying (in groups) according to their aims and forms.

For instance, the movements which are examined according to their aims in Jeffrey Hou's book Insurgent Public Space are grouped as;

- Appropriating (represents actions and manners through which the meaning, ownership and structure of official public space can be temporarily or permanently suspended)
- Reclaiming (describes the adaptation and reuse of abandoned or underutilized urban spaces for new and collective functions and instrumentality)
- Pluralizing (refers to how specific ethnic groups transform the meaning and functions of public space, which results in a more heterogeneous public sphere)
- Transgressing (represents the infringement or crossing of official boundaries between the private and public domains though temporary occupation as well as production of new meanings and relationships)
- Uncovering (refers to the making and rediscovery of public space through active reinterpretation of hidden or latent meanings and memories in the urban landscapes)
- Contesting (struggle over rights, meanings and identities in the public realm) (Hou, 2010).

Hou says that the categories which he created during examining these movements which shape the public space are not sharply separate from each other and that they also have similarities. According to Hou, examining by categorizing is beneficial for drawing attention to the aims and the characters of movements.

Crawford also makes a classification (in groups) for finding the connection between these movements which are actually from different parts of the world and are different from each other:

- Defamiliarization (in the sense of identifying new possibilities in taken-for-granted spaces of the city)
- Refamiliarization (in the sense of re-occupation of alienated spaces in the city)

- Decommodification (the assertion of use values over exchange values in urban space)
- Alternative economies (such as recycling and gifting economies)
- Collaboration across difference (in the sense that involve emergent rather than pre-constituted subjects) (Crawford, 2011 in Ivenson, 2013, p. 942-943)

Ivenson formulates new diagrams which define the social movements according to their forms in addition to Crawford's classification:

- Temporary to permanent
- Periphery to centre
- Public to private
- Authorized to anonymous
- Collective to individual
- Legal to illegal
- Old to new
- Unmediated to mediated (Ivenson, 2013)

Within the context of this study, the urban social movements for public space will be examined in two diagrams similar with aforementioned classifications by the writers above. When the movements according to their aims within historical processes were examined, it is embraced that by which actor in urban context these movements are carried out. The movements according to their aims will be examined as,

- movements which conserve/defend the existing public space;
- movements which arrange, enrich and add value to the public space.

It is told by the movements which defend the public space that the movements which oppose top down planning decisions for the public space; defend these spaces and try to create awareness with methods such as various protests, occupy actions etc. And the movements which aim beautification and enrichment of the public space consist of the interventions which use space and time, occupy this space temporarily or permanently, transform the urban space into a proper one for them, make it functional and sometimes create a new space.

It will also examined that what kind of urban groups become visible in public space in what years and what kind of struggles they pursue around the research done according to actors.

In this section, firstly the development of urban social movements for public space will be observed within historical processes and then it will be examined that which actor groups emerged with which demands toward public space by years. At the end of this section, the standpoints of some writers about the potentials of these movements in terms of cities and the impacts of these movements to urban policies will be analyzed.

## 3.1. Urban Social Movements for Public Space within Historical Processes

Urban social movements for public space in historical processes especially on the basis of European and American cities were examined. It will also be analyzedthat certain cities of Turkey within the process-based examination for comparing the similarities of the İzmir (the city which is chosen for case study) with the examples in its home country.

When the demand toward urban public spaces and the interventions to these spaces were examined within historical processes, it can be said that these movements go back to 19th century. Urban spaces became spatially complicated with the master plans and transportation solutions which were prepared because of the intense migration toward American cities since 1850s. Some architects of that time such as Camillo Sitte and some writers such as Jane Jacobs and William H. Write had been attentive to the protection of urban fabric of Middle Age and had opposed the loss of urban soul by large scale plans. There were aesthetic concerns underlying the objections which emerge in this period. These interventions called "many changes by many hands" by Emily Talen (2015)and which carried out by individuals or small groups were aiming to make American cities more livable. Activists were reflecting their own urban development plans by bottom-up, grassroots efforts without waiting for the actions of city planners, architects and bureaucracy.

In this period, individuals or small groups started to make efforts for the beautification of cities by small interventions. According to Peterson, as a city beautiful movement, there were three type of activities; municipal art, civic improvement and outdoor art. The main idea was beautification in small ways. New York City's municipal

art movement, appeared in 1890s, focused on small scale intervention as decorative art, murals on public buildings, sculpture and fountains.



Figure 3.1. Fountains were added by civic improvement groups (Source: Talen, 2015)

It is also possible to observe the small-scale urban improvements between Civil War and World War I as another example. In this period, while large scale urban planning had been discussing, women groups were focused to neighborhood scale and their daily lives. Jane Addams' project called Hull House had produced community buildings such as public baths, public playground, public gymnasium, small theater, public kitchen, group work school, fresh air school in neighborhoods.



Figure 3.2. The Playground, an essential part of early twentieth-century social reform (Source: Talen, 2015)

One of the important writers of that time, Jane Jacobs appreciates the individual small-scale interventions toward the city and underestimates the large-scale and top down urban planning. According to her, emphasis on bits and pieces is of the essence: this is what a city is, bits and pieces that supplement each other and support each other. In 1987, Allan Jacobs and Donald Appleyard created a guidebook, *Toward an Urban Design Manifesto*which include recommendations for community participation and creating a new partnership.

Many groups who have the same concerns and oppose to the gradual annihilation of human-oriented urban planning started to show up in European cities after American cities.

It is worth to mention the Situationalist International (SI) after the city beautification movements in United States. SI was founded in 1957 in Italy. SI is a group which installs art into daily life and regards this approach as a resistance form. Its activists oppose modern buildings constructed in the city, the loss of the soul of the city with a rapid transformation and firm zoning plans (Sadler, 1999). While they react against bourgeois culture and politics, they also challenge the modernism. They voice criticism about capitalist society and daily life (Debord, 2008).

SI are influenced from various philosophers such as Marx, Hegel, Lukacs, Henri Lefebvre, Wilhelm Reich and Nietzsche (Matthews, 2008). The book titled The Society of the Spectacle of Guy Debord who is one of the founders of SI voices criticisms against modern capitalism from the Situationalist point of view. Debord argues that modern capitalist society is structured with organized spectacles (Debord, 2014). These ideas of SI had influenced the students and the workers in that period. Various groups within 1968 student movements in France had embraced the tactics of SI.

SI was also closely interested in urban planning. Urban life was essential for them. Famous architect of that period, Le Corbusier was thinking that streets bring chaos and disorder to the city. He was therefore suggesting a plan which annihilates the old urban fabric and in which there are high-rise building blocks while the Situationalists regard the streets as a cultural space that vitalize the city and keep the city alive. SI claims that self-enclosed blocks which are the essence of the urbanism approach of Le Corbusier will end the relations between the people in the city; such an urbanism will create a society in which the people will be monitored and sentinelled; and the streets full of pedestrians will be replaced by highways full of motor vehicles in

the end. SI therefore thinks that the space has to be captured at first for regaining our own lives which are alienated by capitalism (Merrifield, 2012).

The spatiality understanding of the Situationalists necessitates actively participate in the space. Because of that the capitalist structuring reflects to the space, the struggle also has to be carried out through the space. SI creates psycho-geography maps by the method they call Derive (Debord, 2008). Derive involves the form of walking to certain or uncertain areas of the city and the experiences which is gained during these walks. While walking is perceived as a social experience, it is also the form of awareness of psycho-geographic influences. By this resistance technique which is adopted by Situationalists, the urban traveler becomes an actor who no longer only observes but also intervenes. Situationalist appropriates the city like a playground and transforms it into a proper one for them.

In his Naked City which he prepared with Derive method, Debord disintegrates a standard Paris map and arranges its proper parts with a Dadaist collage. What is seen in these psycho-geographic maps is the mysterious places at the back of beyond of Paris, evacuated neighborhoods, sidewalks full of wanderers, the old people who sit on the banks (Merrifield, 2012).The city shows as an alive and livable thing. The thing trying to be explained to the architects and the planners of that time with Naked City which is also an artwork is the soul of the city.
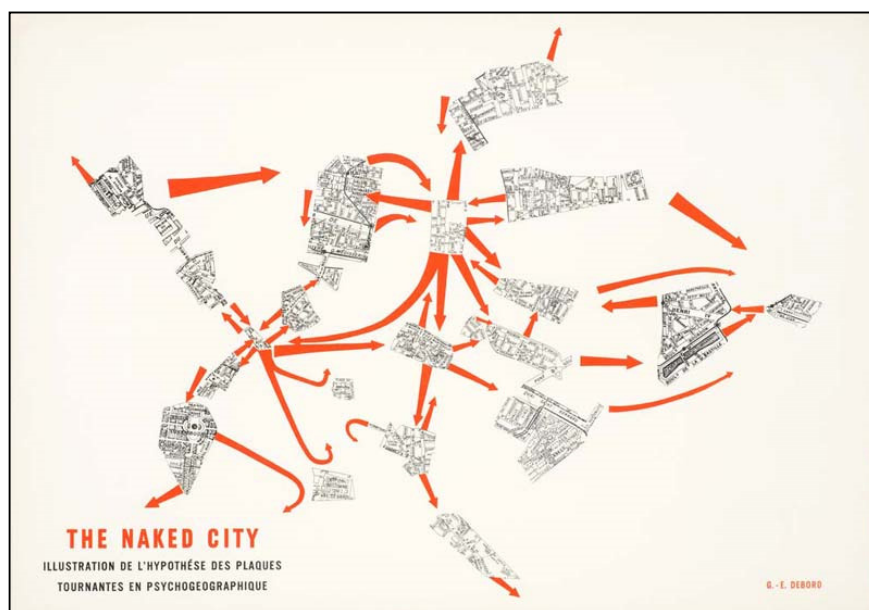


Figure 3.3. A collage consist of pieces of Paris Map (Source: Photowalk, 2013)

This activity shows parallelism with the 'social production of space' thought of Lefebvre. This is because the city restructures everyday on the basis of human movements. City is an environment which is formed by social relations.

SI which was disbanded in 1972 has been continuing to influence many anti-capitalist and revolutionary art groups and individuals. In the same period, the practices such as urban renewal and suburbanization which emerges with the crisis of Fordism forced the city dwellers to leave the city centers. While most of European movements had influenced from the motto 'Take Over the City!' (Lotta, 1972), 'Claim Your Neighborhood!' (Frainsten, 1974) slogans was started to be heard (Mayer, 2009, p.157).

Top-down interventions to urban space had triggered another urban social movement at the first years of 1990s. In the capital city of England, London, Reclaim the Streets (RTS) movement had emerged as a reaction against automobile culture and highway development projects. While it was known as an ecological anti-road movement at the beginning, then it transformed into a political protest against not only the increase in automobiles in urban space but also the privatization and capitalization of urban space. RTS expresses clearly in its website that: "The struggle for car-free space must not be separated from the struggle against global capitalism for in truth the former is encapsulated in the latter. The streets are as full of capitalism as of cars and the pollution of capitalism is much more insidious" (RTS, 2016).RTS is a social movement as well as having an ecological background. The common purpose of these movements which disseminate worldwide is to take back the urban public space and transform it into a space in which people can come together without automobiles and shopping malls. In a RTS statement, it is emphasized that they reclaim the privatized areas within the city. Urban space had surrendered to automobiles. However they defend that they can turn the public spaces into a collective usage as it should be in spite of the existing capitalist system (Jordan, 1998).

The first of these collective movements which actualize by occupying the streets emerged in 1991 in England. The highway work in the region named Twyford Down in London had protested by establishing a camp in that region. While RTS movement claims the streets and street life, it also regards these spaces as the spaces in which various social and cultural experiences are produced. Streets are influential in the establishment of an opposition as well as providing togetherness and interaction. Consequently powers don't like streets. Power tries to annihilate the public life and street life with the fact of consumption. RTS movement defends that the streets in which

daily life is experienced, produced and which are the places of confronting with the power have to be turned into enjoyful areas. Street parties and festivals were organized in the actions of occupying the streets. Activists tie the traffic up and occupy a certain area with a crowded mass. The street turns into a public life space with the production of its real owners in which people dance, play games and organize various events. RTS movement therefore continues with street parties. The first street party was organized in May 14, 1995 in Camden High Street.Two cars had collided with each other during the protest and the traffic had tied up because of a fight between drivers. Meanwhile the people who were getting out from metro station had occupied the street and had started the street party. After this first street party, there are examples in some European cities in which the pedestrians occupy a street and organize an entertainment. Street parties which are increased with RTS movement had transformed into a 'protestival', namely a protest-carnival mix content with the words of Carmo (2012).



Figure 3.4. Camden High Street (Source: Actipedia, 2015)

Entertainment and carnival mood openly take part in RTS movement. According to Jordan, Reclaim the Streets had pioneered a new protest or rather a resurrection of a quite old protest style (Jordan 2002, p. 354). It is seen that RTS adopts the protest forms of SI which is an avant-garde movement. According as SI, RTS had also adopted the concepts of creativity, imagination and entertainment within the center of its protests and its actions had taken in a carnival mood. Traffic had tied up and the street parties

had organized in a carnival mood accompanied by dance and music. According to Klein, when it is considered within the frame of the practice of creating Situationalist situations in the meaning of seizing, transforming and liberating the urban space, it appears that RTS is a fan of SI (Klein, 2009, p. 130). Feeding of the street parties of RTS by the mottos of 'Street is Open Now!' and 'Poem has to be written by everybody, not by only a person' which is an expression of Lautreamont shows clearly that RTS movement was inspired of SI (Jordan, 2002, p. 354).

The events of RTS which are based on direct action and occupy of certain zones is in parallel with the conception called as TAZ (Temporary Autonomous Zone) by Hakim Bey. TAZ is a kind of guerilla struggle in the meaning of liberating temporarily of a certain zone. Actions occupy a time and space in which the power is temporarily weakened or which is overlooked by the power by catching them. A liberating moment and space had been creating in these zones with the temporal weakening of the oppression of the power (Hakim Bey, 2009). Street parties of RTS movement use the space temporarily and break the order as in the conception of TAZ.

RTS which follows SI is a good example among urban social movements through its critics and deformation efforts against the borders between art and politics in daily life. While RTS movements adopt global street parties all around the world, these parties take the form of 'carnivals against capitalism'. In May 16, 1998 which was the day of G8 Summit in Birmingham, the first global street party had organized against neoliberalism and globalization in various cities in the world (Grindon, 2004).

While these movements which reclaim the streets and appropriate the public spaces are continuing in the cities of United States and Europe, it can also be witnessed a resistance for defending a public space in Ankara, Turkey in the later 1980s. The parking area project which was planning to build on Güvenpark public park in the center of the city, Kızılay was cancelled as a result of the stance of many people, notably three citizens against the project. A petition titled 'Don't let Güvenpark become a parking area' was started and nearly 60.000 signatures were collected (Atauz, 2013).The park area was occupied by city dwellers temporarily and entertainment and recreation had located in the center of the protest similarly with RTS movement. City dwellers had came together in the park every week and various events had organized in the park. The sanction power of local authority was defeated by the appropriation of the park by city dwellers. This protest had created a memory in Turkey about the achievement of city dwellers.

Figure 3.5. Images prepared for Güvenpark (Source: Erim, 1988)

While there are movements which defend and reclaim the public spaces, it can also be observed that there are a certain number of urban social movements for public space in micro-scales. These are varied as guerilla gardening, movements which occupy idle public spaces and neighborhood beautification associations etc. These micro-scale urban social movements for public space redefine the borders and the meaning of public space. Many writers give different names to these movements: Tactical Urbanism, Guerilla Urbanism, Do-it-yourself Urbanism, Pop-up Urbanism, Citizen-led-placemaking Activity, Insurgent Urbanism, Placemaking Movement etc. are all some examples of these naming.

As John Jordan says, many movements are in a position to break the barrier between art and protest (Jordan, 1998). As in Latin Quarter of Los Angeles, arranging of public space with appropriating it by the immigrants can be given as an example to this fact. Latin immigrants are shaping their life environment in terms of their social, cultural and economical conditions. They had appropriated the facades with regard to their communication with neighborhood residents; they had transformed the shop signboards into artworks; and they had shared their cars like public transportation in hours to go to work (Hou, 2010).

A group of artist also had helped them in the physical arrangement of the neighborhood. As Douglas indicated (2011), zoning plans creates dead urban spaces, so today many urban spaces lack human scale and sensitivity. Therefore the artists had delivered solutions by experiencing the neighborhood from the viewpoint of the residents by contrast with the city planners (Qz, 2015). The successive works show that it requires more tools than maps and numbers for urban planning.



Figure 3.6. East Los Angeles Latin District (Source: Qz, 2015)

In recent years, some events were organized which can be seen as a systematical way of demanding public space in cities. These movements had placed in a more formal frame by carrying out with municipalities, city councils and NGOs.

Public space had located in an event frame by being combined with art and activity rather than demanding it in a protesting attitude. Many municipalities had used this situation in favor of themselves under the name of giving more than recreation areas to city dwellers. What non-governmental organizations and city dwellers want is to convey their demands within the events in the public space to decision-making mechanisms in various ways.

It will be proper to begin with Project for Public Spaces (PPS) in defining these movements which express their demand for public space by transforming the urban space temporarily through events. PPS is a non-profit organization for planning, design and education. PPS provide opportunities for city dweller to build stronger communities, to create public spaces and their sustainability. PPS which is founded in 1975 aims to extend the works of William (Holly) Whyte who is the writer of the book titled The Social Life of Small Urban Spaces. PPS had cooperated with public and private organizations, governments and municipalities, neighborhood associations and other non-governmental organizations and had developed the communities by feeding them with successive public spaces.

PPS argues that it has to be cooperated with neighborhood residents who experience the space while creating and reclaiming successive public spaces. An Istanbul- based non-governmental organization named Sokak Bizim (Street Belong to Us) also argues that the streets which are public spaces have to be planned again in accordance with the experiences of city dwellers by the events they organize in public space.

Street Belong to Us is an association which is founded by coming together of volunteers from city planning, sociology and other disciplines. As is the case with RTS movement, they also claim that the urban space is stolen from the pedestrians. Some of their main critics are about arrangement of cities in reference to vehicle traffic; narrowing of the pavements; and the gradual destruction of green spaces.

This association had made itself heard by its monthly Street Belongs to Us events in the beginning. As is evident from its name, the events are organized through tying the traffic up temporarily in the streets that are chosen once a month. It organizes various workshops, street games and concerts in the closed street by receiving

permissions from municipalities. The increasing number of automobiles is occupying the streets and the pedestrians are gradually fading away within the city. The essential object of the association is reminding neighborhood residents of what their daily life should be and taking their neighborhood back to them for one day. Street which is used for a festival breaks the dominant order for one day and therefore creates a liberated urban space (Sokak Bizim, 2016).

Street Belongs to Us events had aroused attention of many youth projects and municipalities. Street Belongs to Us association had organized its events in a street in Kadıköy district with the motto of 'Live Your Street' in a youth project of YKM Company. It had also given a place to Street Belongs to Us events in the Sinapole biennial which begun in the city of Sinop in 2014 (Sokak Bizim, 2016).



Figure 3.7. Sinopale Event (Source: Sokak Bizim, 2016)

While Street Belongs to Us association protests the vehicle-oriented occupation of public space by occupying the public space in its monthly events, it also aims to get a message to the city authorities.

Living Street events in the city of Ghent in Belgium point to a similar organization form. The essential object of the public space events which has been carrying out by the group named Lab Van Troje with various sponsorships is to convey to local government members that creating a sustainable and livable physical environment is possible.

Living Street events had started in 2014 and it continues in 16 different neighborhoods. In these events, the traffic have been tying up temporarily in the streets

and a desirable neighborhood has been creating with neighborhood residents (Leefstraat, 2016).



Figure 3.8. Living Street Event, Ghent, Belgium (Source: Popupcity, 2016)

Parking Day which prefers temporary intervention forms in public space is also an example how a small-scale organization becomes a regular event.

Parking Day had organized in 2005 in the city of San Fransisco for the first time. It has been applying by a group of activists and designers who live in San Fransisco. They had occupied a car parking area and created a temporary public park. This public park had designed as a space in which people have a break, take a breath and encounter with each other (Parking day, 2016a).



Figure 3.9. Parking Day Event in San Francisco (Source: Parking Day, 2016b)

After the first event, it had become an annual event as a result of the increase in attention of the people in different cities. While it was started with only 1 park, it spread over 47 parks in 13 cities of 3 countries in 2006. Today it has been organizing every third week of October over 30 countries in 6 continents and in many cities (Parking day, 2016a).

They seek for reviving the idle public spaces within the city by naming those as niche space. They turn these spaces into social spaces in which people can make contact with each other by transforming these spaces temporarily. In these temporary public parks, the participants organize reading groups, political speeches, healthcare trainings, bicycle repair areas and even weddings (Parking day, 2016a).



Figure 3.10. Pittsburgh celebrates Parking Day (Source: Bikepng, 2015)

Participation starts with being a member of DIY Planning Network group which is established by Rebar group. Participants gather among themselves and conduct their own organizations to the extent permitted by law. While this event started as a guerilla movement and became formal in many cities, it is still against the law in many cities, for instance, New York City.

As Michel de Carteu says, Parking Day is not a strategy but a tactic. It makes use of the opportunities within the existing system and turns them into a potential. In these events, public space is used in accordance with the claims of city dwellers.

While a number of projects which have been carrying out in the public space arrange the physical environment as well as these interventions of various organizations

which create awareness by selecting the public space as the focus point, these movements show the importance of organizing such events with city dwellers. As another example, Favela Painting is the name of artwork which is done with neighborhood residents in Brazil. It is a project which is supported by Firmeza Foundation under the guidance of Dutch artists Jeroen Koolhaas and Dre Urhahn. This fund also brings a number of educational, social and economical development support projects which the local communities involve to the region where it carries out the artistic works.

Rio de Janerio had chosen as a project area because of that it is a city which has intense presence of ghetto zones which were built according to economical status. The project seeks to draw attention to the impossibilities of the region and the project is an exemplary successive social and physical development project. During this project, the neighborhood residents had beautified their living environment as well as getting paid and acquiring a profession. When the painting activities finished, it had seen an increase in happiness rate and a decrease in crime rate (Onurerem, 2015).



Figure 3.11. Santa-Marta District (Source: Onurerem, 2015)

In the example, urban space was discovered by two artists. It can be observed how the neighborhood residents reproduce their urban spaces by participating to the project.

In conclusion, the people who live in favelas had shown to those who see these neighborhoods as ugly how their neighborhoods can change in a night by collective work.

Sitio Erizao is a collective which carries out works for bringing into use of urban spaces which were abandoned and turned into dump sites in Valparasío city of Chile by rehabilitating those spaces. Sitio Erizao invited Scarcity and Creativity Studio team from Oslo Architecture and Design School for their project which will be carry out in the zone named Ecuador428 which is added to UNESCO World Heritage List in 2003 (Public Event Space, 2016)

An architect from the project tells the work as such: The colonial city of Valparaiso presents an excellent example of late 19th-century urban and architectural development in Latin America. In its natural amphitheater-like setting, the city is characterized by a vernacular urban fabric that clings to the hillsides that are dotted with a great variety of church spires. It contrasts with the geometrical layout of the sea-side plain. The city has well preserved its interesting early industrial infrastructures, such as the numerous elevators on the steep hillsides (Valparaiso, 2016).



Figure 3.12. The Wave: Public Event Space, Valparasio (Source: Valparaiso, 2016)

So the heritage values of the city of Valparaiso are uncovered and presented to city dwellers. Local identity of the space is intertwined with its residents. This idle space had transformed into a space in which it has been organizing artistic and cultural workshops, meeting events of city dwellers and activities such as theatre, music, eating and drinking.

After the group named The Collective Etc. which organizes similar activities wins the competition hold by Public Urban Planning Agency of Saint-Etienne (France), an idle corner of the neighborhood was designed and brought into usage. A 670 square meters area at the intersection of two roads was designed through collective work with local artists. Neighborhood residents had put forward their ideas about how they spend their time and how they want to use this area. Neighborhood residents, local

organizations, artists and graffiti artists had involved this work which was completely a DIY movement.



Figure 3.13. Before and after view, Saint-Étienne, France (Source: Saint-Étienne, 2016)

This work had inhold three basic workshops. In the first workshop named wall painting workshop, the walls had painted with real size objects mostly with the active participation of the children. The wall painting named Huge Giant which is painted by the artists Ella & Bitr had conduced to name the neighborhood as Place of the Giant.



Figure 3. 14. Wall Painting Workshop and Carpentry Workshop, Saint-Étienne, France (Source: Ecosistemaurbano, 2016)

In the second workshop named carpentry workshop, the neighborhood residents had designed various street furniture with headworkers.

In the third workshop named gardening workshop, the neighborhood residents had planted vegetables with the materials they brought their homes.

As a result of the work, the neighborhood residents had undertaken the care of the gardens they planted. Many workshops, concerts, circus workshops, open air

movies, sports tournaments, tango lessons, special meals and debates have been organizing on a regular basis in this zone since then.



Figure 3.15. DIY events, Saint-Étienne, France (Source: Collectifetc, 2016)

These activities which believe that a bottom-up planning study has to be done with local people instead of top-down patronizing plans in the urban public space had started to be paid attention by local governments. The organizations which remark that the vehicle traffic of cities make those cities unlivable are developing solution-oriented programs together with local governments.

The action-events which involve activities carried out through tying the traffic up temporarily in the streets of the city which is now seen as a part of solution programs had increased.

One of the most widespread action-events is Ciclovia event. Ciclovia, which means "bike path" is an event that temporarily close streets to automobiles to create safe space for walking, bicycling, and social activities in the city center. This movement is started in Bogotá, Colombia in 1974. Today it is spread to a numerous cities in the world. These movements had pioneered many events such as Open Streets, Sunday Streetsand Raahgiri Dayin which the streets are closed temporarily to automobiles to create safe space for walking, bicycling, and social activities.

Figure 3.16. Ciclovia Event (Source: PPS, 2015)

The number of this kind of events is increasing throughout the world while they are adopted especially in the cities of United States and Europe. Yet Equal City events in Mumbai tell the importance of a pedestrian- and bicycle-oriented urban planning to city dwellers.



Figure 3.17. Equal Streets Event in Mumbai (Source: Velocrushindia, 2016)



Figure 3.18. Sunday Streets Event (Source: Streetsblog, 2015)

While the organizations which express the demand for public space through events and enrich these spaces in usage variety in the cities, we also see movements which intervene public spaces as grassroots movements those are not involved in any particular organization.

The fact of reclaiming public spaces collectively by the city dwellers is in parallel with the fact of commonizing which have been discussing in recent years. Common society is a society form which invites everyone for sharing the commons equally; which was weakened beginning from 18th century; and which is believed that it has to be revived in 21st century. What is shared is involving all moral and material values which people have. The condition for being common is about people's acts for doing something for themselves and taking responsibilities of their resources directly as a community.

"Commons means the spaces we share, the systems we share, the ideas we share and the culture we share" (Walljasper, 2015, p. 28). In this approach, public spaces are literally the common grounds of the society. They are the spaces open to everyone. Public spaces are the most appreciable examples of commons and the metaphoric expressions of the idea of belonging to everyone (Walljasper, 2015, p. 146).

Guerilla gardening is one of the best examples which expresses the social structure. The aim of these movements is to gain an aesthetic appearance to the physical conditions of neighborhoods and to develop a sustainable nutrition system.

Neighborhood residents identify an idle and uncared zone in the city and turn it into a green space. The city dwellers therefore become a part of urban design with the green gardens they created. This act provides motivation for many people about that they have right to take decisions and opportunities to direct the city.

Figure 3.19. Guerilla Gardening in Berlin, Germany (Source: Urban-gallery, 2016)

The physical conditions get better and the city dwellers organize an environment in which they can work together and get in contact with each other within the city by themselves. It is also known that small community groups named Permablitz in Australia provide training about sustainable cropping.



Figure 3.20. Guerilla Gardening in New York, USA (Source: Weekendnotes, 2014)

A New Yorker group that calls itself green guerillas transforms the empty dumpsites in districts into neighborhood gardens by working with the neighborhood

residents. These neighborhood gardens which are created by the city dwellers personally had became space full of social life. The city dwellers had get a chance to appropriate and reshape these areas. However, New York Municipality announced that it will put up these areas for sale after a while. In this point, the city dwellers who want to defend their gardens had organized events and had put up a serious resistance by taking to the streets; so, we can say that the idea of commonness had came to the forefront. And today, most of these gardens are conserved through these commons (Weekendnotes, 2014).

Another example which strengthens public space in terms of social communication within the neighborhoods is the Free Libraries which became a new trend worldwide. While this intervention form has been applying by the municipalities of some cities, it is Margret Aldrich and her husband who organize this intervention in Minneapolis. The aim of Aldrich is strengthening the public space in terms of social communication witihn the neighborhood by strengthening the neighbor relations.



Figure 3.21. Public Bookshelf (Source: Sustainablecitiescollective, 2015)

Architect Lakeman who conduct the physical and social improvement of public space works with neighborhood residents, created a square which will be brought the people together in Portland at first. As long as the social activities moved to the street, pedestrians and drivers also started to share that space. The name of the square had chosen as Share-it-Square. Lakeman and his friends founded a nonprofit group named City Repair with the aim of creating projects like Share-it-Square (Walljasper, 2015, p. 171).

City Repair applies its ecological-oriented and artistic placemaking projects collectively in urban spaces. This group carries out the urban space improvement activities with volunteer teams and neighborhood residents. They teach neighborhood residents about how they can transform their environments by various trainings they provide (Walljasper, 2015, p. 171).

Intersection Repair is the basic intervention project of this group. The main aim of this project is to increase the sense of belonging of neighborhood residents for their living environment by working collectively. A community which came together by this means brings new initiatives for arranging their living environment and increasing its wealth. As a result of this project, it can be drawn attention to passing of pedestrians and cyclists as well as the aesthetically beautified cross roads (Cityrepair, 2014).

As is the case with the example of Free Library, they create alternative life spaces for themselves in their neighborhoods.



Figure 3.22. Freda's Tree Intersection Painting and free library
(Source: Cityrepair.org, 2014)

City repair project shows that the public space can be organized collectively with neighborhood residents and with a bottom-up approach.

A group which want to show that there are pedestrians in public space and this space has to be shared with due regard is founded Civilian Pedestrian Initiative. This group from Istanbul proclaims themselves from their social media account. Their aim is to provide a little more respect for pedestrians by motor vehicles in public place which is common. They put conscientious pressure against vehicle owners by leaving the

stickers named pedestrian ticket which they produced on the glass of cars in case of any faulty parking which blocks the pedestrian transportation.



Figure 3.23. Pedestrian Penalty Ticket (Source: Yeşilgazete, 2014)

Even if this creative intervention form toward public space would not get a rapid result, it creates a hope in the long run for creating a livable city and for paving the way for a common usage of the public space.

In June of 2013, the city dwellers from many cities of Turkey started a resistance against the top-down interventions to the public space. This date can be seen as a breaking point for the cities of Turkey. The city dwellers who want to show that they also have the right to speak in public spaces had stood against the top-down patronizing interventions. The fact which constituted this breaking point was the solidarity in Istanbul Gezi Park on June of 2013. This citizen solidarity is created as a result of the intention of the government for building a symbolic artillery barracks and a shopping mall to Gezi Park which is the one and only public green place in Beyoğlu, Istanbul. Here, environmental consciousness and the fact of capitalism had intertwined. The issue

had ceased to be a problem between the local government and the people of Istanbul and had turned into a growing reaction all across Turkey. Many actions had taken for supporting Gezi movement in various cities.

David Harvey had interpreted this movement which had widespread media coverage in the world as that the incident in Taksim Gezi Park is a discontent-based urban insurrection rather than a socialist revolution (Akar and Moumtaz, 2013). Those who demand the right to the city, namely the displeased, the alienated, the exploited, students, academics, middle income earners, laborers and the poor had banded together in Gezi Park. During Gezi protests, the people had objected to the patronizing planning within the frame of their rights in public space and had stated that they want to involve urban decision making mechanisms. Cities are also the spaces in which social movements arise and develop. While the cities are the spaces for hegemonic projects, they are also the spaces in which the opposition and struggle are aroused and alternative practices and resistances are organized against them(Eliçin, 2011) Mayer's words are completely explanatory for Gezi Park process. Gezi revolt is the stance of the people against neoliberal policies of the state. The city dwellers had organized against top-down patronizing planning of their daily lives by the hand of the state.

The people who opposed the top-down patronizing desire of the political power had started an occupy action toward the Gezi Park as a reaction to the entrance of bulldozers to the Park. A real space production movement had taken place with the organization and occupies action of the people in Gezi Park.

The people had created their own life spaces in accordance with their own demands and desires in the park which was occupied for blocking the uprooting of trees. Daily life had reorganized by city dwellers within the Park space. A tent camp had established and unit for needs such as kitchen, library and pharmacy had formed in the park. The Park space had therefore used as a real common space.

Figure 3.24. The map of Gezi Park (Source: Gezi Parkı, 2013)

This resistance belongs to the people who claimed their city and defend their rights over the public space. The people have succeeded in objecting to the commercialization and the privatization of the park space. In this point, the right to the city had played a mediation role between the city and the city dwellers. The right to the city had appeared as a right to produce, reproduce and form our life spaces and urban spaces in accordance with our own demands and desires in Gezi protests.

After the Gezi resistance, the city dwellers had started to recognize their own power and demand their rights in the public spaces in the entire country. Popular forums had been established in various cities and new ideas about defending the public spaces had been produced.

Yeldeğirmeni Solidarity is a solidarity platform which is founded in Kadıköy/İstanbul after Gezi Park protests. The aims of this platform are to discuss the problems of the neighborhood and to establish a solidarity network. Some of their intervention for public spaces are to green the spaces in the district, to encolour the forum spaces and to create a public space in which the neighborhood residents can gather.

Figure 3.25. A view from Yeldeğirmeni Forums (Source: Yeldeğirmeni, 2013)

Yeldeğirmeni Solidarity had taken important actions against the disappearance of important public spaces as well as holding meetings in forums.

Resistances against top-down patronizing interventions to the public spaces in various cities had continued as well as these forum organizations which were established acroos Turkey after 2013 Gezi Revolt. The mosque and recreational facility project which is produced by Üsküdar Municipality for Validebağ Grove zone in Üsküdar, Istanbul had faced with a resistance of neighborhood residents. Validebağ Grove had flooded with visitors and supporters and it could be protected by the activists who had stood guard night and day. The public life had reproduced by city dwellers with their common life practices. Food stands, cultural and art activities, sport activities, book reading, music listening and film watching events had been organized in that space. The city dwellers had appropriated the public space temporally and physically and had succeeded to protect that space (Walljasper, 2015, p. 282).

Figure 3.26. Validebağ Defence (Source: Validebağ, 2014)

Claiming the commons is strengthening with these resistances. Another example can be given from the city of Edirne/Turkey. A woman from the neighborhood had stood in front of the bulldozers for defending the park space. The citizen named Kıymet Peker had gone out with her chair and had started a occupy action by sitting in the park (Edirne, 2014)



Figure 3.27. Park area defence in Edirne/Turkey (Source: Kuzeyormanları, 2014)

During this resistance, the neighborhood residents had organized a picnic in the Park space for supporting their neighbors to whom they called as 'Kıymet teyze'.

Figure 3.28. Picnic at park (Source: Yurtgazetesi, 2014)

Edirne Administrative Court had founded justified Kıymet Peker who objected to the transformation of the space that has been using as public park for 18 years into a private space; the court had ruled that the destruction of the park space would violate the public interest immunity. The park space had arranged as a children playground and green space and had been named as 'Kıymet Teyze Park'.

Many resistances such as Ihlamur resistance, Oruç Baba Park resistance, Amasya Hızır Park resistance had been witnesses from the year of 2013 in Turkey. The struggles for common public space had caused an emergence of a solidarist and collective community. These struggles had enabled to stay strong against urban policies. Urban social movements for public space were varied in terms of their actors and intervention forms within historical process. However, what underlies each of these movements is the concern about public space. All of these movements express that the real owners of the cities are those who live in those cities by criticizing the top-down patronizing planning for public spaces.

## 3.2. The Potentials of the Urban Social Movements for Public Space for Cities

Urban social movements for public space have been interpreted by various writers in terms of titles such as what they are within historical processes, what their aims are about the public space and what kind of intervention forms they do adopt. There is also another important issue in addition to these. As Zeiger mentions, "How do we measure the impacts of ambiguously defined and informal activities?"Consequently, positive and negative impacts of these movements to the cities are questions of debate.

In this section, the positive impacts of these movements to the cities and urban life will be discussed. It is observed that these movements have impacts ranging from interpersonal communication, socialization, coming of the demand of the right to the city to the fore and democratization as well as their effects to the urban physical space. John Jordan underlines that the demands which are seen as utopic can be real with these movements. These movements which defend the public space and generate creative solutions in the creation new spaces are making the change in the city possible. For Zeiger, a growing number of emergent small-scale do-it-yourself interventions in the city "hold at their heart a belief that change is possible despite economic or political obstacles, or disciplinary or institutional inertia" (Zeiger, 2011).

While these movements make the change possible, as Habermas says, they also have a potential to produce a real public space (Hasdemir and Coşkun, 2008, p. 139). This public space which is produced as bottom-up offers an alternative for a new city as distinct from the existing system. For Zardini (2008), the singular actions emerging between the cracks of formal urbanism have in common a shared desire to "propose alternative lifestyles, reinvent our daily lives, and reoccupy urban space with new uses". These new uses, give a hint of what self-organized and actualized production of space could look like. Similarly, in his book named Insurgent Public Space, Jeffrey Hou says that this guerilla urbanism which is carried out by city dwellers is started to be discussed by a sparking between the city dwellers and the media. For Hou (2010), what gives these various experiments some kind of unity is that they explore, and potentially reveal, the alternative cities within the existing city, occupying urban spaces and "injecting them with new functions and meanings". As Purcell writes: For Lefebvre the urban constitutes a revolution, but one that requires millions of everyday acts of resistance and creation (Purcell, 2014, p.13).

The planning and urban design professions "have long been the province of professionals and bureaucrats. As a result, many urban spaces today lack human scale and sensitivity" (Douglas, 2011). As Douglas underlines, urban space is reshaped within the scope of human scale with these movements which transforms the urban space as bottom-up and the urban life reflects on urban design. These movements which find solutions by themselves without waiting for the actions of bureaucracy are also short-term and cost-free solutions. The transformation of these everyday spaces can have large social, economic, and ecological impacts on the livability and quality of our cities (Villagomez, 2010, p. 96). Given that such spaces are often in disrepair, small

interventions need not require large capital investment, particularly through the engagement of local communities and individuals (Villagomez, 2010, p. 95). In an era of increasing civic activism as exemplified most recently by the occupy movement, growing technical sophistication among citizens and a corresponding retrenchment in municipal service provision, planners may find it useful to engage the enthusiasm of DIY urbanists to facilitate locally appropriate, low-cost, low-impact solutions to urban problems (Finn, 2014). Therefore the city dweller and the city administrators experience what is possible or not.

According to Finn (2014), it is a deficient discussion that, how municipalities might balance the positive aspects of DIY urbanism with its potentially deleterious impacts. The challenges and opportunities of DIY urbanism as they relate to municipal planning and management are then explicated, seeking to understand better how DIY actions might provide useful inputs into formal municipal planning and urban design processes. The best situation which can be availed by local governments is using the existing enthusiasm of the people about participation to the planning process for examining the participation of these movements in the processes. "DIY urban design, if nothing else, is evidence that there are citizens out there in the world who care about their communities and are willing to spend time, effort and, often, their own money to make their neighborhoods better, at least by their own definition. While planners are continually looking for ways to increase public participation in planning processes through visioning exercises, design charities, surveys and other officially-sponsored undertakings, DIY urbanists represent a potential self-selected cohort of able and informed citizens ripe for this kind of engagement." (Finn, 2014) Sociologist Peter Arlt (2007)has observed the emergence of temporary and DIY urbanismin cities like Berlin since the mid-2000s and argues that what he calls small-scale spacepioneers are critical players in the regeneration of urban space alongside governmentplanners and corporate developers and are "evidence of a trend to greater social commitment,to more participation, to active networks and the desire to try out something new"(Arlt, 2007, p.22).

In addition to all these, the most important effect of DIY to involve sparkles for a democratic urban life. In an essay titled DIY Urbanism, Kurt Ivenson had asks as "to what extent do such practices constitute a new form of urban politics that might give birth to a more just and democratic city?" For Ivenson, even if these movements don't have immense meanings, they provide potentials for creating a democratic urban

politics. In another research, these movement are examined under the title of Tactical Urbanism and it is concluded that even though the achievements of these movements for building a democratic city is limited, it would bring discussions about the right to the city into question (Alisdairi, 2014).

The conclusion of these studies is that it is hard for these movements to make a new city possible. However, these small-scale interventions can cause large-scale changes. These movements have to transform themselves into policies for enabling large-scale changes. It is necessary to provide a link between those who make practices and urban policies for being effective in policy making. And the right to the city is seen as an option for this purpose.

Even if it is not easy to establish a democratic urban structure, these movements have the potential for establishing the right to the city. These movements create a city inside the city by providing a link between urban practices and urban politics. Coexistence of differences is important within this new formation. These differences have to communicate by specifying a common thing. It would be possible to take a step toward democratization when these differences make a sense of a whole.

These small-scale changes have to be considered for leaping from individuals' practices forward urban policies. At the very time we succeed in transforming these practices into policies, a democratic structure will appear. Even if these movements have differences about their actors and intervention forms, it is necessary to get inspired from these practices. It is important to listen out differences for a more democratic city.

## 3.3.    Relation of Urban Social Movements for Public Spaces with the Urban Policies

The necessity for considering urban social movements for public space with regard to urban development and an egalitarian planning has also been emphasizing by the writers who examine these movement. In this subtitle, the relationship of urban social movements for public space with urban policies will be examined.

In planning literature, it is accepted that the actors who live in the cities and shape the urban life are as important as the professional planners and designers. As Jon Lang(1994) notes in Urban Design: The American Experience: "All kinds of people are involved in designing cities: lawyers, developers, individual households, and

professional designers of various types. Much is designed by people who do not regard themselves as designers, but whose actions nonetheless change the built world. While professional designers are involved in making many decisions about the future of the city, many design acts are made by the citizens of cities on their own behalf" (Lang 1994, p. 35 in Finn, 2014).

The role of the city dweller in urban planning and decision making process within the formal planning structure had started to discuss since 1960s. People and Planning[1] which was published in 1969 in England, examines the participation of city dwellers in planning processes. In the notes ofthe Committee on Public Participation in Planning, it is said that "We have undertaken this task with great pleasure because we believe that the growing interest in participation is a valuable new development" (Finn, 2014, p. 387). The Skeffington Committee was appointed in 1968 to assess how the public might become more involved in the creation of local development plans. Created as a guidebook to facilitate a more participatory variety of local planning, the report includes case studies and 47 detailed recommendations for how to create 'a new partnership' between planners and citizens(Finn, 2014).

In 1987, Jacobs and Appleyard published Toward an Urban Design Manifesto which support the importance of the participation of city dwellers: "As important as many buildings and spaces are many participants in the building process. It is through this involvement in the creation and management of their city that citizens are most likely to identify with it and, conversely, to enhance their own sense of identity and control". (Jacobs and Appleyard., 1987, p. 120, in Finn 2014, p. 387).

Project of Public Spaces(PPS)which attach importance to the participation of city dwellers in public spaces and aims to transform the public spaces into living spaces was also guiding for many local governments. PPS had carried out project with more than 3.000 communities in 43 countries. The works which they run together with local governments started planning processes in which the city dwellers are participants.

The acceptance and transforming into a programmed event by transportation departments of Ciclovia which is founded in Bogota in 1974, Colombia by the local and central governments shows that this event is the most concrete example which diffuse the urban policies. This event which is accepted by local governments is still continuing in different cities by the events such as Sunday Streets and Open Streets.

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[1]Also known as "The Skeffington Report"

The city of San Francisco has created an online portal, SFBetterStreets[2], to help citizens more easily deal with city agency approvals for citizen-initiated projects and request neighborhood amenities that "combines all the city's guidelines, permit requirements, and resources for public space development onto one site, giving the user a handy step-by-step approach toward improving San Francisco's streets" (SPD, 2012). This kind of programs encourages city dwellers for using their creativity in public spaces. Also, an experience which is different from formal planning process is emerging from the viewpoint of local governments.

Walk Your City had started with 27 signboards which help pedestrians to find direction and know distances easily in January 2012 by Matt Tomasulo who is an urban planning student sick and tired of the signboard which are only designed vehicle-oriented in Raleigh, North Carolina. The municipality removed these signboards at first but the City Council had to start a pilot project named Walk Raleigh with the intent of a healthy and secure environment for pedestrians in the next days because of that Tomasulo's intervention became a hot topic and received a strong local support. In November 2012, the City Council decided to work with the team who started the first project and involve Tomasulo's project into City of Raleigh Pedestrian Plan.Raleigh's planning director noted that: "Yes, they didn't get proper permits, but it shows a level of passion and commitment to a city and encourages walking. We want to work with this younger generation to capture that energy to build a future city they want to see". (Kellner and Siceloff,2012in Finn, 2014)

Likely, the PlantSF (Permeable Landscape as Neighborhood Treasure) DIY project in San Francisco began with an unauthorized citizen intervention when a resident dug up the sidewalk in front of her house with a jackhammer and replanted it with local landscaping. After that they get partner with San Francisco's Department of Public Works, PlantSF has installed over 400 gardens in municipal rights-of-way (SPUR, 2010).

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[2] http://www.sfbetterstreets.org/

Figure 3.29. PlantSF (Source: SPUR, 2010)

It is showed by the fact that the projects such as Parking Day and Block Project which started as informal are accepted as formal by local governments that these movements can meet their demands in urban policies.

The efforts of activists who appropriate and reclaim the public spaces had led to success especially in Europe and United States by local governments.

It is also seen that the local governments in Turkey start to involve these movements to planning processes. Besides, the local and central governments which face with resistance of city dwellers about top-down patronizing planning decision for public spaces had started to change their decisions about public spaces in a positive way. Many urban public space defences such as the struggles for Çanakkale, Bozcaada and Beşiktaş Ihlamur Park in Istanbul had succeeded and could make effects on urban policies.

While it is hard for urban social movements for public space to effect urban decisions because of these are political issues in many conditions, these struggles could be very effective quite often. In Chapter 4, the effects of urban social movements for public space to urban policies will be examined in the context of the city of Izmir.

# CHAPTER 4

# EVALUATION OF URBAN SOCIAL MOVEMENTS FOR PUBLIC SPACE AND THEIR EFFECTS ON URBAN POLICIES IN İZMİR

In this section, the urban social movements for public space, their actors and the happenings in the city of İzmir are evaluated. Firstly, it will be told the research which is conducted for case study. In the second section, it will be examined which actors exist in city since 1990; what kind of struggles they carry out about public spaces; and what their achievements as a result of these struggles are. After this examination, it will be analyzed whether these actors have an effect on the decisions taken by local governments or not. In the last section, the actors, their aims, their intervention forms and their achievements will be compared. In this comparison, the effectiveness of these movements against local governments will be discussed by evaluating parameters such as which actors are acting, what kind of intervention forms they prefer and with whom they act in unison toward the demand for public space.

## 4.1. Research Methodology

The research method which is applied for the case study consists of 4 stages. Firstly, the periodicals such as newspapers, journals etc. and other publications which are thought as relevant were reviewed. Secondly, the web pages and social media pages were examined. Finally, it is made contact with the names which had acquired from these two examinations. In addition to these reviews, an opportunity was held for observing some actors directly who are mentioned within the context of the thesis study in their own operating environment and these experiences had also been reflected to the research.

**Publication Review:** As part of the study, the struggles for defending public space and the movements which appropriate and enrich these spaces in İzmir were examined through various publications.

First of all, the publications of Union of Chambers of Turkish Engineers and Architects (Türk Mühendis ve Mimarlar Odası / TMMOB) were examined. The issues between 1991 and 2017 of the journal named *Ege Mimarlık* of İzmir Chamber of Architects were reviewed. The issues between 1986 and 2016 of the journal named *Planlama* of Chamber of City Planners were reviewed. The booklets and reports of these two associations were examined in addition to these periodicals.

Also the cases about urban public spaces in the law archive of İzmir Branch of the Chamber of City Planners have been examined. Expert reports, related texts and the documents such as photos etc. of that period were obtained from the archive files of İzmir Branch of the Chamber of City Planners.

Finally, the activity reports, strategic plan reports and the presentations and published documents of İzmir Metropolitan Municipality the Department of Transportation have been examined.

**Media Review:** The documents such as the news, visuals, articles etc. about the actor groups in the city and their intervention to public space by media review have been obtained.

In the social media review, the matters in questions, especially after 2000s, are also an important data source for the research. The documents of many actor groups were obtained by social media.

**Direct Observation:** During the thesis research, a chance for observing the struggles of some actor groups in their own platforms in personal contact has been held. It had been worked actively with the transportation working group of İzmir City Council which had organized the event named İzmir Car-Free Day in 2014. It had been also participated in the Kültürpark Platform Working Group as a representative of İzmir Branch of the Chamber of City Planners in 2016. The observations which were made during participation were incorporated into the evaluations in the thesis study.

**Interviews:** It is conducted face to face interviews with various actor groups during the research. It is given priority to the actors about who couldn't be reached enough information in printed publications and media reviews.

First interviews were conducted with 6 people from İzmir City Council Transportation Working Group which had organized İzmir Car-free Day in September 22, 2014. In these interviews, it was reached various evaluations about the Car-freeDay. It had been also conducted a survey study with 117 people who came to Car-free Day in September 22, 2014 as well as the interviews with the working group. It is posed

questions to 16 working places in Plevne Boulevard on which the event was organized. Besides, surveys were given to 50 apartments in the event street in October but it could be received answers from only 6 apartments. Because of that it was not conducted the survey study which was conducted in 2014 about the event during the event in 2016, a comparison between these two years was not able to be made but is has been conveyed an evaluation about the effect of the event in 2014 to the city and the city dwellers in 4.2. subtitle of this study.

The interviews continued in 2016 and the first interview in 2016 was conducted in May 25, 2016 with Pınar Pinzuti who is a bicycle activist and writer of the blog named Bisikletizm. It was interviewed with Cenk Hasan Dereli who organizes cultural events in İzmir in June 01, 2016. It was also interviewed with Sema Gür who is the founder of Süslü Kadınlar Bisiklet Turu [Fancy Women Bicycle Tour] within the same day. In June 8, 2016, it was interviewed with Muhlis Dilmaç from Perşembe Akşamı Bisikletlileri [Bicyclists of Thursday Evening]. It was conducted an interview with Uğur Göçmüş from İzmir People's House in June 14, 2016. The dates of the interviews with Altan Köse from Bornova People Forum in November 2, 2016 and with Ali Akgök from Karşıyaka People Forum in November 16, 2016. The people from İzmir Metropolitan Municipality the Department of Transportation with whom it was conducted the interviews are Utku Cihan, Özlem Taşkın Erten and Demet Burçin Gezgin in November 23, 2016.

## 4.2. Evaluation of Urban Social Movements for Public Space in İzmir on the Basis of Their Actors

In this research, the actors who defend the right to the city, protect and enrich the public spaces and try to create new spaces in the city of İzmir since 1990 and their activities are examined.

When the existing actor formations in the city of İzmir during 1990s has been examined, It has been firstly encountered with defenses for public spaces of TMMOB.

In this period, there are also non-governmental organizations and city dwellers who act with İzmir Branches of TMMOB for a common purpose. When it comes to 2000s, a different group, bicycle activists who try to make themselves more visible in public spaces had appeared on the scene. In 2013, another group, people forums who

have a common stance and try to make the city dwellers more visible in these spaces by emphasizing that public spaces are common living spaces had became active. As from 2014, individuals groups and civil society movements who support the usage of the urban public space by events and express themselves by events in public spaces had came into existence. Finally, in 2016, it is observed that all of these actors come together within platform organizations for protecting the public spaces and producing new use values beginning from 1990s in İzmir.

| | ACTORS | THEIR AIMS |
|---|---|---|
| 1990 | Chamber of architects and urban planners + citizen | defending urban public spaces |
| 2000 | bicycle groups | adding use value to the urban public space |
| 2013 | people forums | creating new urban public space common use of urban public space |
| 2014 | individuals + NGO's | supportting the usage of the urban public space by events |
| 2016 | platform organisations (Union of Chambers of Turkish Engineers and Architects/İzmir + NGO's + individuals) | protecting the urban public spaces |

Figure 4.1. Actors and their aims

In this research, it is examined that the struggles of all actors for public spaces and agency types in creating new spaces; the groups with which these actors interact and course of events; and their achievements in the end.

## 4.2.1. İzmir Branch of TMMOB and Citizens, Defending Public Space

Three important projects regarding the public spaces of the city which were presented by central and local governments in İzmir had come to the fore in 1990s. As a stance against the mistakes of these projects which would make great changes in public spaces, İzmir branches of the Union of Chambers of Turkish Engineers and Architects (TMMOB) have been playing an active role. These branches had continued their agency both with the lawsuits brought against the relevant institutions and the declarations they published for raising awareness among the people. In this period, Konak Square 'Galeria Project' had come to the fore at first. Konak Square has an important identity historically. There are many important structures such as Historical Kemeraltı Bazaar, Republic Period Elhamra Cinema, National Library, Conservatory, and Clock Tower around Konak Square. Also many governmental institutions like İzmir Municipality Palace are also located around the square. This square which brings the green spaces such as Bahribaba Park and Varyant Park together with sea has a great importance for city dwellers. The space which is intended to use for project is a space for which it is especially stated that it has to be used only for green space and transportation in the plans which were prepared for İzmir.



Figure 4.2. A view from Konak Square where Galeria project had been prepared
(Source: Ege Mimarlık, 1993)

Despite all, it was planned to build a multi-purpose shopping mall named Galeria Shopping Mall on Konak Square fill area which is the symbol of the city of İzmir. The important point is that this square which has the characteristics of an important urban public space were defended by the İzmir Brances of TMMOB. Various experts report which were prepared as a result of these lawsuits were controversial which had caused objections. In expert reports, Konak urban square had analyzed within the context of whole İzmir. Konak Square is one of the exemplary spaces for 'civic plaza' definition in planning terminology. It will lose these characteristics with the requested project.
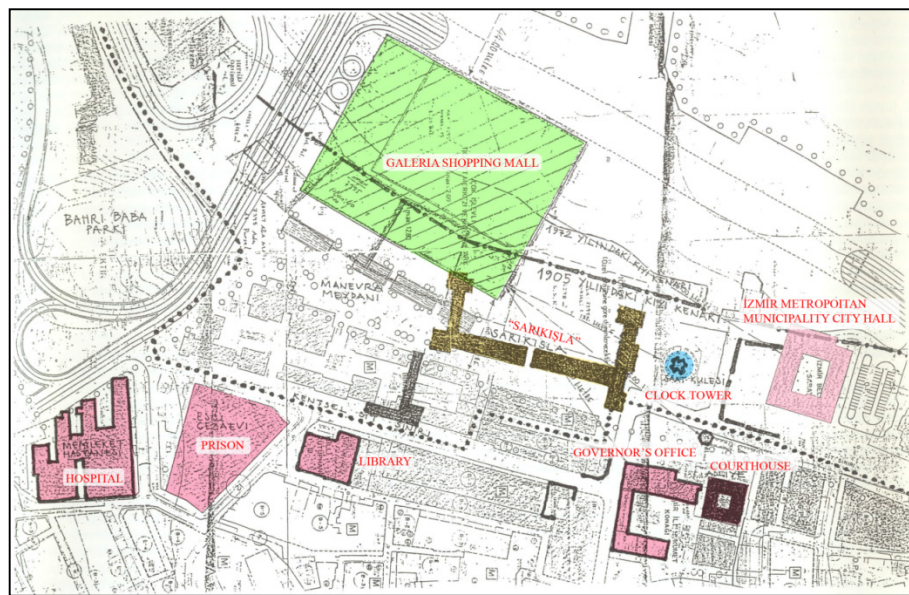


Figure 4.3. Galeria Project area on development plan
(Source: Ege Mimarlık, 1993)

The intervention to this urban public space in Konak was seen as a threat by the İzmir Brances of TMMOB in İzmir. İzmir Brances of TMMOB had carried out many scientific studies, investigated the possible negativities of this shopping mall against the city and presented these researches as a declaration.

The lawsuits which were initiated by TMMOB had come out to be good. The project had canceled because of that it is a violation of the coastal law and it is against the public interest.

Figure 4.4. Konak Square in 2017

In the same period, another project for Kordonboyu which is also an important urban public space had been brought to the agenda. Kordon which is one of the most characteristic public spaces of the İzmir is a common space which have been using by city dwellers intensely. In 1991, Turgut Özal's (President of Turkey in that period) visit to İzmir had been a milestone for Kordon. Özal had recommended a road which was expressed as 'access road' for Kordonboyu. This 'inner-city linking road' would be built between İzmir and Çeşme district and would be linked to the highway. A six-lane road had planned in this project. İzmir Brances of TMMOB and the people had objected to this project which would break the bond of city dwellers completely from the sea. A platform named Kordonboyu Prevention Initiative which consists of city planners, environmentalist lawyers and architects had founded in this period. This initiative had started its campaign with the motto of 'Yes to Pedestrians, No to Access Road'.
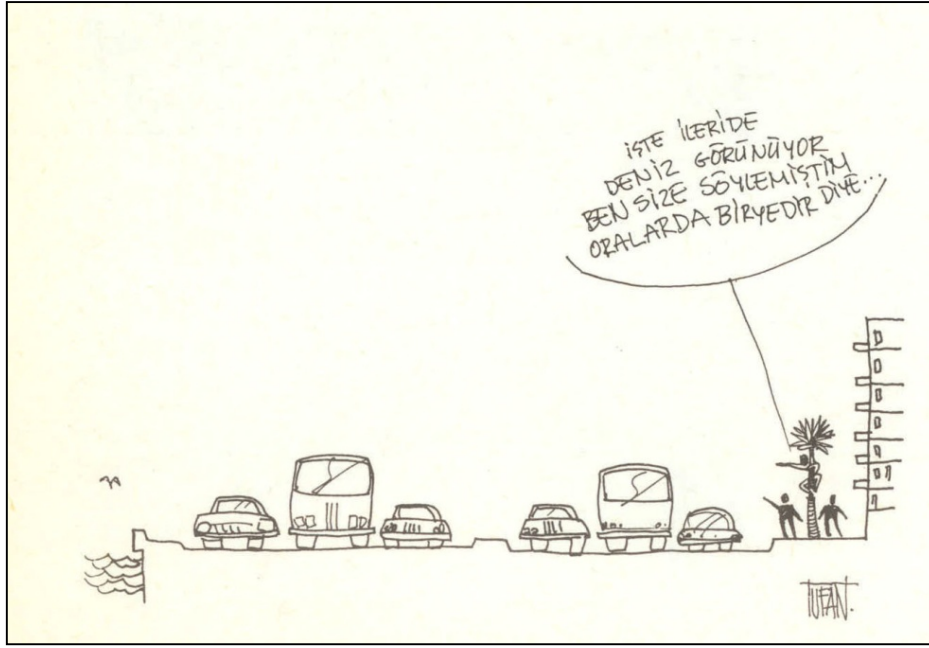
Figure 4.5. A comic expressing the project that breaks the relation between pedestrian and the sea (Source: Ege mimarlık, 1992)

The legal struggle was started intensely by Chamber of Architects İzmir Branch administration within the process. The Branch made an application to İzmir No. 1 Council of Protection of Cultural Heritage on the date of September 9, 1991 for the historical protected area registration of the zone called Kordonboyu which is between Konak-Public House (Halk evi), Pasaport and Alsancak Harbor. In this period, 17 İzmir Brances of TMMOB made a press statement and declared that they are against the construction of a causeway in Kordon. As a result of the lawsuit brought by İzmir Chamber of Architects, İzmir 3rd Administrative Tribunal had reversed the judgment on the grounds that it hadn't prepared a protection plan for the historical protected area on the route of the change of Kordonboyu plan on the date of June 19, 1996. The whole area of Kordon had approved as 'Historical Protected Area' in 1998 after the demand of İzmir Chamber of Architects in 1997 for the declaration of the whole Kordon zone as historical protected area. Even though all necessary struggles for the suspension of road construction were done, the Ministry of Public Work and Settlement had put Kordon Access Road plan referring to the Coastal Law. Filling operation had started unlawfully (Topal, 1998).

Figure 4.6. İzmir Kordon in 1996 and in 1998 (Source: Topal, 1998)

Legal transactions could avert the 'access road' but it hadn't been enough for averting the 'filler road'. Burhan Özfatura who was İzmir Metropolitan Municipality Mayor at that time had started the filler activity in 1997. The city dwellers who came together under the name of Kordonboyu Rescue Movement had confronted the heavy machineries for objecting to this urban crime.



Figure 4.7. Kordonboyu Prevention Initiavite (Source: Walljasper, 2015)

The continuous press statements and signature stands of this movement was brought the issue to agenda of the city. The attitudes toward Kordon Road had taken place in the election bulletins of the candidates of 1994-1999 local elections (Walljasper, 2015, p. 276).

After the construction of the filler road had finished unlawfully, the platform named Kordonboyu Prevention Initiavite had opposed to the usage of that area as a carpark and highway. This platform had argued that this area has to be arranged as a space for pedestrians and bicycles. (Walljasper, 2015) Again, when the court decision ruled that Kordon Road cannot be constructed, the Chamber of Architects and Chamber of City Planners had come together, had carried out various studies for arranging Kordon as a public space, and had declared these studies to citizens.

The process about Kordon Road had continued during 1990s in company with both legal struggles and the agencies of the groups which defend the right to the city. The struggle had resulted with the arrangement of 156.000 m2 Kordon filler area as a public green space under the administration of Ahmet Piriştina who took the office of İzmir Metropolitan Municipality Mayorship in 1999 in accordance with the reactions of the city dwellers, İzmir Branches of TMMOB and non-governmental organizations. (Topal,2000)

Today, Kordon filler area is a public and accessible space in which people with different socio-economical backgrounds spend time together and daily life have been producing. Even though the argument about highway continues, the resistant groups in the process had gained a great success.



Figure 4.8. A view from Kordon in March 2017

At the same time with the struggle for Kordon Road, the defenders of the right to the city had come together about another issue in the district of Karşıyaka. In 1991, Karşıyaka Municipal Council had decided upon building a multi-storey car park on 3.000 square meters public green space which is defined as Park Zone in the existing master plan. This publicly owned park zone is one of the numerous public open spaces for Karşıyaka which has a dense housing. İzmir Branches of TMMOB had warned the local governments about the negativities which would be caused by car park construction to the city. Aegean Culture Foundation had also sent a warning statement and İzmir Environmentalist Lawyershad brought a lawsuit to the relevant administrators. Citizens who defend their public space and the right to the city started to keep watch in the park zone against cutting of trees which was started for groundbreaking activities in 1992. Despite all the resistance of the people, 16 trees had been cut (İzmir Chamber of Urban Planners, Archive).

The courts had demanded expert reports about the lawsuits brought by citizens. The multi-storey car park had analyzed in expert reports and by academicians in terms of planning principals and public interest. When it is made an evaluation spatially, the green space is located at the end of the pedestrian avenue which links the coast with administration buildings. This space is a meeting point of different functions. The views had indicated as that this new multi-storey car park would cut the flow from the coast to inner city of the pedestrian avenue; would destroy the park zone of which its absence to the felt significantly; and there would be an incoherence between pedestrian scale and multi-storey car park scale. It had also emphasized that a multi-storey car park cannot be equal to a public green space (İzmir Chamber of Urban Planners, Archive).
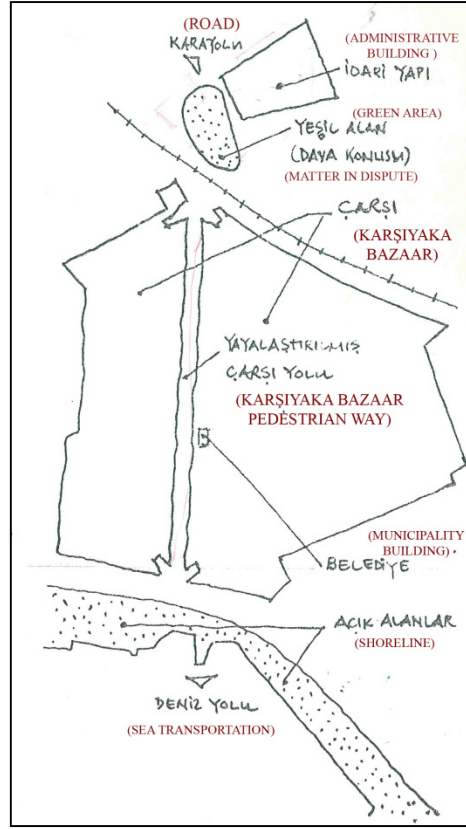
Figure 4.9. Function of Karşıyaka Bazaar
(Source: İzmir Chamber of Urban Planners, 2017)

Despite the amotion for stay of execution which was adopted by İzmir 1st Administrative Tribunal in 1997, the construction had been continued. At the end, the square which is built as an underground car park started to be used as parking lot and minibus terminal on the ground level. As a result of the lawsuits and struggles of individuals and Chamber of Architects, the project of multi-storey car park had been cancelled.

The solidarity established by the specialists from İzmir Branches of TMMOB with civil people could result in success in these three important incidents for İzmir.

## 4.2.2. Bicycle Groups and Activists, Enriching the Public Space

While the legal struggles of İzmir Branches of TMMOB were continuing, new groups which demand for public spaces had emerged and gained visibility in İzmir from 2000s. Bicycle groups had come to the fore as groups which demand for public space and create innovation in İzmir.

One of these groups which reclaim and appropriate the public spaces isPerşembe Akşamı Bisikletçileri [Bicyclists of Thursday Evening]. The events of Perşembe Akşamı Bisikletçileri started in İzmir when an activist named Muhsin Dilmaç ride bicycle in a Thursday evening. The bicycle tours had made regular on Thurday evenings after Dilmaç shared his ideas with a couple of his friends. Perşembe Akşamı Bisikletçileri had continued to pedal in İzmir with a crowded group after their social media announcement titled "Every Thursday on 20:00, we meet in Göztepe Pier" on the date of October 18, 2007. In the upcoming years, the events would not be limited to İzmir and it had continued in Alanya, Ankara, Bursa and Trabzon. The main aim of the group is showing that bicycle is a modern transportation vehicle to city dwellers and local governments.



Figure 4.10. Bicyclists of Thursday Evening Event
(Source: Perşembe Akşamı Bisikletçileri, 2010)

In 2008, another bicycle group had founded. Karşı Bisiklet [Contra Bicycle] was founded not only for making visible the bicycle in cities as a transportation vehicle but also for environmental struggles and the struggles for public space.

Figure 4.11. Karşı Bisiklet action against environmental pollution
(Source: Karşı Bisiklet, 2016)

Since the year of 2010, communities such as Bicyclists of Friday Evening and Bicyclists of Wednesday Evening had been organizing bicycle tours for telling about their existence in urban public space.

In 2010, an event named Critical Mass(CM) which is also a worldwide event with the participation of bicycle groups and activists. The aim of this event is showing that bicycle is a transportation vehicle; showing that the road are not only for motor vehicles but also for bicycles; and making the bicycle users visible in the city.

Bicycle groups had continued their efficiency with the CM event which begun by July 2010 in İzmir. With CM event, the bicycle groups ride bicycle by meeting in Konak Square on 17:00 on last Saturday of each month for showing that bicyclists are bereft of traffic rights; emphasizing the pollution of motor vehicles in the city; and defending that the city should be planned in human scale.

Figure 4.12. Critical Mass calling booklet (Source: Critical mass, 2016)

Bicycle groups are quite active by having an organized structure between each other and reaching the city dwellers and local governments by means of social media. These groups had made themselves visible in the city and had expressed their demands to local governments through their rapid and well-arranged organizing activities.

The greatest success of these groups is that they had inspired the establishment of a Bicycle and Pedestrian Transportation Unit under the İzmir Metropolitan Municipality Section of Transportation. It is also the success of the efforts of the bicycle groups that İzmir Metropolitan Municipality started the 'Bisim' [İzmir Bicycle Transportation System] project, bike way projects and allowed bicycles in metros and the commuter trains (İZBAN) in the later years. So, bicycle groups had succeeded appropriating the urban public spaces within the scope of urban policies in certain points.

## 4.2.3. Establishment of People Forums, Using and Defending Common Public Space

In the period of Gezi Park resistance in İstanbul, the thoughts about defending public spaces and being common in public space also in İzmir had come to the fore as in other cities. Post-Gezi Park resistance forum organizations had appeared at this very

time. The aim of people forums is to create solidarity and organizing channels and to defend the right to the city in living spaces of city dwellers. The city dwellers had come together within the forums for sharing political issues about the country and the locality as well as taking common action and adopting a common attitude. In these forums, people are discussing the problems of their country, their cities and their neighborhoods; searching for solutions; and thinking about innovations by assessing the potentials.

The names of some forums established in İzmir are Bornova Büyükpark People Forum, Bornova Evka-3 People Forum, Buca Barış Neighborhood People Forum, Buca Çevik Bir Square People Forum, Buca Evka-1 People Forum, Bucakoop People Forum, Çiğli Güzeltepe People Forum, Evka -2 People Assembly, Gaziemir Festival Area People Forum, Gültepe People Forum, Gündoğdu Pier People Forum, Güzelyalı People Forum, Karşıyaka People Forum, Narlıdere People Forum. Even though the forums which were gathering quite frequently after Gezi resistance are fading in recent years, there are also some forums which still have been gathering more actively.

District parks had used during forum meetings for creating a common life and adopting a common attitude in public space. Forums had aimed to use the public parks actively by starting out with the motto of 'Parks are Ours'. The problems encountered in localities had discussed during the meetings in the parks. Issues regarding the city such as urban renewal and transportation had also put on the agenda. The volunteers of these forums had not only gathered in the parks but also had conducted surveys about urban transportation going from house to house.

Forums were not limited to discuss an agenda; they had also conveyed these issues to local units. They had negotiated with the transportation units of municipalities for solving the problems about transportation which is seen as a public need. Bornova People Forum had identified needs for a theatre, a conference hall and a youth center in their meetings and had made an application to Bornova Municipality for this. And consequently, a building in Bornova Büyükpark had been opened for use of city dwellers. The local administrators had also invited to the meetings in the park. Forums had organized meetings with disabled people's organizations in which the problems of disabled citizens about urban life were identified. Forums had visited public institutions for this purpose and a PTT[3] manager had participated in an event.(Köse, 2016)

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[3] Governmental organisation "post, telegraph and telephone"

Many events had also organized as well as these discussions and solution offers about the usage of public spaces in the parks. One of the aims of these events in the parks is to recall people to parks and streets which are public spaces by boycotting shopping malls. Forums had organized especially for women and children in the parks for this purpose. In Bornova, various events had organized for women and children for remembering Büyükpark as a public common space and women had conducted some painting activities with their children in the streets. Güzelyalı People Forum had prepared various events such as painting workshops and children workshops and had organized swap markets by using Güzelyalı Park for this purpose.



Figure 4.13. An exchange market in Göztepe Park in 2013 (Source: Halkevleri, 2013a)



Figure 4.14. Painting and sculture workshop with children (Source: Halkevleri 2013a)

Karşıyaka People Forum had also tried to make the active usage of public space attractive by event organizations as in other neighborhoods. It had been organized street painting events with children in the entrance of Karşıyaka Bazaar. This forum had also organized music, painting and poem events with children with the İzmir Musicians Associations' support and theatre performance with Yenikapı Theatre's support as part of İzmir Culture Art Workshop.



Figure 4.15. Views from Karşıyaka People Forum events (Source: Halkevleri, 2013b)

The visibility of city dwellers in public space had increased by gatherings and events of people forums in the parks. These forums had enriched public spaces by creating park areas in public spaces. Çiğli-Güzeltepe Şirintepe People Forum had called all neighborhoods to come to the park with saplings, flowers and digging tools by taking a decision for improving the parks. In their reason statement, they said that it is needed parks in which women and children can go with inner peace and breathe in their neighborhoods(Halkevleri, 2013c).

Figure 4.16. Views During Park Construction in Güzeltepe - Çiğli/İzmir
(Source: Halkevleri, 2013c)

As well as the new values they add to urban spaces, the people forums had claimed that city dwellers should have the right to speak about the urban space and had brought up the concept of the right to the city to the agenda in forum meetings. Defense of the right to the city had established a common roof for city dwellers in the forums. Forum volunteers had not kept silent on urban issues by the decisions taken in these meetings and they had gained ground both by establishing a platform in cooperation with various non-governmental organizations and İzmir Branches of TMMOB and by raising awareness of people.

İzmir Public Houses (İzmir Halk Evleri) had cooperated with Konak Municipality against the evacuation of local community as a result of Konak Tube Tunnel Project in Damlacık Neighborhood.

In 2013, İzmir Branches of TMMOB had organized actions in İzmir İnciraltı Urban Forest on the grounds that the EXPO zone which is planned to build in İzmir İnciraltı Urban Forest would damage the urban forest. The defense of Urban Forest had been supported actively by Güzelyalı People Forum, Narlıdere People Forum and Bornova People Forum. People forums had made contributions with verbal and visual texts in the area.

Figure 4.17. Meeting with İzmir Branches of TMMOB in İnciraltı Urban Forest
(Source: Halkevleri, 2013d)

Along with the meeting with specialists in İnciraltı Urban Forest, it had been informed about EXPO project, urban renewal and city planning and a memorandum had prepared named 'Why Should Not EXPO build' during weekly forum meetings.

People forums had acted with football fan groups about the stadium zones which is another important topic for the city. A platform had established and continued for 5 years with city dwellers about Alsancak Stadium that is intended to be demolished. They had also acted with Bornova Municipality about moving of public structures on two public properties in the district of Bornova. Bornova People Forum had distributed leaflets in district bazaars with democratic mass organizations.

There were also various struggles for public spaces in neighborhood scale as well as the general struggle in the city. In Bornova People Forum, it had collected petitions from people against removing plan for Özkanlar Bazaar Place and this removing plan could be cancelled by this way.

Karşıyaka People Forum had organized a resistance against the project of building construction on the Nergis Park. Neighborhood residents had cleaned the Park, had dibbled and had done garden care. Karşıyaka People Forum and neighborhood residents had objected to the project by the motto of 'Don't Touch My Park, Green, Tree'and the Nergis Park could be protected as a park.

Figure 4.18. Views from Karşıyaka Nergis Park Resistance
(Source: Nergis Park, 2014)

Similar organization efforts had also made about Alaybey multi-storey car park but this struggle couldn't have a success because of the lack of support from locality.

In 2013, people forums had developed a serious organization model about meeting organization in parks, creating new urban spaces and organizing in the local. Forum volunteers say that the answers of local governments for the relevant claims about public spaces are varied mostly but the greatest achievement is that the uncared park zones were made usable actively. Public spaces had enriched by different values by way of that people had gathered and produced in the parks.

In 2013, even though the people forums which were bringing innovations and initiatives to public spaces expeditiously have been fading in recent years, they had raised awareness about urban issues and the defense of the right to the city had continued by İzmir Branches of TMMOB and various non-governmental organizations.

## 4.2.4. Another Way of Reclaiming Public Space, Rising of the Efficiency Value of the Public Space

New actors who add efficiency value to public spaces in the city similarly with the bicycle events by bicycle groups which had enriched the space in İzmir.

In 2013, cyclist Sema Gür had created a public space event called as 'Süslü Kadınlar Bisiklet Turu' (Fancy Women Bicycle Tour) with cyclist women for increasing the visibility of women in public spaces and for emphasizing that bicycle is a transportation vehicle. She organised an event at Konak Square which was announced

in social media. Fancy Women had cycled in the vehicle road in a carnival mood. This movement which has been continuing since 2013 and emerged as an individual event had become a grassroots movement and had spread 10 different cities in Turkey.



Figure 4.19. 2015 Fancy Women Bicycle Tour
(Source: Süslü Kadınlar Bisiklet Turu, 2015a)

Sema Gür had made many contributions on behalf of bicycle users and the city by this event. She had become a figure who is invited to many seminars, workshops, panels, presentations, bicycle symposiums and participation meetings of İzmir Metropolitan Municipality. She had also been invited to many other public space events and many panels as guest speaker in the city.
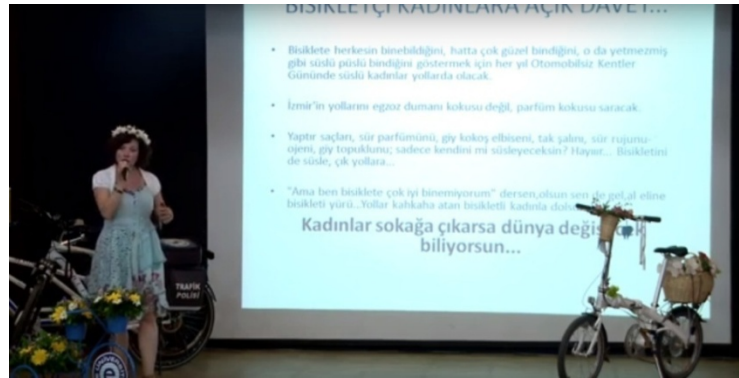


Figure 4. 20. 2. Bicycle Symposium organized by Ege University, İzmir Metropolitan Municipality and İzmir Police Department (Source: Süslü Kadınlar Bisiklet Turu, 2015b)

Sema Gür had succeeded in attracting the attention of the local government by Fancy Women Bicycle Tour. İzmir Metropolitan Municipality Mayor Aziz Kocaoğlu had also attended the event in 2016.



Figure 4.21. Mayor of İzmir on the Fancy Women Bicycle Tour, 2016
(Source: Egelihaber, 2016)

It is seen today that the Fancy Women Bicycle Tour which was started with the motto of 'Let perfume smell spreads over the city streets, not the exhaust smell!' had achieved many success in the city.

In 2014, a group of volunteers had decided to organize an event named İzmir Car free Day with transportation working unit of İzmir City Council.

In September 22, 2014, various street events had organized in Alsancak Plevne Boulevard through tying the traffic up for one day and events such as theatre plays, concerts, bicycle races, volleyball, table tennis games, chess, go tournaments, mask workshop and yoga had been carried out. The Car free Day which had organized as part of Europe Mobilization Week had regaled a beautiful day to city dwellers as well as giving a message to the local government about pedestrian-based street planning and removing vehicle traffic from the inner city.

Figure 4.22. İzmir Car Free Day, 2014

It has been posed some questions to the organizers of the event, the participants and local people for understanding the effects of the Car free Day 2014 event to the city and city dwellers. The working group consists of city planners from local government units, academicians, other city planners, architects, designers and volunteers from different disciplines. The working group is seen as satisfied by the results of this event which had organized for telling that the real owners of urban public spaces are the city dwellers and for creating awareness about this issue. They think that this event is a good step forward for the city of İzmir. They aim to draw the attention of more people and to make permanent differences for city life by expanding the event every year.

It is remarkable to see that the profile in the survey study with 117 citizens who participated to the event predominantly consists of graduate or postgraduate people. It is also concluded as a result of survey studies with people who follow such events on social media and internet and who are sensitive to urban public spaces that the city dwellers are pleased with these events. Survey participants generally believe that these kinds of events are making the city dwellers familiar to each other. The participants say that they experience a clean street in terms of air and noise quality and impress positively about the city of İzmir. Besides, most of the survey participants demand from

the organizers to organize this event in their own districts. A survey participant emphasized that the event should organize in poor neighborhoods as well as Plevne Boulevard which is an elite avenue of İzmir. Bicycle groups had come with their bicycles and emphasized that there has to be more bicycle roads in the city also in the survey study.

The workplaces and shops in the event area are not pleased from the event because of commercial concerns. Only a couple of sixteen workplaces had said that they would support an annual event if the organization gets better. Only a couple of families had participated to the event within the apartment residents on the avenue. The surveys were given to 50 apartments in the event street in October but it could be received answers from only 6 apartments because of that the general age average is high and the neighborhood residents had mostly gone to their summer houses. Only one of these six households had found the event useful and said that they could play with their child all day which they couldn't do because of the car traffic. Those who had experienced and enjoyed the event were the janitors and their children.

Even though the event made a certain impact for creating awareness for city dwellers, it had gained an important ground for the appropriation of the issue by the local government. It had discussed which street will be closed to car traffic all day during the event which would be organized in 2014. While it was planning to close Alsancak Talatpaşa Boulevard to car traffic at the beginning, the transportation unit of the local government didn't respond this demand positively. The group had decided on Plevne Boulevard which has a less intense traffic.

It is seen that the message of the event had reached its place by the fact that while the local government had said during the permission process for the street that will be closed to car traffic that "But how? Here is not a European country!", it had undertaken the Car free Day of 2016 through its Department of Transportation.

Figure 4. 23. 2016 Car-Free Day, İzmir Metropolitan Municipality, Department of Transportation (Source: Car-free day, 2016)

Architect Cenk Hasan Dereli who organizes cultural events in İzmir emphasizes that a quite big green space in the center of the city like Kültürpark have a potential for city dwellers. Dereli had called for "A huge park in the middle of the city is waiting for us" in April 23, 2015 for increasing the culture of using urban parks.

Dereli believes that the city dwellers have to create the cultural life which enriches the urban life proactively rather than waiting it from the projects of the local government. He therefore had imagined that the users from different areas can use Kültürpark area in the manner of expressing themselves. Dereli had organized an event called We Are in Kültürpak for this purpose. The city dwellers had acted according to how they want to spend their day in the park area. The city dwellers had brought what they want to find there along them to Kültürpark through the discourse "We are in Kültürpark (#kültürparktayız) not for demanding but for creating what we want by ourselves".



Figure 4.24. Cultural art and social activities in Kültürpark
(Source: Kültürparktayız, 2017)

Bicycle blog writer and bicycle activist Pınar Pinzuti emphasizes that the public spaces should be arranged not only for vehicles but also for bicyclers. Pinzuti utters her demands against the local governments both with bicycle groups and by herself. Pinzuti had organized a creative event for bringing together the citizens and the bicycle. She had organized a Costume Bicycle Tour in April 23, 2016.



Figure 4.25. April 23 İzmir Bike Party - Costume Bicycle Tour Poster
(Source: bisikletizm, 2016a)

İzmir Kültürpak had included the route of the Costume Bicycle Tour and using this important green space of the city by city dwellers had been encouraged.



Figure 4.26. Fancy Women Bicycle Tour Founder Sema Gür at Bike Party
(Source: bisikletizm, 2016b)

Pınar Pinzuti had achieved successes such as the allowance of bicycles to metros and establishing bicycle parking lots in certain points by her struggle. Pinzuti has also been inviting many events such as workshops, transportation symposiums and bicycle workshops of local government and academies.

## 4.2.5. Platform Formations, Demanding the Right to the City of the Actors in the City Together

In 2016, a new subject had come to the fore conducive for bringing together the existing actor groups in the city. The urban design project which is developed for Kültürpark area in Konak, had been trying to carry out by İzmir Metropolitan Municipality.

Kültürpark had been designed as a large urban park in 1925 Rene danger-Prost plans which was prepared after the conflagration in the city of İzmir. While this area had projected as Kültürpark by enlarging under the Mayorship of Dr. Behçet Uz in 1930s, it has been using actively with it 42 hectare size. It is a green space with a significant size in the city center.
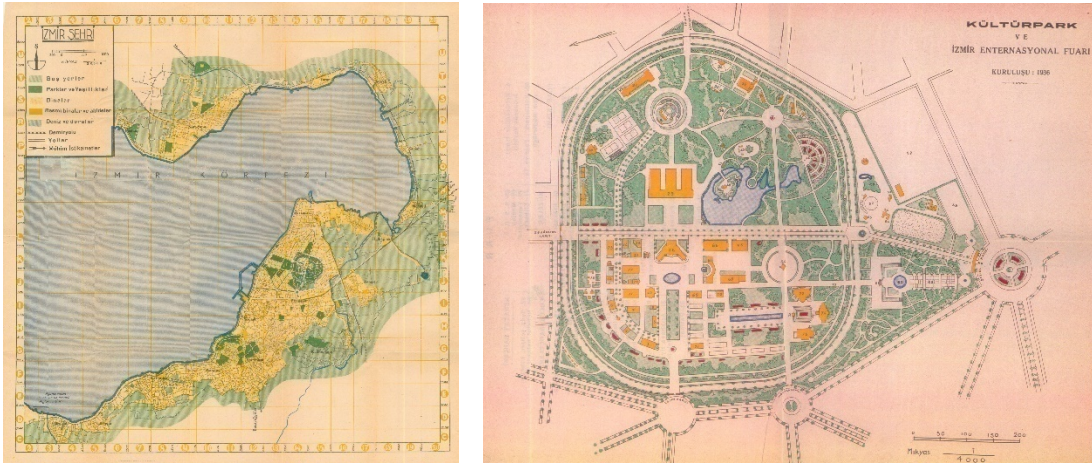


Figure 4.27. Kültürpark Plan in1941 İzmir şehri rehberi
(Source: İzmir Şehri Rehberi, 1941)

Kültürpark is a cultural landscape area in which the nature and the culture intertwined by its importance within the history of İzmir and the nation and its role within the urban memory. It is culturally and recreatively important value for the city of

İzmir. Kültürpark had approved as Historical Protected Area and 2nd Degree Natural Protected Area with the decision dated 12.11.1992 and numbered 4072 through İzmir No. 1 Regional Board of Cultural and Natural Heritage Protection.

Kültürpark had also hosted İzmir International Fair as well as its cultural and recreative functions.



Figure 4.28. Kültürpark in 1950's, Lozan Gate (Source:IMM, 2014)

Kültürpark had undergone certain changes from the days of its construction.The first agenda about Kültürpark is the 'International İzmir Fair Kültürpark reorganization and Architectural Project Competition' which had staged by İzmir Metropolitan Municipality in 1990. The main critic against this competition which had caused important debates in city agenda and by İzmir Branches of TMMOB was that even though the functions about the fair in the park will be moved to another place, the big exhibition halls which were defended as they are necessary for the fair events will be made permanent with the competition (Ege Mimarlık, 1991).

As a result of these debates, İzmir No. 1 Regional Board of Cultural and Natural Heritage Protection had identified the competition area as A, B, C regions on the date of April 19, 1990; and had decided to demolish all structures out of original ones which constitute the identity of Kültürpark in the region A and building temporary exhibition halls in the region B. In the region C which is out of the borders of Kültürpark today, the Board had allowed to the constructions of structures such as hotel and convention center. This area is called as Basmane Valley(Ege Mimarlık, 1991).
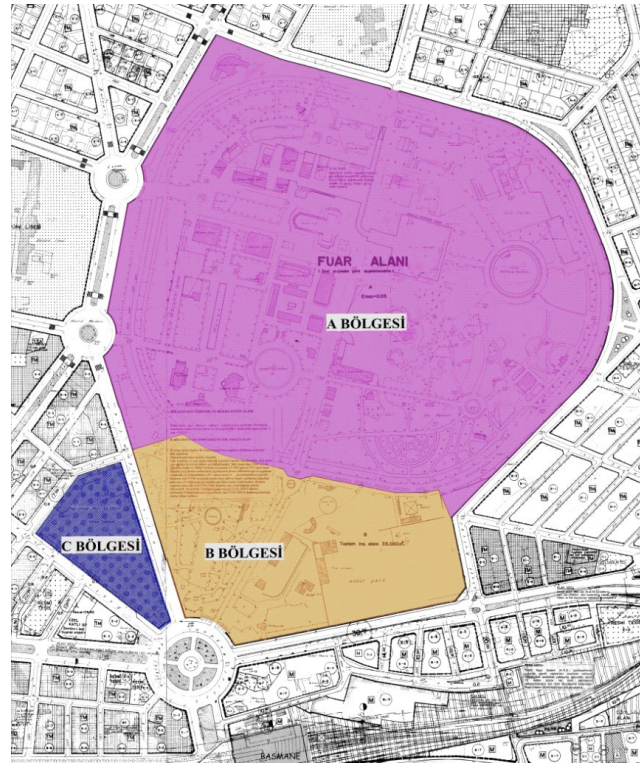
Figure 4.29. Implementation Plan (1/1000) and A, B, C zones (Source:CUP, 2016)

During the period between 1990s and 2000s, the project identified with the competition hadn't applied to a large extent and had changed. When it comes to 2000s, a need for big exhibition halls for continuing the fair organizing tradition of İzmir had aroused; it had decided to apply the temporary exhibition halls with removable elements in the region B; and the hangars which are still there had built. Most structures which have to be removed had demolished up today and it had built additional buildings such as İzmir Art and Archeology Museum, some extensions for existing buildings and an underground car park.

After these developments, the fair function had moved to the new Fair Zone which was built in Gaziemir and the transformation of Kültürpark in this process had come to the city agenda one more time.

A new exhibition hall is offered instead of the hangars with the new urban design project which is prepared by İzmir Metropolitan Municipality. Besides, a company named Folkart is offering a skyscraper project for Basmane Valley which is in the region C.

İzmir Branches of TMMOB as well as various non-governmental organizations, people forums, bicycle groups and individuals had criticized certain points of the project which was on the agenda of İzmir intensely in 2016.

First of all, İzmir Branches of TMMOB had issued a report in which they identify the mistakes they see in the project and technical solution offers from their professional point of view. It is said in this report that;

- There is no action plan about the park and the area which have a statue of 'natural protected area' will be damaged by unprogrammed improvement and the work which involves excessive intervention;

- There are many interventions within the scope of hill, road, topography etc. toward changing the original landscape into another landscape in the project;

- By considering that the region is a urban park, the exhibition hall can be designed in Basmane Valley zone which is called as the region C rather than constructing a new building in the park;

- It is enough to rehabilitate the area with new ideas and arrangements such as removing hangar structures and afforesting this area; enhancing the quality of the structures such as cafes, restaurants and clubs in the park; providing security; developing transportation alternatives; enhancing the qualities of landscape elements rather than developing a new project here for the purpose of increasing the existing usage of Kültürpark.

A social media page named 'Kültürparka Dokunma'(Don't Touch Kültürpark) had established at the same time with the publication of the İzmir Branches of TMMOB's report. The owners of this social media page which have members over 20.000 and the İzmir Branches of TMMOB in İzmir had organized a panel for giving information about the process in İzmir Chamber of Architects' meeting hall. After that, İzmir Branches of TMMOB issued a press statement at Kültürpark.

Figure 4.30. Panel at İzmir Chamber of Architects' meeting hall



Figure 4.31. Press Statement at Kültürpark
(Source: Kültürpark Platform Working Group, 2016)

As a result of the reports of İzmir Branches of TMMOB and the popular impact of the social media page, İzmir Metropolitan Municipality Mayor Aziz Kocaoğlu had organized a meeting for listening the relevant objections about the project face to face.

Then the Kültürpark Ptatform had established. Many participant non-governmental organizations and democratic mass organizations such as TMMOB İzmir Branches Bornova People Forum, Güzelyalı People Forum, Karşıyaka People Forum, İzmir People's Houses, EGEÇEP (Aegean Environment and Culture Platform Association), Nabermedya, ÇEHAV (Lawyers of Environment and Ecology Movements), Temporary Intervention Platform, Haziran Movement İzmir Ecology Assembly, İZÇEP (İzmir Environment Platform) and Initiative of Nature and Cultural Life and the individuals had expressed the mistake they see in the project.

At first, the participants of the platform had made a press statement and had published booklets in which they share their opinions about the project. They had also expressed these opinions in their social media accounts.

While the participants of the platform was discussing about this issue, another issue had come to the fore in the region called as the region C. A big construction company had made three project proposal to city dwellers.



Figure 4.32. Three Projects by Construction Firm Put the Vote to the Citizens
(Source: Arkitera, 2016)

Platform participants had decided to follow the process in parallel with Kültürpark issue. One of the main critics toward this process is about why the exhibition

hall which was planned in Kültürpark is not building in the region C and about that why the region C is inside Kültürpark. Platform participants had pointed as a threat that constructing a building with a free Hmax (maximum height) in the historical center of the city would put too much stress on Basmane Valley.



Figure 4.33. Visualizations of the projects which are planned to be build in Basmane Valley (Source: Kültürpark Platform Working Group, 2016)

Meetings had continued and the platform participants had decided to organize petition stands for reaching city dwellers about the issue. Petition stands had established in important areas such as Üçkuyular Square, Şirinyer Square, Karşıyaka Bazaar and Bornova metro station entrance.



Figure 4.34. A Poster andpetition stands in Karşıyaka, İzmir
(Source: Kültürpark PlatformWorking Group, 2017)

Platform members had conducted interviews in Kültürpark, had asked them for how they want to use this area and informed people about the project. Kültürpark platform could create an impression in city agenda. A note about had left to the stand that prepared by Chamber of City Planners in Car-free Day 2016.
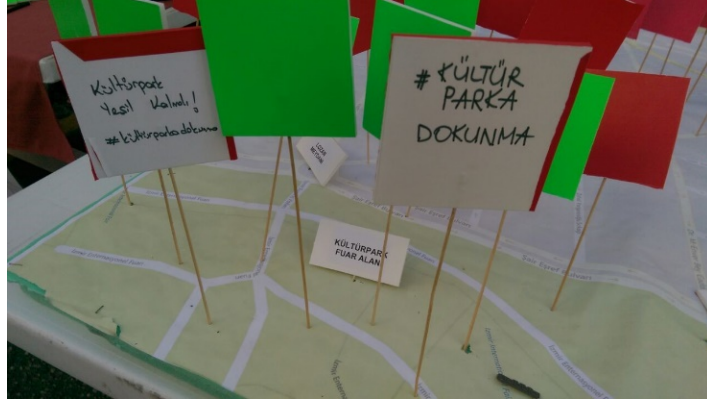


Figure 4.35. İzmir Car Free Day 2016, a note from a citizen in Chamber of Urban Planners Stand

Kültürpark project had been evaluating in the meetings of İzmir No. 1 Regional Board of Cultural and Natural Heritage Protection. The Board had not taken a final decision about the issue which has been delaying continuously. Even though it is not clear whether the efforts of platform participants can protect Kültürpark or not, it is observed that the actors in the city can work rapidly and actively in platform formations.

## 4.3. Evaluation of the Policies of the Local Government Toward Urban Public Space

In this section, it will be analyzed that whether the struggles and the interventions of the actors to urban public space could create a subject which transformed into a policy. It will also be examined the relations of the actors who reclaim public spaces with the local government mechanisms in the city of İzmir. Finally it will be researched how the local government listens these actors; whether the local government involves these actors in its projects or not; and in which ways they communicate with each other.

It will be conducted interviews with the transportation department of the local government and the actors. It is examined that local government's decisions, projects and events which are especially related to the actors. Besides, the groups who had invited to symposiums and panels and the face to face interviews in the media had examined for observing whether the local government involves these actors in its project processes or not with regard to the participation. Finally, it will be understood which actors can have an effect on the urban decisions about public spaces at the end of this evaluation.

## 4.3.1. Evaluation of the Decisions Taken by the Local Government Mechanism

The decisions taken by local governments about urban public spaces in İzmir had analyzed beginning from the years (1990) in which the actors were started to be formed. Examples which can be in relation with actor structures are observed especially as from 2000s. This very example is the bicycle groups who add new values to urban public space in İzmir and enhance their visibility within the city. Bicycle groups are demanding their own rights and the local government is taking decisions in this direction; and it can be seen by this fact that these groups are taken into consideration by the projects developed by the local government.

In the interview, it is said by Transportation Planning Unit of the local government that the bicycle groups in the city are driving forces for them: "When the municipality take a step, it never take that step by itself, every time there is something which influence it. These formations are certainly effective in shaping the activities (Cihan, 2016)

Transportation Planning Unit is taking inspiration from the activists in the city. When the activities of the local government as for 2000s are examined, it is observed an increase in the activities and the event of the municipality about bicycle. The greatest effect of this increase had become visible with the establishment of a Bicycle and Pedestrian Chieftaincy in 2009 because of the active existence of the bicycle groups in the city.

The decisions taken are a success of the actors; it is also because the specialists had paid attention to these groups in the city and had been enthusiastic for listening

them. The Transportation Planning Unit-Bicycle and Pedestrian Chieftaincy is in both an administrator and a participant position.

## 4.3.2. Examining the Projects of the Local Government

When the projects of the local government for urban public space were examined, it is seen that the local government adopts innovative approaches about urban transportation issues. It is also seen that the issues about the city and the bicycle had come to the fore considerably within project contents. The increase of contents about bicycle usage in the city within the projects in recent years had evaluated in the interviews with the local government as "The existence of events toward the public space and the demands of bicycle activists in the city is causing that the senior officials embrace the issue further". (Erten, Gezgin, 2016)

The İzmir Transportation Master Plan which was prepared by İzmir Metropolitan Municipality Department of Transportation in 2009 had also examined. It is seen in the final report abstract that it is paved the way for bicycle road transportation in the city. It is also seen analyses about bicycle users and bicycle roads in the preliminary survey section of the report. Moreover, it is mentioned about that it has been planning new routes which can be added to existing routes.

In the study named İzmir Transportation Master Plan Revision which is started in 2016, the issues about Pedestrian and Bicycle Infrastructure Planning and the title about preparing a Bicycle-Pedestrian Network Plan in 2030-directed projects had taken place.

İzmir Branches of TMMOB and non-governmental organizations had added as actors within the scheme of planning process and management.
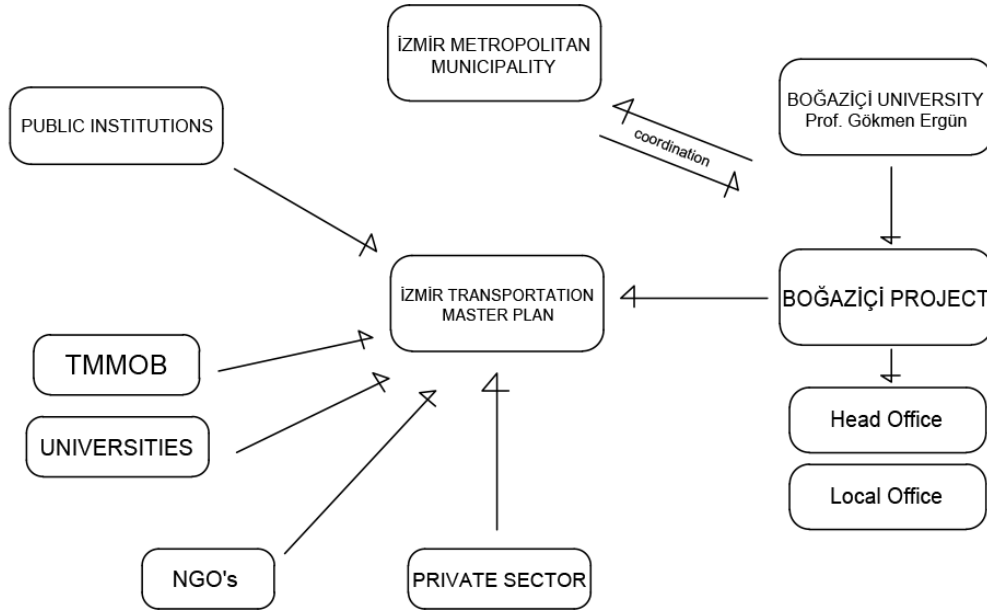
Figure 4.36. İzmir Transportation Main Plan Project Process and Management Diagram
(Source:IMM, 2016)

Bicycle activists and İzmir Branches of TMMOB have been inviting to the meetings. However the participation is not found enough by the non-governmental organizations and the İzmir Branches of TMMOB.

Another project about urban transportation issues is also about bicycle usage. The bicycle renting project named 'Bisim' had come into effects in 2014. Bisim project extends along the Gulf of İzmir. While there are technical studies for identifying the Bisim stations, it has also been benefiting from the user experiences of bicycle groups.
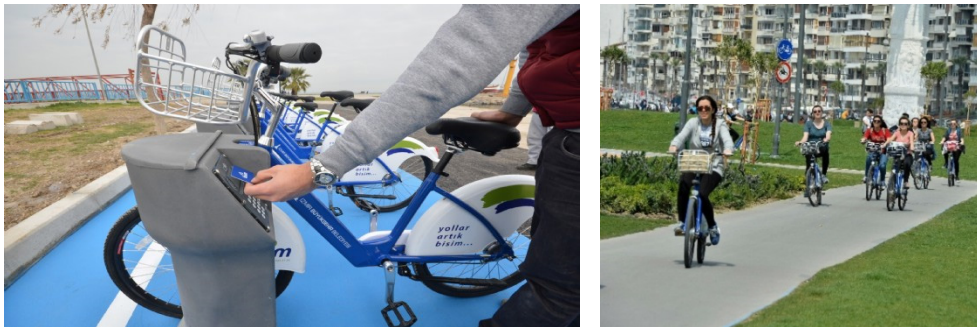


Figure 4.37. BisimStation and citizens (Source: Egedesonsoz, 2017)

İzmir Metropolitan Municipality Department of Transportation had joined Euro Cycling Challenge which is a contest between European cities. In İzmir, various bicycle

users and the Department of Transportation had entered the contest. İzmir had come in 17th among 52 cities at the end of the contest. A heat map had designed thanks to this application and it is identified in which regions have the most usage of bicycles in the cities. In 2017, İzmir Metropolitan Municipality had come 1th among 52 cities.



Figure 4.38. European Cycling Challenge 1. gradation İzmir Metropolitan Municipality
(Source: cyclingchallenge.eu, 2017)

Another project that supports bicycle usage is the Alsancak Kemeraltı Tour Routes project. What is aimed with the tour route established between İzmir downtown, Alsancak Pier and Kemeraltı is to provide integration of bicycle with other transportation forms and to create a tourism route which becomes integrated with local values.

Figure 4.39. Alsancak Kemeraltı Tour Routes (Source: Erten, 2016)

Euro Velo (European Bicycle Roads Network) is a tour route that had planned for 70 km and interconnects many countries. While the cities are developing by these routes, the bicycle routes are gaining international status. It has been planning three bicycle routes in the city of İzmir. The three bicycle routes which are planned by İzmir Metropolitan Municipality for Euro Velo were identified as Çeşme Pier – Klazomenai, Urla Pier – Ürkmez (Lebedos) and Ürkmez (Lebedos) – Selçuk (Efes).

Another project for transportation planning is the İzmir Historical Urban Center Sustainable Transportation Project. WRITurkey Sustainable Cities organization had made a contribution to the renewal project of Konak, Kemeraltı and its environment (250 ha) by İzmir Metropolitan municipality with UrbanLab İzmir Project. As part of the project, solution offers will be developed for Kemeraltı and its environment; the

historical power of the region will become clear; and Kemeraltı region will become a more livable environment.

Another important step of the local government which has been trying to bring bicycle into the forefront in urban transportation is the demand for bicycle transportation offers to contest projects. In 2016, the local government had demanded an integrated bicycle transportation scheme for the region and its hinterland in the project which is planned by İzmir Metropolitan Municipality for Evka 3 transfer area. A bicycle repair workplace had also demanded within the transfer area by the local government. A pilot area of Bike to Work Bike to School project which supports bicycle usage would also be in this project region.

### 4.3.3. Events

There are issues about urban transportation as part of the events which is prepared by the local government for public space.

İzmir Metropolitan Municipality had organized bicycle workshops. Bicycle activists, academicians and students had invited to these workshops.



Figure 4.40. Kemeraltı – Kadifekale Bicycle Workshop and Punta Bicycle Workshop Posters (Source: Erten, 2016)

The transportation unit of the local government had participated to Europe Mobilization Week as well as the bicycle workshops. İzmir Car free Day had organized firstly in 2014 with the participation of İzmir City Council and many civil volunteers. In 2016, the second event of the Car free Day had organized by İzmir Metropolitan

Municipality Department of Transportation. Even though the members of the local government had thought that the event in 2014 in Alsancak Neighborhood Plevne Boulevard would attract a limited attention in İzmir, the municipality had undertaken the second event as a result of the good impression left by the first event.

When the taken decisions, the events and projects organized by the local government have been examined, it will be seen that the local government started to carry out practices toward increasing the bicycle usage and the event values in urban public space. These practices had started to involve to urban policies with the increase of the visibility of bicycle users in 2000s. In this sense, the experiences of activists are a kind of directive for local governments.

## 4.4. Evaluation

It is examined what kind of struggles the actors carry out about public spaces and to what extent these struggles are effective on the local government policies. It is seen in accordance with the research that İzmir Branches of TMMOB are successful in their legal struggles toward protecting urban public spaces. Similarly, the bicycle groups who add new values to urban public space and try to appropriate these spaces had gained accomplishments both about carrying their points and taking part in urban policies. The actors who are trying to create awareness by organizing events in urban public space had increased the use value of urban space and had expressed themselves well to the local government and the city dwellers. People forums had established solidarity network with city dwellers and had succeeded in reaching local governments.

Table 4.1: Comparison between actors

| | 1990 | | 2000 | 2013 | | 2014 | 2016 |
|---|---|---|---|---|---|---|---|
| actor | İzmir Branches of TMMOB | | bicycle groups | People Forums | | individuals + NGO's | Platform Organisations (İzmir Branch of TMMOB + NGO's + individuals) |
| aim | protecting urban public spaces | | adding new values to urban public space + demanding new urban public space | protecting urban public spaces | creating new urban public space + common use of urban public space | adding new values to urban public space + supporting the usage of the urban public space by events | protecting urban public spaces |
| make contact with different actors | citizens + NGO's | | organising among themselves | citizens + NGO's + İzmir Branch of TMMOB | citizens | _acting with citizens _organising events with different actors | acting with other actors |
| struggle form | legal struggle | _event at public space _decleration | _bicycle tours _creating awareness by events _communicate with local government | _creating platforms _meeting at parks | _events (on the parks and streets) _communicate with local government | _organising cycling events at public space _organising cultural activities at public space | _press statements _action at public space _communicate with local government |
| achievements | succeed at legal struggle | acting with citizens at urban public space issues | _bicycle office in transportation department _bicycle in metro _bicycle access in transportation plan | succeed at legal struggle | acting with citizens at urban public space issues | _creating event value at urban public space _take citizen's attention on issues _take local government's attention on issues | _take local government's attention on issues _acting with citizens at urban public space issues |

The other part of the evaluation will consist of making a comparison between the aims of the actors, their communications with other groups and the struggle forms and methods. So, their methods of effectiveness on urban policies will be evaluated.

When the analyze table about the actors is examined, it can be carried out various evaluations for each of them. When the purpose of the actors who are making themselves visible in public space has been examined, it can be seen that the İzmir Brances of TMMOB are coming into prominence in public space defenses. Bicycle groups had added new values to public space. This groups were inspired the local government especially by their events in which they choose to appropriate the public space. The bicycle issue had brought up to the agenda in urban policies since then their visibility in the city had increased.

Even though the academicians were not included to the research among actor groups, they have an active role in working with İzmir Branches of TMMOB in defending urban public spaces; in defending the public interest as experts in legal processes; and in guiding the local government.

When the relations of actors with each other and with the local government has been searched, it is verified as a result of the interviews conducted and the projects analyzed that;

- Activists and İzmir Branches of TMMOB are learning from each other through platforms;
- Academicians and İzmir Branches of TMMOB are working together;
- Local government units are taking the activists in consideration;
- Local government employees are working with academicians.
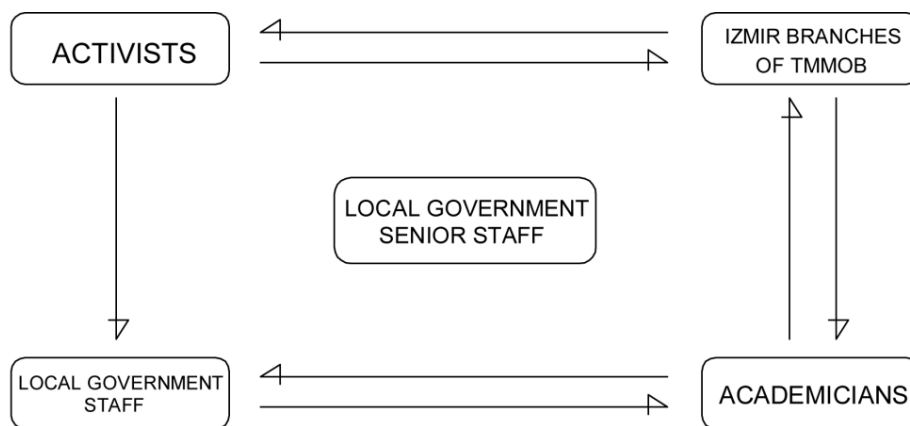


Figure 4.41. Actors Relation Scheme

It is seen that the actors are in contact with various groups in carrying on their struggles. However, İzmir Branches of TMMOB are generally working with a specialist group in their own structure. Apart from the lawsuits they bring, their activities for informing city dwellers are press statements and panels. Such a struggle cannot be come to the fore from the viewpoint of city dwellers. However when they make contact with different actors in the city as it was in Kordon Road and Kültürpark cases, they can be come to the fore. Being in communication with different actors is increasing the audibility of the struggle whether the legal struggles succeed or not. Working with different actors is usually adding a dimension of creativity to the struggle.

It is observed that the bicycle groups prefer rapid intervention forms by organizing faster among themselves both by social media and private communication ways. For instance, when they want to organize an event for encouraging bicycle transportation, they can take decisions rapidly because of that they are not a corporate structure like İzmir Branches of TMMOB and can organize the event rapidly. However, they make contact with different actors such as İzmir Branches of TMMOB for receiving support for technical information about current issues about the city. They also make contact with staff and senior staff of the local government. They could have many achievements in the city by making face to face contacts as well as through events.

People forums are the most successive groups in making contact with city dwellers within their struggle for public spaces. They had continued the struggle with city dwellers and they had conveyed their demands with them. Like bicycle groups, the people forums can organize with each other and with people easily because of that they are not a corporate structure. Therefore they can react rapidly toward urban issues.

It is observed that a more powerful agenda has been organizing within the ongoing struggles in the platforms comprise of the association of the actors. The supreme reason of this is that different social sectors are making contact with each other. Specialist groups such as İzmir Branches of TMMOB and activist in the city are coming together within the platforms. So, actors are supporting each other about the issues such as fund of knowledge, communicating with city dwellers and creating events. For instance, İzmir Branches of TMMOB are equipping people forums and bicycle groups with their technical knowledge. The deficiencies of the İzmir Branches of TMMOB about rapid organization and rapid information relay toward city dwellers

have been compensating by these groups. This reciprocal learning process is making platform formations more equipped.

Each actor is applying different methods with regard to struggle forms. İzmir Branches of TMMOB are generally carry out legal struggle. People forums are organizing with city dwellers in the public parks and other groups are struggling by organizing events in urban space. Using of social media as a means by the groups who become visible in urban public space through events is enabling for these groups to reach local governments. In the interviews conducted with the local government, it is said that the activity of these groups in social media is important because the municipality units are following social media livingly and developing studies toward these groups.

İzmir Branches of TMMOB have been continuing to defend public spaces as from 1990s. The other activists are getting calm after showing a rapid reaction against the incidents. They show themselves occasionally according to the agenda topics. They organize rapidly within the periods after showing themselves. They can act rapidly because of that they are not representing any institution as for İzmir Branches of TMMOB. They can organize numerous events and have widespread media coverage by acting rapidly. It is observed for the platforms that they are advantageous formations for the sake of the mutual advantage of the actors.
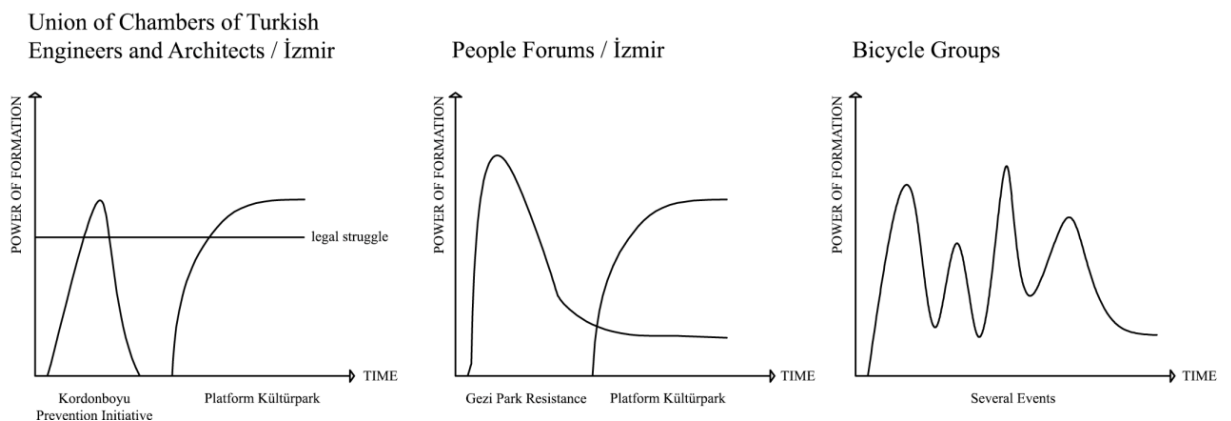


Figure 4.42. The chart shows the speed of the actors according to time

In conclusion, it is seen that the actors who defend and reclaim public spaces in İzmir are succeeded in their struggles for the right to the city. Even though their struggle

topics usually have political dimensions, they had succeeded in reaching local governments and city dwellers to a certain extent. In İzmir, the struggles of the actors had built up over time, new actor groups had been formed and they had created platforms by coming together. As Michael de Certau said (2008), small cracks had constituted a whole.

# CHAPTER 5

# CONCLUSION

This study was started with a belief of which the urban social movements for public space are taking the cities further in the manner of democratization. The aim of this study is to evaluate the effects of these movements to the cities and the urban policies. The case studies of this research had conducted in the City of İzmir for evaluating aforementioned effects.

First of all, the conceptual researches had carried out as part of the study. The concept of public space had examined through various writers. The concept of The Right to the City by Lefebvre had embraced on the basis of that public space is a right. After this review, the urban social movements for public space had examined. All movements which defend, reclaim and appropriate their public spaces had taken into consideration. The movements had analyzed within historical processes in this examination within the context of European and American cities. The effects of these movements had also examined. It was evaluated by many researchers that these movements take the cities a step further in the manner of democratization. These movements could be able to hold the city dwellers together with regard to socialization, struggling and defending the right to the city. These associations had mostly brought positive achievements. These positive achievements could have a reflection to the urban policies and the local governments had embraced a participatory planning approach that considers the city dwellers during putting the relevant projects into practice.

During the research, it could not be found any study which examines the urban social movements for public space in the city of İzmir. So, the articles and dissertations which research the movements in European and American cities had examined and the city of İzmir had evaluated by building a research method in accordance with these examinations.

Within the examination during 1990s in İzmir, it is encountered with many movements which defend, appropriate and use their spaces and create new spaces. It is also found İzmir Branches of TMMOB and individual movements who defend their public spaces in 1990s. In 2000s, bicycle groups which enrich, appropriate and reclaim these spaces had added to actor groups. When it comes to the year of 2013, the people

forums which emerged on behalf of adopting a common action and stance in the public space is seen. In the same period, the movements which enhance the efficiency value of the public space and create awareness had emerged. Finally, after the year of 2016, it is observed that the most of the aforementioned actors which exist since 1990s in the city of İzmir are working together on certain subjects.

When the struggles of the actors is examined, it can be said that they generally gained an acquisition.İzmir Brances of TMMOB had won the lawsuits they initiated against the interventions toward the public space. Bicycle groups could establish a strong communication network between each other and with other groups. These groups had become visible within the city through their frequency and persistence. They could make contact with local governments, steer their projects and appropriate the urban public space. People forums could make an effective contact with neighborhood residents and establish an effective platform for solving the problems about urban public space. They could access to local governments to a certain extent. The greatest achievement of people forums is that they strengthen the communication between neighborhood residents and establish a common ground.

When it is made a comparison between the urban social movements for public space in İzmir and the examples in Europe and United States, some similarities and differences in the manner of the actor groups and struggle forms are observed. It is also observed that the non-governmental organizations and the city dwellers are acting together in other cities which are examined as part of this thesis about the defense of the public space and reclaiming these spaces. It is also observed in the city of İzmir that the city dwellers and İzmir branches of Union of Chambers of Turkish Engineers and Architects (TMMOB) in the public space defenses such as Kordon Road, Karşıyaka Multi-storey Car Park and Kültürpark. It is not encountered with İzmir Branches of İzmir within actor groups in public space defenses in other cities of other countries which are examined in this study. However there are similarities in terms of intervention forms. As in RTS movement, the actions which had taken by occupying the public space temporarily can be observed in the city of İzmir.

In other cities, the movements which create awareness by adding use value to the public space have been organizing by non-governmental organizations and individuals. The temporary occupations of space by the bicycle groups in İzmir are showing similarities with other cities through giving new meanings to public space and create awareness.

Another way of reclaiming the public space is to try to reach the local governments through creating awareness by organizing events in the public space. The events in European and American cities such as Ciclovia, Sunday Streets and Open Streets can be seen also in the city of İzmir. The movements such as Fancy Women Bicycle Tour, Car-free Day İzmir, We Are in Kültürpark, 23rd April Dress Bicycle Tour are trying to occupy the space temporarily and create awareness. It is observed that these movements had generally been adopted by the local governments and that they had been working with non-governmental organizations. In İzmir, the Car-free Day had started with the cooperation of non-governmental organizations, individual volunteers and the City Council and it then had become a programmed event which is adopted by the local government.

The movements through the common use of the public space and creating a common public space are emerged with İzmir people forums. The space beautification movements which are handled as the common initiative of neighborhood residents in other cities are carrying out by the people forums in İzmir.

The achievements of the actor groups in defending, reclaiming and appropriating the public space are also observed in İzmir as well as in European and American cities. The voices of different social sectors could be heard in the city through the urban social movements for public space. Actors could have an effect upon urban policies. Therefore, the actor groups should stand on defending the right to the city. They should specify their struggle forms aright. As the individuals who live in cities, as E. F. Schumacher said "we should open the sails for that we can catch the wind when it comes even though we cannot create a wind" (Walljasper,2015, p.238). In this way, it would be possible to achieve success by drawing these struggles for creating a better urban environment together.

Local governments should not ignore these movements which defend the public spaces and add use values to them. The valuation of these actor groups in the city to the urban public space should be taken in consideration. Working with these groups and employing their energy and opinions would always bring innovations to the city. So it would be possible to talk about a city dweller participation in planning process in real terms.

This study was started with a belief of which the urban social movements for public space are taking the cities further in the manner of democratization. This study was started with a belief of which the urban social movements for public space are

taking the cities further in the manner of democratization and examinations were conducted specific to İzmir metropolitan area. The actor groups in İzmir during 1990s had examined during the study. İzmir Branches of TMMOB which are among the actor groups in İzmir could not be observed within the examinations in European and American cities. In further studies, it can be examined that whether the İzmir Branches of TMMOB Europe and United States are involved in public space defenses or not for enriching this study and examining the actor groups in detail.

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# APPENDIX A

# INTERVIEWEES LIST

| | | |
|---|---|---|
| Burcu Kural | Member of İzmir City Council Car Free Day İzmir working team | 05. 10. 2014 |
| Utku Cihan | Member of İzmir City Council Car Free Day İzmir working team | 01. 10. 2014 |
| Lütfi Ünal | Member of İzmir City Council Car Free Day İzmir working team | 08.10.2014 |
| Mustafa Karakuş | Member of İzmir City Council Car Free Day İzmir working team | 09.10.2014 |
| Serkan Aydoğan | Member of İzmir City Council Car Free Day İzmir working team | 13.10.2014 |
| Deniz Avşar | Member of İzmir City Council Car Free Day İzmir working team | 05.11.2014 |
| Pınar Pinzuti | Blogger (Bisikletizm)- bicycle activist | 25.05.2016 |
| Cenk Hasan Dereli | Architect | 01.06.2016 |
| Sema Gür | Founder of *Süslü Kadınlar Bisiklet Turu* (Fancy Women Bicycle Tour) | 01.06.2016 |
| Muhlis Dilmaç | Founder of *Perşembe Akşamı Bisikletlileri* (Bicyclists of Thursday Evening) | 08.06.2016 |
| Uğur Göçmüş | Member of İzmir People's House (İzmir Halk Evleri - İHE) | 14.06.2016 |
| Altan Köse | Member of Bornova People Forum | 02.10.2016 |
| Ali Akgök | Member of Karşıyaka People Forum | 16.10.2016 |
| Utku Cihan | İzmir Metropolitan Municipality | 23.10.2016 |
| Demet Burçin Gezgin | İzmir Metropolitan Municipality | 23.10.2016 |
| Özlem Taşkın Erten | İzmir Metropolitan Municipality | 23.10.2016 |

# APPENDIX B

# 2014 İZMİR CAR FREE DAY SURVEY QUESTIONS

**PEOPLE WHO ATTENDED THE EVENT**

I.    Which district are you coming from for the event?

II.    What is your age and education?

| Female | 0-18 | | Primary school |
|--------|------|--|----------------|
| Male | 19-35 | | High school |
| | 36-60 | | University |
| | 60 + | | Master degree |

III.    How could you arrive at the event street?

| By walk | Bicycle | Metro | Bus | Ferry | Car |
|---------|---------|-------|-----|-------|-----|

IV.    What is your main reason for attending the event?

| Rekreation | Social activity | To be informed | Leisure activity | Other |
|------------|-----------------|----------------|------------------|-------|

V.    Have you ever attended any event like this?

| Yes | No |
|-----|-----|

VI.    What are your expectations?

VII.    How were you informed about the event?

| Billboards on street | Facebook | Web sites | From friends |
|----------------------|----------|-----------|--------------|
| Metro announces | Public transportation banners | By NGO's | Other |

VIII.    Which activities did you participate in?

| Workshops | Concerts | Exhibitations | Fahsion | Yoga |
|-----------|----------|---------------|---------|------|
| Shows | Bicycle tour | Theatre | Dans shows | Streets games |

IX.    Did you enjoy spending time here?

| Yes | Neutral | No |
|-----|---------|-----|
|     |         |     |

X.    Approximately for how long have you been to here?

XI.    Have you ever newly noticed anything being here such as; a new shop, tree, building, park bench ?

XII.    Write your opinions about the subjects please;

|                                              | Agree | No idea | Disagree |
|----------------------------------------------|-------|---------|----------|
| It has led people come closer                |       |         |          |
| My opinion about the city changed positively |       |         |          |
| It is a good event because no money is needed|       |         |          |
| It caused traffic jam                        |       |         |          |
| I experince a clean street and a healty day  |       |         |          |
| I feel secure                                |       |         |          |
| I want it repeated                           |       |         |          |

XIII.    If agree;

in which district or on which street you want it take place?

## ORGANISERS OF THE EVENT: İZMIR CITY COINCIL, NGO'S AND VOLUNTEERS

I.    Which group in the event do you represent?

II.    How were you informed about the activity? By means of whom did you participate in?

III.    On what subjects did you help for the event?

- Publicity

| Designing poster | Printing     | Distributing |
|------------------|--------------|--------------|
| Web site banner  | Social media | Other ............ |

- Event planning

| Communication with NGO's   | Setting event time | Setting event place |
|----------------------------|--------------------|---------------------|
| Participations to meetings |                    |                     |

- Organisation

| Field tour | Organisation of the activity day |
|---|---|

- Finance

| Setting budget | Advertising costs | |
|---|---|---|
| Payments of the voluntary associations' costs | Setting transportations | Other |

IV. How would you desbribe the event shortly?

V. Why is it important for you to organise the activity? What are your aims and expectations?

VI. On what fields and subjects did the confliction of opinions take place in the meetings? Do you believe that you had neccesserily expressed yourself in this organisation?

VII. What would you like to contribute to the city?

| Physically | Socially | Economically | Politically |
|---|---|---|---|

## SURROUNDING WORKPLACES

I. Description of job;
- Textile
- Groceries
- Restaurants and cafes
- Service
- Electronic
- Other

II. How did the activity effect the number of your customers?

| Serious increase | Increase | No change | Decrease | Serious decrease |
|---|---|---|---|---|

III. How did the event effect your daily giro?

| Serious increase | Increase | No change | Decrease | Serious decrease |
|---|---|---|---|---|

IV.    Did your customer profile change?

| My usual customers didn't come | I gained new customers | No changes occured |
|---|---|---|

V.    Did it interrupt daily life?

| Yes | No | No change occured |
|---|---|---|

VI.    Did you feel yourself insecure on the street?

| Yes | No |
|---|---|

VII.    Was the activity succesful? How would you eveluate?

VIII.    What do you think about event's taking place in future?

| Positive | No idea | Negative |
|---|---|---|

IX.    What are your proposals for the activity to be better?

X.    Can you share with us if any problem took place?

## NEIGHBOUR DWELLERS

I.    Fill in the blanks please;

| Female | 0-18 | | Primary school |
|---|---|---|---|
| Male | 19-35 | | High school |
| | 36-60 | | University |
| | 60 + | | Master Degree |

II.    Did you attend the activity that take place on your street?

| Yes | No |
|---|---|

III.    Did the activity that took place on your street positively effect?

| Clean air | Livable Streets | Compatible Community | Enjoyable street life | Pedestrian privileged environment |
|---|---|---|---|---|
| Safety | …………. | ……. | ……….. | …………. |

IV.     Did the activity that took place on your street cause any trouble?

| Traffic | Car parking | Crowd | Noise pollution | Kirlilik |
|---------|-------------|-------|-----------------|----------|
| Transportation | Crime | Safety | ………… | …… |

V.     My thought before the activity was POSITIVE / NEGATIVE, after t took place is POSITIVE / NEGATIVE. (Circle your preference)

VI.    Do you want the event to be repeated?

| Yes | No | Neutral |
|-----|-----|---------|

VII.   What are your opinions about the activity in case of being repeated?

VIII.  Can you write down the problems you faced with in the activity day?


Assistant Surveyor:

Burak ALVANLAR

Melike ÇİL

# APPENDIX C

# TRANSLATIONS OF THE IMAGES

**Figure 3.5:**

GÜVENPARK

- Concrete Park Project of the Municipality
- Transportation Problem
- Underearth car park, upper side concrete park
- A project desicion that is not scientific
- Carparks should be located city periphery
- Güvenpark is a green park in the city center of Ankara
- Can we let cars Güvenpark that is utilized by millions of people?
- We want trees - not carpark - Please attend signature campain

**Figure 3.23:**

Pedestrian Penalty

Please respect the rights of pedestrians!

Are you aware that you are violating my pedestrian rights by parking here ?

**Figure 3.24:**

WHERE ARE THE THINGS IN GEZİ PARK?

1. Infirmary/Eat /Drink (24 hours)
2. Eat / Drink
3. Kitchen (24 hours)
4. Infirmary (24 hours)
5. Eat / Drink
6. Coordination / Eat / Drink / Coordination (24 hours)
7. Pharmacy / Eat / Drink / Cloth
8. Eat / Drink (24 hours)
9. Doctor / Pharmacy / Cloth
10. Eat / Drink
11. Eat / Drink / Cloth
12. Coordination / Press
13. Eat / Drink / Health
14. Library

**Figure 4.5:**

Here, the sea appears. I told you that it should be somewhere there...

**Figure 4.12:**

Why Sould I Attend the Critical Mass?

- to show how many bicycler are in the city,
- to show that we are a part of the traffic and we don't cause traffic jam,
- to show that bicycle is a means of transport,
- to show that cycling is a freedom,
- to show that roads are not only for cars but also bicycles,
  ... and to be happy as usual.
  The last Friday of every month since July 2010.

**Figure 4.34:**

We don't want the skyscrapper in Basmane and congress center in Kültürpark.