INTERFACES OF URBAN SPACE:
A CASE OF FEVZİ ÇAKMAK
NEIGHBORHOOD IN KAYSERİ

A THESIS
SUBMITTED TO THE DEPARTMENT OF ARCHITECTURE
AND THE GRADUATE SCHOOL OF ENGINEERING AND
SCIENCE OF ABDULLAH GUL UNIVERSITY
IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR THE DEGREE OF
MASTER

By
Dilara YARATGAN
July 2020

INTERFACES OF URBAN SPACE:
A CASE OF FEVZİ ÇAKMAK
NEIGHBORHOOD IN KAYSERİ

A THESIS

SUBMITTED TO THE DEPARTMENT OF ARCHITECTURE

AND THE GRADUATE SCHOOL OF ENGINEERING AND SCIENCE OF

ABDULLAH GUL UNIVERSITY

IN PARTIAL FULFILLMENT OF THE REQUIREMENTS

FOR THE DEGREE OF

MASTER

By

Dilara YARATGAN

July 2020

SCIENTIFIC ETHICS COMPLIANCE

I hereby declare that all information in this document has been obtained in accordance with academic rules and ethical conduct. I also declare that, as required by these rules and conduct, I have fully cited and referenced all materials and results that are not original to this work.

Name-Surname: Dilara YARATGAN

Signature :

REGULATORY COMPLIANCE

M.Sc. thesis titled "Interfaces of Urban Space: A Case of Fevzi Çakmak Neighborhood in Kayseri" has been prepared in accordance with the Thesis Writing Guidelines of the Abdullah Gül University, Graduate School of Engineering & Science.

Prepared By   Advisor

Dilara YARATGAN   Prof. Burak ASİLİSKENDER

Head of the Architecture Program

Prof. Burak ASİLİSKENDER

ACCEPTANCE AND APPROVAL

M.Sc. thesis titled Interfaces of Urban Space: A Case of Fevzi Çakmak Neighborhood in Kayseri and prepared by Dilara YARATGAN has been accepted by the jury in the Architecture Graduate Program at Abdullah Gül University, Graduate School of Engineering & Science.

20 /07/ 2020

JURY:

Advisor : Prof. Burak ASİLİSKENDER   …………………

Member : Asst. Prof. Sema SERİM   …………………

Member : Asst. Prof. Füsun KOCATÜRK   …………………

APPROVAL:

The acceptance of this M.Sc. thesis has been approved by the decision of the Abdullah Gül University, Graduate School of Engineering & Science, Executive Board dated ….. /….. / ……….. and numbered …………..……… .

……….. /……….. / ………..

Graduate School Dean

Prof. İrfan ALAN

ABSTRACT

INTERFACES OF URBAN SPACE:
A CASE OF FEVZİ ÇAKMAK NEIGHBORHOOD
IN KAYSERİ

Dilara Yaratgan
MSc. in Architecture
Supervisor: Prof. Burak Asiliskender

July 2020

This research discusses the in-between spaces among the private and public space based on space configuration regarding urban morphology and social interactions. It indicates to how the organization of interfaces affects physical and social relations between building and street in neighborhood. In this scope, the formation and transformation processes of interfaces are investigated for the Fevzi Çakmak Neighborhood in Kayseri, designed by Kemal Ahmet Aru with the consultancy of Gustav Oelsner, after 1960, through the morphological analysis method and observations.

From the second half of the twentieth century, based on the socio-economic development, local administrations started to produce new projections to improve the organs of the city such as industrial and residential areas, therefore, planning institutions proposed public-oriented schemes for neighborhood in order to reorganize urban form including public and private spheres through private investments defining the boundaries of these spaces.

In a neighborhood, urban form has consisted of different space organizations consisting of social and physical relations. Based on this definition, public and

private spheres are emerged as the components of space organization within the urban form where constitute the relations between these spaces. The relationship networks based on everyday life is the encounter ground of planning institution and individual.

Within this framework, this study reveals that the reciprocal relationship among buildings and street are emerged the interfaces of the public-private spheres defining the concepts that shape up the boundaries of these urban spaces. Given that the main research problem examined on Fevzi Çakmak Neighborhood, it aims to ensure a new understanding of urban space that combines physical and social values in a neighborhood to create a living urban milieu in the city.

Keywords: in-between space, milieu, urban pattern, public-private sphere, Kayseri; Fevzi Çakmak Neighborhood

ÖZET

KENTSEL MEKÂNIN ARAYÜZLERİ: KAYSERİ FEVZİ ÇAKMAK MAHALLESİ ÖRNEĞİ

Dilara Yaratgan
Mimarlık Ana Bilim Dalı Yüksek Lisans
Tez Yöneticisi: Prof. Dr. Burak Asiliskender

Temmuz 2020

Bu araştırma, kentsel morfoloji ve sosyal etkileşimlere ilişkin alan yapılandırmasına dayalı olarak özel ve kamusal alan arasındaki ara mekanları tartışmaktadır. Çalışma arayüz organizasyonunun mahalledeki bina ve sokak arasındaki fiziksel ve sosyal ilişkileri nasıl etkilediğini gösterir. Bu kapsamda, 1960 sonrası Kemal Ahmet Aru tarafından Gustav Oelsner danışmanlığında tasarlanan Fevzi Çakmak Mahallesi için arayüzlerin oluşum ve dönüşüm süreçleri morfolojik analiz yöntemi ve gözlemlerle incelenmiştir.

Yirminci yüzyılın ikinci yarısından itibaren, sosyo-ekonomik gelişmeye dayalı olarak, yerel yönetimler sanayi ve yerleşim alanları gibi kentin organlarını iyileştirmek için yeni projeksiyonlar üretmeye başladılar. Bu nedenle planlama kurumları, özel yatırımlar aracılığıyla kamu ve özel alanlar da dahil olmak üzere bu alanların sınırlarını tanımlayarak kentsel formu yeniden düzenlediler.

Bir mahallede kentsel form, sosyal ve fiziksel ilişkilerden oluşan farklı alan örgütlerinden oluşur. Bu tanıma dayanarak, kamusal ve özel alanlar, bu mekânlar arasındaki ilişkileri oluşturan kentsel formda mekan organizasyonunun bileşenleri olarak ortaya çıkmaktadır. Gündelik yaşam temelinde ilişki ağları planlama kurumunun ve bireyin karşılaşma zeminidir.

Bu kapsamda, çalışma kentsel mekanların sınırlarını oluşturan kavramları tanımlayarak sokak ve binalar arasındaki ilişkilerin kamusal ve özel alanlar arasındaki arayüzleri oluşturduğunu ortaya koymaktadır. Fevzi Çakmak Mahallesi üzerinden incelenen temel araştırma problemi göz önüne alındığında, kentte bir yaşam ortamı yaratmak için mahalledeki fiziksel ve sosyal değerleri birleştiren yeni bir kentsel mekân anlayışı sağlamayı amaçlamaktadır.

Anahtar Kelimeler: ara mekânlar, ortam (milieu), kent dokusu, kamusal-özel alanlar, Kayseri; Fevzi Çakmak Mahallesi

Acknowledgements

First and foremost, I owe many thanks to my supervisor Prof. Burak Asiliskender, who did not hesitate to provide me with all kinds of opportunities, for his guidance, feedbacks and infinite patience all through my research. Thank you for your constant encouragement and belief in my abilities.

I would like to thank the thesis committee, Asst. Prof. Sema Serim and Asst. Prof. Füsun Kocatürk for their valuable comments, contributions and comprehensive discussions. I would also like to thank my professors from the courses I participated during my academic education for their reading suggestions. I am especially grateful to Sema Serim, who has always guided me with her knowledge, for her enlightening courses and ideas that structured my academic life.

I would like to greatly thank my sisters for being always supportive during the different stages of my life. I show also appreciation to my friends for their great support and patience; especially, thanks to Sinan Akyüz and Aydan Şahin for their assistance in analysis and writing process of thesis.

Finally, I am so grateful to my family, especially to my mother and my aunt, for strengthening my belief in myself. Thank you for holding me through the hardest times, you make them easier. I would especially like to express my profound gratitude to my father for all. I could not have made this without you.

Table of Contents

List of Figures

List of Tables

Chapter 1

Introduction

In the twentieth century, cities experienced a range of changes with the new planning attempt implemented by the state authorities. Planners and architects constructed new neighborhoods depending on uniform scheme to overcome the problem of industrialization. From the second half of the twentieth century, based on the socio-economic development, local administrations started to produce new projections to improve the organs of the city such as industrial and residential areas, hereby, planning institutions began to propose public-oriented schemes in order to reorganize urban form through private investments due mainly to a reduction in the scope of the state. They also managed the surfaces of the public-private in a city by constructing the boundaries.

The paradigm shift regarding the changing conditions of Turkey had led to implications for urban development countrywide. The study area examined in Kayseri is also production of this modern superior mind. As a modernization project of Anatolia after 1923 in Kayseri, industrial areas and residential areas around them were formed by the decision of the state authority. As a result of the economic and political developments after 1945, local governments started to act in order to build a planned city with the increase of private investments in Kayseri, which is the center of the commercial network. A master plan was prepared by Kemal Ahmet Aru in consultation with a German architect, Gustav Oelsner, based on self-contained scheme consisting of neighborhoods.

In a neighborhood, urban form has consisted of different space organizations of blocks including social and physical relations. Based on this definition, public

and private spaces have emerged as the parts of urban form where constitute mutual relations. The relationship networks on the basis of everyday life is the encountered ground of planning institution and individual. Fevzi Çakmak Neighborhood, a part of the planning period, having interfaces between public and private space, started to be established after 1960. The study focuses on space organization of the interfaces in public-private sphere, and hence, in street-building of Fevzi Çakmak Neighborhood depending on design perspective out of its contribution to the conceptual framework. It is also intended to evaluate how these in-between spaces as interfaces correspond to the city today.

In this context, the aim of this research is to reveal how the urban pattern in a neighborhood established by the superior mind is produced locally. To answer the questions in the following table *(see table. 1.1),* Fevzi Çakmak Neighbourhood which has produced after 1960 has been chosen as a case study area, and analysed based on theoretical framework through *Conzen method* morphologically as well as observation. The research method includes the maps of urban form and used observation as well as the data collection including old plans of the city attained from Kayseri Metropolitan Municipalities, in addition to photos from the study area. It is not consisted in perception of inhabitants regarding the urban space, otherwise observing their territories personalized by them.

Research Questions	Research Objectives	Research Assumptions
how was the urban pattern established by the modern superior mind produced in Kayseri after 1960?	to identify the interfaces between public and private spheres as the elements of urban form.	the changing relationships between street and building are the result of interfaces due to the permeability across the borders.
how the interfaces can be evaluated in the Fevzi Çakmak Neighborhood?	to understand space organization principles morphologically in the formation process of urban environment.	entrance halls, front or back yards, land use types and different levels of paths comprise the interfaces allowing social interaction between inhabitants and city.
how the space organization in the neighborhood has influence on the physical and social interactions in city?	to reveal the physical and social relations produced by modern superior mind in the city from the design perspective.	from the second half of the twentieth century, buildings as private spaces lost the contact with outside in the neighborhood.

Table 1.1 The Structure of Research

1.1. Problem Statement

From the beginning of the 20th century, the practices of designing the modern urban pattern based on given standards have been carried out by means of the power of planning institutions. The city, on the one hand, organizes the daily life of individuals based on desired standards, on the other hand, it creates a *milieu* that allows individuals to build both the city and themselves. The urban environment, therefore, represents the moment that comprises the consistent tensions of the desires to design the city (Harvey, 2000, p. 195). The loop in urban environment consists of two components, both private and public, defined by a borderline between a common world; in this regard, public relations are established in public spaces such as streets, avenues and squares, whereas private life is in dwelling. The space in-between public-private, thus, is encountering ground of power and individual who is both subject and object of the urban environment.

The public-private sphere developing around the discipline of architecture is considered as a productive area where both authoritarian tendencies and individuals' spatiotemporally experiences are encountered as part of organization of urban space. The dimensions based on a myriad of variables, which affect directly the public-private spheres, such as social, economic or political parameters, have been separately studied, but not through a holistic perspective and in relation to the urban pattern. This research focuses on the discussion of the in-between spaces through relations morphologically its surrounding, as well as the spatiotemporal experience of the societies in interface of public-private sphere. The aim of the research is to examine the constitution of the public-private spheres and the relationship between the two of them in which boundaries exhibit spatial differentiation that delineates individual across time and space.

There are several descriptions of the urban environment in different contexts: being a sociospatial process urban environment consist of physical and social dimensions at different scales. While physical components includes buildings, streets, blocks, neighborhoods, the social component includes spatial arrangement and interrelationship of the characteristics of the individual. (Madanipour, 1996, p.33). In this respect, the dimensions of these environment divide the spaces, and construct meaning. Urban form is not merely the cause of the individual's isolation, but also the development of social life and interaction. The streets, squares and spaces allow the individual to develop a sense of belonging, by the same token the urban form needs to be designed with other public spheres.

The relationship between urban form as subdivisions of cities that transform the individual and the city demonstrates how a society organizes itself and its surrounding; in other words, the public-private spheres affect the boundaries of individual. The streets physically set boundaries shattering the ground in a continuum, and constitute public sphere. Ever since raise of modernism, social structure has been the form of private sphere that endeavors in order to establish a limit for itself within publicity.

Whilst the public sphere refers the physical presences, such as streets, parks, squares, public buildings and so forth, private sphere represents the layout in which individuals determine particular territory, as well as controlled exclusively by them such as a housing or a working room. Having said that, these two spheres are not separated each other by accurate borders. On the grounds of the space-time relations in cities, the spatial organizations including public and private space, or new concepts such as private owned public space, semi-public space, and so on have an explicitly visible appearing.

Public sphere comprises common spaces where social and physical relations are produced and communication develops among people from different groups that lead to the formation of meaning and social development. It is an inevitable fact

that the spatiotemporal experience of the public sphere is transformed by being affected by economic, political and social reasons. The public sphere, which was home to citizens in many civilisations through history, has moved away from the human body along with modernization and has been reduced to an objectivity that has changed or destroyed by virtue of the decisions of the sovereign authorities as a buffer zone or compromise ground between the state and society.

"Dwelling" as the in-between space among public and private spheres expands the boundary of the individual in the public sphere through the meanings and memories. An "in-between" space is produced by the reciprocal relationship of the community and daily life experience of individuals. The border of publicness in dwelling occurs with the control of the individual. The individual, who is not content with the 'publicity' imposed by the authority, carries the public to housing so as to improve tactics against to daily life established by power mechanism that hold the economic hegemony with industry.

The public-private sphere is a result of the artificial publicity of the city. Publicity, and hence, is displaced as a space for the freedom of the individual who experiences with its controlled counterpart produced by the mechanisms that define power. As a part of everyday life, the society of individuals belonging to the communal constitutes a life. The scene that the essence of subject represents without distorting the truth is the collective; therefore, the meaning of the space-time is connected with the collective conscious.

In consumption and profit society, individual who is weak in terms of lineage turn into a pragmatic last person (Sloterdijk, 2018, p. 382). The character masked individual in the city, which leads to the withdrawal and clarification of the limits of privacy. Multi-identity life is being transparent giving up being visible; to put it another way, the individuals obtain their modern subjectivity with their social privacy. In this research, it is discussed the relations in the public and private spheres, especially experienced in-between inside-outside, in addition to the individual with the experience of the space-time.

In the second half of modernization, a policy prioritizing private enterprise was preferred instead of statist policy in the economy. As a requirement of the transition to this new order, being on the periphery of the industrial zone enables the pattern of the residential areas constructed by local authority through private investments to be the space of interaction and transformation. These spheres where the relationship between public and privacy begins transform based on urban development, in addition, they are experienced by inhabitant interfering with the city. The idea behind the neighborhoods that started to be constructed after 1960s is to meet to housing need of workers.

At this framework, Fevzi Çakmak Neighborhood which is the case study area has been constituted by the modern superior mind due to housing deficit of the period. The study area is chosen as it was one of the first neighborhoods planned by the local municipality. The neighborhood has been developed by local authority in a given hierarchy. In this respect, the elements of urban form in the neighborhood have been morphologically examined due mainly to its contribution to the study of how the interfaces have an effect on city.

1.2. The Objectives and Scope of the Study

The post-World War II period was identified by structural intervention of the state to the economy, resulting in large-scale public-sector schemes, particularly in urban development of western countries. Local authorities and their architects and planners were at the leading edge of urban renewal whereby cities expanded and redeveloped with high-rise public housing schemes, motorways and new towns, implementing the ideas developed by the modern movement in architecture (Madanipour, 2010, p. 3). The changing planning approaches with the changing conditions as regards the socio-economic and political dimensions have given rise to transformation of the city form. Each approach decided by

prevailing power has produced a different type of plan organization principles which the relations between street, parcel and buildings were influenced depending on the interfaces between public-private.

This paradigm shift had led to implications for urban design, planning and urban development countrywide. In this context, Kayseri being exposed urban transformation with the increasing industrial areas in the process of modernization, in addition, a master plan was suggested by Kemal Ahmet Aru, in consultation with Gustav Oelsner, as a German architect, in order to design a planned the city through power of local municipality. As a result of the clustering of trade and industry, new settlements have been created in the city, where the modern outlook is institutionalized. Fevzi Çakmak Neighborhood as the study area in Kayseri, has been also constituted by this modern superior mind based on given a hierarchy. The plan of neighborhood has been developed regarding the public and private spheres after 1960s is to meet the housing need of working class.

After the planning decisions on neighborhoods, the housing area has begun formation and transformation based on urban development experienced by individuals in order to increase housing density. At later periods, the planning has been inadequate due mainly to density, and thus, it could not ensure the social bounds among residents. The social relations might be weak due to the lack of hierarchy between indoor and outdoor space. Therefore, investigating how spatial variety of the urban form can affect spatial and social relations in neighborhood is the basis of the study. Due to interfaces being as an in-between space construct the relations in urban form, a detailed understanding of elements of urban form based on space organization allowing social interaction is the main goal of the research.

This study aims to enable a new understanding of the term in-between spaces - interface among public and private spheres- through analyzing the relations with these spheres as the medium (*milieu*) of individual, in addition to using a kind of

spatial experience model in theoretical part. In this respect, it attempts to take into account the spatial dimensions of public-private distinction so as to comprehend the in-between spaces. Public and private spheres of urban pattern constructed by modern superior mind are examined by using morphological analysis considering effects on daily life in the sample area. The research is not based on a linear cause-and-effect relationship, but with a focused approach to more complex relationships and connections. At this regard, three main objectives have determined to evaluate social and physical elements of the in-between spaces *(see table. 1.2.1):*

1. to identify the interfaces between public and private spheres within the urban form in relation with the street and buildings in the neighborhood.
2. to evaluate space organization principles in the morphological formation process of urban forms in time.
3. to reveal the physical and social relations produced by modern superior mind in the city from the design perspective.
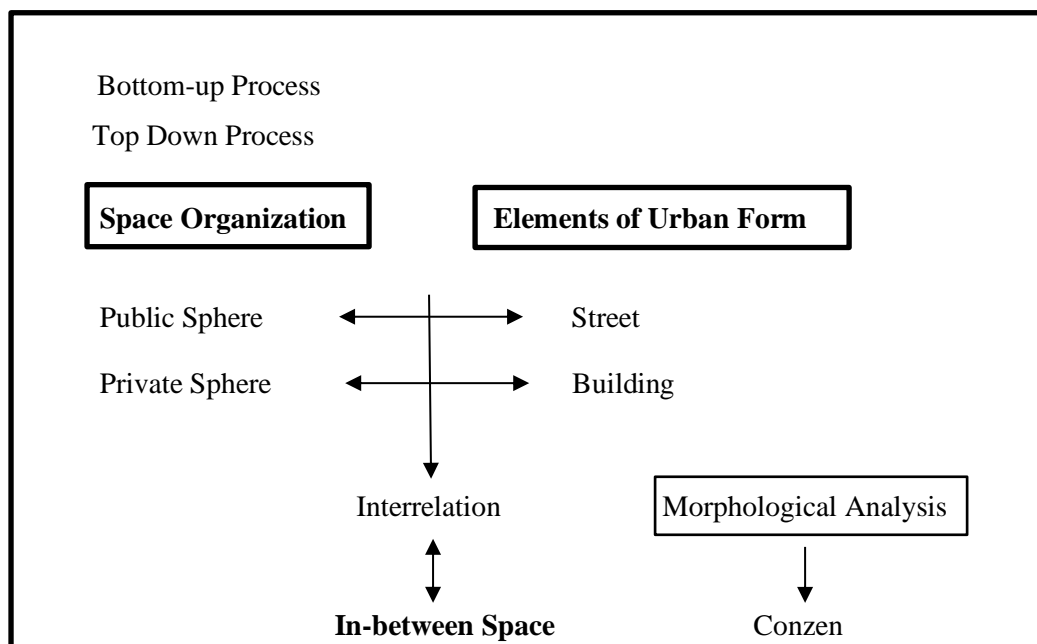
Table. 1.2.1 Analyzing Structure of the Study

In this sense, the major concern of this research is to enable an understanding the term of in-between space; and secondly, is to reveal the spatial organization where the interactions are redefined morphologically focusing on the development of Kayseri, in particular, in Fevzi Çakmak Neighborhood. It is not concerned about inhabitant's perception with regard to the space, while the case study through morphologic analysis allow us to develop the findings in the site. The study is composed of five chapters.

The first chapter of the research focuses on the problem statement. It has been described the objectives, the methods of the thesis and its scope to provide an overview of the research depending on the theoretical framework. In the second chapter that aims to ensure a theoretical framework, the introductory section includes the recognition of city, where the individual and its *milieu* are formed. In this chapter, it is detailed milieu of individual and process of the subjectivity with effects of superior mind in this milieu depending on relations between them.

A result of this relation, in third chapter, the space organization of urban form along the boundaries has been discussed. After the components of the city are defined, this chapter comprises the constructing of the urban form. It has the description of space organization that reveals the gradual transition from public to private spheres. In third chapter, the public and private sphere is given together with a discussion the experiencing them within the scope of space-time relations, in addition, the importance of in-between space is set out, along with a sense of community and neighborhood issues. The main issue, here, is to elaborate the concepts that make up it to get an understanding of the in-between spaces.

After having a theoretical framework, in the fourth chapter, the in-between spaces of the neighborhood have been morphologically analyzed through *Conzen method* in order to have an understanding with regard to the relations of these spaces and the individuals. On the other hand, the paradigm shift in

Kayseri after 1960s is investigated in detail in order to explain the formations of the case study. It constitutes the relations of space organization in elements of urban form including street and buildings, as well as public and private spheres.

In this context, the conclusion chapter synthesizes the discussions of each chapter including theoretical framework and site analysis so as to accomplish the aims of the study. In addition, the results of the case study in terms of its in-between spaces and social relations are debated in this part.

1.3. Research Methodology

The main aim of this study is to understand the term of interface public-private spheres on the urban form and to redefine spatial formation in the neighborhood, therefore, it is critical to understand the formation of the space organization in the neighborhood morphologically. In this context, a case study based on morphological investigation is carried out to understand how the elements of the urban form affect the inner structure of the neighborhood in the interface of private-public spheres of the Fevzi Çakmak Neighborhood. It is also appeared that the study area is chosen thanks to the its contribution to the conceptual framework in order to understand how the term of in-between space is shaped up an urban *milieu.*

The study of urban form, referred to as urban morphology, contains a number of different perspectives in order to provide solutions in terms of urban design. Urban morphology as integral part of urban geography and element of morphogenesis has been from since the beginning, about distinguishing, characterizing and explanation of urban landscapes. It has been developed as an organized field of knowledge within geography since the end of the nineteenth century (Fritz, 1894; Hassinger, 1916; Whitehand, 1987; Moudon, 1997; Kropf,

2001; Larkham, 2005). The all approaches are concerned with the processes that reify the urban form within the scope of urban change.

Urban morphology might be defined to understand the form of human settlements, their spatial character and their historical development. It is concerned to the history of the city, spatial relations, and thus, it is tool to comprehend formation and development processes of cities. The morphogenetic perspective was consisted of the mapping of the urban form. In the development of morphological analysis, especially in Europe, there were three precursor schools (Moudon, 1997, p. 4). The Germano-British School, which is the oldest of them, produced the discourses with regard to city and urban landscape building processes.

This school found by Conzen, the geographer and planner, developed morphogenetic method regarding urban form. Conzen mapped three form complexes based on field surveys: the ground plan consisting of the streets, parcels and block plans of the buildings; building pattern; land utilization. In each map a hierarchy of areas was recognized that demonstrated the development of a particular form complex (Whitehand, 2007, p. ii-03, ii-05). These maps highlight the identity of physical forms, in addition to how these identities relate not only to history, but also to how their forms relate to their environment.

This study is applied a research based on case study through *Conzen* method and observations in Fevzi Çakmak Neighborhood. In this context, the analysis of in-between spaces on various maps has been carried out in order to identify the potentials and spatial features of these spaces of neighborhood. It is mapped the layers of in-between spaces of the urban form considering with the theoretical framework. It is also used qualitative research in the study relies on observations due mainly to the main research question as well as morphological analysis. At this point, a field survey has been carried out in the course of all week from 9 to

19 o'clock to observe how individuals share the urban spaces within the neighborhood.

In this study, the urban pattern is evaluated through the observations with photos of the author, in addition to old maps and documents taken from municipality. It is critical to comprehend the urban morphology and how space organization operate within city for future urban design, in addition, the data obtained from field research provide utility to later researches.

Chapter 2

Recognition of the city: Components of Urban Form

The individual as an object gives meaning and value through their practices a specific normative to the city, natural and built environment. The mechanisms of a modern power affect also urban processes and developments. This medium *(milieu)* is defined as an area of intervention and interaction to identify trends, and thus, some forms of doing become common and configure the urban form. The subject and object constitute the relational forces of this urban *milieu.* In this context, the reciprocal relationship between human and environment describes the components of the urban form at the subject-object level.

Human being makes up its existence in the Earth with borders. It begins to draw its own boundaries with instincts such as protection, ownership, privacy and individuality experiencing the borders of its natural environment, and organize its own environment separating itself from the environment by the act of creating space. The individual who learns to shape, transform, and manage the border builds its own sense with its built environment and all its components. The structure of self has been renewed as a concept that might be transformed, develop, multiply and decrease with modernism, whereas it is correlated with existence in traditional societies.

Sloterdijk explaining the phenomenon of modernization through the "first sin doctrine" [1] defines the liberation processes of the people of the new age as being detached from all kinds of attachments and determinations (Sloterdijk, 2018, p. 19). The process of progress and reaction in the 20th century is the pushing of space out of context destroying time, in addition, actions are no longer limited to space. The second half of the 20th century, which Bauman describes as fluid modernity, is the period of access to the moment where the actions are variable and flexible, the break of bonds, ambiguity and escape (Bauman, 2019, p. 181).

A superior mind is at the core of the modern thinking structure. [2] There is a struggle of modern domination between the individual who has been tear off bonds and authority who has the ability to slow and limit the actions of the individual; in other words, considering the paradoxical position of modernism, a modernity is described in which a new experience is sought out of everyday life, and the regimes of knowledge determine prospective tendency. The authority, indeed, participates in the production of boundaries, which are inclined to designate the subjective experience of the individual.

The one cannot make itself exist and has no meaning. It merely make sense in relation to another one (Colomina, 2017, p. 20). For an individual, it is impossible to try to gain meaning and try to exist its own in the city. The city is consisted of borders and network systems. Whilst borders such as walls and fences describe sheltered spaces, networks such as roads and streets compose

---

[1] Sloterdijk explains the story of man's expulsion from heaven through his modern-day destiny: "Rousseau, secularising this doctrine, considered the expulsion from heaven in which there was no goodness as the founding act of bourgeois society. The first sin, here, has been replaced by the first tendency towards private property. The history of bourgeois society, which he presented as a complete alienation, has begun with the sentence 'This belongs to me!'. He drew up the future modern by reinterpreting the first disaster." see: *Sloterdijk, 2018, p.15-16.*

[2] When any concept is positioned as a distinctive sign or a rupture in the historical process, it is necessary to remember the remark of Jonathan Crary: "How we separate the periods and where we put in rupture and which ones we oppose are the political choices that determine the establishment of the present" see: *Crary, 2004, p. 19.*

space to bonds, flows and movements (Mitchell, 2017, p. 213). The structure of cities re-establishes instantly meaning by the interaction of borders and networks. Their presence forms unpredictable conflicts in the city.

The streets are attached, whereas the walls are detached in the city; in other words, while housing ensure privacy, the street establishes the bounding structure of the public space. The walls of the city represent the physical boundaries that distinguish between public and publicity. The face of the wall and its relevance with the street designate behavior mechanism of the individual. Between these interactions, the individual tries to generate and protect its own existence in the city, therefore, it transforms, hides and reveals all habits, culture and behavior that constitute the character of individual.

The participation of individuals in urban life through the interactions is linked with the term of mask. The individual builds itself under the mask. The movement or rhythm hidden by the mask represents the border. According to Colomina, the face looking inside and the face looking outside seen as mask are different from each other (Colomina, 2017, p. 27). The city, as a settlement where strangers encounter with strangers, requires special skills that Sennett gathers under the concept of manners. Masks allow us to socialize completely by removing us from all bad conditions and personal feelings. The mask is the essence of manners in the individual, and relieves others from the burden of being themselves (Sennett, 2002, p. 264).

Georg Simmel also discussed the conflict between the city and the individual through the conflict of objectivity and subjectivity, so that it can be read in parallel with the epistemological paradigm shift as emphasized above. According to him, the inhabitant can adapt to the metropolitan rhythm only after concussion and turmoil. The effects of authority in urban space try to organize individuals by directing individuals to the standard socialization forms for all society after a given adaptation process (Simmel, 2009, p.87). There is sense of space based on the processes in which the elements are mutually established

within the relational structure of existence, rather than the approaches that evaluate separately the subject, the experience of the subject, the object of the experience.

The urban space includes territory of practices that includes two positions that might be defined as 'subjectivation' and 'subjectivity'. In this context, in order to explain the field of intervention practices, a perspective based on the reciprocal establishment of components within the relational structure of existence has been adopted instead of the approaches that evaluate spatial practices, subject, experience of the subject and the object of experience separately. The study is based on Foucault's theory of subjectivation in order to enable understanding about the individual and it's medium *(milieu)* in the urban form.

Foucault, nevertheless, read the processes of subjectivation over different contexts in different periods. On the one hand, the determination of subjective experience historically is based on his idea of "power relations". On the other hand, "self-practices" reveals the relationship between the ways of being and behavior and the historical determination between authority and information systems. The production of normative boundaries, hence, needs to be revealed to question the possibility of the subjectivity practice. In the study, the relational approach between subject and space is developed on the basis of subjectivation theory described by Foucault as the process of historical establishment of experience.

This section is an interrogation attempt regarding the possibility of producing a new experience in modern urban conditions. It is possible to comprehend the relationality of subject and object connected with values and practices in the city and its surrounding through the *milieu* conceptualization. *Milieu*, which is the object of experience in the study, is a kind of comprehension about space that is considered as a possibility in the formation of the urban form and it is crucial in terms of the relationship which establishes with the subject. In this study, while describing the urban environment and its relationship with the individual, the

concept of *milieu* is used instead of environment; in other words, the possibility of production of urban conditions (spaces, buildings and landscapes), which are considered as environment, is based on the content related to the concept of milieu in the perspective of modern subjectivation.

The individual as a border establishes its own identity and privacy in the interface of public and private space, that is to say, in itself. Recently, publicity and privacy have been resolved within each other on the grounds of that a medium that is not seen as the milieu of interaction is adopted by individual. The interaction of borders and networks has broadened with the order of intimacy and complexity. The functions of constantly changing and moving milieu formed beyond physical boundaries have differentiated. At this point, before examining the relation of individuals and the milieu in the city, the concepts of milieu and subjectivity will be discussed in this chapter.

2.1. Milieu as Interaction and Intervention Space

The etymology of milieu [3] reveals two ways of decoding its meaning. Focusing on the root lieu, it is a limited space that supports just a living being; on the other hand, given that the prefix mi-, it is visualized the organism extending the body to form a new intermediary space that goes beyond its present location. It is, therefore, include the features of any other species which is congenial to its specialized needs. In the latter situation, each functional cycle is trans-individual

---

[3]Milieu originated in French can be translated with different words in different fields such as 'surrounding', 'medium' and 'middle'. The concept, which has gained a special content in the history of science and philosophy that combines these meanings, differs from the 'environment'. The "medium" is used for the "milieu" which suggests living and its environment. see: *Canguilhem Savage, 2001. p. 7-8*

in the sense that two living beings may overlap within the same space (Chien, 2006, p. 62-63). The subject of the circumstance and space used as an intersection of elements and processes is individual, however, *milieu* is a territory of intervention to determine attitudes of trans-individual.

Although there are distinctions and collisions at all times, the *milieu* is not literally border. It, rather, includes its boundary function within its median situation defined as being where the milieu is an intermediary space. The individual is not in the center of the milieu, on the contrary it is the milieu itself. At this context, the milieu on which the individual depends is constructed by the individual itself. According to Canguilhem, the living beings, thus, determine their own specific and singular milieu within what appears to be a unique one of their practical experience in which their actions oriented by immanent values to the tendencies in relation to themselves (Canguilhem, 2001, p. 26). In this context, the milieu is not pre-configured; however, it is a space conception of existence that self-builds through values, needs and tendencies of the living beings.

Deleuze and Guattari (1988) use the sample of the grass [4] so as to explain the process of formation of the individual. The grass grows without a visible origin, limits its dispersal from a multiplicity of root, in addition, it begins in the middle becoming part of it, becoming the milieu. The individual loses its root, biased ideas of location on decentralized ground. As Philippopoulos-Mihalopoulos emphasizes, in the milieu where the individual interacts, there are multiplicity rather than a origin, unpredictability rather than panoptical system, interrelation based on embeddedness rather than the separation of boundaries, and simultaneous intersection between chaotic spread and organized structure (Philippopoulos-Mihalopoulos, 2016, p. 82).

---

[4]For more detailed information, see: *Deleuze, G., & Guattari, F. 1988. A thousand plateaus: Capitalism and schizophrenia (B. Massumi, Trans.). London: Athlone Press.*

The complexity of milieu is a space of intervention against origins or boundaries and encounters with other bodies affected by others. According to Deleuze (1970), a body might be anything: it might be an animal, a body of sounds, a mind or idea; it can be a social body, a collectivity (Deleuze, 1970, p. 127; Ballaytne, 2014, p. 82). The such a body is precisely consisted of the milieu, neither this nor that side, it is a variable ground that is transformed and re-organized by individuals and collectivities gathering of body and milieu around their reciprocal location of determination. It gives rise to multiplicity of the milieu, in this case, the milieu is not unitary: not only does the living thing continually pass from one milieu to another, but the milieu passes into one another, they are essentially communicating (Deleuze and Guattari, 1988, p. 313).

In this process, anything from the outside world is recoded inside. The action, which is formed the elements of the middle, is evaluated as the sense of Uexküll's *Umwelt* [5] in thinking of Deleuze and Guattari. *Umwelt*, the behavioral milieu, has a set of reviver factors for the living thing. In order to act on a living thing, it is not enough that physical stimuli be produced; they must also be noticed (Canguilhem, 2001, p. 19). It emerges as a result of the confrontation of functional cycles, and thus, the intertwining of milieu with regard to a living being.

Umwelt combines the various relationships with shaper dwelling. Uexküll clarified the relationship between a creature and its surrounding through the tick metaphor [6], and he asked the following question: "A tick machine or a

---

[5]Uexküll distinguishes between terms Umwelt, Umgebung, and Welt with great care. *Umwelt* designates the behavioral milieu that is proper to a given organism; Umgebung is the simple geographical environment; and Welt is the scientific universe. see. *Canguilhem, 2001, p. 19.*

[6]For more detailed information, see. *Uexküll, Jakob von, Streifzüge durch die Umwellen von Tieren und Menschen, Rowohlt, Hamburg, 1934; Mondes animaux et monde humain, and Théorie la signification, trans. Philippe Muller, Gonthier, Paris, 1965.*

technician? Is it an object or a subject?" (Uexküll, 1934, p. 19; Ballaytne, 2014, p. 85). In these conditions, it is mentioned about *Umwelt* caused by the forms of plural relations. A living thing has no chance to survive independently of its survival, and the milieu is a prerequisite for its progress (Ballaytne, 2014, p. 89), in this sense, the *milieux* emerged by plural forms of relationship become attached, compound, connected.

The composition of the various *milieux* form an assemblage with interaction and tension, rhythm called by Deleuze and Guattari. Given adapting this point of view to the city, according to them, the city has emerged as a "plane of immanence" in which various forces take action, in addition, it is formed a body with the order, both a part of the milieu and an impact on its future. The individual goes beyond the constructive world of common sense and habits out of its control due mainly to the processes involved in globalization and carries out its creative activities in its own chaos (Ballaytne, 2014, p. 102-103). The milieu, thus, directs the tendencies of individuals both as the basis and ground of the intervention.

In this context, the values system and tendencies of the subject in the conception of milieu emerges as one of the forces forming this middle, additionally, the process of modern subjectivation involves self-practice that might be placed against the orientation of attitudes for seeking subjectivity. Given the theoretical framework of milieu and subjectivation, modern cities also emerge as the area of interventions in which the interaction of the middle is directed. The subject and object constitute the relational forces of the urban space, in addition to, they have simultaneous and mutually identifying relationships including values and practices that blur boundaries in modern cities. In the modern subjectivation process, urban elements and spaces lead to differences in the values and tendencies of the individual with regard to the city. Given that circumstances, spatial practices of individiual attribute the meaning to the natural and built environment within a certain normative system configuring the urban space.

Not only the object's own characteristics, but also the meanings of relationship it establishes with the *milieu*, and accordingly the subject become substantial in the city including organic or executive mechanisms. Thus, the *milieu* is a collection of natural data such as rivers, marshes and hills, as well as a collection of artificial data such as the unity of individuals and houses (Foucault, 2013, p. 23). At this point, whereas geographical data and cultural practices generate behavioral milieu, modern processes produce new conditions through planning, making values and orientations heterogeneous. The urban *milieux* reveal multiple interactions in between heterogeneous layers based on the thoughts of Deleuze and Guattari; however, the *milieux* become singular and homogeneous with the interventions of the authority. They contain value systems and forms of relationship, and therefore, conditions of milieu.

At this point, the *milieu* is produced through the contacts with others in the city, but this environment is relational and political. Foucault has explained this concept through its commitment to the strategy of power. According to him, with the urbanization in the 18th century, the increase in circulation due to economic reasons required the surveillance of city; in other words, it is necessary in order to regulate access to the city. Given the ways in which problems arising with urbanization are tackled, the milieu is an area of intervention that sees individuals as a population rather than seeing them as a whole of free, legal subjects, or as a plurality of bodies and organisms which performance is required (Foucault, 2013, p. 20-22).

This conception of space depending on cause and effect relationship includes the future and possibility beyond coincidentally elements. The subject of the space, as a sum of elements and processes, is the individual and milieu determines the attitudes of the individuals. To direct the behavior of individuals through organizing the milieu is a form of managing them. The individuals and their behaviors, which are considered as the population, are influenced by modern processes of subjectivation. Therefore, milieu has been defined as the

intervention area of all strategic practices that are made modern subjectivation possible by the administrative power model so as to organize an existence.

As Foucault emphasizes, the interventions in the subjectivation process are not exactly about the obedience of the population, however, those which are not permeable are realized by means of supporting and increasing the desire of individuals on their value systems (Foucault, 2013, p. 66-67). While these administrative practices in city operate through space arrangement, urban planning or moral proposition, they are also a network of relationships between them. In this context, the *milieu*, organized by the mechanisms of power and interacting with individuals, corresponds to the urban form. Therefore, Foucault introduces the reasons of how the subject might reveal itself or what to give up, which is one of the main themes of modernity, through the processes of subjectivation in the *milieu.*

2.2. Re-thinking Individual and Subjectivity

Modern city is considered as a ground that allows liberating actions for the individual apart from the dualities of norm and form or control and surveillance. The urban milieu is the urge to build and transform the surrounding where the individual is in accordance with its own desire. The city, therefore, is the milieu of either transforming ourselves and our surrounding collectively with independent choices, or tension and anxiety with authority decisions; in other words, it is a milieu that brings about to be exposed to its' effects, and a milieu to prospective reactions. In this case, once the urban milieu is built, it might be re-built, changed and transformed due mainly to constant relation of the individual and its surrounding.

The individual, the subject who knows in the world, is also the living being who performs a practice compatible with the inevitable legalities of this world, and

thus, subject in the field of social relations requires at least two different definitions. The existence of human, as it is formed within modern thought, allows it to play two roles: subjectivity and subjectivation. The subjectivity of the individual is determined by its own peculiar conditions in a given social relationship practice. The individuals are interdependent subjects mediating between powers that are beyond their control. It is, and thus, related to the division of the subject both actively and passively with its roles in this structure.

Our minds are multitudes working together like a society, rather than an individual. The individual is a political entity at every stage, from unconscious bodily responses to what drives them (Ballaytne, 2014, p.34). Investigating different levels of power in society, Foucault focus on the ways of subjectivation rather than the subject itself in his criticism of humanism and modern thought. [7] Foucault generates the diagram of a partially invisible kind of power or strategy of power - an abstract machine that functions ingeniously. The task of this machine is the individualization of a community by separating the location and time of actions (Rajchman, 2017, p. 90-91).

There is a totalized system that leaves no place for the other and is concerned only with demonstrating how The Other/The Stranger is The Familiar and The Same/Us. The individual also accepts the other only as far as it sees his/her self-personality (Falzon, 2001, p. 29). The struggle to exclude the other or the stranger is a rooted reaction in the new fluidity of community bounds. There is, however, no transcendent founding subject that can be placed at the center of any kind of experience and all forms of knowing and acting will be conditioned

---

[7]For Foucault, there are three states of objectification of the subject: "divisive practices", "scientific classification", "subjectivation". According to Paul Rabinow, "The process of subjectivation differs from the other two in important aspects. *Rabinow, Paul, 1984. "Introduction", in The Foucault Reader, New York: Pantheon. p. 7-11.*

by itself. Thus, instead of the death of the individual within Foucault's intellectual framework, the individual is reinvented. [8]

In the relationship between being and becoming, Nietzsche rejects being and emphasizes becoming. Nietzsche's idea, becoming, is never stable and it returns in different forms. Rather than predetermined essences, and their associated fixed values, it is the course of life that involves its own meaning, as it unfolds in its flux and multiplicity. (Madanipour, 2017, p. 84-85). There are many heterogeneous, simultaneous components, that provides them relations through territories of undecidability within a new order. The self is consisted of experiencing multiple temporalities. An external structure, which is imbued with different sorts of political, economic and cultural power, rules over these temporal fragments. The individual resists to be eroded by a mechanism and hides itself. Therefore, it gives rise to confrontation with many individuals with many selves.

Simmel, who has all thoughts as regards society on influence and relationality, offers us with an individuality that is derived from the adaptations of the objective culture of the metropolis. It is expected that the behavior patterns that emerge through the adaptation process would be the same and standard for every segment of the society within the principle of objectivity. The subjectivity disappears in mass production; it is destroyed within the culture of consumption, that is to say, it is emerged the alienated. The individual, trying to protect its existence with its inner progress, crystallizes against the intense and extreme effects (Frisby, 2016, p. 20-21).

Foucault, who famously lighted on Bentham's panopticon design, offers a key to understanding the rise of modern, self-disciplining societies (Bauman, 2013, p.

---

[8]Hardt and Negri describe Foucault's approach as "an anti-humanist humanism" while evaluating Foucault's reconsideration of the concept of subject in his recent work. *Hardt, Michael, Negri, Antonio, 2002. The Empire, trans. Abdullah Yılmaz, İstanbul: Ayrıntı. p. 112.*

49). As Thomas Mathiesen [9] points out, however, the Panopticon metaphor is insufficient to explain the current functioning of power. According to him, we went into a world of Synopticon. With the synopticon replacing the panopticon, it is the objects of the managerial disciplinary concerns. Therefore, the organizations of the era of the experience economy, favoring subjectivity and performativity, do prohibit the accumulation of merits (Bauman, 2013, p. 65). This, indeed, keep the residents constantly on the move and busy within the metropolitan where the majority rules the minority. People follow the standards, not by coercion, but by temptation, voluntarily. In the absence of these *a priori* or transcendent conditions, it is a matter of building itself and the world before what determines the individual as subjects, objects, members of various communities. It seems to be the result of freedom instead of this imperative.

Modernity is in motion from the era of the self to the relational self, thus, identities are in an oscillating movement (Bauman, 2019, p. 136). The multi-identity society acts in conjunction with the instinct to protect its individuality. The individual who is on the move on its choices is free. Recently, the concept of freedom, however, has changed form. The cracks on the basis on identity have gradually grown with the objectified of freedom depended on the price tag. Identity appears to be stable and durable for a while only when we look from the outside. It is, in fact, fragile and open to external influences that produce personal differences in series (Bauman, 2019, p. 131). Given the weakness of identity, the individual has the freedom to choose its own genuine or later self-determined identity. What is desired in this kind of freedom that carries incompleteness, uncertainty, risks and concerns is more than the satisfaction of the desire. The individual who reaches its purposes is not literally free, it becomes ordinary.

---

[9]See for synopticon: *Mathiesen, Thomas, The Viewer Society: Michel Foucault's `Panopticon' Revisited, 1997, Theoretical Criminology, Vol. 1 (2): 215-234.*

Considering the comparisons based on their differences, conflicts and dualities, the relation between the individual and its milieu, which develops around the concepts of freedom and identity, is read through socialization forms. The individuals believe in the *Umwelt* in terms of maintaining their own existence. When the individuals come together, they act to produce a group identity produced through relationships. The multitude, in fact, is a single body and the individual becomes unable to move alone (Ballaytne, 2017, p.29). It is clustered around similarities, and even, without perhaps realizing, become part of a collective atmosphere. It also marks its own territory, affects the others with its presence, and evokes its individuality.

The steady and indispensable order of the Fordist factory image was the era of communitarian interdependence between capital and labor. The individuals with fewer resources and options compensated for their individual deficiencies; in other words, they gathered strategically for their common expediencies. The concept of labor was an effort prompted by the fate of the individual rather than its own choice. As the control center the power of political actors to encourage individuals in order to work has weakened in terms of reliability, autonomy and intensity. The promise of progress of modernity has been replaced by a continuous and uncertain struggle.

The new instantaneity of time that aspires to the individual's workforce radically changes the way people live together or the way they struggle with collective problems, rather than collecting given problems (Bauman, 2019, p. 190). All strategies that define a simultaneous future become short-term, temporary and flexible. However, the idea of progress has been individualized, in other words, privatized and exempted from inspection. The society formed by individuals who has no job guarantee and have to renew or adapt themselves is a result of fluid modernity. Thus, labor has changed meaning and loses its function in the

basis of individual identities and self-definitions, in addition, it no longer forms the ethical basis of society (Bauman, 2019, p. 207). [10]

One of the important consequences of the production of labor in the new age is a new form of alienation that has emerged with individualization. There is a transition from the subject's fragmented period to the subject's multiplied period due to social obligation. Recently, there are different formations from the fragmented assemblies of the mechanical city, which Fritz Lang depicted in the film, *Metropolis* in the 1927. The cities have been gathering places for strangers and anonymous multitudes since the introduction of modern times (Bauman, 2018, p. 120). There are individuals with freedom of avoidance and movement at the other pole of this kind of social division, where the space makes little or no sense. The polarization aforementioned is not only on the individual's living conditions, but also on the individuality including insecurity and uncertainty.

The alienated individual acts on its own instead of acting with the rules of society as communitarian approach, and thus, builds the society in which it lives. While the individual reveals its own existence, individuality emerges repeatedly in the process of opening up to public. Many important thinkers, including Habermas, draw attention to the threat of seizing and colonizing the privacy space by the public space (Bauman, 2019, p. 113). What has become the core of the public space in urban milieu is the revelation of genuine self and identity that emerges as a result of the relation between the individual and its *milieu.*

Even if the individual is stranger to the society, it is included in the spaces where it has established in city. A ground dominated by a sense of unity and continuity

---

[10]According to Negri and Hardt, this is intangible labor, as service production does not ultimately produce material and permanent goods: "labor" that produces intangible goods, such as a service, a cultural product, information or communication. *Hardt, Michael, Negri, Antonio, 2002. The Empire, trans. Abdullah Yılmaz, İstanbul: Ayrıntı. p. 303.*

requires an identity that is harmonious and open to many options (Bauman, 2018, p. 197). Thus, the individuals also need to form a community clarifying the boundaries in order to provide collective security. In urban life, public and private spheres surround each other and intertwine due to uncertain borders. Private spheres become indescribable among public spheres in the course of the process of dealing with otherness.

The urban milieu and subjectivity processes constitute the components of the built environment around the individual in city. Based on this comprehension, the public and private spheres including buildings, houses, streets, and areas where labor is shown by considering the components of the urban form are located in a cause-effect relationship. In the globalizing world, the individual affects the formation of these spheres by means of the identities it establishes and all kinds of techniques used against the regulation of power.

Chapter 3

Constructing the Urban Form: Space Organization and Social Interaction

The period of steady places, only objects is over, the city is the *milieu* of relations that is established progressively with the coming together of moments, and is re-established by renewing itself along with the crisis of the disappearance of the centralism of factory order. Given the city, the individual who changes and transforms only diversify its own identity through the its experiences by strictly following the rules of the *milieu*, in the same way that the city establishes itself with everyday life. The everyday life might be divided into two sides: individuals as living and power mechanisms as offerors or impositions.

Even though the ways they continue their lives are chosen by individuals, invisible effects restrain and determine daily situations. The process of a city's physical formation, however, has its own inertia, which is conditioned by social, economic and political systems or structures. A city is a projection of these systems, in fact, it as a form allows to observe that this projection proceeds through various systems of spatial symbolization in the built environment. There are rules of transformation over time that dictate changes to the pattern in a city. The organization and development of the urban pattern includes certain systematic and laws spatially.

The urban fabric in terms of 'urban form', understood as a system of its own that is governed by external and internal sets of relations. The general structure of the urban form defined by Kropf is the level hierarchy that brings the urban form to different levels (Kropf, 2005, p. 17). According to Conzen (1960), these levels of urban pattern such as street, parcel, building consisting of parts an urban form is not interchangeable.

A reciprocal relationship between the levels and elements are consisted of public and private spheres; in other words, the relation of components of urban form redefine these spheres. The urban form including public and private spheres is the unit of city consisted by urban blocks. In this respect, the subdivision of the space's individuals into these spaces is also one of the main indicators of how a society constructs itself.

The streets, entrance halls, different levels of paths, buildings, front or backyard and the other elements provide connections among the public and private spheres. The in-between spaces are incorporated into the indoor and outdoor in neighborhood. Ensuring the connection of the experiences, they are part of urban form where integration and communication between the neighbors are comprised in cities. There is an ambiguous frontier between public and private space, hence, the interfaces or in-between spaces are of value for integrated city.

This chapter explores not only the definition of these space, and its importance in the organization of space in terms of urban form, but also its effect on the social interaction. The aim of the study, here, is to make an emphasis about how the different spheres of urban form to be classified hierarchically. At this framework, it is focused on the public, private and in-between space depending the relations between them in the following parts.

3.1. Definition of Public and Private Sphere

The public and private spheres [11] of cities are redefined in the context of this part, so as not to give rise to a confusion. Public, means the liberty and the stability against the private sphere (Habermas, 2010, p. 60). The main distinction between the private and the public spheres [12] is the distinction between the subject's inner space and the outer space of the its medium. The structure of the mind is formed with the desires and impulses, and also the physical space. The subjectivity of the individual is related to intersection of internal and external forces rather than a disconnected private sphere; further, they constantly transform each other. The public and the private sphere, hence, are interdependent.

In considering modern states, the public sphere is limited with the authority, whereas private sphere comprise the movement of the goods and the labor of the society, together with the privacy and the family life (Habermas, 2010, p. 98). Major theorists of public sphere, such as Habermas (1989) and Arendt (1998), attempted to show how this public sphere was an ingredient of a well-functioning democratic life (Madanipour, 2015, p. 790). The boundaries between public and private sphere and location of them which is ambiguous and contested have been the political and ideological in the nineteenth and twentieth centuries. Whilst conservatives and libertarians severely protected the

---

[11]The public sphere is discussed as an abstraction rather than a 'space'. It reflects every kind of medium that the public might encounter; it can be virtual spaces such as media or actual spaces.

[12]The term, *public sphere*, first appeared as *'Res Publica'* in Roman Times, which was pertained to the public, meaning common wealth, common value, communal and collective. At that time, public life took place in forum, whereas private life was connected with home. *Geuss, R., 2003, Kamusal Şeyler Özel Şeyler, Trans. G. Koçak, İstanbul: Yapı Kredi Yayınları. p. 49-50.*

boundaries, liberals and social democrats sought social justice through better distribution of resources to human rights (Madanipour, 2003, p. 203).

The role of the state in urban development changed with respect to epochal shifts in terms of economy. The early theorists of urban societies, such as Engels (1993), Simmel (1950), were interested in the way metropolitan crowds were alienated from one another and anonymous, withdrawing into a mental space that would allow them a psychological safety (Madanipour, 2015, p. 791). The consequences of post-Second World War as a result of rapid economic decline, urban development was dependent on private sector. Private investors focused on private properties to make a profit. Private companies, therefore, became to control the public spheres, so that their investment and operation were persistent. It is emerged as the privatization of public space.

Habermas draws attention to the hazard of seizing and colonizing the private sphere by the public sphere (Bauman, 2019, p. 113). What is aforementioned here is not the updating of ambiguous boundaries between public and private: it is the redefinition of the public sphere where personality is revealed. The personalities of the individuals who are opened to the public are checked again each time. In this regard, as interactions have no given context, housing becomes included in the public sphere. He defines public sphere as squares, streets, public buildings and so forth where the society performs its actions, in addition to as the process of the subjectivity depending on the communicative action of the critical individuals regardless of their age, gender, social status or income group.

There was a crisis about public space in urban form due mainly to the rise of individualism. The layer beyond the body is the personal space, an invisible space around the body that finds expression in social encounters, as it regulates

the *espacement* [spacing] [13] of individuals (Madanipour, 2003, p. 202). It is a tool of protection and communication obtained through socialization to regulate the privacy of individuals in city, as well as control in social encounters, establishing a relationship with the *milieu* of individual.

Private sphere is under the control of the individual personally, outside public knowledge or state authority. The institutionalized form of private sphere is private property, which ensures exclusive access to space for individuals (Madanipour, 2003, p. 203). Private property is a symbol of freedom through volition or consciousness, in addition to an expression of individual in regulating concealment in city. The home as the separation of private sphere from the public sphere has been a sociospatial unit.

The explosive processes have had affirmative as well as adverse outcomes. The particular social organization has led to more freedom of choice. Historically established concept of home has been comprised a hierarchical stratification that is out of it from inside. These stratifications are formed in a range of private, semi-private, and semi-public spaces around the house in order to enable a relation between spaces reflecting the social hierarchies. These spaces, therefore, contribute the production and re-production of the society.

Public spheres, rather than association with personal and privacy, include the essential role that it had once in urban life. In the smaller cities of agrarian societies, the public sphere was a place of sociability, trade and politics so as to produce a social order through symbolic means. On the other hand, the growth of the large industrial city, the transformation of the cultural norms, the disruption of the social bonds and the complexity of political and economic processes shifted the meaning of the public sphere (Madanipour, 2015, p. 791).

---

[13]For more detailed information, see. Rajchman, J., 2017. A New Pragmatism, p. 85-97. (Trans. G. Akyürek). In: Constructing a New Agenda: Architectural Theory 1993-2009 (Ed: A. K. Sykes), İstanbul: Küre.

However, the public sphere, as a space of everyday life and intertwining, has preserved some of its previous values.

These spheres of cities, described as multi-purpose, accessible and intermediary spaces between private spheres, is beyond the boundaries of individual. The encounters of external and internal forces generate tensions and imbalances of changing circumstances between concealment and exposure. The individuals, therefore, hide behind the concept of mask which alleviates the immediate impulses so as to enable consistent activities within the city. The individual resists on humiliation by a socio-technological mechanism due to the mask (Simmel, 2009, p. 81). Masks are the part of relationship between public and private spheres, in addition to, public spheres include reshaped constantly masks.

Lang, using the term 'physical public realm', and emphasizes that these spaces consist of the square, the façades of buildings, the ground floor uses, and the entrances onto the open spaces (Lang, 2005, p. 8-9). The public space contains the possibility of encounter, which remains a form of social interaction with the advancement of technology, the arrival of the internet and the construction of virtual communities, in addition, the physicality of spatial organization seems barely to trivial any more, and even this status reveals the individual to its own earlier passive life. The strength and potential durability of social interactions have been exposed to status of vague, temporary and coincidence.

Initial focus of urban planning was social issues such as high number of unemployment and inadequate infrastructure. It was little interested in the urban context of which public space was a prominent part trying to respond to the desires the private developers (Madanipour, 2010, p. 4). These public services triggered off the urban design initiatives for public space in the last quarter of the 20th century. Many municipalities reorganized urban form by transforming especially private and commercial spaces rather than only physical changing, in

addition, they managed the surfaces between public and private spheres, as well as the boundaries in urban form.

According to Madanipour, the main reason of subdividing the ground is for defining the public and private spheres. He states city planning as a practice of establishing boundary (Madanipour, 2003, p. 52). It appears that the modern city does not comply with this definition, as individuals segregate themselves from others into neighborhoods due to the medium of complex institutions. These boundaries, therefore, are not explicit in recent years. A city involves redefining the boundaries of territories with different functions and meanings and the constant change of spatial configurations. Individuality is revealed in the public sphere.

Public sphere is a network of relations establishing bonds with private spheres in a space-time relation. The connecting role that bridges time maintenances these spheres with permanence. These spheres are, therefore, considered to be a social capital which might prevent further fragmentation of the society. At this respect, following concepts: spatiotemporal experiences, neighborhoods and community, are scrutinized in order to enable an understanding of the concept of in-between spaces. In addition, these concepts contribute to point how the interaction occurs in urban pattern by discussing the boundaries of private sphere within the public sphere.

3.2. Spatiotemporal Experience

The space as virtual or actual is experienced and perceived differently for the individuals, it is also unique praxis. According to Harvey, capitalism destroys and rebuilds the spaces and territorial organization linked in a global division of labor depending on time relations, it is needed to do so only by means of the production of a stable space (Harvey, 2000, p. 58-59). The mutual relationship

between individual and space/time experience is based on the constant transformation of the society. It is given rise to many individuals with many selves in city.

Bergson conceptualized time as concept of *Durée* [14] that it is identified as heterogeneous, continuous and multiplicity. These temporal multiplicity and succession have not the same identity, in addition, it is caused by a spatial distinction between different life trajectories embodied in different individuals regarding a reciprocal penetration, an interconnection and organization of elements. The individuals, thus, split space into time in city through spatial and temporal multiplicity (Madanipour, 2017, p. 82-83). This idea depends on either sense of time in observer or the experiences of the observer in temporality.

The duration and flux, which are discontinuous events, are linked up personal experience and public infrastructures, and lead to *temporary urbanism* called by Madanipour (Madanipour, 2017, p. 84). The inventions and technological developments have shifted these experiences in various space-time relations of the individuals. The interaction between the subject and its medium have extended in the space and narrowed in time. This changing perception of space-time has brought about ephemerality and fragmentation in the private and public sphere since the second half of the twentieth century.

Spatiotemporal experience is related to body and memory. Rather than the perception of the observer, it reflects the sense of the physical spaces. The conceiving of the character of space, in fact, is required embodied and existential sense, it also includes the dimension of time as experiencing implies duration and the experience fuses perception, memory and imagination (Pallasmaa, 2014, p. 232). This conceiving is not consciously, precise, focused;

---

[14]See for *Durée*: *Turetzky, Philip, 1998, Time, London: Routledge. p. 199; Bergson, Henri, 2002, Key Writings, edited by Keith Ansell Pearson and John Mullarkey, London: Continnum.*

in contrast, it has to be instantaneously grasped of complex entities and processes based on the multiplicity.

The sense of time in consciousness is shaped through an interaction with the surrounding medium. In this *milieu*, a degree of continuity of experiences is essential for perceiving the parts forming the whole. It includes the perception of the existing physical space, nevertheless, the individual still remains incomplete and fragmented as each individual is encouraged to search for new opportunities. The pace of the milieu is required the continuity of experiences. This situation inevitably appears in the rapidly transforming cities where streets, buildings, monuments or shops change continuously, and thus, the experience of the individual trying to cope with change is that of disconnection in city.

The memory established by the spatial experience, in hidden and fragments forms, assigns the meaning to keep a degree of continuity. These intersubjective encounters depending on body and consciousness, which is the process of the production of the relations embedded in a given physical space, transforms the individual and the space. Madanipour draws attention to individual's efforts to establish a familiar urban form in order to combine disconnections and deal with the changes (Madanipour, 2017, p. 89). Many of the institutions of the modernism, however, offer this familiarity and uniformity making life in new places familiar enough.

Modernism constituted consistent attitudes that define a singularity in a given historical sequence rather than natural encounters. This process has some kind of effects on how individuals behave and act beyond daily experiences. The political conceptions guided individual as *conditioned existence* [15] called by Arendt (2003) regarding urban experience. According to Lefebvre, everything, in everyday life, is calculated and exists with its number (Lefebvre, 2016, p. 32).

---

[15]For more detailed information, see. Arent, H., 2003. The Human Condition, trans. B. S. Sener, İstanbul: İletişim Publications. p.20

How and where individuals participate in the city has been determined in advance. This kind of consumption in the society offers the systems that construct daily life. In this context, the moment when the individual tries to internalize the experience is the moment when irresistible effects are experienced with the collective mind.

It consists of the petty and coincidental details merging continuously within city. According to Engels (2010), Manchester is a coincidentally built city. Ballantyne, for Manchester, which Engels thought coincidentally, argues that behind the way of establishing, there has been a question of where small shop owners open their business and how they operate it (Ballantyne, 2014, p. 94). Therefore, the choices of each actor and everyday tactics in their lives affect the city. In this context, the existence of diversity and accidentality for the city is a there might be an opportunity.

In the second half of modernism, conversely, it is transformed the idea of time in the city. Although the physical space is produced by the superior mind, the city is made up of temporary events in a sequence of change through the spatiotemporal experience. There is an experience without differences and multitude without facing the existence of the Other. Since the individual acquires various masks in the city, it becomes anonymous and protect its privacy. It, thus, leads to the corrosion of space in time, which prevents the existing of in-between space.

The authority divides the city into pieces so as to form the spatiotemporal experiences and organize it in terms of its functioning. Streets of the city connect these pieces with their publicity, in addition, individual establishes its privacy and subjectivity on its neighborhood and housing as borders. In that case, what is the role of neighborhood in the relationship between the private and the public? To comprehend in-between space phenomenon, the following part, therefore, has principally a concise idea on what are meant by a neighborhood and community.

3.3. Neighborhood and Community

Unlike the common idea that neighborhoods merely constitute the smallest part of the administrative organization of the state, it's meaning in individuals' life are beyond that. The concept of neighborhood is related to geographical and spatial perspective as well as social and cognitive perspective. Hipp, Faris, and Boessen (2012) concur that the physical closeness is an essential part of the concept of neighborhood, in addition, the notion implies the boundaries of social environment (Hipp *et al,* 2012, p.). Therefore, it can be defined that neighborhood is not merely a particular geographical entity but also a spatially defined residential area with some social parameters.

Neighborhood is a unit of city, where impersonal urban space might be divided into interpersonal sphere to produce manageable parts; otherwise, it is the level of which seek for discrepancy of spaces. Lynch states neighborhoods as medium-to-large sections of the city, conceived of as having two-dimensional extent, which the observer mentally enter inside of, and which are recognizable as having some common, identifying character (Lynch, 2018, p. 47).

The understanding of decomposition and singulation with modernization has led to a new housing pattern in residential areas. The root of the neighborhood concept is based on the need of a healthy, secured space so that the individuals using the gardens or the street might feel safe and comfortable every hour of the day. As Madanipour mentioned, the establishment of an identifiable part of urban pattern as a neighborhood appears to be a desire to expand the private space beyond the home (Madanipour, 2003, p. 120). Bilgin (1998) suggested that the neighborhood is the way the residential pattern is fragmented and re-assembled, while the residential pattern contains privacy and publicity. Communities have changed their settlements depending on their cultural knowledge and background, and reflect them on urban form. Neighborhood,

hence, as a collection of housing units stands for a combination of daily activity patterns, social networks and identity constructions (Karsten, 2007, p. 95).

Neighborhoods can be considered as lived spaces, in spatial terms as representational space of Lefebvre (2015), including the everyday life. This everyday life constitutes a social life, culture, non-verbal communication, images and memories that the inhabitants of a neighborhood have (Lefebvre, 2015, p. 39). They are composed of a diversity, disorder and uncertainty considering the social side of the neighborhood concept. These settlements are supportive to the urban form with the potential of sense of community and the arrangement of time and space. Nevertheless, today, neighborhoods become territories of expanding differences by creating more fractures in society and decreasing the possibility of coexistence and compromise for a range of shared experiences. In neighborhood, there is a significant relation between intense social interaction and sense of community. Socio-demographic structure, behaviors among neighbors, and level of involvement in spatial organizations are to be considered as well as the spatial qualities of the neighborhood.

Inhabitants do not only interact with each other, but also with spaces and things around them. The individual easily transforms its territory, it made its dwelling a part of itself. The dwellings offered by the power form neighborhood with their combination. According to De Certeau, the neighborhood is an object that is converted and consumed as an extension of the public (De Certeau 2009, p. 37). Through time and processes, inhabitants give meaning to their experience, the physical and social features around them, in addition, sense of belonging is improved by the intersection of social relations that creates both the collective and individual memories. The scarcely used spaces and undeveloped parts of the territory might directly affect individuals' sense of belonging to the environment.

Given both their physical and social dimensions, neighborhood is system of differentiation in order to establish spatial differences along ethnic, cultural and

economic parameters, and a refuge to avoidance from the anonymous medium of the city and its constantly changing conditions (Madanipour, 2003, p. 209). Madanipour asserts that neighborhood and community are returning as a concept on the agenda of city planning and urban design. The main question intended here is: Does the formation of neighborhoods help in expanding the private sphere or enhancing the public sphere by creating interfaces? In the scale of neighborhood, this kind of formation of a hierarchy of urban spaces encourages social interaction, the sense of community as well.

3.4. The Limits of the Private in Public Sphere

The urban form emerges as an urban space defined by the public and private boundaries, in addition to, these changing property relations are indicator of urban form. In this context, the neighborhood is a transition line that contains the conditions of public and privacy. While housing define street pattern, street shatter housing in the neighborhood established. Therefore, housing enables the transition from privacy to public. The street, in this way, follows the housing and carries traces from the housing.

The privacy is no longer at home, in the garden of house, on the parcel, even on the street and expands towards the neighborhood. As mentioned before, privacy is based on control, and the growth of the neighborhood that shape up the individual's daily life leads to dissolution. Redrawing the border by reciprocal interaction and transforming each other generates new lifestyles and habits, both in the city and housing, and hence, housing expands its boundaries through the individual in the city.

The boundary is an interface realm or threshold that separates the two spaces, public and private, in addition, it ensures their communications among them.

Interior and exterior of a building is perceived in a different way. A wall or a gate on a wall is the starting point of both the interior of a housing and of the outside of the street. When we are in the interior of a building, we cannot have the ability to compare the indoor with outdoor space, otherwise, when we are outside of the building, the size of the building can be evaluated against the surrounding buildings. The city is connected to the inside of housing by a bond through these borders between two realms. In this way, the spatial boundaries generate social interaction in urban form.

In the modernist city, the relations that reveal how the boundaries of the neighborhood and the relations between public and private spheres have changed. In the pre-industrial city, the public sphere was the void, surrounded by the buildings, which have had private functions. (Madanipour, 2003, p. 177). However, the relationship between building and void has been changed in modern cities. The boundaries of public-private realms, therefore, flowing into each other, have become ambiguous and temporary.

The limits treat as a negotiating zone between two sides, public and private, and effectuate a dialogue among these spheres; hence, these ambivalence boundaries have an intermediary role due mainly to shape up the urban space. The tension between two sides of boundary emerges a bond by inducing social interaction on the basis of rules. The interfaces along these boundaries emerged by means of the mediator spaces among different territories ensure a permanency. The interface zones, whether temporal or symbolic, operate as boundary marks that conduct the transition from private to public, as well as attempt to generate permeability and transmission between these spheres in addition to control in urban form.

The interfaces appear as a mediating space in a given urban form so as to ensure an access between public and private, while protecting the territorial control through spatial arrangements. These spaces, in fact, are the basic elements of the urban form design as a connector between indoor and outdoor. The streets are

considered as public spheres, whereas the buildings are regarded as private property, and thus, the parcels are embraced by the urban block in the neighborhood. The urban block composition including street and buildings is critical so as to define an in-between space. As the study introduce the term of in-between as an intermediary between public and private in the following part, it is focused on the components representing these spaces in the neighborhood.

3.5. "In-between Space" as the Relation between the Public and Private Sphere

Urban form is consisted of urban spaces including different physical and social features with regard to different space organization. Based on this definition, public and private spaces are emerged as the components of space organization in which constitute the relations between them. In-between space is a mediation space of simultaneity and a searching of difference and identity to a recognition of the relationship between personal and impersonal in urban form. These spaces are living parts of cities where include integration between neighbors and others.

In-between spaces that has no form, boundaries and identity represent the readjustment of relations. It gives possibilities to social, cultural and natural transformation, which various potentials emerge (Grosz, 2001, p. 93). It, hereby, becomes an indispensable part based on neighborhood as a production of community. In this study, the term *in-between space* is focused between public and private spheres of the city, rather than an insulating space. However, to make a statement about this point; spaces between private and public are also evaluated in the literature on different terms. The term of *common space represents* an integrative place that is neither public nor private and belongs to community so as to create a threshold between public and private. Although the

notion as buffer zone is used in diverse meanings, it refers to resources in order to share.

Within this framework, Christopher Alexander (1977) uses the term 'common land': it binds the surrounded buildings together in terms of location, in addition, it is essential ingredient of clusters. According to another aspect of him, common land must be owned by dwellers of the buildings as a property and organize themselves. He emphasizes the need for smaller and more specific types of common land shared by a few families, within clusters and working communities where those neighborhoods are built. These common lands form the heart and soul of any cluster, in fact, once defined, the individual buildings of the cluster are formed around it (Alexander, 1977, p. 201-202). He states also a new construction of hierarchy including varying realms. The interface between different territories emerges creating an integrity and hierarchy within them. The transitions and obstacles are to be generated in order to separate each area, provide integrity and balance.

Madanipour introduces that individuals establish their own territories so as to control a part of physical space. It refers to not only a degree of ownership, but also a right to use (Madanipour, 2003, p. 43). There is, in fact, a hierarchy involved some layers of control. These layers are considered to be used as an organizer of activities, by allowing the individual to anticipate in different spaces. Three forms of territory are identified, based on the duration of occupancy, the cognitive impacts and sense of ownership, the amount of personalization (Madanipour, 2003, p. 44). A primary territory is extensively personalized, in addition, the owner has complete control of space. The second territory has a moderate level of control, in addition, it is personalized to some extent during their period of occupancy, which gives them some power over the space. The third level is public territory where the degree of control is low, it can be also personalized in a temporary way (Madanipour, 2003, p. 44-45).

In this framework, urban form is an agglomeration of individuals, where developing spatial organization is a vital prerequisite for providing collectivity. The elements of urban form are not isolated entity, otherwise, it is a physical existence described by its relations with the street and buildings. These various spaces in an urban form generate interface between public and private. As Madanipour (2003) mentions this *transition zone* plays a role in separating the public and private sphere through establishing boundaries, but also it is the gathering point for the two as a node of social interaction within the urban block.

Gehl (2011) defines the interfaces as a soft edge, and a gentle transition between private and public. He argues that this social hierarchical division is reflected in the physical structure of the hierarchy between common spaces, in addition, uses the terms semi-private and semi-public spaces. According to him, these definitions give a stronger sense of belonging by allowing gradual transition from more private spaces to more public spaces (Gehl, 2011, p. 60).

The in-between space, in deed, operate to produce permeability, transmission among public and private spaces in addition to control of access within urban form. The various principles and elements regarding hierarchy might be essential to form in-between space. In this context, the boundaries in the urban form consisting of streets and buildings, which cover public and private spheres based on the built environment and individual relations, and where property relations are formed, are realized through interfaces.

From this perspective, it is essential to comprehend diverse in-between spaces of urban form including public and private spheres as a critical design concern for urban planners and architects. Therefore, in the following part, it offers the morphological analysis of urban form within the neighborhood through the morphogenetic approach after a brief information about the urban development of Kayseri and the formation process of Fevzi Çakmak Neighborhood, which is determined as the study area.

Chapter 4

Understanding the Urban Interfaces: A Case of Fevzi Çakmak Neighborhood

The all decisions regarding urban planning, development of the planned city, planning of the city part to be renewed construct the city itself, in fact, the design of the city ground by a decision mechanism leads to grow by fragmentation and transform. It is also defined as a result of the accumulation of data in the form and processes of establishing experienced, shared and consumed spaces. The fact that the individual is the actor of the city is to be added to the mind of the design as well as making these decisions with reference to planning considering the needs. As mentioned before the city is the practice of producing boundaries and networks first and then obscuring them. In this context, the individual who changes the borders designed and presented transforms the content of the city form.

Since the 19th century, when the industry has induced to establish daily life, the cities have expanded physically. The border diversity of the city has derived from the solutions to the transportation and housing problem in accordance with the needs of the industry. The boundaries have ultimately re-established in the city with the development of production technologies, the construction of industrial structures and changes in the form of production. In this way, the city is formed a public sphere with the diversity of its borders, and the public sphere, as established by individuals, also contains private spheres. The urban form

consisted of the public and private sphere mentioned here has a structure and it is not a coincidental combination.

As a public sphere, the streets constructing boundaries in the city assemble the residential areas in a given order and form the neighborhoods. Albeit the space that provides the *milieu* of privacy in the publicity is a housing, it establishes its publicity through the individual through temporary networks. The phenomenon of privacy that the individual masked in social life needs is a common product of everyday life. The individual who lives everyday life within the city established by power mechanisms presents its own individuality to this *milieu* by evolving a tactic mixing and merging them. As a result of the privatization of the public individual's own publicity, a new understanding of publicity emerges. Therefore, neighborhood reaches its own reality thanks to the individual in the intersection of privacy and publicity, in addition to, the boundaries become ambiguous.

The border shapes up urban form and configures social interaction in a given hierarchy. Within this framework, public and private spaces emerge as the components of urban space organization in which the territorial relations between them constitute the basis of its formation process. The urban form is consisted of different urban blocks where different types of relationships emerge within the city, in addition, these blocks comprise private, public and in-between spaces. In this perspective, understanding varying spatial principles regarding spatial hierarchy within the urban form might be critical to provide a connection between them.

In this study, the two types of territorial hierarchy in urban form, public and private sphere, is interpreted as equivalents of spaces in urban block within a neighborhood: street and building. The relations between buildings and street provides the formation of interfaces between these diverse territories. The aim of these territories is to establish boundaries in urban form, and accordingly providing the interaction, inclusion or exclusion appeared as the individual's defense. These spheres in an urban grouping or block is also consisted of

varying interface realms. The main question of this section is how the different spaces interact with each other so as to occur the interfaces, and thus, it aims at asserting the in-between spaces depending on the space organization in urban form. As the research tries to understand how the mediator spaces construct between these territories, the spatial hierarchy of urban form is critical.

In the following part of this chapter, therefore, different components of spaces within urban form and the interfaces are discussed, focusing on how building and street are in relation with parcel. Then, it includes the case study carried out in Fevzi Çakmak, Kayseri, based on the history and morphological characteristics of the neighborhood. The morphogenetic analysis of Fevzi Çakmak Neighborhood through *Conzen method*, in order to analyze the structure of blocks or groupings comprising street and building and their equivalents as public and private spheres depending on the theoretical framework after a brief information about the urban development of Kayseri and the formation process of the neighborhood, which is determined as the study area.

# 4.1. Development of Urban Form in Kayseri

Kayseri, a cultural and commercial center throughout history, has been greatly affected by changes in the 20th century. During the period when the large public enterprises were established in Kayseri and the developments in the transportation infrastructure, the city became an important project of the state authority in Anatolia, essential developments occurred after 1927. After the proclamation of the Republic, important industrial buildings were built in the city and started production. With the Tayyare Factory in the 1920s industrial and transportation investments that started and continued by rail, maintained in the 1930s with the Sümerbank Factory. On the other hand, it is the period in which

the most significant changes in terms of population, settlement and economy emerged in the city after 1950.

Industrial facilities established together with Republic has increased the needs of the city, in addition, planning has become compulsory for transportation and public facilities. The first master plan in Kayseri is Çaylak Plan, which is considered as an important transportation plan. With the plan made between 1935 and 1936, today's Istasyon Street, Hastane Street, Talas Street and Millet Street were opened. Then, the implementation of the 1/1000 scale Kayseri Plan prepared by Gustav Oelsner plans edited by Kemal Ahmet Aru in 1945 *(Figure 4.1.1).* With this plan, it has been observed that regeneration in the existing pattern and a transformation from organic pattern to the gridle pattern consisting of geometric cubic form structures appeared (Kocatürk, 2012a, p.142).

After 1950, the economic investments took place in the urban space, in addition to, small and medium industrial enterprises were established. With the effect of these private initiatives on behalf of Industry, the Oelsner plan has changed (Karatepe, 2001, p.229). In 1951, Birlik Mensucat, 1955 Orta Anadolu Mensucat factories were established in city, as well as The Sugar Factory was founded in 1955 as public investment. In the late 1950s, K. Ahmet Aru prepared another partial master plan and it was made various applications in the city. According to this plan, it is observed that the Fevzi Çakmak and Kılıçarslan neighborhoods developed after Sivas Avenue, in 1945 Plan (Kocatürk, 2012b, p.170). In the 1960s, the industrial enterprises carried out by the private or public sector in the western direction of the city have encouraged the formation of new housing areas, and the city began to grow linearly in the around of the center and east-west direction as a result of population growth, new transportation possibilities within the location of the industry (Karatepe, 2001, p.128). The new settlements such as Şeker Tepe Housing, Keykubat and Bel-sin have formed around these new facilities (Asiliskender, 2011, p.39). In addition to, as an example of the neighborhoods developing in this territory, Aydınlıkevler, Çorakçılar and Hürriyet Neighborhoods might be indicated.

During the 1960s, the density of the service sector has increased in the city and 3-5 story buildings have started in urban areas (Tekinsoy, 2011, p.53).
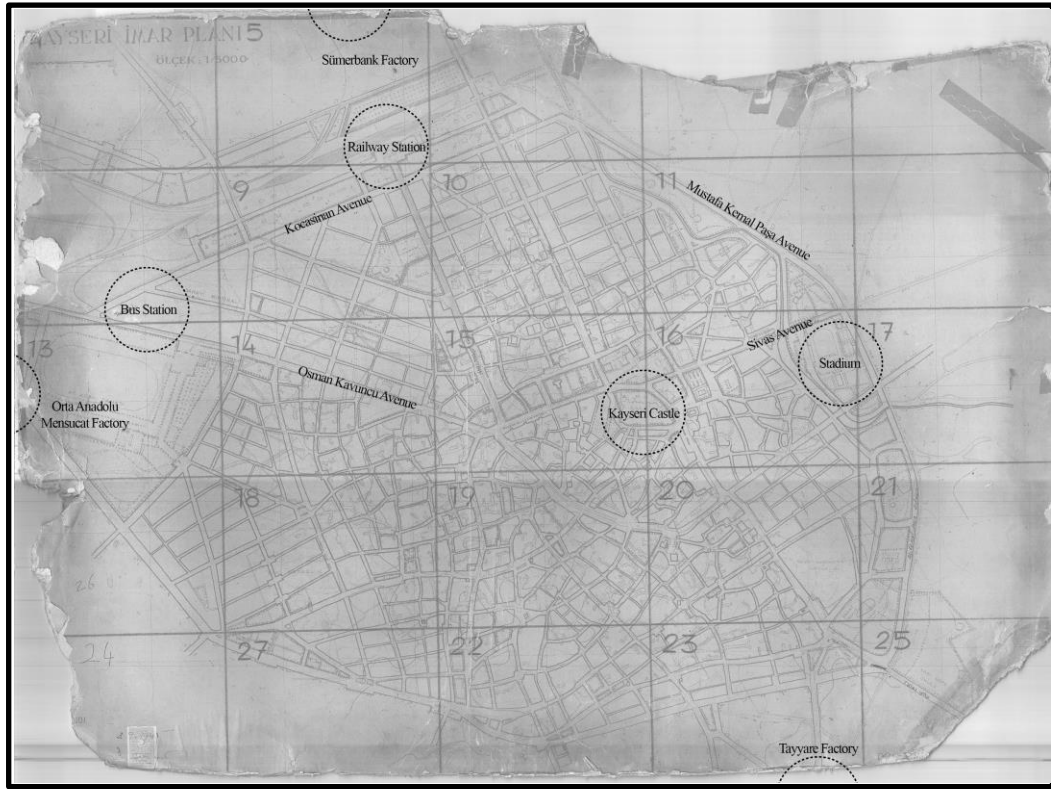
Figure 4.1.1 The Master Plan in 1945 (Kayseri Metropolitan Municipality)

After 1950, the reconstructions started in Mevlana, Istasyon and Yeni Mahalle neighborhoods, while Fevzi Çakmak and Kılıçarslan Neighborhoods were established in the north of Sivas Avenue after 1960. Due to this rapid growth, the 1945 Plan was insufficient, therefore, the structure of the city has turned into a single-center linear form with the effect of the Taşçı Plan in 1975, which was put forward in the extension of these developments. Organized Industrial Zone, which is in a developed position considering transportation and infrastructure facilities established, in addition to, other industrial zones were added to periphery of the city. In 1980s, Municipality Sinan Construction Cooperative

with 9500 members in the east of Organized Industrial Zone was established and multi-story apartments started to be built.

Fevzi Çakmak Neighborhood determined as case study was prepared with regard to the idea of corresponding the need of settlement within the city by virtue of the neighborhood planning concept in 1960s. On the other hands, in the years in which the density of buildings increased, the fact that the Condominium Ownership Law No. 634 [16] affected the space organization principle of the site plan. In addition, the increase of density that occurred with the Master Plan in 1975 by Yavuz Taşçı caused changes in the housing area. According to this plan, a linear development has been found appropriate for the city due to physical thresholds and existing constructing. While laying the foundations of the city's macroform, a wide street city form surrounded by multi-story buildings has generated. The Sivas Boulevard gained a different character with the effect of adjacent buildings, pavement width, trees, as well as the trading function (Kocatürk, 2012b, p.170-173). Thus, both vehicle and pedestrian density increased along the street. In 1986, the third plan of Kayseri was prepared by Topaloğlu-Berksan in which the basic principles of Taşçı Plan are preserved. Fevzi Çakmak Neighborhood, which started to form since the 1960s, took its final form with this plan.

4.2. A Morphological Analysis: In-Between Spaces of Fevzi Çakmak Neighborhood

Fevzi Çakmak Neighborhood, one of the neighborhoods in the first Master plan with 1/1000 scale designed by Kemal Ahmet Aru with the consultancy of

---

[16]This Law, adopted on 23.06.1965, in the Official Newspaper dated 02.07.1965 and numbered 12038, came into force being published.

Gustav Oelsner in 1945 [17], has been a residential area in which the density of buildings increased in the 1960s after the developments in Kayseri; hence, it has witnessed the formation of urban form experienced until today. In this regard, based on a morphological analysis of Fevzi Çakmak Neighborhood, it is possible to reveal how a designed settlement by planning mechanism has formed in time considering a hierarchy among different territories and defining in-between spaces, and how the spatial variety including elements of urban form has changed throughout the process.

The structure of the neighborhood is still legible due mainly to maintain the street-block scheme of the territory. Albeit the site has the characteristics of the neighborhood design with an emphasis on hierarchy between territories, recently some of which have lost their quality. In this context, this neighborhood is chosen as case study area, as well as it is intended to provide a new framework to urban form design taking into account the in-between spaces based on the morphological analysis of the formation of spatial organizations in the settlement.

Today, the area of the neighborhood is 98.32 ha and the population are 19.984 according to the statistics by TUIK (Turkish Statistical Institute, Türkiye İstatistik Kurumu) in 2019. Fevzi Çakmak Neighborhood, which is determined the study area, located in the city center is surrounded by the streets as; Sivas Avenue at south, Bozantı Street at north, Fuzuli Street at east and Mustafa Kemal Paşa Avenue at west *(Figure 4.2.1)*.

---

[17]This information has been obtained from the sources of Kayseri Metropolitan Municipality. For more detailed information, see. *Kayseri'nin Yirminci Yüzyılı - Mimarlık, Kent Tarihi ve Kültürü, (Ed: Ceylan B., Asiliskender B., Tozoğlu A. E.), Abdullah Gül Üniversitesi, Kayseri.*
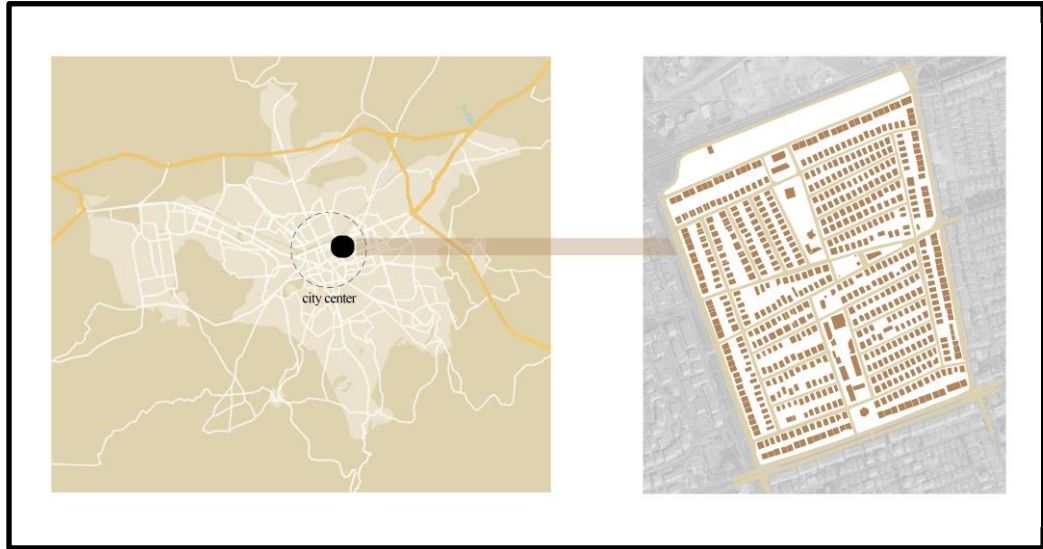
Figure 4.2.1 The Current Borders of Case Study, Fevzi Çakmak Neighborhood in Kayseri

Although the major spatial principles in the neighborhood remained constant after the 1986 Plan, which it can be said that the neighborhood took its final form, it is possible to detect that the neighborhood has undergone some physical and social changes today. In this plan, it is observed that commercial activities and pedestrian use are increased especially in Sivas Boulevard. The first attraction in the plan is the presence of vertical and green areas. Education areas on the vertical green line interrupt these green band. In the middle of neighborhood, there is a hypermarket today, whereas it was a green area before. Given that the streets and buildings, the basic principles of urban space organization have been transferred to the present day *(Figure 4.2.2).*
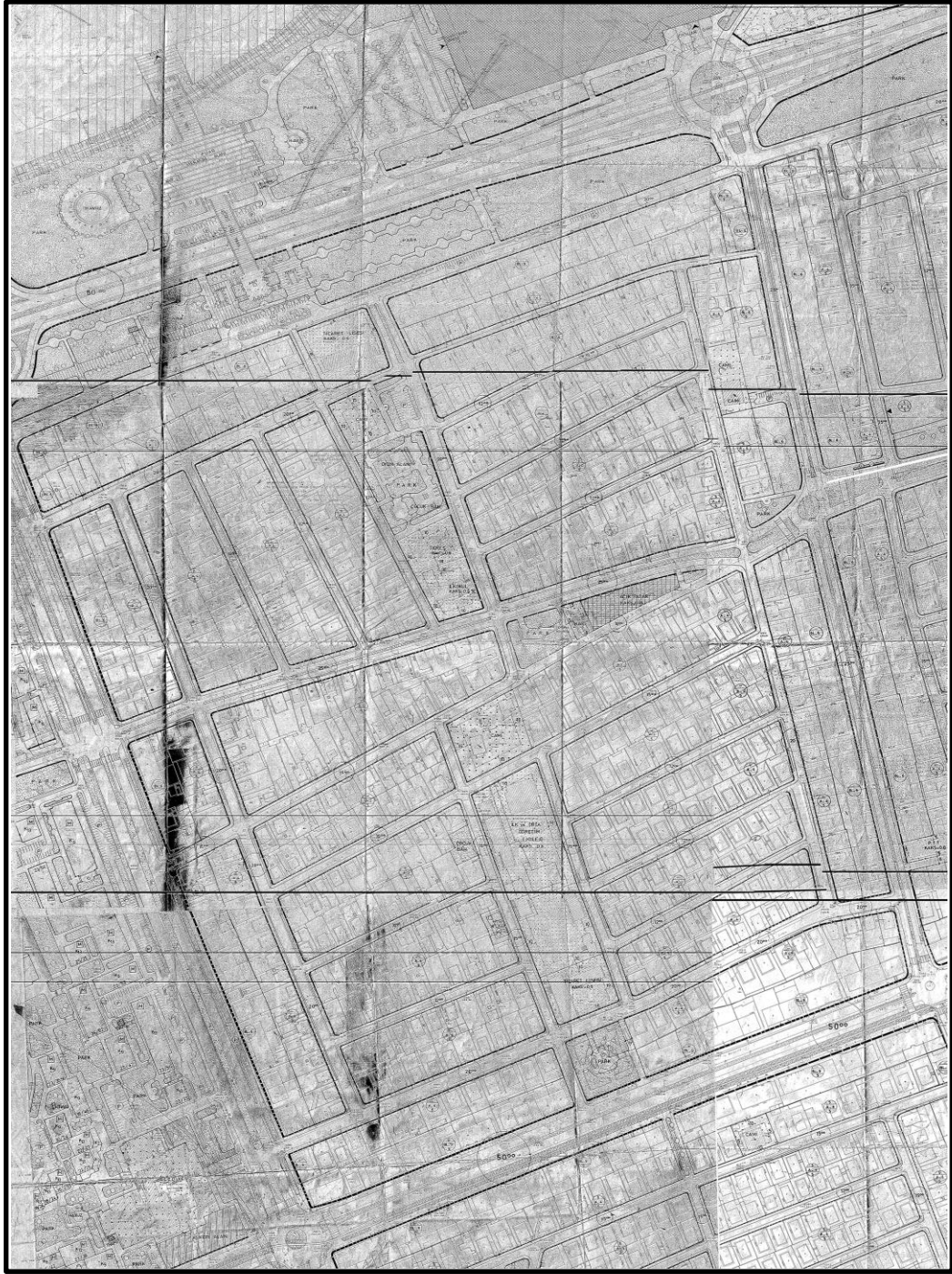
Figure 4.2.2 Fevzi Çakmak Neighborhood Plan in 1986 (Kayseri Kocasinan Municipality)

Considering the boundary of the neighborhood, the urban blocks are to be bounded on all sides by arterial streets, in addition, these streets are to be adequately wide to pave the way traffic flow (Perry, 1998, p. 34-35). The internal streets, hereby, are not affected by the traffic volume thanks to arterial streets. Given that the street pattern, wide boulevards in the west, north and south of the neighborhood as well as the main street in the east are sufficient to hold traffic capacity. Nevertheless, it is observed that Bozantı Street, Yeşilırmak Street and Billur Street became an alternative road to main streets so as to alleviate the transportation *(Figure 4.2.3)*.

Figure 4.2.3 The Street Pattern of Neighborhood

When comparing between the current pattern and the first plan of the neighborhood, the street network is the preserved feature. Streets have an essential function in cities by surrounding the forms of urban groupings or blocks as an ingredient of urban pattern, in addition, provide public encounters outside of buildings by constructing everyday life. The neighborhood structure enables the walking experience through pedestrian - oriented streets as public spheres. Street-walking is not only an act from the housing to the public buildings, but it is also an urban activity providing diverse relationships between neighbors. However, the car parking spaces between the pavements and the street interrupts the public relationship *(Figure 4.2.4)*. The individual's acts associated with bodily movement establish relations through the reciprocal practices generating some kind of diversity in urban space.

Figure 4.2.4 Pavement Properties in Neighborhood

The inhabitants and their walking activities become an active part of the formation of spatial relations. Although long urban blocks reduce communication in the neighborhood, the fact that the pedestrian road offers different uses at different levels provides interfaces *(Figure 4.2.5)*. At some points in the neighborhood, the front gardens leave the sidewalk through the walls, while at some points they merge with the pavement at different levels. Based on these variations, the entrances of markets higher than the pavement or the housing entrances directly entered from higher level on street also create different interfaces on street *(Figure 4.2.6)*.

**Figure 4.2.5 Level Differences of Pavement in Neighborhood**
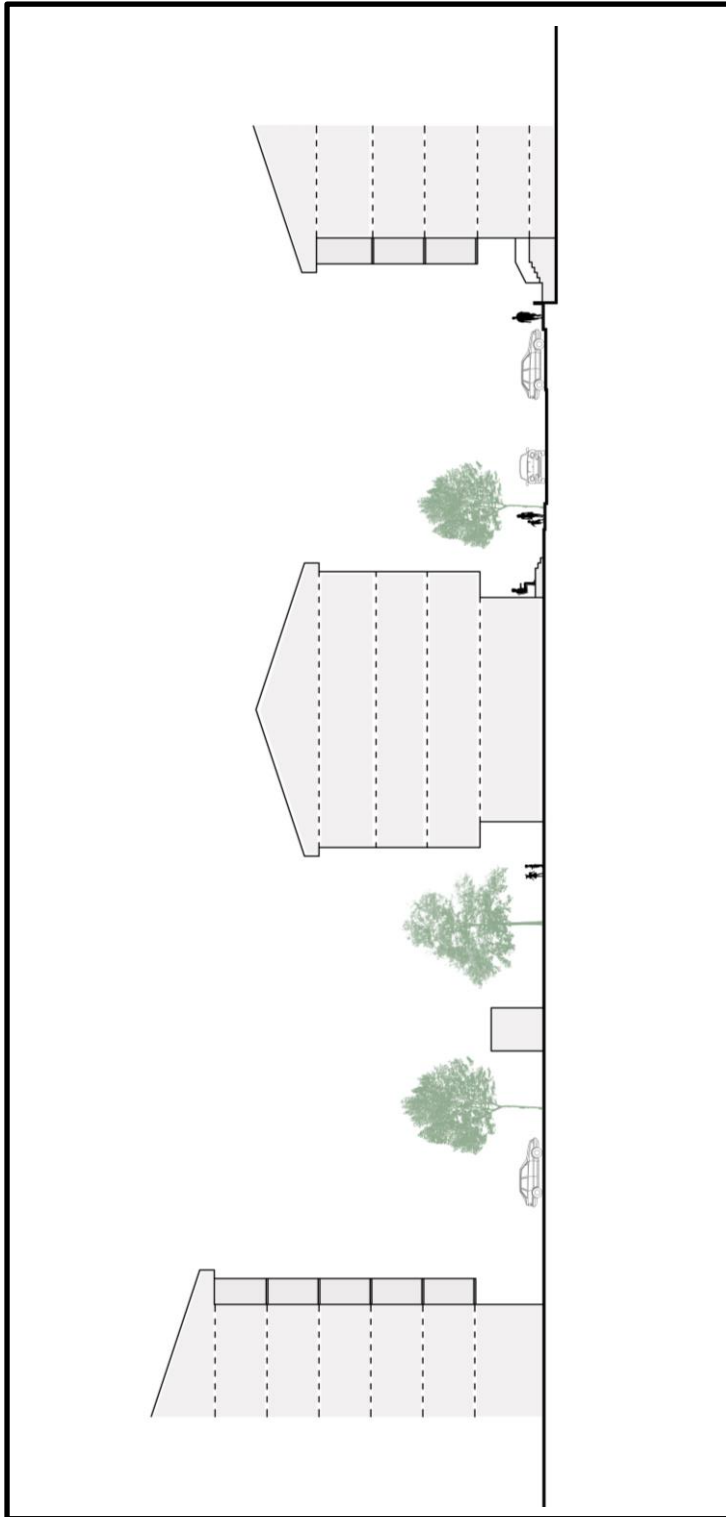
Figure 4.2.6 Level Differences of Street in Neighborhood

The density of building and the location of public buildings are also critical in terms of the spatial relations. Urban pattern consists of solids and voids through defining a space, in addition to, buildings constitute open spaces constructing the boundaries for the residents *(Figure 4.2.7)*. The density of the solid area is 36 % percent of the neighborhood. The buildings are boundaries to the street, and the continuity of the parcel defines the streets.
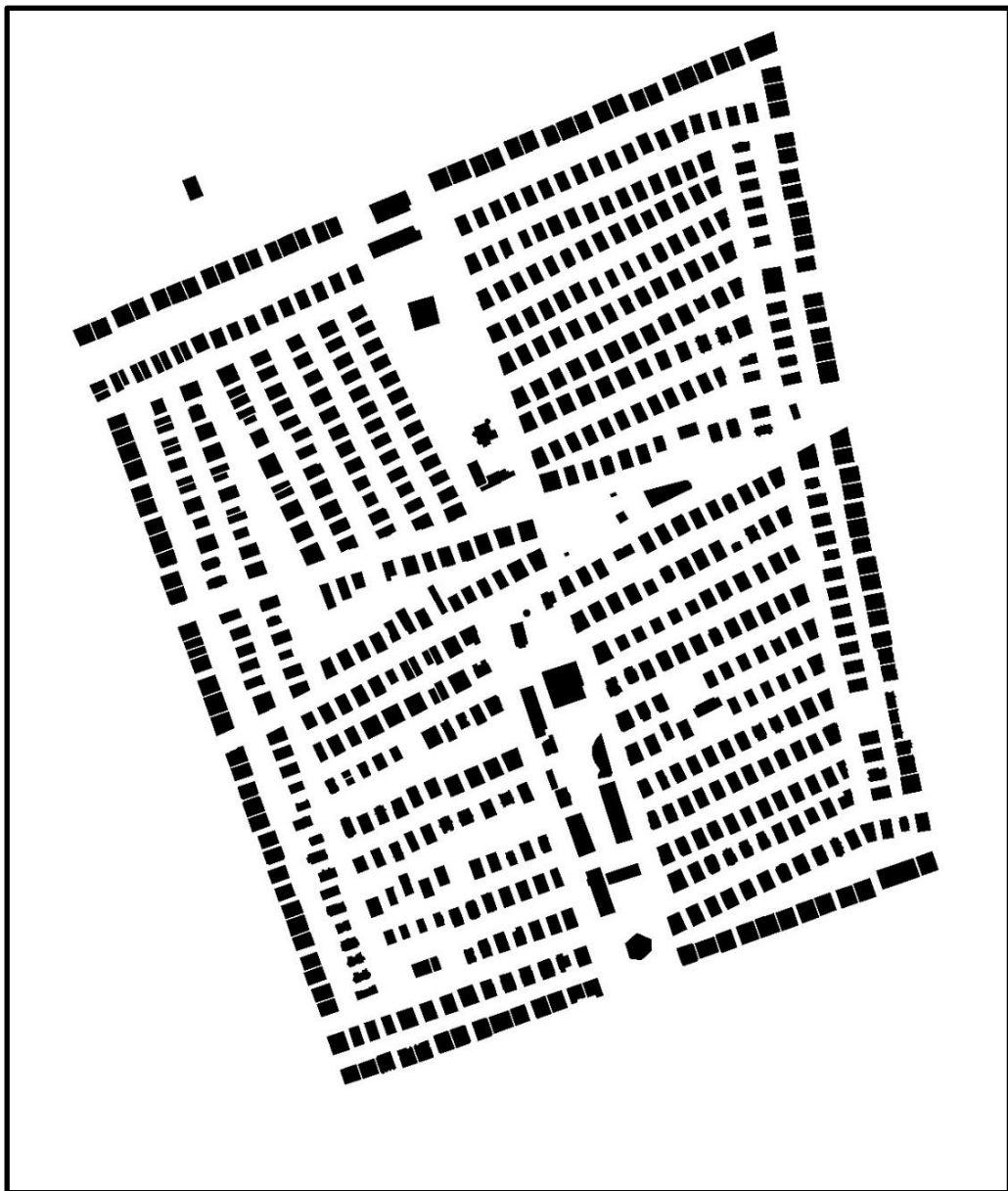

Figure 4.2.7 The Nolli Map of Neighborhood

In the neighborhood, the buildings on the periphery of the neighborhood are placed as rowhouses, whereas the single buildings in the interior shape up urban blocks. Diversity in the typology constitutes spatial variation in use, however, nowadays, the residential area with new constructions in neighborhood consists of similar apartment buildings which have different façade articulation.

The street frontage formed is an indication of the interfaces between parcel and street; nevertheless, the backyards of parcel as in-between spaces also constitute a mutual relation around the urban blocks or groupings. In this context, the parcel is an example of interface which is privately owned but commonly shared by the owners of properties. The most of the front and backyard gardens of the residential areas, on the other hand, have been converted to car parking areas in time due to the lack of parking areas *(Figure 4.2.8),* in that case, the interface is indistinct, in addition, it interrupts privacy in ground floor.

Though the urban pattern has not changed throughout time, the difference in street usage has been caused by the increase of both the population and buildings density. Thus, insufficient parking areas lead drivers to use idle spaces and pedestrian roads as parking spaces, their back gardens as well. Servet Akaydın Primary School's garden is even used after 5pm and over the weekends for car parking, and accordingly, children cannot use the garden out of school periods.
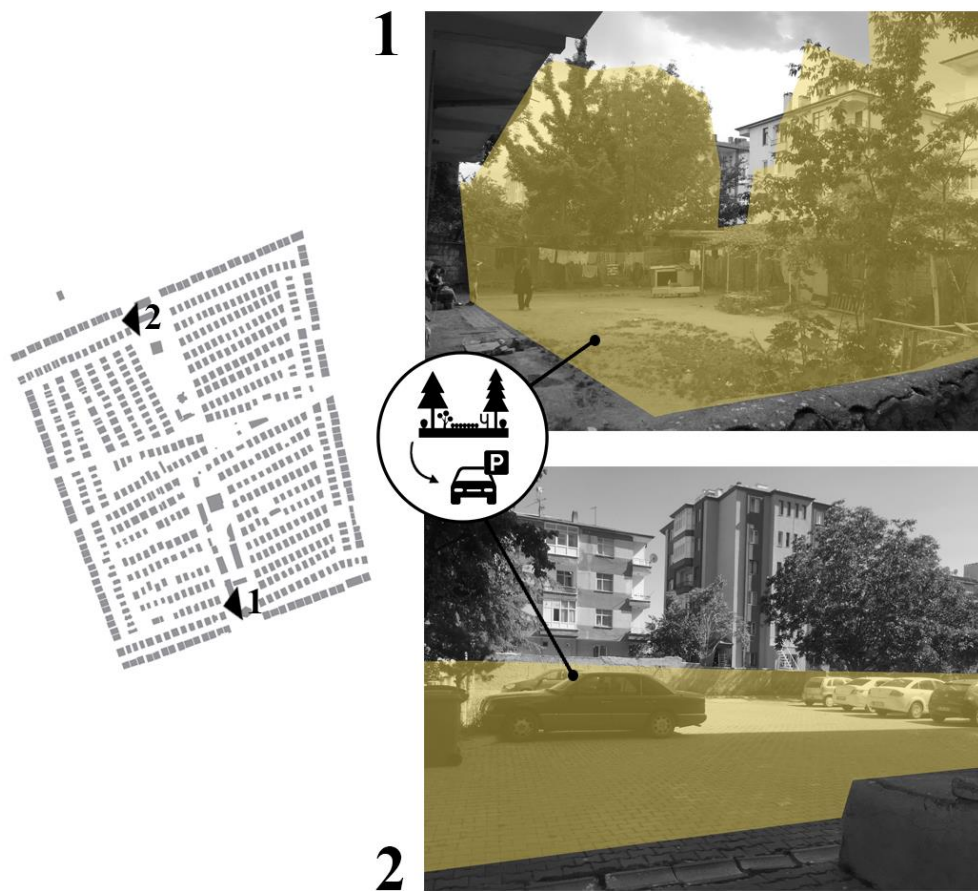
Figure 4.2.8 Transformation of Garden Space in Neighborhood. From Garden to Car Parking

In the neighborhood, there are idle spaces due mainly to demolished old buildings *(Figure 4.2.9).* Some of which are surrounded by barriers and their access is prohibited. These areas, which are lack of the meaning, do not belong anywhere (Bauman, 2019, p. 159). Therefore, it is possible to observe that the interaction is weakened at the points in this neighborhood. The new buildings that are not suitable for the pattern of the neighborhood were built on the other idle spaces.
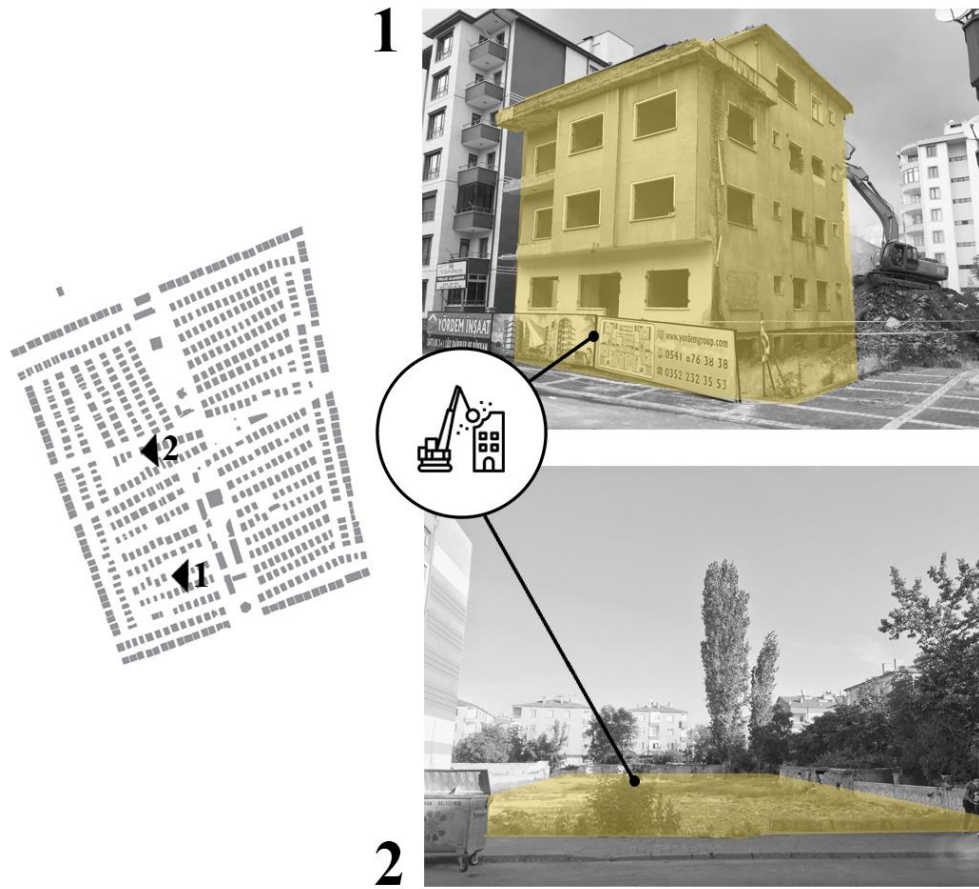
Figure 4.2.9 The Idle Area in Neighborhood

The green areas, parks or recreational facilities contribute to an integration of urban *milieu* in neighborhood. In Fevzi Çakmak Neighborhood, there is a park that covers a quite extensive are in the north of the site, called İnönü Park as socializing space for individuals, small parks and playgrounds as well *(Figure 4.2.10).* This vast green area in the north permeate toward internal areas through the vertical green line having education buildings in the middle of the neighborhood. In the territory, the schools are combined with green and recreational facilities.

İnönü Park

building
plot
active green area
urban gardening
semi-public green
passive green area

Figure 4.2.10 The Ground Use Map of Neighborhood

Inhabitants, mostly retired or elderly people, come together during the rituals of praying in the mosque of the neighborhood. They socialize in the mosque garden; thus, the neighborhood mosque becomes a community center for inhabitants. These all public-open spheres as lived spaces offer opportunities to maintain consistency of neighborliness relations between inhabitants and the others, and hence, the development of these green areas or parks are essential for

the community sense in the neighborhood *(Figure 4.2.11).* The inhabitants also walk along the path in these green areas in order to do sports by socializing.
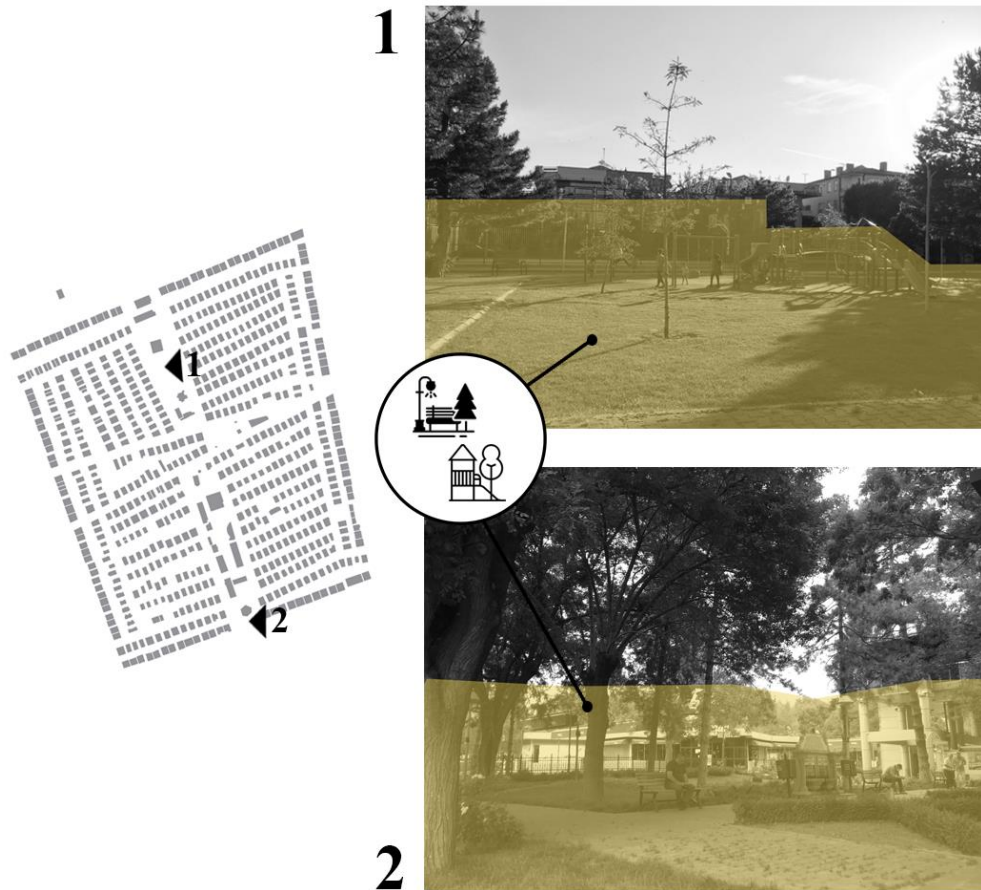
Figure 4.2.11 Parks and Playgrounds in Neighborhood

The private gardens of the residential areas within the urban block is one of the critical points of the neighborhood from turn the first planning ideas of Fevzi Çakmak Neighborhood. Some of which has been shared gardens of inhabitants living in the apartment buildings for special agricultural activities in urban block, whilst the others have converted the passive green areas or car parking areas, in addition, there is a myriad of trees in neighborhood *(Figure 4.2.12).* These back yard as urban gardening acts still as a buffer zone between the parcel

and building. Thus, the usages of ground floor on parcel establish the interface among public-private spheres. It is observed that diverse types of green spaces as public spheres, such as gardens, parks and urban gardening include different opportunities to the living urban *milieu* of the neighborhood.
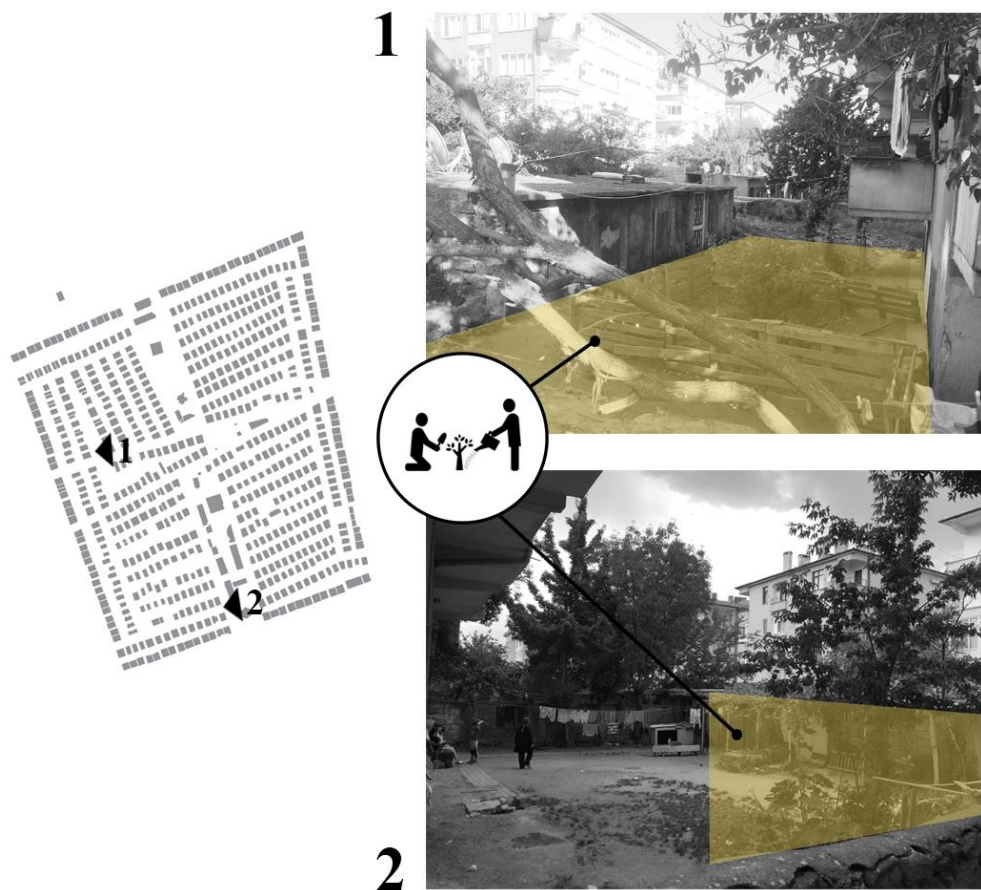
Figure 4.2.12 Urban Gardening in Neighborhood

In the middle of the neighborhood, a linear public zone consists schools, recreation areas and a mosque across the Fevzi Çakmak Neighborhood from Sivas Boulevard to Kocasinan Boulevard, and thus, individuals also walk to the center of the neighborhood to facilitate their needs. The public facilities, such as local shops, worship centers and public services are mainly located in the main streets, and hence, some small shops are spread throughout the neighborhood. The ground floors are mostly residential; on the other hand, there are mixed use

in neighborhood *(Figure 4.2.13).* Therefore, the commercial usages in the ground floor generate the interfaces among public-private spheres.
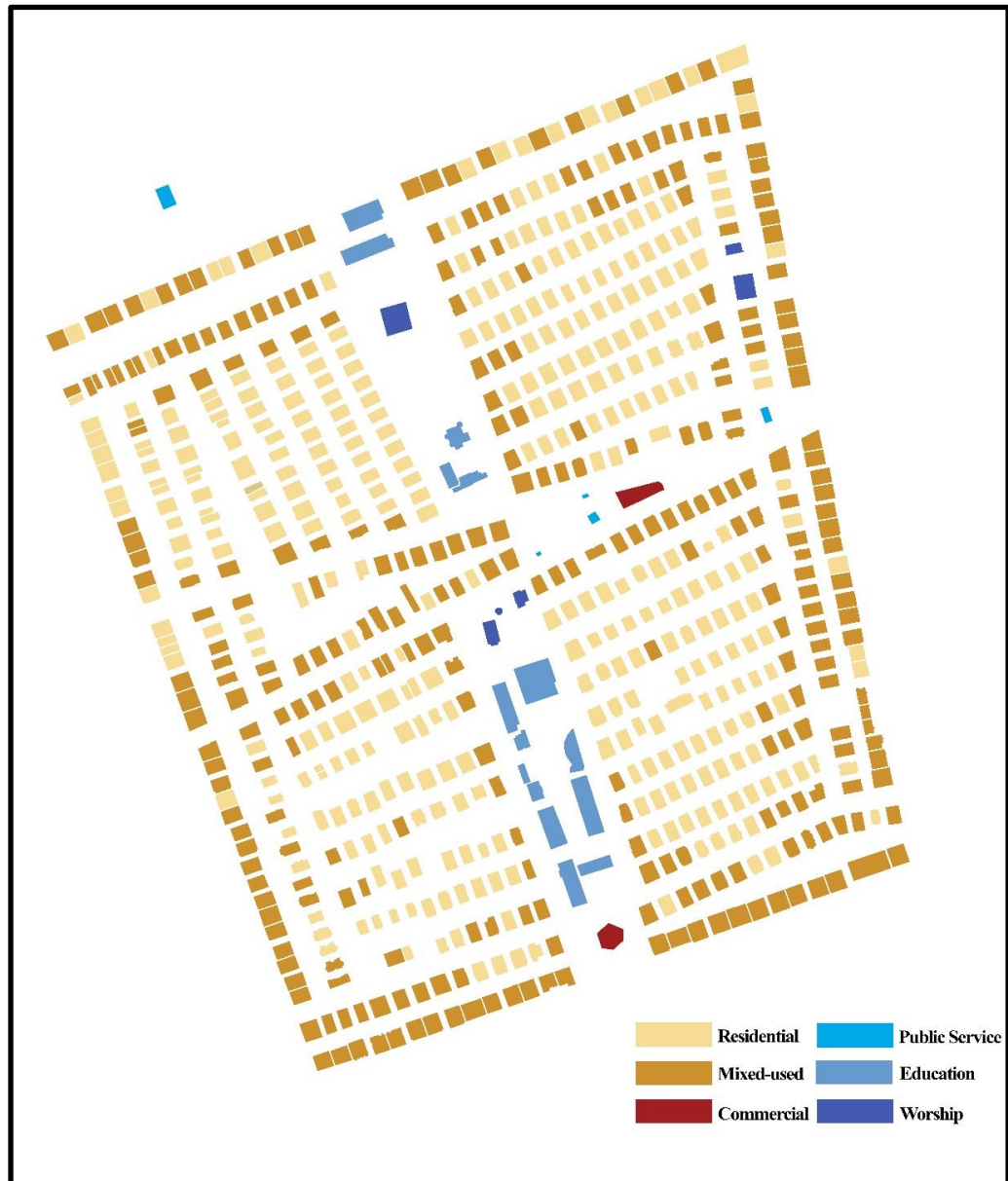
**Figure 4.2.13 The Land Use Map of Neighborhood**

The shopping area has the linear line located on the ground of the streets in all sides of neighborhood. Thus, this public functions in which social coherence establish strengthen the street-parcel relationship. The neighborhood mosque is not only a religious place, but also a community center for inhabitants in the block. There are numerous local shops which supply the needs of individuals: local grocery shop, butcher, bakery, greengrocery and haberdashery are facilities which are used frequently by the residents *(Figure 4.2.14).* The usage of street hawkers is also common as the local shopping on the streets.
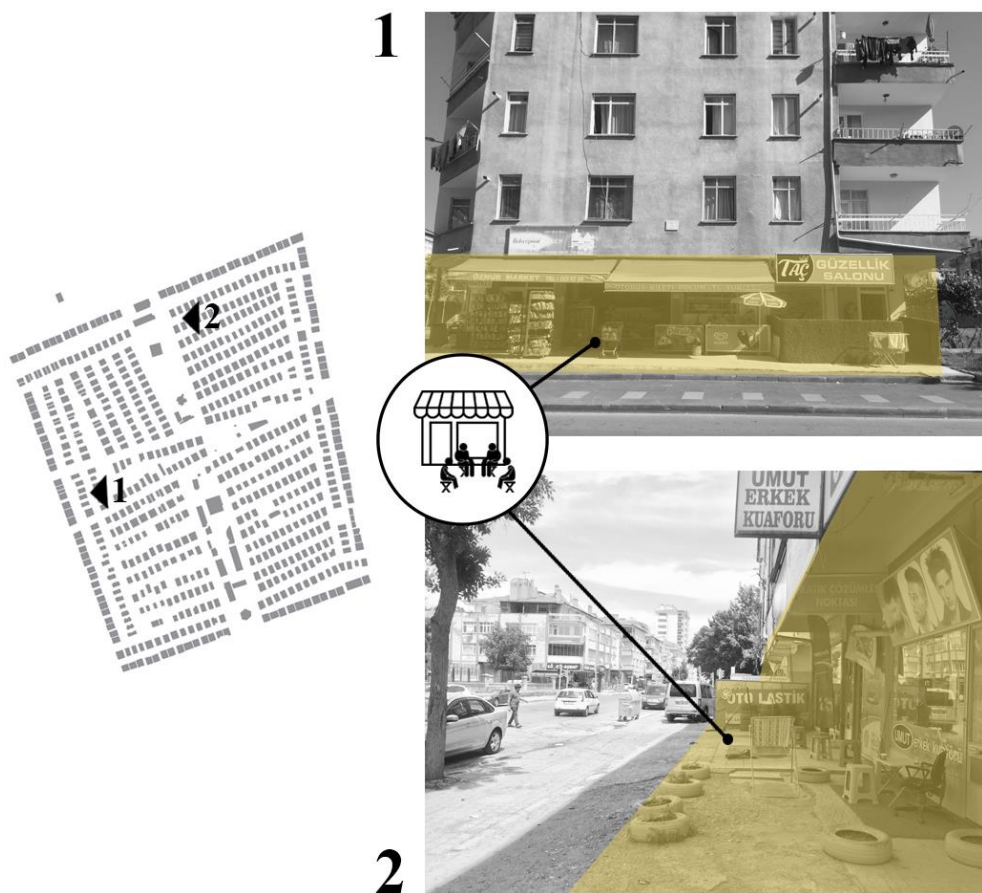
Figure 4.2.14 Local Markets in Neighborhood

There is a hierarchy between the public-private spheres, and shops have their extensions over the sidewalks. In addition, there are seating areas of the local shops defining the different usage of ground on the street. On the other hand, the street furniture on Sivas Boulevard increase the interaction between the street and the parcel by providing usage *(Figure 4.2.15)*.
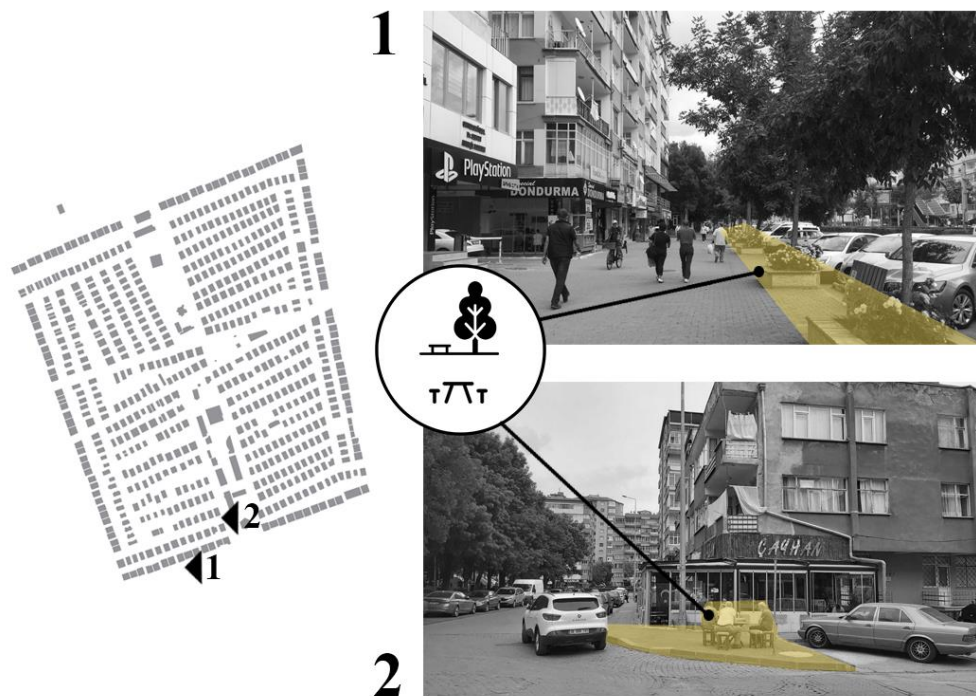

Figure 4.2.15 Street Sitting in Neighborhood

There are more spill-out extensions on Sivas Avenue and Mustafa Kemal Paşa Avenue, while there are more spread spaces of local shops displaying their goods on the inner parts of the neighborhood *(Figure 4.2.16).* These territorial extensions generate the in-between spaces based on the usage of the parcel. In addition, tradesmen pull out tables and chairs in front of their shops in order to watch people passing by the sidewalk.

As for the coffee house in the neighborhood, most of them are on the main streets creating semi-public spaces which reveal the street life. In this manner, predetermined or by chance encounter, the possibility of interaction increases by individuals *(Figure 4.2.17)*. These interface realms provide also a transition among public and private spheres. There are less people observed on Sunday than during the weekdays. However, there are still the busiest streets is in terms of pedestrian movement such as Sivas Boulevard and Mustafa Kemal Paşa Boulevard due to shops.

Figure 4.2.16 Spill-out Extensions of Buildings in Neighborhood
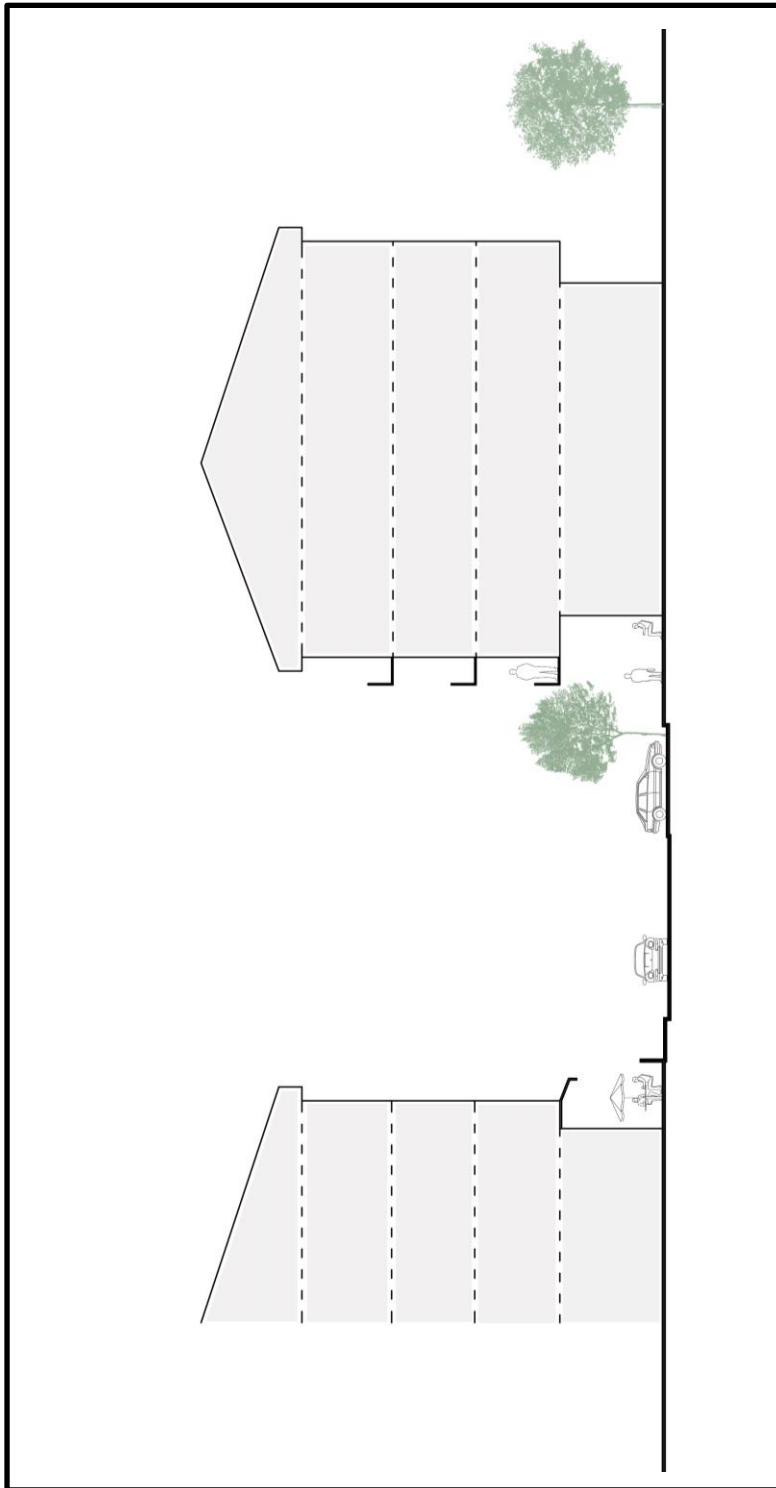
Figure 4.2.17 Territorial Extensions in Neighborhood

In Fevzi Çakmak Neighborhood, there are most buildings such as local markets which are connected to the street with higher levels, and particularly most of housing have elevated entrances with steps, while the new apartment blocks have direct entrances. In the neighborhood, the only two of them are connected to the street with lower levels due to the topography. Thus, the ground is broken down at different levels and separated in terms of the usage. In this case, these entrances from different levels ensure diverse neighborhood relationships *(Figure 4.2.18).* The other ones are connected to garden from side with higher levels or directly. In addition to entering from the street, often, the housing, particularly the old ones have entrances from the garden *(Figure 4.2.19).*

Balconies are another in-between space of the public and private which are important for neighborhood identity in the case study area. Every apartment has at least one balcony which overlooks the street or opposite housing. The individuals are frequently talking to each other from balcony to balcony or watch the outside. The balconies of different levels on façades interact with each other and the street and provide a visual relationship between the indoor and outdoor. All these increase neighborhood relations and contributes to the formation of interfaces *(Figure 4.2.20).*

In the study, it is emphasized that Conzen town plan analysis, land use and building pattern provide an overview of the morphological formation process related to different conditions, and thus, urban morphology is used as a method in order to understand how the interfaces effect the urban form within the neighborhood analyzing public and private spheres. This method has been conducted for Fevzi Çakmak Neighborhood in Kayseri. The outcomes of the case study will be discussed in the conclusion chapter depending on the research questions and objectives.
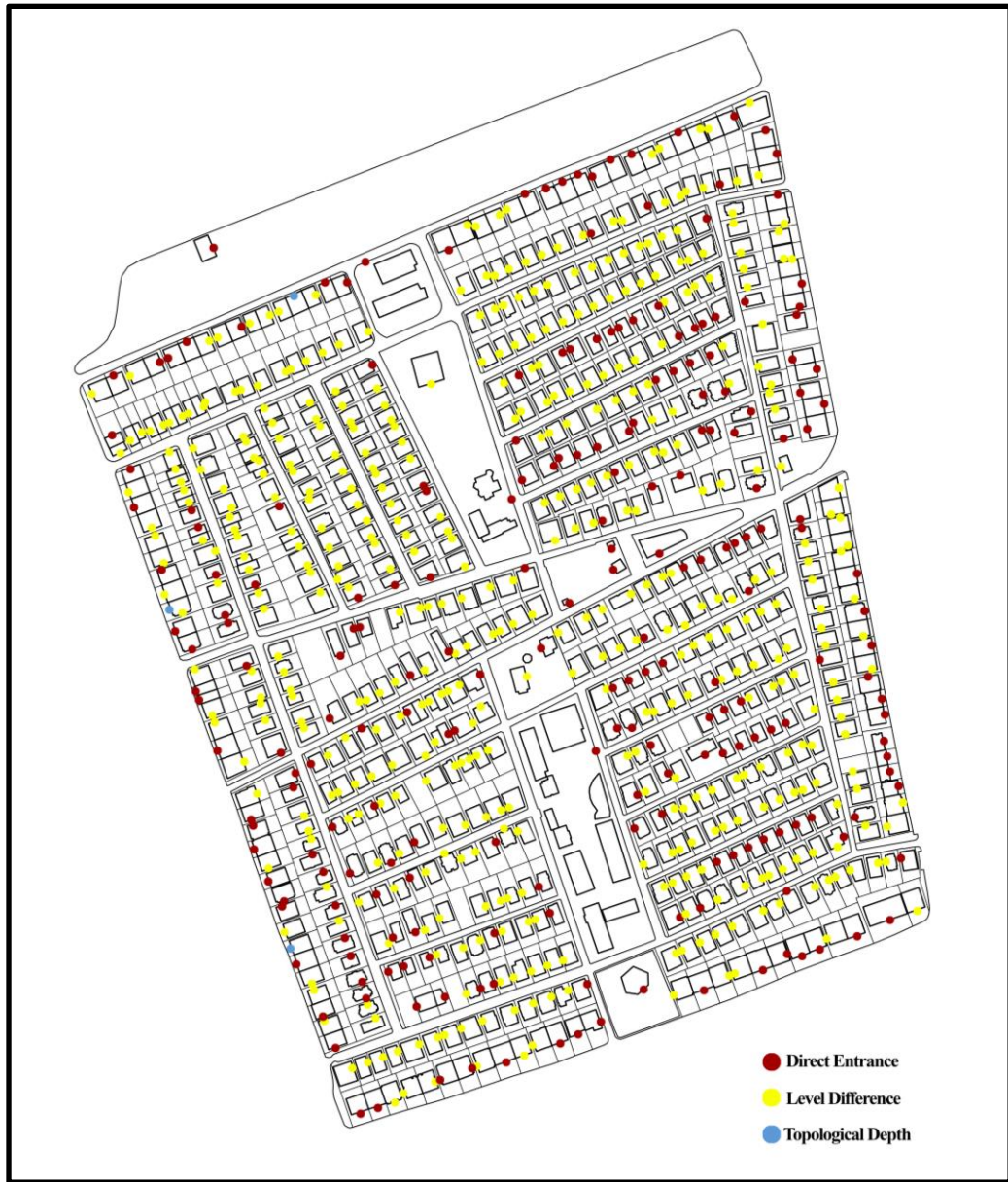
Figure 4.2.18 Direct-Indirect Entrances of Buildings

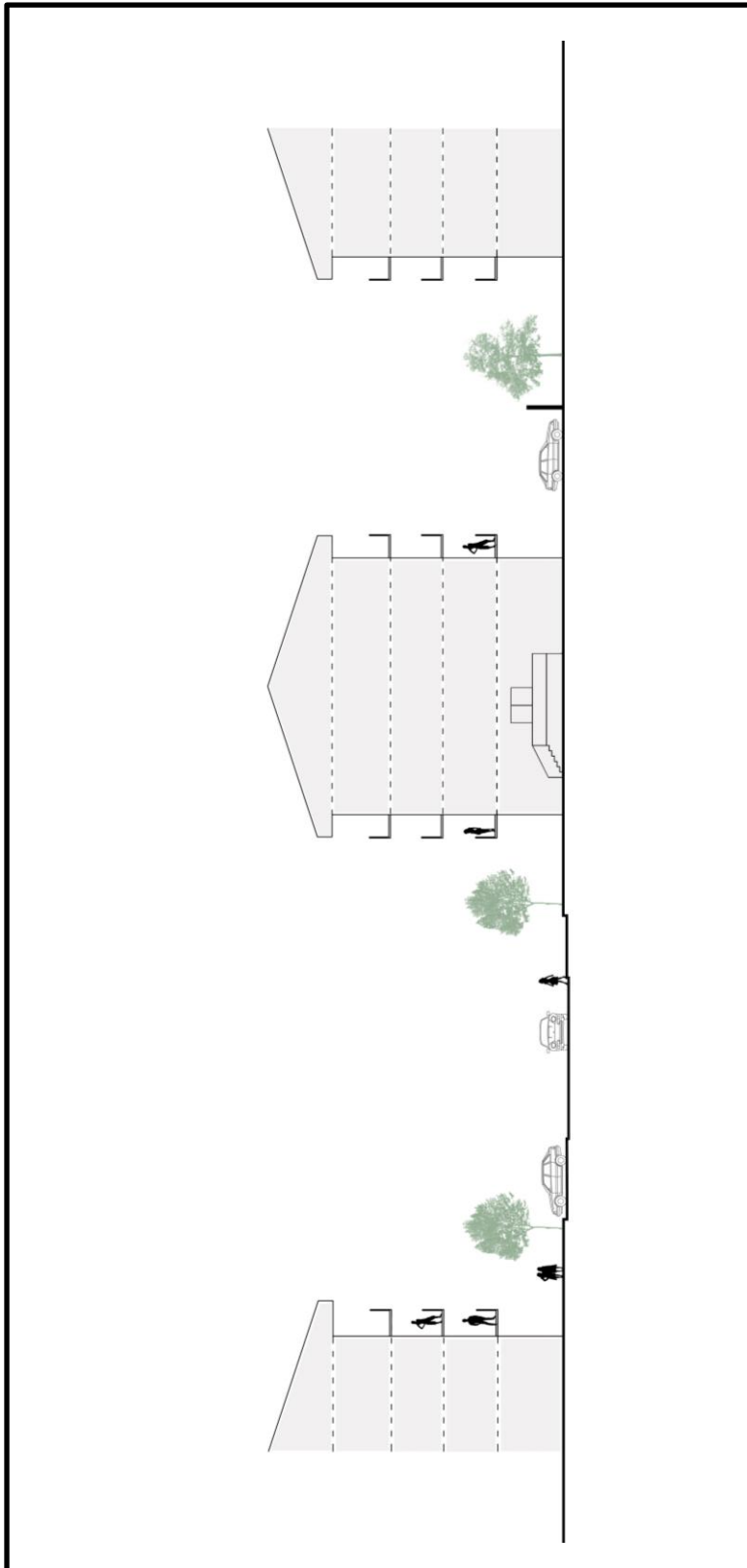**Figure 4.2.19 Topological Relation between Housing and Street**

Figure 4.2.20 Visual Relation between Housing and Street

Chapter 5

Conclusions and Future Prospects

The urban form is generated by urban spaces with different physical and social relationships. The urban design field organizes the boundaries of these spaces and controls the interaction between them. The urbanization process, however, was completed with the intervention of the existing authorities, where spatial diversity was ignored without socio-cultural concerns. In this context, Fevzi Çakmak Neighborhood, which is one of the neighborhoods of Kayseri, planned after 1945, has been determined as a sample area to investigate the dimensions of the space organization at neighborhood scale. Based on the fact that the relations between the physical and social components of the public and private spheres in the neighborhood the in-between spaces, which are the result of these relations and enable various activities in the urban *milieu*, are the basis of the research.

With the increase in population and housing problems in Kayseri during the urbanization period, Fevzi Çakmak Neighborhood has also been subjected to some changes. It has been emerged the new design approaches in which the pattern of the neighborhood has been neglected on account of changing conditions. Thus, the territory began to shrink, the floors increased and the in-between spaces that the research is intended to highlight have begun to lose its quality. In this case, it leads to change of the urban *milieu* and affects the existing space organization and the daily life of the residents in the neighborhood. At this point, planning and development of the neighborhood was discussed to investigate the spatial dimension of urbanization through the case study.

The study is based on an approach that emphasizes the importance of relational formation by considering morphological and social factors. It aims to analyze the formation of the in-between space, morphologically, in the study. In this regard, the boundaries of the neighborhood, urban pattern, street layout, land use, green spaces, the relations of the buildings with its surrounding and the components of the neighborhood are mapped. The graphics were produced to document the current status, features and potentials of urban spaces. The effects of urban *milieu* on social context were evaluated through the morphological analysis of in- between spaces and observations on case study.

5.1. Conclusions

The neighborhood improves the individuals' sense of belonging and community sense. The formation of in-between spaces that are the subject of the study is related to the interaction of the borders in the neighborhood. It is the product of territorial relations between the streets as a public spheres and buildings as private spheres, and provides spatial diversity within the urban form. The quality of the interfaces of public and private spheres in the Fevzi Çakmak Neighborhood designed by Oelsner plan in the 1945, and emerged after 1960 has been exposed to change with several conditions in the urbanization processes.

Planning institutions clarify the boundaries of urban form, nevertheless, these decisions cannot produce the *milieu* of the individual. The individuals obscure the boundaries experienced by them with their intervention, and hence, they generate their own *milieu* interacting with them. In Fevzi Çakmak Neighborhood, in-between spaces appear as the subjective areas of individuals along the boundaries between public and private spaces produced by local municipality as modern superior mind. At this point, the individual includes not only the neighborhood user, but also the planner, the designer and the stranger

who interacts with the others. It is predicted that the spatial relationship produced by the planning decisions through theoretical information determine the social relationship networks in the case study area. However, over time, the changes in the approach of planning and the intervention of individual' including to the *milieu* have weakened the social potential and formal manifestations of the in-between spaces.

The similar façade composition was horizontally designed to create physical and visual continuity along the street in the Fevzi Çakmak Neighborhood after 1960. This approach has helped to the formation of interfaces among the street and building. As the front gardens of the housing open onto the road, people walking on the sidewalk have a visual contact with the building. The entrances on the front form the outer of the housing, which is accessible from the outside. The elevated entrance, and hence, provides privacy in the parcel. The side gardens in which the building entrances are allocated commonly affect the neighborly relations. The majority of them are aimed to increase privacy from the ground level. Thus, the use of different levels on the parcel increases the spatial diversity, allowing interfaces to be formed. At the entrance of the building, especially, overflowing to the public at different levels increases the permeability. Many of the side gardens, however, which are used as parking spaces today, enable an undefined space rather than a transition zone.

The backyards of the housing are designed as a common area that the inhabitants are allowed to use. Therefore, the front and back of the urban block differed each other due to these design principles. The one-story warehouse buildings in the garden have provided privacy between two houses with adjacent backyards, however, many of them have been demolished today. Agricultural activities still take place in some of the back gardens. Although the common use of some of the backyards is still a garden, some have been converted into car parking area, in addition, the units have been added as a garage. Thus, the use of the backyard of the housing has changed, in addition, the permeability between boundaries is reduced.

Through the architectural approach that emerged in the first formation of the neighborhood, the emergence of the front facade, the balconies overlooking the street and the side garden, and large windows have formed interfaces between the street and building thanks to increasing of visual relationship. It has been observed that the borders disappeared by penetrating the public space into the private area on the balconies in terms of the design approach of the neighborhood. However, the design principles of the neighborhood have been neglected, especially in the recently constructed buildings in the neighborhood. The houses, which have the console on the front façade, have started to turn into higher-rise buildings with a flat façade. Whilst there were side entrances from the garden in the first designs, there has been designed direct entries on the street. The interaction between the building and the street is reduced due to the narrowing openings. Increasing the height of the building, the use of a large part of the parcel and the narrowing of the backyard caused the interfaces in the urban block to be weaken.

Especially with commercial activities along main streets, the relationship with the street has been increased. The territorial extensions to the sidewalks, seating units and street furniture of local markets and other commercial units provide the interaction with the street. However, it is observed that the cars interrupted this relationship along the road due to parking problems. As a semi-private area located in the middle line of the neighborhood, the educational buildings create a barrier with high walls surrounding the parcel. The gardens of the religious buildings on this line, which allow the horizontal green pattern of the İnönü park to leak vertically into the neighborhood, also strengthens the interaction.

Considering the findings in the Fevzi Çakmak Neighborhood, it is observed that the boundaries of the planned private and public spaces become ambiguous by intertwining each other. As mentioned above, the analysis revealed that these boundaries disappear in the in-between spaces by penetrating of the public into the private space or the private into the public space. However, today's production in the neighborhood and the transformation and weakening of the

relationship between the individual and the space lead to a decrease in the permeability between the borders. Therefore, the intervention area of the urban *milieu* in which the individual is in reciprocal relationship begins to shrink.

5.2. Contribution to Global Sustainability

The changing relationships between streets and buildings trigger the change of space organization, where interfaces between public and private spheres are constantly being redefined. Therefore, unpredictable social and spatial changes in the urban form, separation of different social groups into different social layers, are to be reconsidered in the city. Recently, Fevzi Çakmak Neighborhood has also tried to ensure its own opportunities to maintain different social and ethnic groups. However, the potential of the neighborhood to be resistant to the density of the built environment and changing conditions is limited. Considering the new planning technique, it does not promise spatial diversity and interaction between individual and its built environment.

The morphological and social components in the neighborhood are to be taken into consideration by urban designers, planners and architects by evaluating the sociocultural, moral and aesthetic values, habits and tendencies of the urban *milieu* instead of merely increasing the physical qualities to ensure spatial diversity. At this point, the diversity of those intervening in the formation of the *milieu* is critical despite of the planning decisions. The neighborhoods should include some spatial features in the context of social, architectural, economic and ecological sustainability, in addition, a sustainable urban environment and sustaining communities should be created against the density of the built environment.

Given that sustainable development goals of cities, in-between spaces bringing people together and generating area of social interaction are critical in order to

produce living environment. This research emphasizes that the need for in-between spaces in cities due to sustaining communities and cities through the potentials of the neighborhood which is a study area. These spaces strengthen the mutual relationship between individuals and their urban *milieu* in terms of physical and social dimensions. Therefore, this study contributes to better spatial organizations and urban schemes in order to create integrated and connected urban environment that sustain physical and social functions.

5.3. Future Prospects

As addressed in the previous parts of the study, the basic components that establishes the urban form include social relationships beyond the physical dimension of a given hierarchy. The designed urban form is the result of a process that collectively characterizes the mind and body. The product of habits and tendencies at the neighborhood scale, public-private spheres as components of the urban *milieu* reproduces conditions formed by the actions of individuals. The medium of neighborhood is the source of objective practices and also a set of subjective social structure principles, therefore, the character of the built environment interacts with the daily life of those living. In this context, in-between space is a product of the relationships that the individual establishes with the built environment.

This research suggests some inputs in which design principles and planning strategies might be developed in the future by evaluating the in-between spaces and their current status in the urban form planned by the superior mind with the relationships established over time. Hereby, the researchers, planners, architects, community including inhabitants and others, in addition to local authorities are to be worked in collaboration to analyze cities for proposing better urban schemes and strategies.

At this regard, this study reveals the need for a new understanding of space that combines physical and social values in society to create a living environment in the city as future researches. It is suggested that the interfaces that increases cross-border permeability in city needs more attention from different disciplines regarding urban morphological analysis. This research reveals the responsibility of planners, designers, users and others to ensure the development of in-between spaces as the area of the individual's subjectivation rather than a strict and steady approach in future planning decisions, in addition, it promises new researches and strategic decisions of planning projects on urban design to evaluate how concepts and actors operate and shape cities.

BIBLIOGRAPHY

Alexander, C., Ishikawa, S. & Silverstein, M. (1977). A Pattern Language: Towns, Buildings, Construction. New York : Oxford University Press.

Arendt, H. (2003). The Human Condition, Londra: The University of Chicago Press, Chicago, Londra.

Asiliskender, B., & Özsoy, A. (2011). Cumhuriyet Sonrası Kayseri'de Modernleşme: Mekânsal ve Toplumsal Değişim. *İtü Dergisi / a*, 9(1). pp. 31-42

Ballantyne, A. (2014). Mimarlar İçin Deleuze ve Guattari (Çev: R. Öğdül). Yapı Endüstri Yayınları, İstanbul.

Bauman, Z., & Lyon, D. (2013). Liquid Surveillance. Polity Press, Cambridge.

Bauman, Z. (2019). Akışkan Modernite (Çev: S. O. Çavuş). Can Sanat Yayınları, İstanbul.

Bauman, Z. (2018). Bireyselleşmiş Toplum (Çev: Y. Alogan). Ayrıntı Yayınları, İstanbul.

Bergson, H. (2002). Key Writings, edited by Keith Ansell Pearson and John Mullarkey, Continnum, London.

Bilgin, İ. (1998). Türkiye'nin modernleşme süreci içinde konut üretimi, *Bilanço 1923-1998: Türkiye Cumhuriyeti'nin 75 Yılına Toplu Bakış Kongresi*, 10-12 Aralık 1998, ODTÜ, Tarih Vakfı.

Canguilhem, G. (2001). "The Living and Its Milieu." *Science, Reason, Modernity: Readings for an Anthropology of the Contemporary*: 168–90.

Chien, J. (2006). "From Animals to Humans : Uexküll's Umwelt as Read by Lacan and Canguilhem." *Concentric: Literary and Cultural Studies* 32 (2: September): 45–69.

Colomina, B. (2011). Mahremiyet ve Kamusallık, Metis Yayınları, İstanbul.

Conzen, M.R.G. (1960). Alnwick, Northumberland: A Study in Town-Plan Analysis. Transactions and Papers (Institute of British Geographers), (27): p.iii–122.

Crary, J. (2019). Gözlemcinin Teknikleri: On Dokuzuncu Yüzyılda Görme ve Modernite (Çev: Elif Daldeniz). Metis Yayınları, İstanbul.

De Certeau, M., Giard, L., & Mayol, P. (2009). Gündelik Hayatın Keşfi II (Çev: Ç. Eroğlu, E. Ataçay). Dost Kitabevi Yayınları, Ankara.

Deleuze, G., & Guattari, F. (1987). Capitalism and schizophrenia 2: A thousand plateaus. (trans. B. Massumi). Minneapolis, MN: University of Minnesota Press.

Engels, F. (2010). İngiltere'de Emekçi Sınıfın Durumu (Çev: Y. Fincancı). Sol Yayınları, Ankara.

Falzon, C. (2001). Foucault ve Sosyal Diyalog, Çev. Hüsamettin Arslan, Paradigma Yay, İstanbul.

Foucault, M. (2013). Güvenlik, toprak, nüfus, Collège De France dersleri (1977-1978). (F. Taylan, Çev.). İstanbul Bilgi Üniversitesi Yayınları.

Foucault, M. (2014). Özne ve İktidar. Ayrıntı Yayınları, İstanbul.

Frisby, D. (2016). Simmel and the Study of Modernity, (Eds. Thomas Kemple, Olli Pyyhtinen), London: Anthem Press.

Gehl, J. (2011). Life Between Buildings: Using Public Space. Washington, DC: Island Press.

Geuss, R. (2003). Kamusal Şeyler Özel Şeyler, (Trans. G. Koçak), Yapı Kredi Yayınları, İstanbul.

Grosz, E. (2001). Architecture from the outside: essays on virtual and real space, MIT Press, Cambridge.

Habermas, J. (2007). Kamusallığın Yapısal Dönüşümü, (Trans.T. Bora), İletişim Yayınları, İstanbul.

Habermas, J. (2010). Kamusal Alan, s. 95-102. (Çev: M. Özbek). İçinde: Kamusal Alan (Ed: M. Özbek), Hil Yayın, İstanbul.

Hardt, M., & Negri, A. (2002). The Empire, trans. Abdullah Yılmaz, Ayrıntı Yayınları, İstanbul.

Harvey, D. (2006). "The Political Economy of Public Space." In The Politics of Public Space, edited by Setha Low and Neil Smith, 17–34. New York: Routledge.

Harvey, D. (2000). Spaces of Hope, University of California Press, Berkeley and Los Angeles.

Hipp, J. R., Faris, R. W., & Boessen, A. (2012). Measuring "neighborhood": Constructing network neighborhoods. Social Networks, 34(1), 128–140.

Karatepe, Ş., 2001. Kendini Kuran Şehir, İz Yayıncılık, İstanbul.

Karsten, L. (2007). Housing as a way of life: Towards an understanding of middle-class families' preference for an urban residential location. *Housing Studies*, 22, 83–98.

Kayseri Metropolitan Municipality Development and Urbanization Directorate Archive

Kayseri Kocasinan Municipality Development and Urbanization Directorate Archive

Kocatürk, F., & Yücel, C. (2012a). Kayseri'de 20. Yüzyılda Konut Alanlarında Kentsel Doku ve Yapı Tipolojisinin Değişimi, s. 139-162. İçinde: Kayseri'nin Yirminci Yüzyılı - Mimarlık, Kent Tarihi ve Kültürü, (Ed: Ceylan B., Asiliskender B., Tozoğlu A. E.), Abdullah Gül Üniversitesi, Kayseri.

Kocatürk, F. (2012b). Sivas Caddesi, s. 163-178. İçinde: Kayseri'nin Yirminci Yüzyılı - Mimarlık, Kent Tarihi ve Kültürü, (Ed: Ceylan B., Asiliskender B., Tozoğlu A. E.), Abdullah Gül Üniversitesi, Kayseri.

Kropf, K., S. (2001). Conceptions of change in the built environment, Urban Morphology. Vol. 5, No. 1, pp. 29-42.

Lang, J. (2005). Urban Design: A Typology of Procedures and Products. Oxford: Architectural Press.

Larkham, P. (2005). Understanding urban form, Urban Design (Quarterly), Topic: Urban Morphology, 93.

Lefebvre, H. (2015). Mekanın Üretimi (Çev: I. Ergüden). Sel Yayıncılık, İstanbul.

Lefebvre, H. (2016). Modern Dünyada Gündelik Hayat (Çev: I. Gürbüz). Metis Yayınları, İstanbul.

Lynch, K. (2018). Kent İmgesi (Çev: İ. Başaran). Türkiye İş Bankası Kültür Yayınları, İstanbul.

Madanipour, A. (1996). Design of Urban Space: An Inquiry into a Socio-Spatial Process. Chiester: John Wiley & Sons Ltd.

Madanipour, A. (2003). Public and Private Spaces of the City. London: Routledge.

Madanipour, A. (2010). "Introduction." In Whose Public Space?: International Case Studies in Urban Design and Development, edited by Ali Madanipour, 1–16. London; New York: Routledge.

Madanipour, A. (2015). Urban Design and Public Space. *International Encyclopedia of the Social & Behavioral Sciences*, 2nd edition, Volume 24. pp. 789-94.

Madanipour, A. (2017). Cities in Time: Temporary Urbanism and the Future of the City. London: Bloomsbury Academic.

Mathiesen, T. (1997). The Viewer Society: Michel Foucault's `Panopticon' Revisited, Theoretical Criminology, Vol. 1 (2): 215-234.

Mitchell, W. J. (2017). sınırlar / ağlar, s. 213-228. (Çev: G. Akyürek). İçinde: Yeni Bir Gündem İnşa Etmek Mimarlık Kuramı 1993-2009 (Ed: A. K. Sykes), Küre Yayınları, İstanbul.

Moudon, A. V. (1997). Urban Morphology as an emerging interdisciplinary field, Urban Morphology, 1, pp.3-10.

Pallasmaa, J. (2014). Space, Place And Atmosphere: Emotion And Peripheral Perception In Architectural Experience. *Lebenswelt, 4.1*. pp.230-44.

Perry, C. (1998). The neighborhood unit. In: Early Urban Planning 1870-1940. (Ed: LeGates R. & Stout, F.), Routledge Press, London.

Philippopoulos-mihalopoulos, A. (2016). "Knowledge-Creating Milieus in Europe." *Knowledge-creating Milieus in Europe* (October).

Rajchman, J. (2000). Deleuze Bağlantıları (Çev: B. Şannan). Bağlam Yayıncılık, İstanbul.

Rajchman, J. (2017). Yeni Bir Pragmatizm, s. 85-97. (Çev: G. Akyürek). İçinde: Yeni Bir Gündem İnşa Etmek Mimarlık Kuramı 1993-2009 (Ed: A. K. Sykes), Küre Yayınları, İstanbul.

Senneth, R. (2002). "The Fall of Public Man." *The Journal of Applied Behavioral Science* 13(2): 237–38.

Simmel, G. (2009). Metropol ve Zihinsel Yaşam (Çev: B. Ö. Düzgören) Cogito Üç Aylık Düşünce Dergisi, 8: 81-89.

Sloterdijk, P. (2018). Yeni Çağın Kötü Çocukları. Edebi Şeyler.

Tekinsoy, K. (2011). Kayseri İmar. Kayseri Büyükşehir Belediyesi.

Turetzky, P. (1998). Time, Routledge, London.

Whitehand, J. W. R. (2005). Urban morphology, urban landscape management and fringe belts, Urban Design (Quarterly), Topic: Urban Morphology.

Whitehand, J. W. R. (2007). Conzenian Urban Morphology and Urban Landscapes. Proceedings of the 6th International Space Syntax Symposium (pp. ii01-ii09). Istanbul: Technical University Faculty of Architecture.