RELATIONSHIP BETWEEN SENSE OF BELONGING AND SOCIAL
PRODUCTION OF SPACE: ANALYSIS OF HASANOĞLAN HIGH VILLAGE
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ABSTRACT

RELATIONSHIP BETWEEN SENSE OF BELONGING AND SOCIAL PRODUCTION OF SPACE: ANALYSIS OF HASANOĞLAN HIGH VILLAGE INSTITUTE

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The relation between the individual, society and urban areas is decreasing day by day. While the streets, which used to be one of the most important public places in the past, serve only as transportation linkages, parks and squares that are intended to be surrounded by shopping malls. While these transformed urban spaces reduce the connection and relation between space and society, this decrease on the other hand increases the speed of depredation in urban areas. What necessary to be ended of this process is, which affects each other negatively, is to gain and developed connection with space and society. That is having a sense of belonging. Perhaps the simplest method of achieving this is to touch the place. The aim of this thesis is to introduce how to provide the participation in the physical production process of space and by designing this process collectively, to produce space socially and finally how to create a social space sense of belonging on the individual and society. It is always remembered that urban spaces are ours, of all of us. However, above all it belongs to nature. Producing along with nature and sharing this production process by producing environment collectively, touching nature and space will undoubtedly create a bond between people and space. Because space and nature are as alive as those who touch it.

ÖZ

TOPLUMSAL MEKÂN ÜRETİMİ İLE AİDİYET HİSSİ ARASINDAKİ İLİŞKİ: HASANOĞLAN YÜKSEK KÖY ENSTİTÜSÜ'NÜN ANALİZİ

Mercanoğlu, Cansın
Yüksek Lisans, Şehir Planlama
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Birey ve toplum ile kentsel alanlar arasındaki bağ gün geçtikçe azalmaktadır. Eskiden en önemli kamusal mekânlardan biri olan sokaklar bugün yalnızca bir ulaşım bağlantısı görevi görürken, parklar ve meydanlar alışveriş merkezleri ile kuşatılmak istenmektedir. Bu dönüşen kent mekânları mekân ile toplum arasındaki bağı azaltırken azalan bağ kentsel alanlardaki talanın hızını da arttırmaktadır. Karşılıklı olarak birbirini olumsuz etkileyen bu ikili ilişkinin sonlanması için gerekli olan ise mekânla toplum arasındaki iletişimin tekrar kurulmasını sağlamaktır. Yani aidiyet duygusunu kazandırmaktır. Bunu sağlamanın belki de en basit yöntemi ise kişinin mekâna temas etmesini sağlamaktır. Mekânın fiziksel üretim sürecine katılmasını sağlamak ve bu süreci kolektif bir üretim süreci halinde kurgulayarak mekânın toplumsal olarak da üretilmesini sağlamak birey ve toplum üzerinde aidiyet hissinin kazanılmasını sağlayacak bir araç olarak bu tez kapsamında ele alınmaktadır. Kentsel mekânlar bizim, hepimizin ama her şeyden önce doğanın. Doğayla birlikte üretmek ve bu üretim sürecini paylaşmak, doğaya ve mekâna dokunmak mekân ile aramızda kuşkusuz bir bağ oluşturacaktır. Çünkü mekân da doğa da en az ona dokunanlar kadar canlıdır.

Anahtar Kelimeler: Aidiyet, Toplumsal Mekân, Kolektif Üretim

To the village institutes

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CHAPTER 1

INTRODUCTION

Feeling, touching, sharing the space and having sense of belonging… While the production of space is built by the user of space, a relationship is established between the user and space. The questions of whether this relationship establishes a place attachment on person and it create a sense of belonging in the person, point to the starting point of the study. In cities where the communication between space and individual and space and society is decreasing day by day, urban spaces are produced without questioning for whom and for which purpose these spaces are established. The places that we pass by every day on our way to school, work or another place can be demolished in a day, and in a short time, another building can be seen in front of us. The challenge of following the transformation and development process is not only rapid urbanization, but also is reasoned by the society and the individuals who are part of the society are not aware of the thing happening in the environment. The participation to spaces in the physical construction processes has become a concept that should be discussed beyond the concept of participation, which is widely discussed in the literature.

In general, the public participation in the stage of the production of space remains like an abstract concept. Especially when the models that are tried to be realized in our country are considered, an ideal participation process is designed symbolically.

How should people who use or will use the space in the production process of the space have an impact on this process? To what extent is the participation dimension possible and how important is participation to create a sense of belonging and attribute identity to space? Today, in the process of change and transformation in our cities and living spaces, we are in fact positioned only as spectators and through the

spaces presented directly to us through the authority and decisions coming from decision-makers. We are trying to be directed and sometimes restricted by spaces which Lefebvre defined as conceived space. The question of how to achieve participation in these direct interventions to our living spaces is actually the most debated issue, but unfortunately it cannot be realized in holistic approach in our country.

There is also a ladder of participation, which is also discussed as an increasing degree of public influence. When we look at the ladder of citizen participation (Arnstein, 1996), it is described as a situation where the public does not have any authority. This can be actually described as the situation that the plans are presented and it is said that 'we have prepared the plans. Are there any objections?' At the second level, there is a process of giving information and exchanging ideas. However, this makes us question how much public opinion is taken into consideration and whether these meetings are fictional or not. As a final step, it is possible to give all authority to public, to be involved in the planning process and to affect it, which is not only a deficiency in the planning process in our country, but also a step that cannot be included in the general planning understanding. This missing part in participation ladder or the situation that causes it to fail to work may be due to the lack of discussion of how and why the public should participate in this process. Society has to see the right to speak about what is happening in its own space so that people will want to be involved in the planning process with this consciousness. For this, the society and the individual should feel place attachment and sense of belonging to where they live. Achieving this belonging and constructing the participation process should not be considered as a step-by-step process. The individual and society may have this sense of belonging when designing or shaping their own space, i.e. directly participating in the process. In this context, participation is discussed with the concept of participation in the production of social space as a component of the sense of belonging to place. Although it is a concept that has been discussed by many scholars in the discussions of participation

and tried to be processed by many government agency or non-governmental organizations, it is observed ~~on~~ in many examples that it is unsuccessful today. The concept of participation is based on ~~the~~ public participation. The society and how the society and the social processes are realized is worked on but how the society constructs its own space is left incomplete in the discussions. However, the lack of sense of belonging and place attachment, which causes us to lose places, is the basis of all the problems described.

Today, considering the rapidly changing and transforming urban spaces, the individual's and society's awareness and reaction to this process can be considered in relation to the sense of belonging established with the space. The changes in relationship between urban spaces and society or individuals, the difference and change in the way they experience the space, can be based on the differences in the perception of space. Urban spaces, which are perceived only as a space of consumption, are used as a means of consumption that do not touch the city holding lack of communication and one of the main reasons for this is the lack of connection between space, individual and society.

"(Social) space is a (social) product which is socially produced.''
(Lefebvre 1991, 26)

The concept of social production of space that Lefebvre (1991) discusses; defines the production form of the space through social structure and events. It discusses the relations with the space according to these dimensions. The social production of space can be considered as a component that provides sense of belonging to space and the place attachment to society. The effect of social togetherness and sharing in the space beyond physical components on creating sense of belonging constitutes the main topic of this study. Therefore, the question of how effective social production and production of social space in other words; the collective production and the collective memory produced by collective consciousness and the collective memory

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it creates on having sense of belonging on the individual and the community that he / she participates, shares and produces, is determined as the research question of this study.

The necessity and importance of the sense of belonging are considered as the problems that are being studied and need to be examined. Specifically in Turkey, especially after the 1980, one of the most negative effects of rapid and uncontrolled urbanization and worst interventions to cities is perhaps that new form of spatial structures that create meaningless spaces which causes a loss for sense of belonging to places. Perhaps the main source of struggle against this everlasting demolishing process is considered as sense of belonging which is the bridge between space and individual and space and society. Under these policies, the production of urban spaces, designed with the mentality of producing by destroying, also weakens the connection between society and places.

In the study, starting with the question of how much it is possible to use, share, and defend a place where we do not feel belonging, it is evaluated on the basis of having sense of belonging through the discussions of production of social space being discussed by Lefebvre. This assessment was discussed through the seed of a development movement in the country: Village Institutes in the early years of the Republic when the world was in World War II. Today, Village Institutes, which are considered as one of the clear examples of how a place where the participation process is successful in many respects and even how successful in producing living space is. These Institutes are the case study of this research. This unique project, which embraces the philosophy of education for work, education with work, education in work, has been the subject of research in many areas from past to present as the most important project of İsmail Hakkı Tonguç as he implied. In this thesis, the production process starting with the spatial production process at the institutes and going on until the institutes are closed is evaluated through the production of social space. The effect of this production on creating the sense of

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belonging is examined. In this context, this chapter includes an overview of the study, problem definition, aim and scope of the study and structure of thesis.

1.1. Overview of the Study

The idea of the selection of Hasanoğlan High Village Institute as a case study area is based on my previous studies on Village Institutes. Within the scope of a study, during the interview with a teacher who graduated from the first teacher school period (second period after the period of High Village Institute), he talked about the construction process of Hasanoğlan High Village Institute. Although he was not directly involved in this process, his enthusiasm and excitement in talking about the process on the basis of resources made the researcher question the effect of participation in the production process of the space on the sense of belonging. The meaning attributed to the users and space while it was being produced collectively, is considered the most concrete example of having sense of belonging to the space. On the one hand, it is thought that the participation in the physical production process and the labor force that the students invested in strengthened the bond between the person and the space, and the effect of sociality and the production process of the social space, including the process starting with the construction part of physical environment on the having sense of belonging was evaluated (figure 1.1).
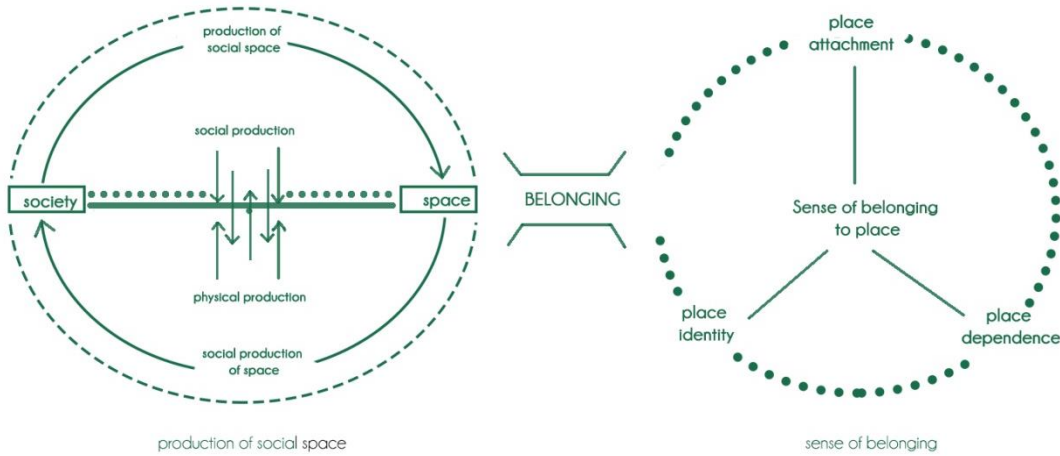
Figure 1.1. connecting the concepts

Hasanoğlan High Village Institute was designed to educate teachers who would also educate teachers and health care professionals for local people living in rural areas. Physical structures and buildings on campus were constructed by students who were students at other village institutes which were open until then. Each month, a group of students came to Hasanoğlan and helped with the construction and after a month went back to their institutes to continue their education. It means that not only by users of institutes but also by the students of other institutes, Hasanoğlan High Village Institute was built. In the statements of those who witnessed that process and in the statements of those who were educated there, the feelings of labor produced collectively and shared values revealed clearly show how valuable this process is for them. For these reasons, this place and the production process including both physical and social production means that production of social space is evaluated by discussing over the concept of space, production of space, social production of space and sense of belonging with the components of them.

Table 1.1. *Related concepts*

Space

-brief history of space from ***Aristotelian space to Kantian space***

-new approaches; ***ütopia, heterotopia and social space***

Production of Space

mental
space

-mental space
-mathematical space   *production of*
-abstract space   *space*

social
space   pysical
space
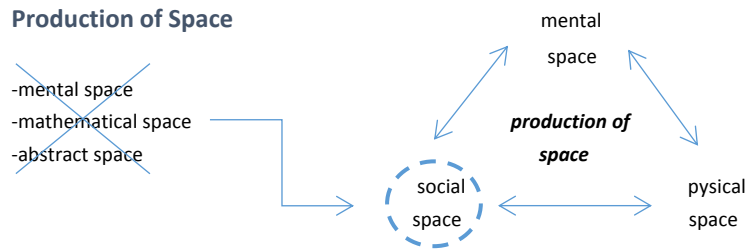
Social Production of Space

-social space as a social product
-social space of everyday life
-space of social struggle

Sense of Belonging

-place attachment (feelings)
          -identity (social and physical structure)
          -place dependence

1.2. Problem Definition and Significance of the Study

Various debates are being carried out on the loss of public spaces of the individuals and the society in which he / she lives. While these discussions are mostly evaluated on the physical dimension of the spaces produced, the importance of the society and the individual to produce sociality in a space; in other words production of social space is not emphasized enough. Individual and society can reproduce himself / herself? Why is it important to create these kinds of spaces? What are the conditions for the construction of these spaces? These questions are discussed in the scope of this study.

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The reasons that people use a space can be different for each space, and this does not depend just on the physical conditions of the space. Sometimes, mutual communication and interaction (the communication of the individual with other, the individual with the society, the individual with himself / herself) may push the structure or value of the space into the background. At this point, in addition to the interaction of the individual with space, the interaction of the individual with others and the society in which he / she is part of should be considered. While discussing the idea that the physical conditions that the space offers should enable the individual to realize this interaction. It is necessary to consider the social relations in which it is located. The most fundamental problem that should be dealt with while discussing the problem of the loss of public spaces and spaces used to socialize and communicate within living spaces is the sense of belonging.

The reaction of the individual and society to the changing and transforming urban spaces or not reacting to anything is analyzed on the basis of the relationship they establish with the spaces, that is, the bonds between individual, society and place. There are various components that affect the process of experiencing space and establishing a relationship between the person as an individual and person as a part of the society. Considering the rapidly changing and transforming urban spaces today, the realization and reaction of the individual and society to this process can be considered in relation to the sense of belonging established with the space. The changes in the ways of interaction with urban spaces, the differences in the ways of experiencing the space and the change can be based on the differences in the perception of space. Urban spaces are used as a means of consumption that do not touch the city and one of the main reasons for this is the lack of relation between space, individual and society. The concept of production of social space that Lefebvre discusses defines the production form of the place through social structure and events. It discusses the communication with the place. The social production of space is an inevitable part of the emergence of the sense of spatial belonging and the

place attachment to the space. Contrary to physical components, the effect of social sharing on creating a sense of belonging is the main topic of this study.

The physical and social production of a space is based on the labor of the person and society. It should be evaluated through the connection established between the place and the individual through the society. It is thought that the sense of belonging established by the individual with society and space will give reason to the individual to use, protect and defend that space. The subject of this thesis is the importance of production of the sociality and the production of the social space in order to create a sense of belonging which is necessary for this.

1.3. Aim and Scope

An individual has an attachment to the place where she / he has a sense of belonging. Having this feeling to a place, a community or a city means to feel himself / herself as an integral part of it and to feel safe. In a sense, this is considered as one of the sources of happiness (Hagerty et al. 1992). The person who plays an active role in the use, protection and change of the space should be the user of that space. Today urban spaces are designed considering physical dimensions mostly. However, top down they are designed without considering the relationship with the user. Therefore, unfortunately, it is not possible to expect these places to create a sense of belonging on them.

On the other hand, the production of these spaces is carried out without considering the production of the society which will provide the real sustainability of the space, and there are masses of urban buildings that do not provide social production that cannot provide a sense of belonging. For this reason, the production of sociality as one of the factors that will create a sense of belonging and the importance of social spaces as the production space of sociality were determined as the main purpose of this study. For this purpose, Hasanoğlan Yüksek Köyü Enstitüsü, which includes the

production process of a social space starting from the early years in Turkish Republic, was chosen as a case study area.

Hasanoğlan High Village Institute, an example of participation in the production process of a space both socially and physically, has been the subject of national and international work by people who have been educated there and by different thinkers and researchers from many parts of the world. The village institute model, which is mostly discussed through its innovative, original education model, is discussed over the importance of participation and democracy within the education system more than the production of the space and the gains of the social production that continues in the space produced afterwards. In conclusion, within the scope of this thesis, it is aimed to evaluate the effect of the production process of social space which was started with the construction of institute on the sense of belonging.

1.4. Structure of the Study

Three hypotheses and two main research questions with sub- questions based on these hypotheses are designed at the beginning of the study:

Table 1.2. *Hypothesis, research questions and sub-questions*

Hypothesis	**H 1:** The social production process that includes the participation in production process of physical environment produces social space.
	H 2: There is a direct and positive relationship between the social production of space and the development of sense of belonging to space.
	H 3: At Hasanoğlan High Village Institute, the production process of space was based on participation; it was a production process of social space and this production process including participation affect to development of the sense of belonging on users in the Hasanoğlan High Village Institute.
Research Questions	**R. Q. 1:** How effective is the individual and public participation in the production process of their living environment while producing urban spaces on producing of social space?
	R. Q. 2: Where participation is effective positively on the production of social space, does it improve the sense of spatial belonging on the user?
Sub-Questions	1**.** Does the participation of the individual in the production process of the space in a group affect the development of social relations between the people in the group?
	2. Does the collective process of production of space by society make space production more meaningful?
	3. After physical production process of the space, can produced spaces that other forms of production are performed by users be considered as the places where social relations are reproduced?
	4. Does the social activity space create the space where the society continuously reproduces itself by providing socialization opportunities to the users?
	5. Does the production process of spaces which is produced collectively have an impact on the strengthening of social ties in society and thus on the production of sociality?
	6. How does the connection between an individual and a space while participating in the production process affect the production process of the space?
	7. What kind of feeling does the individual have in a collective production process?
	8. How do social ties between users participating in the collective production process of the space affect the production process of the space?
	9. How does the social reproduction of society during and after the production process in space affect the connection between space and individual / society?

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Sub-Questions and related between concepts

Table 1.3. *concepts and sub-questions*

Concepts

production of space

↕

social pruduction of space

Does the participation of the individual in the production process of the space within a group affect the development of social relations between the people in the group?

After physical production process of the space, can produced spaces that other forms of production are performed by users be considered as the places where social relations are reproduced?

Does space being designed for social activity create the space where the society continuously reproduces itself by providing socialization opportunities to the users?

How do social ties between users participating in the collective production process of the space affect the production process of the space?

Social production of space

↕

sense of belonging

Does the collective process of production of space by society make space production more meaningful?

What kind of feeling does the individual have in a collective production process?

How does the social reproduction of society during and after the production process in space affect the connection between space and individual / society?

production of space

↕

sense of belonging

Does the production process of spaces which is produced collectively have an impact on the strengthening of social ties in society and thus on the production of sociality?

How does the connection between an individual and a space while participating in this process?
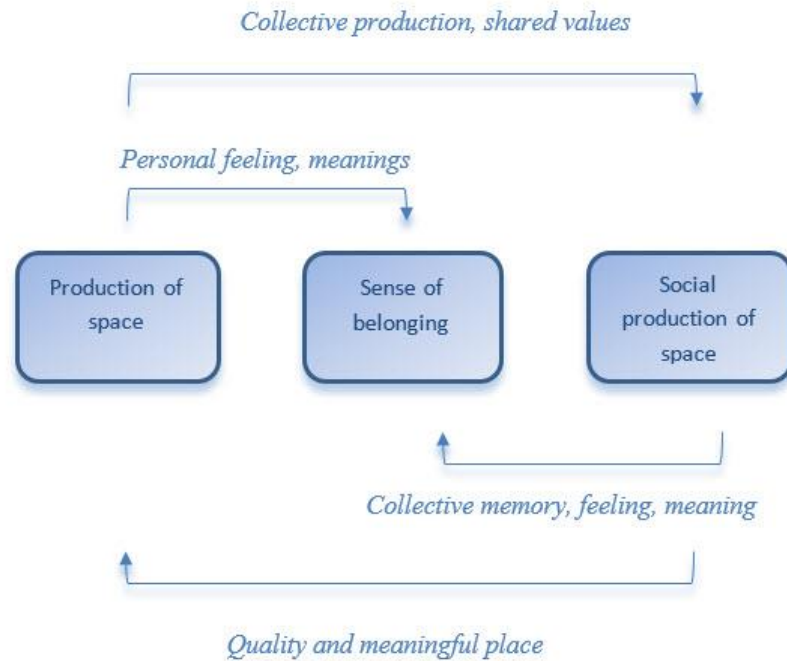
Figure 1.2. Relation between concepts

This thesis includes three chapters apart from the introduction and conclusion chapters.**Chapter 2** gives information about the main concepts which is discussed in literature. At the beginning of this chapter, it is aimed to briefly discuss the space discussions in the literature in a historical process. Then, the transition from the concept of space to the concept of social space, which is one of the basic concepts of the study, is briefly presented through the discussions of Foucault's *Heterotopia and Utopia space* and Lefebvre's *spatial triad* and *social space*.

Chapter 3 includes different definitions and approaches to the concept of sense of belonging. It is another main concept of the study presented through place attachment, after space and production of space discussions in literature.

Following the presentation of the main concepts of the study through a literature review, **chapter 4** provides an overview of the historical development process of the Village Institutes, the purpose of establishment, and the production process in the institutes. Although the evaluations are discussed in depth in the case study chapter, also this chapter points out the clues about why this institute is chosen as the case study by presenting some evaluations looking at the basic concepts of production, social production and sense of belonging while giving information about the Village Institute.

After introducing this information about the institute, **chapter 5** has a brief history of Hasanoğlan High Village Institute, which is also selected as the case study area. Some evaluations about production process took place in the first part. **The second part** aims to evaluate the production forms of Hasanoğlan High Village Institute, the production of sociality and social space, and the effect of this production on the sense of belonging it creates on the graduates of this institute in different periods. In the light of the answers obtained from semi-structured interviews with the graduates of the Institute, it was aimed to discuss the accuracy of the hypotheses put forward and to reach the answers of the research questions.

As a last chapter of thesis, conclusion includes the summary of discussions and evaluations of findings. This chapter and also thesis is ended with the policy implications and recommendations for further studies.

CHAPTER 2

PRODUCTION OF SPACE

> " Mass and 'wild' urbanization and constructions, without any strategy other than maximizing profits, lacking creative originality or rationality, undermined the 'modernity' under the guise of 'modernity' at that time (towards the 1970s)."

(Lefebvre 2014, 23)

In this chapter, firstly, different definitions and approaches of space concept in literature are introduced. From the domination of philosophy to the space of reality, starting from the space of Aristotle, the ongoing debates are briefly mentioned. The main objective is to concentrate on the discussion of the concept of social space, where the importance of space for the urban subject and society begins to be emphasized. For this reason, Foucault's space in which unrealism is reflected in real space; In other words, heterotopia space has been emphasized and then the concept of social space has been examined more by analyzing Lefebvre's production of space. The concept of space has been the focus of endless discussions, including today, and continues to be the subject of work and debate in many disciplines. However, a framework focused on social space production was determined in accordance with the subject of the study. For this reason, the concepts of space, social space and social production of space that Lefebvre discussed, which shape main structure of framework, are examined and the relationship between the concepts of belonging and attachment which will be discussed in the second part of this thesis as aimed.

2.1. The Concept of Space

The concept of space is discussed in many disciplines with different dimensions. In his book; The Production of Space, Lefebvre summarizes the transition from the concept of space, Aristo discussed, to space in mathematical concept:

> ''The thinking of Descartes was viewed as the decisive point in the working-out of the concept of space, and the key to its mature form. According to most historians of Western thought, Descartes had brought to an end the Aristotelian tradition which held that space and time were among those categories which facilitated the naming and classing of the evidence of the senses. The status of such categories had hitherto remained unclear, for they could be looked upon either as simple empirical tools for ordering sense data or, alternatively, as generalities in some way superior to the evidence supplied by the body's sensory organs (Lefebvre 1991, 1).''

And he continues to consider other approaches with Cartesian logic:

> ''With the advent of Cartesian logic, however, space had entered the realm of the absolute. As Object opposed to Subject, as res extensa opposed to, and present to, res- cogitans, space came to dominate, by containing them, all senses and all bodies. Such were the terms in which the problem was couched for those philosophers who came in Descartes's wake- for Spinoza, for Leibniz, for the Newtonians (Lefebvre, 1991, 1).''

> ''Kantian space, albeit relative, albeit a tool of knowledge, a means of classifying phenomena, was yet quite clearly separated (along with time) from the empirical sphere: it belonged to the a priori realm of consciousness (i.e. of the 'subject'), and partook of that realm's internal, ideal - and hence transcendental and essentially ungraspable structure (Lefebvre 1991, 2) ''

Then, the concept of space of modern mathematicians began to be considered without considering the philosophy of space.

However, space is not a case that can be defined by these definitions and patterns. Understanding space without associating it with the person and society who experiences it, produces and reproduces space itself and reproduce in space. It does not go beyond mathematically formulating.

In the second half of the twentieth century, with the transition from mathematical spaces to the concept of practical space, which includes social life, Foucault discussed heterotopia and Lefebvre took the concept of social space. In this study, the theories of space of Foucault and Lefebvre are discussed in a wider context, although many thinkers have discussed the spatial debate in different dimensions. While Foucault (1987) defining the heterotopia space, he emphasizes that the space expresses not only the current social world (experienced and understood as a meaningful living condition) but also the other possible social worlds that can express action and inspire collective dreams. This approach of Foucault is found related to the development process of the Institutes in this study. The structures they have and, their meaning to the users and how they evaluate the importance of space are relational to Foucault's discussion. Because of that, before presenting Lefebvre's space discussions, it would be useful to look at the concepts of Utopia and Heterotopia which are defined as 'of other spaces' by Foucault since this gives some clue about the changing concept of space.

Of Other Spaces: Utopias and Heterotopias

Foucault examined the relationship between space and subjectivity in the context of knowledge and power. He discussed the term heterotopia (heterotopia) in the study of space as the space of escape or of other space. Foucault defines the space that where we live by these words;

> ''The space in which we live, which draws us out of ourselves, in which the erosion of our lives, our time and our history occurs, the space that claws and gnaws at us, is also, in itself, a heterogeneous space (Foucault 1987, 45)''.

According to his definition, these spaces, which have an unusual appearance, are spaces of utopia and heterotopia. These are the positions that maintain a general analogy relationship directly or reversed with the real space of society (Foucault, 1987). Utopias are fictional positions with no real place. Heterotopias, on the other hand, are opposites of utopias in the context of reality. In other words, utopias are unreal spaces, heterotopias are real spaces. While this is the most important detail, heterotopias are places that are divided into more than one time and space within a real space. For example: Museums, Libraries, Tombs, etc. This reality is shaped according to time and space (Foucault 1987, 51). According to its definition, heterotopia spaces are bridges that express realism or spaces that cannot be reflected in space. Stavrides (2016), in his book named as Towards the City of Thresholds, emphasizes the importance of space in the relationship between human and space. According to him, people do not only experience space, but also think and dream through it. However, in order for these to be possible and to establish a healthy urban structure, the ideas of people in society should be freed. Social struggles and movements are exposed to the formative potentials of the thresholds. Fragments of a different life experienced during struggles are shaped in places and times that have threshold characteristics. When people collectively realize that their actions are becoming different from their collective habits, then comparison becomes liberating.

According to Foucault, it is not the states that form the spatial fiction of the cities, but the society itself. In other words, the consciousness that cities gain value in the eyes of the society, not the state, is stated as the first condition for having a healthy urban structure. In fact, it is stated that the users of urban spaces should also be the ones who construct the space and therefore the society should have this consciousness.

One of the main reasons why the place attachment and belonging that are the subject of this study are to be evaluated through the social production of the space is consistent with this inference. What is the effect of shaping a community's own space on the formation of a sense of spatial belonging? When searching for the

answer to this question, it is necessary to discuss the importance of the concepts of social struggle and unity. While doing this, the effect of collective consciousness and the pleasure of producing together, on the adoption of space and thus on the awareness of defense, protection and use constitutes the discussion question of this study. In a sense, considering Foucault's discourse; it can be said that when societies take care of cities and shape their own spaces, the bridge between city and society is established. This bridge can be defined as the sense of belonging that occurs when societies collectively shape their own spaces.

After Foucault discussed the space as a different dimension, Lefebvre defined and evaluated space in periods and explained space in spatial triad. Until then, unlike the abstract and concrete discussions of space, he argued that social space must be understood first to understand space.

Lefebvre's concepts of social space and production of social space will be evaluated through Hasanoğlan High Village Institutes. The reason for this is that Hasanoğlan High Village Institute does not only reflect spatial or social production, but also represent a process of intertwined production from the past to the present.

2.1.1. Lefebvre's Theory of Space

The period after 1960-70; it was a period of paradigmatic changes in critical social theory. This period, which is generally defined as "spatial turn", witnessed the emergence of important theoretical studies and debates about space and addressing the space. These studies and discussions were generally based on the theories of D. Harvey, M. Castells and H. Lefebvre from the Marxist tradition. It was not a coincidence that these works emerged under Marxism in the 1960s and 1970s, because the prevailing circumstances in which capitalist production and social relations were in a major crisis, and there was also a look for the way out of it. Therefore, the current situation created the need to reevaluate the problem of space and the relations between capitalist development and space (Ghulyan, 2017).

Lefebvre stated that the place was neglected in the field of sociology for a long time and left to mathematicians and philosophers, and he tried to put forward the theory he mentioned by stating that a new theory was needed to understand society (Doğan 2007, 98). Lefebvre, examining the relationship between daily life and space, stated that sociality is produced through spaces and in order to understand how daily life is produced in the capitalist system, it is necessary to look at how spaces are produced and designed (Lefebvre, 2004). When looking at the production process of modes of production which is mentioned, Lefebvre associates the space with the period in the production process of ~~the~~ space, i.e. timelessness, and discusses this aspect. He expresses this in his words:

> ''If space is produced, if there is a productive process, then we are dealing with history… But we may be sure that the forces of production (nature; labour and the organization of labour; technology and knowledge) and, naturally, the relations of production play a part - though we have not yet defined it - in the production of space. One mode of production to another is of the highest theoretical importance for our purposes, for it results from contradictions in the social relations of production which cannot fail to leave their mark on space and indeed to revolutionize it. Since, ex hypothesi, each mode of production has its own particular space, the shift from one mode to another must entail the production of a new space (Lefebvre 1991, 46).''

Starting from this, Lefebvre proposes an important periodization of space. Five spaces are mentioned in this periodization; absolute space, abstract space, sacred space, historical space, contradictory space and differential space (Ghulyan, 2017). Apart from the periodization, the spatial definition of the space, which he defines as spatial triad, has given a different dimension to spatial definitions, perception and production forms with his fiction that also discusses the experiences, perceptions and expressions. In this section, the conceptualization of space by Lefebvre is examined in detail. Lefebvre conceptualizes space and deals with different aspects and production process of it.

2.1.1.1. Lefebvre's Spatial Triad

For Lefebvre, understanding society is about understanding space. Therefore, his theory of space is fundamental to his social understanding. The concept of space is based on a fiction based on his work on subjects such as right to the city, daily life and rhythm analysis. Lefebvre's conceptual framework, namely spatial triad approach, which has an epistemological, ontological and methodological integrity regarding spatial production, provides a different perspective from the known perceptions of space (Aslan & Yavan, 2018).

The periodization of space discussed in the previous section and the spatial triad that will be discussed in this section are the discussions that form the basis of the space theory of Lefebvre. Lefebvre evaluates the process of experiencing the space through three basic elements. These are perceived, conceived and lived spaces. As the spatial conceptualization of these elements, he refers to the concepts of spatial practice, representation of space and representational space (Lefebvre, 1991).

Perceived Space (Spatial Practice)

> ''The spatial practice of a society secretes that society's space; it propounds and presupposes it, in a dialectical interaction; it produces it slowly and surely as it masters and appropriates it. From the analytic standpoint, the spatial practice of a society is revealed through the deciphering of its space.''

> (Lefebvre 1991, 38)

Spatial practice is primarily concerned with space, which is a material reality. It includes buildings, structures, workplaces, private and leisure areas ~~and the~~, roads and networks that connect them to each other, so it can be observed empirically (Lefebvre, 1991). As Lefebvre explained with a concrete example; the spatial practice of modern times is defined by the daily life of tenant living in a government-subsidized high-rise housing project (Lefebvre 1991, 38). This example

is a process of practical experience given out of everyday life and can be perceived as a state of consuming the built environment. But spatial practice also includes the production and reproduction processes of the physical built environment. It therefore relates to the practices of planning and related disciplines, whereby spatial practice is closely linked to the conceived space. Spatial practices provide a direct experience of space. In other words, Lefebvre defines spatial practices as perceived space because it is related to physical space due to its own qualities. In other words, perceived space precisely refers to the space of daily lives.

Conceived Space (Representations of Space)

It is the place of scientists, urban planners, technocratic sub dividers and social engineers. It is the dominant place within a society (Lefebvre 1991, 38). Representations of space reflect this knowledge and ideology in their spatial textures through effective knowledge and ideology, thus representations of space have an important scope and a specific effect (Lefebvre 1991, 42). Because of this scope and role, representations of space are spaces that are organized and produced according to the logic of the established order, namely political power, dominant ideology (or discourse) and dominant economic order and are "part of the history of ideology" (Lefebvre 1991, 116). This space, which consists of mentally thought-out, 'designed', subsequently objectified plans and symbols, contains abstraction. This space is mentally thought and objectified through a particular spatial practice. Therefore, the representations of space are also defined as conceived space. Because of the scope and importance of impact on physical texture, representations of space are not separated from spatial practices and the space experience associated with it. It is in a close relationship with it. The abstract space, which is mentioned before in the periodization of Lefebvre, is the state where the current ideology and political order are physically reflected to space, which corresponds to conceived space in the spatial triad. In another example, it can be said that representations of space are the basis of practices that provide the separation or combination of functions, people and things in space, including the division of space into parts, parceling of space, into a

division of labor and specialization of space. In short, it only corresponds to the planning case which cares about the physical dimension on the map.

Lived Space (Representational Space)

> ''Representational spaces, embodying complex symbolisms, sometimes coded, sometimes not, linked to the clandestine or underground side of social life, as also to art (which may come eventually to be defined less as a code of space than as a code of representational spaces).''

> (Lefebvre 1991, 33)

The fact that everyday practices in urban spaces correspond to imaginary expressions in a multi-layered and complex way, realizes the imagination of space as well as spatial practices. Representational spaces represent a kind of image repertoire. These spaces are subjective. In other words, it is the concrete space of the daily actions of the users (Lefebvre 1991, 362), it is the space of the subjects, not the accounts, it is related to the history of a people and each person belonging to this community (Lefebvre 1991, 41), so the designed space and spatial containing the accounts it is neither obligatory nor consistent in relation to practices (Lefebvre 1991, 41). It is the place of users and emphasizes the imagination and mental dimension of the place.

> ''Representational space is alive: it speaks. It has an affective kernel or centre: Ego, bed, bedroom, dwelling, house; or: square, church, graveyard. It embraces the loci of passion, of action and of lived situations, and thus immediately implies time. Consequently it may be qualified in various ways: it may be directional, situational or relational, because it is essentially qualitative, fluid and dynamic (Lefebvre 1991, 42).''

In Lefebvre's definition, this room is the place where not only the actors of the everyday practices of the city are assigned, but also the narratives of artists, poets, writers and mass media are, too.

> "The user's space is lived - not represented (or conceived). When compared with the abstract space of the experts (architects, urbanists, planners), the space of the everyday activities of users is a concrete one, which is to say, subjective. As a space of 'subjects' rather than of calculations, as a representational space, it has an origin, and that origin is childhood, with its hardships, its achievements, and its lacks. Lived space bears the stamp of the conflict between an inevitable, if long and difficult, maturation process and a failure to mature that leaves particular original resources and reserves untouched. It is in this space that the 'private' realm asserts itself, albeit more or less vigorously, and always: in a conflictual way, against the public one (Lefebvre 1991, 362)."

Representational spaces can be seen as spaces that differ according to the person to whom practice subjective creativity. These personal practices are developed against institutional disciplinary practices of space governed by the authorities of power. The relationship between the representations of space and the representational space is established through the history of material spatial practices. Representational spaces - symbolic spaces – do not only influence the representations of space, but also enable imaginary alternative space constructions. The relationship between the representations of space and the representational space is established and reproduced through symbols. The symbolic meaning of space is produced with the production process of space. The production of space also includes the production of symbolic meaning in a sense. The fact that the symbolic meaning of space and all the possibilities that accompany the symbolic meaning can be produced means that it can be changed and transformed; On the one hand, space functions as a sphere of constant tension, as a kind of mutual control and power, through the possibility of controlling and guiding daily social life and on the other hand it is possible to use

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spatial and as a means to redefine the socialness that passes through this spatiality (Harvey, 1997)

Most recently the period starting with Gezi Park movements that we have experienced and that played an effective role in the protection of public spaces and urban areas in the society can be considered as a reflection of the social production that took place in the resistance process. As Lefebvre emphasizes, as a stance against the understanding of the commodity space of the disciplining space practices imposed by the government, the society has realized representational space through the same concrete space.

2.1.1.2. Conclusion

The spatial triad of Lefebvre defines a dialectical relationship rather than analyzing space with causal influencing concepts. In explaining this relationship, the subject is based on social space through daily life and daily life experience. Lefebvre (1991) states that the place where the city itself, the spatial and social relations, processes of the city can be understood in an integrated framework is the only place of daily life as the place of the subject's spatial practices and experiences.

Everyday life is a place where the place is produced and experienced. The main feature of everyday life is that it is an area where space is produced over and over again. This production process continues through daily life by shaping. Although space is the determinant and producer of power relations, it takes place as a field of power in itself. Thus, the space of power is produced with the knowledge and technology of representations of space, but also produces a strategy to organize the subject who experiences space in everyday life. The use of space in the daily life of the subject also corresponds to a production, or the subject who experiences the space in daily life reproduces the same space (in his/her own way). In fact, the effect of the representational space on the representations of space is observed at this point. Thus, the subject who uses the opportunity created by the contradictions in the

structure of the abstract space in daily life continuously takes its role in the production and reproduction of the social space.
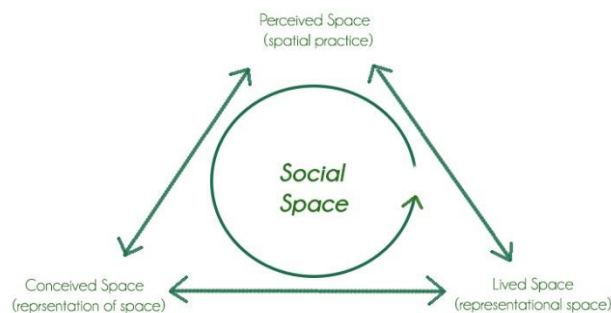
Figure 2.1. Lefebvre's Spatial Triad

While the urban space is designed through the representations of ~~the~~ space, the users and the subjects of the city are produced; but, as in Foucault's interpretation about space, the subjects of the city reproduce the space simultaneously through the representational space, another dimension of space. The process / formation in this reciprocity is the production of the spatial triad structure which cannot be considered independent from each other of Lefebvre on the dialogical plane (Ertürk, 2013).

De Certeau (1984) has made expansions of the relationship between the subject and the space on the basis of control, on the basis of urban planner and conceptual urban notions and daily life practices. Lefebvre, on the other hand, constitutes a structure that is conceptual spatial triad based on the explanation of the place of capital, the theory of Marxist thought, as the product of science, practice and culture. Together (Foucault, Lefebvre and de Certeau's notions and theories), it allows to ~~be~~ analyze the subjective production of the space and subjective production that the philosophers have not considered before in the context of their relationship with the subject. It offers the possibility of a complementary framework (Ertürk, 2013).

The fact that space is defined as an abstract, separate concept from the person, society, and hence the user and producer, or defined as an idea of discrete

commodity in the capitalist system has led to the failure to examine the relationship between space and society. The understanding that space is part of a dialectical relationship shaped according to environmental conditions (these conditions are formed by the producers and users of the space and the society they congregate together), gaining meaning and attributing value, has only begun to be discussed in the second half of the 20th century. Thus, the concept of social space and the production of space have gained a new dimension.

2.2. Production of Space

Discussing the production of space, first of all "what does this production mean and how does it take place?" questions are asked. Lefebvre deals with the production of space firstly in two basic ways as the social production of the space and then as the mental production. Lefebvre emphasizes that the space is perceived as a geometric concept until recently. With this dimension, space is perceived as a concept that evokes the idea of empty space. This widespread use of the concept of space finds its theoretical dimension in the infinite and isotropic space of Euclides geometry. From this point on, Lefebvre concludes that the most common and common meaning of space is mathematical, and explains this in the following words: Time and space take their share as a result of mathematics as a necessary and self-sufficient science. Mathematics does not see it as a contradiction that one of them reduces one another by overlapping time and space. In this way, a series of new spaces are invented by mathematicians; non-Euclidean spaces, curved spaces, x-dimensional spaces (even spaces with an infinity of dimensions), spaces of configuration, abstract spaces, spaces defined by deformation or transformation, by a topology, and so on (Lefebvre 1991, 3). In short, as it can be understood from the definition of mathematical space that space is not considered as a changing and moving concept within the relationship between active and passive. It should be realized that the space, which was previously considered as an abstract concept, is the stage of a production process shaped in parallel with the society and environmental dynamics. The

discussion has gained another dimension with the fact that the space is considered as a concrete concept.

While Marxs and Engels analyzed the class struggle and the capitalist system, they considered urban space as the most concrete historical object of the transition from feudalism to capitalism in Western Europe, although it did not place the city at the center of the debate (Saunders, 1989). Engels contributed to the work of Marx, who discussed space through more concrete dimension of the commodity (meta) space and exchange value of capital and capitalism, by evaluating the production process of space in a social context. He discussed the contradiction and breaking point between the reproduction process of space and where the reproduction process of space in the social context take place, which is produced by capitalism (Gottdiener, 1987). In other words, in addition to Marx's arguments over the contradictions of concrete space, he questioned the reflection of social contradictions in the cities of capitalism. However, when both thinkers' discussions are examined, the discourse that space is considered as a multi-dimensional structure cannot be produced. Although space and social movements are discussed in-depth, the dialogue between the multi-dimensional space and its producer, which has an interconnected dialectic structure, remains incomplete (figure 2.2).

Space of Philosophy (Abstarct space)   Space of Mathematics (Absolute space)   Space of Society (Social Space)
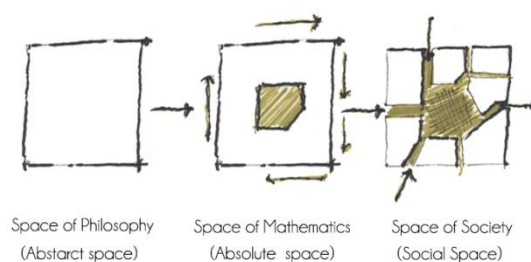
Figure 2.2. understanding of space concepts and relation with surrounding

Therefore, the basic question of Lefebvre is not the mental, mathematical, abstract space on the contrary he bases the questioning of the possibility of social space. Its greatest innovation and revolution is that it goes beyond the dilemma. It means that

division, fragmentation and abstraction, can be focused on a concept where it can see the space as a whole. This concept is social space and its production. The reason for the use of the word 'production' here is that the production of space in Lefebvre's discussion is always a social production. In this sense, as he stated in his striking remark, each society is the production of its own space. In other words, as Lefebvre said (1991, 26), "Social space is a social product".

Space is the information specific to the current mode of production, action (Lefebvre 1991, 103-104). The question here is how space serves and how hegemony uses it.

What all these explanations point out is that Lefebvre's innovation in space is an effort to understand space in a multifaceted and complete manner. He wants to see all expressions and distinctions about space together. These expressions and distinctions are determined in physical, mental and social space triad. Lefebvre strives to express that space is a dialectical formation and that the most appropriate concept describing this formation is the production of space. Neither the abstract and metaphysical philosophical views, nor the literature describing the space in all its dimensions (i.e. imagined, edited, depicted) can begin to search for the origin of space, nor can architecture form the necessity of predicting space for it to exist (Kurtar 2013,2-4).

Production, which Lefebvre expresses with the production of space, is not an economic form of production alone. Here, production is producing oeuvre (aura), producing city centers, squares, institutions or information, and thus producing everything that makes up the society (Elden, 2014). While there is on one side, the abstract-mathematical-mental space, on the other side, there is a directly lived, perceived space, Lefebvre predicts the inevitability of transforming to the miraculous third moment of dialectical formation. The place is alive; live and in sustain lives; it produces and is produced. This indicates that it is a qualitative, fluid and dynamic essence (Lefebvre 1991, 39, 42). Lefebvre states that the only place

where we can fully capture this essential feature of space in the midst of the modern city and rapid urbanization process is daily life (Kurtar 2013, 5).

Lefebvre tries to explain the genesis of space, its historical and social formation, in its effective production (Lefebvre 1991, 17). This production is neither in the abstracted space in order to obtain the knowledge of anything, nor in the social solutions in which time comes to the forefront by making the space faint. It does not define the space produced by capital as merely a concrete commodity. Lefebvre (1991) finds the most fundamental feature of space produced by capital to be contradictory. According to him, capital does not only produce an instrumental, objectified space. In other words, it does not use space only to achieve its goals and objectives. In the reality of capital, space is one of the abstractions concreted just like money and commodities (Lefebvre 1991, 100). It is similar to information. There is an aspect that out of both the object's and the tools' depth. Therefore, space is a production. To design it as a lonely, separated and schizoid (closed, schizophrenic) consciousness is to destroy its nature (Lefebvre 1991, 24). The most fundamental approach to space should be social and oriented towards its social production. Society is the genesis of space, a whole consisting of forms and rhythms. As mentioned in the section where we discussed the spatial discussion before, Lefebvre's spatial triad, which consists of perceived space shaping our practices and habits focusing directly on the space, conceived space that shapes the design of the place, theoretical and abstract concepts of space. There is also the ordering and planning of the space and lived space that has fundamentalist, revolutionary, interrupting the routine of art. Uncertainty and irrationality of space is not only a dialectical formation but also trialectic presenting combination of the triad's unique rhythm (Lefebvre 1991, 39-41).

2.3. Social Production of Space

"(Social) space is a (Social) product.''

As an inclusion of this assumption, Lefebvre makes an important determination:

''If there is a process of space production and the production of space, there is history …If space is produced, if there is a productive process…the forces of production (nature; labour and the organization of labour; technology and knowledge) and, naturally, the relations of production play a part - though we have not yet defined it - in the production of space…the passage from one mode of production to another is of the highest theoretical importance for our purposes, for it results from contradictions in the social relations of production which cannot fail to leave their mark on space and indeed to revolutionize it. Since, ex hypothesi, each mode of production has its own particular space, the shift from one mode to another must entail the production of a new space (Lefebvre 1991, 46).''

According to Lefebvre, spatial and social organization depends entirely on the production of space and the role that space plays in the reproduction of socio-economic order (Madanipour, 1996).

The production of social space is primarily through the preservation of the contradictions between the city and the countryside through social practices. In other words, the production of this space does not take place independently. It is (re) structured, (re) produced and transformed by the conscious and unconscious activities and interventions of actors and behavioral units. Here again, the relationship between structure and actors / behavioral units is dialectical and includes mutual determinations (Keskinok 1998, 91).

2.3.1. Social Space as a Social Product

''Every society is the production of its own space.''

(Henri Lefebvre 1991, 26)

As mentioned in the previous chapters, in the conceptualization process of space, it is argued that it is not just a geometry, a physical matter, a boundary, and that it exists mentally, that the space is socially produced, and that the physical and the mental are caused by sociality (Lefebvre, 1991). When the events taking space in it and those that affect the space and those affected by the space are considered.

Socially produced urban space can be conceptualized not only as place where something happens in; 'locus', or as the things that the actors are directed; 'focus'. Conversely, urban space is the product of the dialectical relationship between these two. On the other hand, urban space constitutes the context in which space relations develop (Keskinok 1998, 91).

The concept of social space was first dealt with by Emile Durkheim in the 1890s and developed by many theorists like Bourdieu, Foucault, Lefebvre, and British realists such as Andrew Sayer, each of whom has taken a different position towards social space – structuralist, genealogical, Marxist, and realist respectively (Shields, 1991; Buttimer, 1969 cited in Haley & Mellén, 2015).

Lefebvre was one of the leading thinkers who emphasized the concept of social space and evaluated it through social values and relationships. Lefebvre states that social space consists of a wide variety of objects and the networks of these objects. Within the social structure, all objects and networks of relationships are transformed and redefined every time. At the basis of this reconstructed structure are concepts such as encountering, gathering, touching, synchronising. Everything such as the living things, objects, signs, symbols in nature and social life is included in this association. Lefebvre argues that while natural space tends to disintegrate, social space tends to congregate, and this situation has the potential to unite in it. Urban

spaces also have the potential to bring together large groups of people, society and the potential for communities to encounter each other in it (Lefebvre, 1991).

Lefebvre takes his studies on space to a more concrete area. He believes, the monotony of daily life becomes meaningful with space. The space is not in a passive position in the existing production relations, but has an active structure. The concept of space which has historical context is both a theater stage where discourse of power is staged and a scenarist who writes a scenario (Lefebvre, 1991).

This concept that does not represent a 'product', a thing or an object, but a set of relations, is required to be researched extensively of the notions of production, product and their relations. Space cannot be thought of as a passive, empty thing, or as a product that just means exchangeable, consumed in time. As a product, space itself intervenes in production through effect or reaction. The space being productive and the producer in its own right, is included in the relations of production and the productive forces (well-organized). The concept of space cannot be thought alone and cannot be static; the product-producer space is the basis of economic and social relations. Isn't it also involved in the production apparatus, expanded reproduction, the reproduction of the relations being developed practically in the field? In other words, cannot space realize the relations of social production and reproduction in the field and thus in a produced social space? Although social space intervenes in the mode of production as a result and reason, it changes with this modes of production. It changes with societies (if we prefer to imply by this way). Therefore, the place has a history. The mode of production produces and organizes its own space (and time) together with some social relations. The new mode of production (the new society) owns the pre-existing, pre-shaped space, that is, it organizes it according to its aims. These major transformations, while already being applied to solid space, sometimes turn it upside down (the situation of villages and rural environments in the 20th century is an example) (Lefebvre, 1991).

Society produces space and the space produced tends to change the social structure. From this point of view, Lefebvre considers the process of urbanization as a process of production of space and also states that socially produced space plays a decisive role in the formation and transformation of the society. This approach is an approach beyond the relationship of two separate realities, as space constitutes a given basis and presents an environment and the society uses it. According to Lefebvre, urban system emerges as a complex and dynamic system in which social relations and spatial structure are intertwined in a dialectical structure (Harvey, 2003).

Madanipour (1996), who has a similar approach to Lefebvre, defines the city as a social spatial phenomenon. He compares the spatial and social separation of the phenomena with Cartesian dualism, which suggests that the body and mind are completely separate, and states that Descartes' approach is no longer satisfactory. Thus, Cartesian dualism has collapsed and the spatial and social aspects of the city should be perceived as related and dependent on each other. Harvey (2003) states that spatial and social approaches are not alternatives but complementary to each other. According to the Harvey, space is not an ontological category, but a social dimension which shapes the individual and is shaped by him/ her (Harvey 2003, 11). Development of cities is an example of human shaping space. Urbanization of human being is an example of space shaping human. In other words, spatial and social organizations are processes that affect and support each other.

In this way, evaluating space as a physical product or a means of production creates deficiencies in defining and perceiving the space. Evaluating space through physical values and values of commodity without establishing social relations and its relationship with space, causes misinterpretation of spatial production process. Therefore, social space and production processes of social space have become an important focus. Social space is defined not only by physical production and the means of this production, but also by the pattern of relations that consist of society.

2.3.2. Social Space of Everyday Life

Images that abstract the space, such as those of a neighborhood or a street, do not represent the meanings and functions (those shown) that are reconstructed at any time in everyday life. There is no place for tactics, new paths and escape lines that can be developed by the individual in the space built by the strategies of power (Certeau, 1984). However, daily life has a transformative potential (Lefebvre, 2017), despite all the routines, habits and movements carried out at the motor level. While space connects the mental with the cultural, the social with the historical, it creates a complex process involving the discovery of new spaces and continents, the production of the spatial organization specific to the structure of the society, and the production of monument including monumentality (Lefebvre, 1991). In the space, it is created not as imposed by urbanism, but in the way that social relations are directed and organized. The social space that Lefebvre puts against the abstract space places the relations against the abstracted and homogenized.

Empty "environments", the social space that does not contain differantial contents, "perceived and lived, practical and theoretical", is the result of a process with many aspects. It brings together crowds, symbols and acts, accumulates and intensifies them. It is the monument and product that enables the realization of sociality. It involves actual or possible togetherness at and around a point and indicates to a significant potential in this respect. As a place of meeting and spontaneity, the social space encompasses everything that is produced sometimes by the cooperation of nature and society and sometimes by its conflict: "living beings, things, objects, artifacts, signs and symbols". In contrast to the aspect of laying together of the abstract space, social space is essentially bringing together at a certain point (Mutman, 1994). It is formed by the daily practices of the social segments involved in the abstract space (Şentürk, 2014). For example, a neighborhood is a social space with its streets in motion, its architecture, relations between neighbors, its continuity / discontinuity and its modes of production. Every day, at any time it is the non-fixable that is reproduced that erodes, transforms and is not fixed to spatial fiction.

Urban society built with social spaces does not turn everyday life into an image; it changes daily life by starting from itself and transforms it (Lefebvre, 2007). According to Barthes (Barthes, 2012) the city is a discourse and this discourse is truly a language. It is a multi-layered text, and everyone living in the city, who uses the city, is like a reader who wants to separate the parts of the word and perform it secretly, according to his own mobility. In this way, the city space becomes a text that cannot be fixed and contains an infinite number of meanings, meaning that it can only be read and interpreted, and in a sense associated with the reader's own world.

Lefebvre, while analyzing the mechanisms that determine boundaries of the city and abstract it, tries to show the systems that produce these boundaries and places and put the importance of experience and the potentials of daily life against the abstract structure of the space.

2.3.3. Space of Social Struggle: Social Space

Looking at the city space in relation to human beings as Lefebvre does, it can be seen that it is also the specific place of struggle and the subject of struggle itself. In this process of struggle, the urban has the ability to shape and use the urban space beyond the predictions with the productions and transformations that we do not encounter very often. However, the fact that urban space is not used at the level that it represents or conceived in daily life, and that it cannot manifest itself in spatial practice reminds the result of Lefebvre's and Harvey's that 'the reconstruction of the city we used to dream of is disappearing as quickly as possible like it cannot be possible at all'. But as Harvey (2012) suggested, recognizing the ability to shape the city to reveal the right of the city, representations, opposition and the ability to write even if you cannot read the text in the city, began to play a major role in the change of the fiction and form of space in the city. In this way, people living in the city realize that they can rebuild the cities that are about to be demolished and

disappeared and they start desiring to take action to reshape the urban space (Sakal, 2015).

Being able to change and transform the city according to own desires, to have the right and ability to shape is related to who feels this consciousness and power and how it evokes meaning in the person. It is natural for a contractor, politician, planner, architect to feel that they have this right in itself, as well as for a homeless person. However, the general perception thinks of "who" has the right as the person or state authority holding political and economic power. As one of the breaking point in the process of change in space; Lefebvre (1991) relates that the bourgeoisie in the capitalist system begins to see the urban space as a field of production rather than use value, i.e. exchange value. The capital uses the place as an instrument of rent.

However, the subject and the city is society whose individual is a part and who is the user of urban space. Here, while the decision-makers and leaders holding the power in the hands of the urban space, the subject; that is, the individual and the society are brought to the position of an audience of the stage in which they live. Exclusion of the subject, who is the user of the spaces, who has the right to speak on the living spaces and not to be involved in this process can be perceived as a way to break off the relation between the space and the subject.

It is precisely at this point that there is a situation where perception that will bring together the subject will re-establish the relationship and space, and then take action. This perception emerged in the example of Gezi Park Resistance movements as the perception of awareness and the practice of struggle. The emergence of Gezi Park Resistance, that is, the background, the resistance process, and perhaps the impact it creates, makes a more meaningful discussion when taken together in the community and in urban spaces. For example, the concepts of space that Lefebvre defines as conceptualized can be briefly discussed in this process.

In terms of individual experience processes, i.e. spatial practical space, representations of space and representational space, the park can make sense on

individuals who are urban subjects, even if it is not in a social context. Through the experiences of people in everyday life, the park reveals a perceived space. On the other hand, the designed space, in other words, as the abstract space, stands against the user. The perception of the space, the perception created by the user (subjective and variable) symbolic space represents a representative space. If we need to discuss the concepts of social space and social production by looking at the upper scale, Gezi Park is another fiction that comes before and after the resistance process. Recalling Lefebvre's statement that social space is a social product (1991), the transition to spatial production via spatial triad can be discussed here. In the social context, the park, which is the place before movement, can be depicted as an abstract space where a conceived space is planned in the city, that is, as a representation of space by planners. The experience of this space through social struggle as a social practice brings the space from the conceived space to perceived space. The resistance process takes its place in the city and society as the production of social space itself. Thanks to the struggle, togetherness, shared values and production process, it gives a different and powerful meaning to the space. This meaning emerged during the resistance process and then left its place to the representational space as the symbolic value it created. With symbol, memory, art, collective value and so on, it witnessed many forms of production and witnessed the production of a social space.

The main research topic of this thesis is whether the motivation required changing this system, which makes the communication sensitive, breaks the subject out of the context and makes it fragile, is about regaining the sense of belonging to the urban space in which it lives. In the next section the relationship.

2.4. Participation to production of urban space

In order to evaluate the concrete reflection of these abstract discussions in the space, the production process in the Village Institutes was investigated. As a case study,

Hasanoğlan Village Institute was evaluated. In this context it is also questioned that do the collective production of space, the organization of the production process by the users, and the decision-making and implementation processes in the institute's life define a participatory process?

2.4.1. The Concept of Participation and Criticism of Ladder of Citizen Participation

Starting from the 1960s, participation has come up as a frequently encountered concept in the discipline of politics and planning. Although the first studies were started by Edmund Burke (1968), Sherry Arnstein (1969), and Josephine Reynolds (1969), the concept has been subject to criticism since it has been discussed. The issue of public participation, which has been the subject of many discussions, represents a concept which is still on the agenda today and is being tried to be implemented as a planning tool.

Arnstein describes participation as a redistribution of power that makes citizens who are excluded from political and economic processes participant to the whole planning process (Arnstein 1969, 216).By Arnstein (1969), the concept of participation, which gained a different dimension as the ladder of citizen participation, also led to the development of a different and critical dimension in the field of planning (Arboleda, 2014). One of the most commonly used sources for assessing the extent to which urban decision-making processes are participatory is the "ladder of participation" defined by Arnstein.

With Arnstein's ladder of citizen participation, a process is described in which the bottom step is defined as a situation where citizens are merely observers without any authority. In fact, this can be defined as the stage where the prepared plans are presented. This means, *'we planned, and do you have any objections?'* At the second level, the information and consultation process is defined. However, this in fact raises the question of how much public opinion is taken into consideration, and the question of how these meetings are organized when looking at the current planning

approach. In the last step, the full empowerment of the people is a matter of involving people in the planning process and being involved in the whole process, not only a deficiency in the planning process of our country, but the situation of the expected fiction from the local scale to the global scale (figure 2.3).
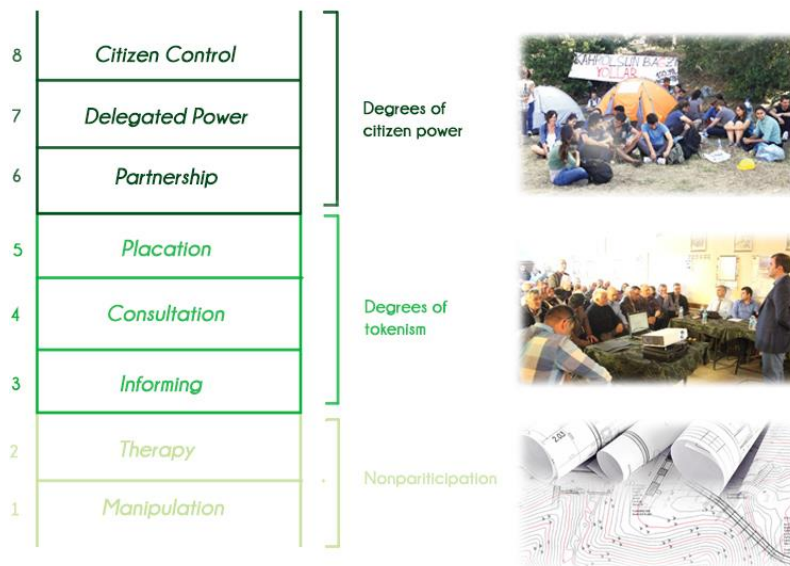
Figure 2.3. Eight rungs on a ladder of citizen participation[1]

In other words, the first step of these levels of participation does not contain a real participation. When the participation processes and the participation mechanisms that are applied in our country are considered, the purpose of such a participation process is not to ensure the participation of the people but to convince the participants by others having power. This tool, which is especially used in urban regeneration projects, is used to convince the public directly and to realize the participatory process in order to facilitate having rent. The information, consultation and placation in the later stages give the citizens the opportunity to make their voices heard, but since it is not decisive on the final decisions, these ladders create a part which is defined as degrees of tokenism by Arnstein. Participation meetings are

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[1] *Retrived from* https://t24.com.tr/haber/odtululer-5-bin-fidan-dikecek,242285
https://goynuk.bel.tr/yenice-mahallesi-2-ada-2-ve-47-parseller-koruma-amacli-nazim-ve-uygulama-imar-plani-degisikligi-aski-ilani/
https://www.haberler.com/bergama-da-kritik-ced-toplantisi-8293450-haberi/

organized to be appeared as if it has been realized. In the following stages, Partnership, delegated power and Citizen Control provide citizens with the opportunity to engage in negotiations with people holding power and to have full or complete control over the decision-making process (Çelik, 2018).

There has been criticism that this process constitutes a sub-elite group between active participant and invited people, and public and public administrative in the field of regeneration, even if beginning initiatives to organize participation process is are originally designed to include all actors. Another criticism of this type of participation process is that 'participation is used to complete the political interest / rant or project, and sometimes even to mask or cover the inequalities (Agger, 2012 cited in Çelik, 2018).

Collins and Ison (2006) discussed criticism about citizen ladder of participation from different perspectives. Constructing the participation process in a hierarchical structure and the failure of the process if the goal of citizen control, which is the highest step, cannot be achieved as expressed as the main issues criticized (Haywood et al 2005 cited in Collins & Ison, 2006). In order to ensure the participation of the people, the necessary conditions for the people to feel that power and motivation are not adequately addressed. The definition of a systematic and strict process leads to criticism. The linear relationship between non-participant and citizen control steps is also criticized. According to Bishop and Davis (2002), this participation model which is designed in a linear structure does not solve the policy problems and only the actors' approaches differ from stage to stage. Each stage contains different problems. Since policies should be developed according to these problems, this model and system of participation may also vary according to these policies (Bishop and Davis, (2002 cited in Collins and Ison, 2006). Another criticism concerns defining of the roles, powers and responsibilities of individuals, society and authorities involved in the participation process. According to the ladder of citizen participation, roles and responsibilities vary depending on the changeable power balances in each step. However, instead of defining the responsibilities of

individuals with certain duties and powers, it should be ensured that a sense of responsibility is developed in line with their own wishes and interests (Collins and Ison, 2006).

2.4.2. Collective Production Instead of Participation

Increasing evidence in the fields of psychology, organizational sociology, political science, experimental economics, and other fields of research made by hundreds of scientists on the suspicion that human is not so selfish inherently, ~~is~~ actually tends to be co-operating and altruistic. In this context, collective production is a social production model that has emerged as opposed to market mechanism and consumed based production mechanism being designed by capitalist state (Benkler, 2012).

Apart from the natural formation process, the formation process of space can be defined in two different categories as production and collective production. The process of production of space is a process that takes place under the hegemony of power, capital and institutional knowledge, including architecture. As with all forms of production, as well as obtaining exchange value and rent, space production aims to control the use of spaces. Lefebvre states that space production puts spaces in a hierarchical order, homogenizes them and divides them into pieces.

Unlike production of space, the process of collective production emerges in a more horizontal social structure or in communities and in a process where power relations play a minimal role in relation to people's daily lives and needs. Lefebvre believes that social spaces are an intellectual and artistic product, resulting from the actions of all members of the society and the reflection of their daily life experiences. Due to the impact of the formation processes of space on human life, the production process needs to be transformed into a collective production process. According to Harvey, we have the right to change this situation by designing a different type of city and re-produce ourselves under a new image to avoid our overly stressed, alienating or simply too colorless, disturbing and unsatisfying life. Because, underlining that

changing life also there is the changing space, Lefebvre stated that changing social relations means changing socio-spatial relations. In other words, in order to continue our lives in equality and justice, we need to produce a new and liberating space (Harvey, 2006 & Lefebvre, 1991 cited in Sadri, 2019).

When thinking how collective production of space develops the relationship among the individual, space and society, its importance on developing sense of belonging can be interfered since collective production provides a platform for people to socialize and develop relationships between them and space. It is inevitable since these places are reflections of their life. On the other hand, participation is not a concept that corresponds to these needs and fails to develop these relations since there is a missing point like disconnected stages, hierarchical structure which cannot expectedly involve society. It is understood from the discussions and criticisms about the ladder of citizen participation; each participation process should have its own structure and policies. It should not be fixed and clearly framed. One of the most important issues which is criticized is the problem of inclusion of the individual and society in the process. At this point, in the scope of the study, participation among the production of space, social space and sense of belonging concepts is discussed. They are already discussed as abstract concepts in the literature and the reflection of these concepts in a concrete space is determined as bridge concepts. The concept of participation is evaluated as a model that creates its own mechanism; *participation in the physical production process of space is done collectively producing social space.*

2.5. Conclusion

''Everywhere where there is interaction between a place, a time and an expenditure of energy, there is rhythm.''

(Lefebvre 2004, 15)

The space has a structure that moves with the movements of body and objects. Space experience depends not only on the qualities of the elements that make up the space, but also on the attitudes and movements of the subject, who experiences place, against these qualities. The attitudes and movements of the subject are also shaped by complex social and cultural values and they vary. Therefore, it is necessary to rethink space design methods only as the basic relationship between architectural elements and the measure of basic behaviors. Because all senses are active, the body grasps the space, it has the potential to transform space with many layers of behavior. With the movements of the body, space becomes a dynamic structure depending on time and performance. However, with design methods focused on architectural elements and ergonomic principles; adhering to stereotypes of measurements of body, movement and space confines space to a three-dimensional rigidity (Dervişoğlu, 2008). Space is possible by freeing space beyond meaning. Lefebvre argued that Cartesian understanding of space should be put aside. He argues that the perception of space should be abandoned as a concrete, empty container or a place containing things. They open the space as something to be answered before it can be read, written and built on it. Because according to Lefebvre (Lefebvre & Regulier, 2004), the origin of space is a pile of rhythms that begin in the body. This is primarily a pile of rhythms that want to be heard. Nature, society or all other fields of existence have their own rhythm. Each of these emerges unceasingly in an original harmony with the other. Therefore, it is possible to participate in the production of the space by striving to hold on to the space in the openness of being exposed to the call of the space and to listen to its rhythm the timbre of which we hear everywhere. This production takes place at the very beginning as our body. As Lefebvre (1991) said space is not a narrative created by me; it is my body.

CHAPTER 3

SENSE OF BELONGING

3.1. The Concept of Belonging

The sense of belonging is defined as the strong relatedness that individuals have to a geographical location, a nation, religion or language, a community, an institution or an organization, a group, an ideological idea, a sports team, a person or even an object. According to Maalouf (2014), all of these belongings are not, of course, equally important at the same time. But none of them are completely meaningless. The concrete or abstract 'thing' that meets the relationship of belonging, which individual, has can be more than one. The quality and quantity of each is different. While the individual expresses himself / herself in society through these 'things' he / she feels belonging to, he / she expresses the facts he / she possesses about the essence.

According to Williams and Vaske (2003), belonging is the subjective, emotional and symbolic meanings that people attribute to space or place that they consider special to them. On the other hand, in the idea of Shamsuddin and Ujang (2008), "belonging is defined as the interaction between individuals and physical elements, various activities, areas or spaces. As a result of this interaction and dialogue between them, the individual has a place in society. In this context, people are positioned according to their sense of belonging in society. Actually that is considered the beginning point to have a sense of belonging since the dialogue or interaction between the place and person is one of the components that lead the person to have a sense of belonging to something or somewhere. According to Manzo and Perkins (2006, 335), the concept of belonging is not just a phenomenon that has to be a physical element. At the same

time, belonging to a physical environment can lead to belonging to a social environment in which social interactions can occur, too.

While belonging is discussed with identity concepts, Gabriel Tarde (2012) claims that the bridge needed to move from one difference to another is belonging instead of identity. It states that there is no better term than 'acquisition' to describe the formation and development of an entity. The concept of belonging is important at this point. Acquisition brings ownership. This is a mutual interaction: if you have something, it belongs to you. According to Baumeister and Leary (1995), who have made extensive research on belonging, belonging is a basic human motivation. Belonging is the main factor for establishing, maintaining or transforming interpersonal relationships. Moreover, belonging provides a high degree of psychological satisfaction and reduces the alienation effect. In this case, belonging is a social concept. Relationship and bonding are considered as the basic building blocks for belonging. The concept of alienation mentioned should not be considered only as an abstract expression. As a matter of fact, the reflection of the alienation of the person to him / herself and the society is reflected in the urban spaces and he/she can find the concrete reflection in these spaces.

The concept of belonging undoubtedly makes its existence felt by many elements, but this feeling is embodied by the phenomenon of space in the individual. For a person, space is the place where self, identity, personality and belonging come into being. Milligan (1998) defined the concept of belonging by including both the social environment and physical elements. According to Milligan (1998), physical spaces present environments for social interactions. These environments provide physical and social structuring. Emotional bonds being developed to the physical fields that are individually attributed through social interactions reveal the concept of spatial belonging. The impact of space on belonging is defined in direct proportion to response / intervention capacity. With a very simple proposition; when the person intervenes to space, the space intervenes to the person and a communication occurs between them. This communication, on the other hand, becomes a spatial belonging

situation (Geçkili, 2015). Urban spaces are created, designed and used by people. Therefore, to be a tenant or an owner in a place means to have communication with that place. So adoption, ownership, recognition, knowing, internalization, struggle, feelings and desires such as wanting to exist are the results of sense of ownership and sense of belonging. It is also the fear of losing or being lost. It is mutual communication, acceptance, recognition (Ünal 2018, 28). When different people intervene in the space, the communication between the space and the person occurs as well as between the people directly or indirectly. Thus, belonging, which is the bridge from one difference to another, begins to establish the relationship between the differences. In other words, space was used as the catalyst of belonging. The place is the subject of both belonging and producing (Geçkili, 2015).

There are many factors in developing the process of belonging. They vary depending on the socio-cultural and socio-economic environment conditions that individuals have, time and space. In spite of all the identity differences that the individual has, the desire to have a place in the society with this feeling in him / herself strengthens the collective bond between the individual and the society. Thus, for every individual who is a part of society, his / her emotion also signals that a common movement can exist. This sense of belonging inherent in the individual cannot be separated from the society as long as it continues to exist (Alptekin, 2011).

3.2. Components of Sense of Belonging

Defining a space as a city takes place over a long period of time. In this process, the geographical content of the city, cultural level, architecture, lifestyle and historical background are the elements that form the city (Relph, 1976).

Consideration of belonging through physical perception, independent of physical space, began to become a point of criticism in the 1970s. It is emphasized that first of all the importance in establishing an individual sense of belonging and spatial belonging (Schulz, 1985; Pretty, 2003). When the studies focusing on the

relationship between physical space and belonging are examined, it is seen that urban transformation, gentrification and urban renewal applications are discussed. In these studies, it is generally focused on how the physical space affects the individual, whereas the studies based on the individual's effect on the physical space have been limited (Tweed, Sutherland, 2007; Sekor, 2008; Ragab, 2011). In this sense, Hasanoğlan High Village Institute goes beyond the concept of a 'place which is necessary to have a sense of belonging'. One of the factors that increase the effect of the sense of belonging can be thought of as the person producing the place where he / she will feel the sense of belonging. Evaluating the sense of belonging through the concepts of physical contact and labor by being involved only in the production of the physical space may also lead to the deficient expression of this process. For this reason, having sense of belonging is taken into consideration not only by being participated in the physical production process, but also in the process of social production of space during and after physical production process.

Humans do not have a place with their existence, on the contrary produce and form their own space (Pretty, 2003). Through its natural or human made structure, the physical space gives the individual a sense of belonging, and with this feeling, the human has individual awareness to the place where she/he lives (Enachea ve Craciun, 2013).

There are sub-concepts in the research literature covering the relationship between sense of belonging and place. One is the meaning of the place; that is, how the place is perceived by its users. According to the Norberg & Schulz (1984), sense of place is one of the identifiers while defining the meaning in place. On the other hand, there are some other notions that need to develop a meaning in place like place attachments and identity (Casakin & Kreitler, 2008; Relph 1976). Place attachment is closely related to the character of the person. It is shaped and changed over one's emotional identity.

''Hence, place attachment is in fact embedded in the individual's personality at large and fulfills an important role in regard to such basic characteristics as personal identity and sense

of belongingness (Fullilove, 1996; Twigger-Ross & Uzzel, 1996 cited in Casakin & Kreitler, 2008, 80) .''

The concepts of the spirit of place, place attachment and place dependence are also mentioned in the discussions of sense of belonging. It is argued that these concepts can be organized in the framework of a general attitude defined as cognitive, emotional and behavioral responses. From this perspective, concepts such as place attachment, place dependence and place identity can be seen as emotional, behavioral, and cognitive variables respectively and they are better understood in this way (Bonnes & Secchiaroli, 1995 cited in Jorgensen & Stedman 2001, 234). The concepts of place attachment, place dependence and place identity are also defined as factors that consist of sense of place. Because of that in this chapter first of all, the relationship between the social production of space and sense of belonging to space will be examined through sense of place and place attachment as one of the major components of sense of place and spatial practices on place.

3.2.1. Sense of Place

In environmental psychology literature, sense of place emerges in regularity with three place structures: place identity, place dependence and place attachment. According to Bonnes and Secchiaroli (1995), there is a remarkable degree of overlap between these concepts, but they also have distinctive characteristics.

Place Identity

Massey (1994) argued that the "sense of place" was more than just one person's feelings for a particular place; what she talking about was the importance of social emotions on the sense of place, rather than individual emotions. According to her, it is defined by social events taking place in all places.

> ''Place identity involves `those dimensions of self that define the individual's personal identity in relation to the physical environment by means of a complex pattern of conscious and unconscious ideas, beliefs, preferences, feelings, values, goals and behavioral tendencies and skills relevant to this environment'. As a cognitive structure, `place identity' is a substructure of a more global self-identification in the same way that one might consider gender identity and role-identity (Proshansky et al., 1983; Proshansky, 1978, 155 cited in Jorgensen & Stedman 2001, 234).''

After 1970s, place identity was one of topics of discussions over social identity.- It considered place identity as one of the components of social identity. Since the happening which is occurred in space gives a meaning and identity to space, social structure, relations and identity is more discuss behind the physical structure of place and physical identity (Proshansky, 1978). When Hasanoğlan Village Institute and all institutes take this perception into consideration, it is more clear to define and understand the sense of place and belonging, looking at the social relations and social production which taken place in these spaces.

Place Dependence

Stokols and Shumaker (1981, 457) defined place dependence as having strong association with a place. According to them if individuals or group perceived themselves having strong association in one place, they are place dependent. Thus,

there is a subjective quality to the relationship between them and the places. These places are different for them and more meaningful or better in a way compared to other places. They also focus on the factors underlying the assessments of dependency of individuals or groups on place. They organize the factors within a two- component process: the quality of current place and the relative quality of comparable alternative place (Stokols and Shumaker, 1981, 458). In other words, place dependence is evaluated as the features that make place available to the user and the conditions that make use of that place differentiating it from other places.

Place attachment is defined as a positive bond that groups or individuals establish with their environment (Altman and Low, 1992; Williams et al., 1992). This clearly shows that place attachment has an emotional content. Riley defined the attachment with these words:

> '' Attachment is the affective relationship between people and the landscape that goes beyond cognition, preference, or judgement' (Riley 1992, 13 cited in Jorgensen & Stedman 2001, 234). ''

Place attachment, defined as the emotional component, can be further associated with the sense of belonging. On the other hand, the concepts of place dependence and place identity can be considered as concepts that form this attachment and develop a sense of belonging through place attachment. Therefore, the concept of place attachment is considered as the main component of the sense of belonging.

3.2.2. Place Attachment

Place attachment that occurs between individuals and their meaningful environments has received much scientific attention in recent years (Giuliani, 2003; Low & Altman, 1992). Part of this interest stems from the awareness that globalization, increased mobility, and the encroaching environmental problems have become

fragile because they threaten the existence and links between places, which are important for both society and individual, and them. (Relph, 1976; Sanders, Bowie & Bowie, 2004; Sennett, 2000 cited in Scannell & Gifford, 2010).

Place attachment is a place component that occurs over time with strong social relations formed in that environment rather than physical environment (Jorgensen & Stedman 2001, 234). If meaningful social relationships occur in a settlement, there are also meaningful shared experiences. Mesch and Manor (1998, 504) prove that the stronger the neighborhood and friendship relations are, the stronger the belonging is. Hidalgo and Hernandez (2001, 279) confirm this argument and state that individuals with active social relationships have strong place attachment on all three physical scales such as home, neighborhood and city even if the degree of the attachment in these three scales are differentiated according to physical and social dimensions. These concepts, which are discussed through neighborhood and neighborhood residents, are discussed through the sociality produced by collective groups who shape and form ~~to~~ the space. In addition, the participation in a collective process of social production as well as place attachment which is affected from this sense of belonging is not discussed in depth in these discussions. Therefore, the effect of the production process of Hasanoğlan High Village Institute in both contexts on the feeling of sense of spatial belonging is aimed to be evaluated.

However, Harris et al. (1996) consider the production of social space or the production of sociality in the process of physical production one step ahead of the others. The individual or group protects and shapes the places in which it feels belonging. This shaping takes place through community pleasure, habits and breakthroughs. People feel attachment to places where they form places by ~~make~~ contributing that reflect and represent themselves, and see themselves as part of that place (Harris, 1996). In parallel, they feel safe and comfortable in that place, maintain, preserve that place and give it a meaning (Brown, 2003; Hidalgo, 2001; McAndrew, 1998; Hay, 1998).

''Place attachment involves positively experienced bonds, sometimes occurring without awareness, that are developed over time from the behavioral, and cognitive ties between individuals and/or groups and their socio-physical environment. These bonds provide a framework for both individual and communal aspects of identity and have both stabilizing and dynamic features (Brown & Perkins, 1992, 284 cited in Harris et al., 1996).''

The time, which residents spend in that place during life, provides important data about how that place is used, and attachment to it. Place attachment includes feelings of protection to and concern about place. Therefore, those who have strong place attachment to place where they live, exhibit an attitude towards the change of the place (Vorkin, 2001). Even within disciplines, there is a difference in the definitions of place attachment; for example, it is said that notion is associated with social characteristics (Woldoff, 2002), physical characteristics (Stokols and Shumaker, 1981) or both (Riger and Lavrakas, 1981). This diversity of definitions reflects increasing interest in the concept of place attachment and can be seen as progress in the development of the theoretical framework of the concept. Researchers focused on different processes, places, and individuals involved in establishing the link between person and place. However, these definitions are scattered in the literature. Therefore, the development of the theoretical concept in a holistic sense has not yet been accepted, and a general definition of the concept of place attachment has not been agreed. By identifying generalized discourses over the differentiating definitions of the concept, Scannel and Gifford (2010, 2) try to shape and structure a coherent understanding of it.

This follows the idea that place identity is affected by functional (physical) components as well as emotional components of environmental experience. It is also related to the symbolic importance of a place as a repository for emotions and relationships that give meaning and purpose to life and reflects sense of belonging (Proshansky et al., 1995; Shamai 1991 cited in Ujang, 2012). Place dependence is related to the perceived strength of relationship between a person and specific place

that is related to the quality of the current place and the quality of other places which is comparable to the current place. Physical and functional qualities of place affect the degree of place dependence and place attachment as a platform for activities and social interaction (Ujang, 2012). In this context, when the production process in Hasanoğlan Yüksek Köyü Enstitüsü is evaluated, the existence of spaces that provide platform to the establishment of social relations, that lead to social production can be considered as one of the factors supporting the concept of place attachment.

On the other hand, there is one component that scholars have discussed through sense of belonging; spatial practice of everyday life. According to the Massey (1994) belonging is primarily a feeling constructed at a certain place and time. Therefore, sense of belonging is constructed through daily spatial activities of people (De Certeau, 1984) and through growing feelings of safety, comfort and commitment (Fenster, 2004).

Spatial Practice

Space experience, which is obtained through mobility and / or immobility in space and which has an important function in establishing the subjectivity of the person, is attained and transferred individually and collectively; sometimes it is interrupted. In addition to the physical aspect of nature, which constitutes the space, the relations specific to a community are decisive to gain experience. Tim Cresswell argues that the third part of space experience is constituted by meanings:

> ''Place, as a phenomenological-experiential entity combines elements of nature (elemental forces), social relations (class, gender, and so on), and meaning (the mind, ideas, symbols). Experience of place, from a phenomenological perspective, is always an experience of all three realms, each of which affects our actions in place (Creswell 1992, 157).''

The experience of space emerges from the correspondence of narratives in micro-practices, becomes visible in everyday life, and may vary in time. It is realized by

the reflection of the economic, historical, social and cultural to the physical space and determines this space: It determines how and by whom the space will be used, how this usage will give a memory, what meanings will be produced in the space and which ones will come to the fore and which ones will be forgotten in one sense. These practices, which also establish the language of space, gain visibility through the regulation of space in daily life. Therefore, the way to examine the experience of space is to focus on the organization and use of space. When looking at the evaluations and discussions in the literature, the relationship established by the users within the spatial production process and within the production process of space in village institutes should be evaluated through daily spatial practices and ways of experiencing the space. How much time they spend in the space, who they spend the time with and along with these questions, physical and social components and conditions must be considered.

3.3. Conclusion

Firstly sense of place is discussed because sense of belonging is considered as a component of sense of place in literature. While Piveteau, categorized sense of place in three levels which are no, yes-low, and yes-high, Shamai and Kellerman catagorized this in four levels which are not having sense of place, knowledge of the place, belonging to a place and attachment to a place (Piveteau, 1969; Shamai & Kellerman, 1985 cited in Shamai 1991, 349). Based on these catagorizations Shamai distinguishes sense of place between seven levels. These are not having any sense of place, knowledge of being located in a place, belonging to a place, attachment to a place, identifying with the goals of a place, involvement in a place, and sacrifice for a place (Shamai 1991, 349-350). And he defines belonging to a space as a third stage of these levels:

'' In this stage, there is a feeling of belonging to a place. There is not only knowledge of the name of the place and its symbols (as in level l), but also a feeling of 'togetherness' and common destiny. What is happening in the place is important. The symbols of the place are respected (Shamai 1991, 350).''

In this categorization where there is a hierarchical structure, coming from the state of not feeling anything to sacrifice for a place by identifying the place with the whole, means that the user has a sense of place. Participation in the increased level means that the resident has an active role in society due to the commitment of a place Canter (1977, 178 cited in Shamai 1991, 350) describes this action as taking environmental role in the level of involvement in a place.

There is one last categorizations about the sense of place and the definition sense of belonging in this categorizations. As mentioned before each concept that is related to the belonging is grouped or designed in a hierarchical structure. On the other hand, when it is evaluated in a whole manner, each of these levels and the concepts can be affected from each other in each time or level. For example, with participation to the activities and involvement in a place, individuals may have place attachment and sense of belonging to the place. There is not a distinct transition between these steps and proceeding step by step to have sense of place. It means that according to Shamai's categorization "sixth steps" it can be the first step, after participation process, he / she may have place attachment to this place since this place gives him / her some feelings and leads to him/her to have sense of belonging which is defined as the second step to reach sense of place.

As a result, in the chapter of belonging, the factors and components that consist of the sense of belonging are discussed. The concept of place attachment, which is considered to be the most basic component and has a strong relationship with the sense of belonging, has been discussed deeply. However, the concepts of identity of the place, place dependence, and finally because of the importance of the process of

experiencing, concept of spatial practice were just taken into consideration. The concepts of space, production of space, production of social space and concepts discussed in this section will be evaluated through Hasanoğlan High Village Institute, which is selected as the case area in case study chapter.

CHAPTER 4

VILLAGE INSTITUTES

In this section, before the evaluation of the concepts discussed in the thesis study on a case study field, it is aimed to introduce the spatial and social development process of the Village Institutes. This chapter, which was prepared in order to give an overview of Village Institutes, primarily deals with the establishment purpose and establishment process of the institutes. Then, the basic concepts that determine the research subject of the thesis are evaluated by using the sources in the literature through the production process in the institutes. The aim of this evaluation is to provide a preliminary information by evaluating the production process realized in the institutes before the analysis with the interviews conducted with the graduates of Hasanoğlan High Village Institute.

Canadian Fay Kirby who is the author of the study of "Village Institutes in Turkey" expresses the situation with these words:

> "While in the 1940s, most of the World was in the war, in Turkey, primary campaign was initiated for a war against backwardness. Village Institutes operation became the center of gravity of this peaceful war.''

> (Erçelebi, 1991 cited in Kartal 2008, 23-36).

4.1. History of Village Institutes

Before the establishment of Village Institutes the country was just out of war. National income per capita was very low, where most of the need was met by imports. It had low level of agricultural production and capital, the process of industrialization was decreased because of the war and the technology was deficient.

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It was in a situation in which there was an economic structure with increased foreign debts. During this period, the Village Institutes emerged as the first seed of an enlightenment project (Koç 2000, 145-147).

4.1.1. Purpose of Establishment

With the proclamation of the Republic, the Village Institutes were not only realized as a development project in education. Beyond the development in education, the main objective was to develop a society in which the literacy rate was very low in every sense. After a long period of war, starting from the rural areas, it was considered as the most essential part of a purpose designed to develop the whole society and the country. In the mid-1930s, with a very low level of education and with the fact that more than 80% of the 16 million of the country's population constituted rural population has been was one of the main reasons for starting the project started in these areas.According to 1935 population data, 3.8 million people lived in cities and towns, while 12.4 million people lived in villages. Nearly 80% of this population is was illiterate and 70% of the 1.8 million school-age-children do did not go to school. 90% of this population lived in the villages. At that time, there was not even a school in 35,000 out of 40,000 villages in Turkey. Most of the villages where the schools were located had combined classes (there were 3 classes while there should have been 5 classes).

On the one hand, the low level of education was one of the main problems of the country, but in the same period the level of production in rural areas was very low. Due to the negativity brought about by the current conditions, the systems remaining in production were still old, labor-intensive and it was not conscious production. The health conditions of the people living in the villages were to be improved, the public were to be raised to have awareness with education (education means education in many areas such as production, not only literacy) and they were also going to be socially and culturally improved. In other words, in addition to the education to be

given to children in villages, it was necessary to focus on the education of adults and to provide them with the knowledge and skills to provide a better living and working environment. For this, a type of teacher was needed to meet the educational needs of children living in rural areas at primary level and contribute to the social and economic development of village people in villages. This teacher needed to be equipped, dedicated, creative, idealistic, capable of adapting easily to the conditions of the village where s/he would be educated, and able to afford to work for a long time in this village and help rural inhabitants. (Oğuzkan, 1990).

That is why the education process focused on rural development. This project, which aimed its vision to the weakest regions of the period, namely rural, was realized between 1940 and 1948 with the establishment of 21 Village Institutes. In a short period of time starting from the local with its own, contemporary and productive education organization, it succeeded in developing a society in which the education level was very low in the year 1940. It focused on rural production but this production was low, at first. In addition to being an educational organization, the village institutes adopted a collective life and production style. The educational structure and lifestyle were realized through theoretical education and practical practices. In a planned process, with the method of zoning, the place choices of the institutes within the region were equally distributed to each region and it showed that they adopted an equal development policy.

In order to accomplish this goal, it was necessary to train selfless educators in every sense. One of the most important elements for achieving the objective was considered to be the adoption of the village and the villagers by the teachers to be trained in these villages where the education level was quite low. In 1933, the Rural Investigation Commission was established and carried out an analysis. According to the outputs of the report, there were no expected changes in the lives of many villagers to whose villages teachers had been sent in order to teach literacy, to explain the basic principles of the Republic and to introduce new agricultural machines. However, there had been no improvement in the literacy rate and old

technology was being used in agriculture. In some villages, although there were no teachers, literacy rate was higher, new agricultural machines were recognized and Republican principles were adopted. It was noted that those who accomplished these were corporal and sergeants who returned to their villages after being trained in the military and told what they had learned to their peasants.The easiest way to achieve their goals was to employ people who had left the village. According to this report "Village teachers" should stay in the village, work in the village and participate in production, make a house and live there, make a family and develop themselves and guide the villagers (Arayıcı, 2002). The principle of raising the villagers by the people who came out of the village was one of the basic principles used for the educational institutions which were the predecessors of the village institutes. The negative results of the appointment of the trained teachers to the village schools can be considered as a clear example of the conditions in which the capacity to perform the profession is insufficient. The problem of not being able to communicate with the local people and the inability to feel about the place where they lived due to the difficult environmental conditions that they were not familiar with previously caused teachers to not to be able to provide permanent education in the villages to which they were sent. Thus, the output of the education and success was low. On the contrary, the soldiers who went to the military were successful in learning to read and write and learners were successful in providing education to the local people when they returned to their homeland. For this reason, the idea that the peasants will develop again is adopted as a peasant. In other words, the peasants would be developed through the training of those selected from the village and through the peasant-teacher interaction (Şimşek & Mercanoğlu, 2018).

4.1.2. Planning Process

Kirby (1962), in his doctoral dissertation, states that the institutes give results beyond expectations and develop rapidly. Kirby states that the project, which was

started with the aim of reviving the production in the villages and increasing the level of education, has developed into a 'planned development project' in a short period of time.

The first steps of the institutes were taken in 1935 with the work that started that year. Between the years 1923-1940, pre-tested applications until the idea of the village institutes mature were "village instructor courses and village teacher schools". The village trainer courses were characterized by probationary schools in order to see the possible effects of a training movement focusing on the villages, as well as to see the possible preliminary results of the aim of raising trainers to the villages in a short time in order to increase the literacy and enrollment rates. In this direction, 84 peasant youths who completed their military service as corporals and sergeants in 1936 were appointed as village instructors after a 6-month instructor course in Çifteler, Eskişehir. With this first application, which has achieved successful results, trainers were also able to pioneer agriculture in the region where they worked. Following these successful feedbacks, four village teacher schools were opened in Eskişehir Çifteler (1937), İzmir Kızılçullu (1937), Edirne Kepirtepe (1938) and Kastamonu Gölköy (1939) for longer periods than the courses (Gençkaya 2008, 181).

İsmail Hakkı Tonguç, who started to serve as the Minister of National Education of the period in 1935, was influential in the realization of the legal process for the establishment of Village Institutes. The Minister of National Education Saffet Arıkan appointed İsmail Hakkı Tonguç as the General Director of Primary Education in consultation with the educators. Tonguç conducted a comprehensive village analysis for the villages, researched the educational institutions and systems of other countries, evaluated the figures of our country and the activities done so far and prepared a 20-year draft plan. According to this plan in 1954, there would not be the any villages which did not have teachers. There would be preventive health services and agricultural technicians will not remain (Turkoglu 1997, 112). İsmail Hakkı Tonguç was one of the people who contributed the most to the development,

establishment and strengthening ~~of~~ the idea of establishment of the Institutes from the year he took office until 1946 when he resigned (Toprak, 2008). Tonguç stated that development and enlightenment would start from the villagers living in the villages. For this, he argued that at the beginning of the whole process it was necessary to understand the peasants, to share life and live with them. He expressed this with the following words:

> 'In order to understand and […] hear the village [er], it is necessary to breath with him. It is necessary to drink the water he drinks, to eat the wheat he eats, to sense the secrets expressed by the dung he burns, and to be able to do his work. What our village is, first of all not great scholars or artists heroes will understand, and then they will tell scholars and artists… It [the village] is condemned to train these heroes from within… The village issue is not, as some people suppose, 'village development' in a mechanical sense, but in a meaningful and conscious way, 'reviving the village from the inside'. ''

(Tonguç 1939, 88).

The fact that the society has produced such an important project that determines its own future from the very beginning reveals the success of the idea that 'the peasant will determine the future of the peasant'. In the process of physical and social production, he has produced himself in every sense and shaped his own community spaces and structures.

Following the report prepared in 1933 in 1935, the idea of foundation of the Village Institutes was established. In 1936, in Eskişehir / Çifteler, the Village Trainer course was opened for the first time in which soldiers and officers were trained (providing 6 months training), following the success of these courses, in 1937, 4 village teacher schools were opened, one in a row, the first in Çifteler. Finally, in 1940, with the Law no. 3803 on Village Institutes, Village Institutes were legally established. With this law, it was planned to open 17 Village Institutes together with the conversion of 4 schools that were previously opened as Village Teacher Schools to the Village

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Institute (Gençkaya 2008, 181). 17 institutes were established in 8 years and the total number of institutes reached 21 in 1948. Following the law enacted in 1940, another law was enacted in 1942. This law was a law that would further increase the effectiveness and benefit of the institute on the legal basis. The name of the law published in the Official Gazette on 25 June 1942 was the Law No. 4274 on the Organization of Village Schools and Institutes (published in the Official Gazette dated 25.06.1942). Together with this law, teachers who graduated from these schools as well as their duties related to schools and courses were assigned to the training of the people in villages in various subjects needed (Erçelebi 1991, 36). As mentioned before, this law constituted the legal basis that the institutes were planned not only as trainers' places but also as institutions that would develop local relations with them. Due to their closure in 1954, they were only the starting point of the planned process. However, when we look at the achievements in 14 years, it can be observed that the effects are great. Despite the short history of them i.e. 1940-1954, it is very close to the targeted number in terms of the number of teachers to be trained. In 1944, 1941 teachers graduated from the Village Institute and took part in village schools. Considering the starting date of the village teacher schools period, the number reached in 7 years reveals a positive picture. Until its closure, 21 institutes trained 17,341 instructors, 1,398 of whom were women and 15,943 of whom were men. When this number is added to the village trainer courses between the years 1936-1947, the total number reaches 26,016 (Özel 2000, 7). Although the planned 20-year process has not been completed and despite many preventive policies since 1946, the village institutes have achieved the expected result to a large extent in line with the stated objective. Kirby (1962) stated in his doctoral dissertation that institutes gave results beyond expectations and developed rapidly. Kirby says that the project, which was started in order to revive the production and increase the level of education in the villages, developed into a planned development project in a short time.

The spatial distribution of village institutes across the country and the site choices were also planned carefully. The country was divided into 21 regions and considering the provincial boundaries, it was decided to establish an institute in each region with a zoning covering all 63 provinces (figure 4.1). When the areas of influence of the institutes were evaluated in terms of the spatial size of the regions, it was seen that almost all regions were kept close to each other (Şimşek &Mercanoğlu 2018, 271). The map below shows the site selection of institutes across the country and the boundaries of the impact area according to the zoning.

Figure 4.1. Distribution and Domain on the map of Turkey Village Institute (Zoning) (The points of the institutes are placed considering their geographical position)

(Simsek & Mercanoglu 2018, 275)

Even under the conditions of today, a project that can be imagined as a utopian fiction was realized under the conditions of that period. Its contributions to society and the country in a short period of time can still be traced today. International and national researches in many areas, especially the teachers studying there, show the importance and value of this project. The life of the Village Institutes, which were seen as the enlightenment project of the 20th century, could not last long and was

closed in 1954. Changes and policies related to Village Institutes with the regulations made in related laws and regulations in 1947, the functioning of the system were almost stopped. Laws 4274 and 5210 stipulated that the construction of the village schools 'teacher health officers and midwives' houses would be undertaken by the state, all the fixtures and equipment were given back to the institutes, and the High Village Institute in Hasanoğlan and all instructor courses were closed. The number of existing health branches was reduced to one of the new regulations in the educational programs of the institutes (Aysal 2005, 280). After a short time, within 20 years, the Village Institutes, a project that had developed the society and the country by flourishing locally, was closed in 1954.

4.2. Spatial Organization in Village Institutes

Some of the decisive criteria for the selection of the location of the Village Institutes established in 21 regions were the establishment of these institutions outside the cities, on the edge of a village close to the highways and on unprocessed land. This site selection shows the spatial reflection of the rural development target by establishing a connection with the local people and rural areas in the villages. The reason why the institutes were established apart from the facilities provided by the cities was to be able to produce healthy solutions to the problems and difficulties created by the conditions in villages. The institutes would not only be schools limited to literacy and information acquisition, but also regional institutions to deal with problems in the area. What these institutions would do was not to run away from problems like in cities, but to see and identify problems, and to enter them into work and to analyze them with rational methods (Türkoğlu 1997, 185-187).

Institutes were generally built on less fertile lands because of the difficulty in obtaining land (Ilgaz, 1999). The reason for this was the presence of fertile and wetlands. Since it would not be right to take the land owned by the villager even for this purpose, the lands mentioned were obtained for the institute areas using a

minimum of state budget. Another important factor in site selection was transportation links and the surrounding natural resources. The places where rails or road connections were used and locations close to the main transport links were often preferred. Particular attention was paid to railway connections and stations. This was due to the fact that as Tanyeli indicated in (1998) reports; the train stations were not only a station to stop but different places from a traditional neighborhood place and were used as a place to go out of the general city atmosphere. It was the transition place where national connection was established and it was the connection point with contemporary life. Proximity to the station was also important for easy supply of materials.

The institutes chose locations near the villages and close to transport links such as stations. The reason for this was that the intersection of the network formed by the other institutes in the country to cover the whole country consisted of an integrated network (Tanyeli, 1998; Bilgin, 1998). The evaluation of the resources and opportunities offered by the geography of each region supported the transfers made in terms of generating activities appropriate to the location. Although a nationally integrated network had not yet been established at the time of the establishment of the institutes, there was the idea that the institutes would form this network. Tonguç (1997) emphasized the idea that the institutes would flourish in barren soils and that they would flourish in the environment with the expression '' movement in big emptiness ''. For this purpose, the institutes were planned and scattered all over the country as the focal points of several provinces with similarities in terms of economic production.

Campus Model

After the determination and supply of land where the institutes would be established, spatial fiction of the institutes within themselves were also established. The most suitable structure for this emerged as campus environments. The establishment of institutes on campus environments was decided as a result of the need for spatial

organization that could best support educational approach of "with work, in work, for work". For this reason, because of its fiction which included production with practical training and education in village institutes, it was designed as a campus suitable for a large scale integrating living space of institute spaces. Decisions regarding the spatial organization of these campuses were decided to be realized through competitions by establishing specifications. The projects of some institute campuses were planned by utilizing the old dormant buildings, while the majority was projected on competitions through vacant lands. (Özkucur, 2013).

The projects that were awarded in architectural project competitions reflected the fiction of the Institute's architecture, which was divided into 'clusters', fragmented repetitive and integrated with open spaces (Çorakbaş & Yeşiltepe 2015, 151).

The Village Institutes were established in an environment that carried the conditions of the rural areas of Anatolia. Firstly, it was aimed to show that the Village Institute, which would be established by the people living in it, with its classrooms, workshops, dormitories, kitchen cafeteria, could create its own living conditions. Secondly, the Village Institutes preferred to educate their graduates under natural conditions instead of raising them in artificial conditions. Thus, the Village Institutes achieved a high level of harmony between their environment and themselves. This was one of the most important conditions for the survival of the system (Basaran, 1990).

4.3. Literature Review: Evaluation of spatial and social production of space in Village Institutes

Spatial and social production processes in the institutes are evaluated after presenting the short history of the establishment of Village Institutes by making use of the resources obtained from the researches on Village Institutes in the literature. As a result of researches on institutes, scientific publications such as books, articles and journals were used (table 4.1).

Table 4.1. *Thesis on Village Institutes*

Dicipline	Number of thesis	Number of P.H.D and Master thesis	
Education and training, journalism, sciology	1	P.H.D.	1
Political science	5	Ms.	4
		P.H.D.	1
Education and training	17	Ms.	14
		P.H.D.	3
Political science, sociology, History of revolution	1	P.H.D	1
Education and training, Public Administration, political science	3	Ms.	2
		P.H.D.	1
economics	3	Ms.	3
history	2	Ms.	2
Urban and regional planning	1	Ms.	1
Education and Training, Philosophy	1	Ms.	1
Education and training, political science, History of Turkish Revolution	1	Ms.	1
Education and Training, Sociology, History	1	Ms.	1
Education and Training, History, History of Turkish Revolution	4	Ms.	3
		P.H.D.	1
Education and Training, History	3	Ms.	2
		P.H.D.	1
Political science, sociology, history	1	P.H.D.	1
Education and training, History of Turkish Revolution	1	P.H.D.	1
Education and Training, Fine Arts	1	P.H.D.	1
Music	2	Ms.	2
Sociology	1	Ms.	1
History of Turkish Revolution	3	Ms.	3
Fine Arts, Performing and Visual Arts	1	Ms.	1
Architecture	1	Ms.	1
Education and Training, Political Science, Sociology	1	Ms.	1
Education and Training, Sociolog	3	Ms.	2
		P.H.D.	1
political science, public administration	1	Ms.	1
total	59	59	

It is seen that there are one study on Village Institutes in the field of city planning. This study by Kaplan was published in 2017. The study was written within the framework of rural development policies and the contributions of village institutions to rural development were evaluated. When the literature and archives sources are examined, it is seen that there is no study evaluating the spatial and social production

process in the Village Institutes. Moreover, it is understood that there is no study in which the concepts of sense of belonging and spatial belonging are analyzed through the example of Village Institutes, too.

Village Institutes have been identified as a case study with the aim of contributing in order to overcome this gap in literature. This case has the spatial and social structures required for the evaluation of the basic concepts of the thesis in many aspects. In this context, as the final stage of the study, it is aimed to provide brief information about the Village Institutes by scanning the resources including the researches on the Institutes before presenting the case study analysis. After that, it is aimed to make an evaluation of institutes in terms of social and spatial production before the chapter which includes case study analysis.

4.3.1. Spatial Production in Village Institutes

Following the determination of the area where the institutes would be established, construction activities began. The spatial organization of the institutes, which were designed on the campus environment with 'on-the-work education' approach, was designed with architectural projects.

During the construction process of the Village Institutes, national competitions were organized by the General Directorate of Primary Education of the Ministry of National Education for the preparation of General Settlement Plans and Preliminary Projects of the campuses. They opened up the architectural competition for the Village Institute, which can be defined as the first major competition series in Turkey.

> "The process started with the big competition opened ~~for~~ the first twelve Village Institutes on May 13, 1940, and continued with the competition to open Hasanoğlan Village Institute on May 23, 1941, and ended with the national architecture competition for Sivas Yıldızeli and Konya İvriz Village

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Institutes on 5 June 1943. First competition Antalya-Aksu, Samsun (Ladik)-Akpınar, Malatya-Akçadağ, Trabzon-Beşikdüzü, Balıkesir-Savaştepe, Kocaeli-Arifiye, Isparta-Gönen, Kayseri-Pazarören, Kastamonu-Gölköy, Adana-Düziçi, Kırklareli-Kepirtepe, Eskişehir-Çifteler encompass Village Institutes. 21 Village Institutes which were opened at that time did not open a competition for Cılavuz, Dicle, Ernis, Kızılçullu, Ortaklar and Pulur. After the opening of Hasanoğlan High Village Institute building branch and the appointment of M. Architect Mualla Eyüboğlu to the head of the institution, the projects started to be produced here*"*

(Keskin, 2012 cited in Çetin and Kaya 2017, 137-138).

In the projects participating in the competition, "compliance with the purpose in terms of architecture, urbanism, administrative and economic aspects" was one of the important principles that was expected to be followed. The structures were expected to be designed on campuses; the school, the administration, the meeting hall, the workshop, the kitchen, the laundry, the bathroom, backgammon, stables and poultry houses, warehouses, the infirmary, public washrooms and teacher houses. Common use and service spaces were designed for 800 people and 605 buildings were designed with competitions (Köy Enstitüleri Binalarının Avan Projelerine Ait Müsabaka Şartnamesi, 1940 cited in Çetin and Kaya 2017, 138).

While the preparations and process of the project competitions to be opened for the shaping of the area with the architectural fiction continued, the process of the students coming from the villages who would raise the village children like themselves was started simultaneously. While students were continuing their education on one hand, they were performing the spatial production processes of the institutes on the other hand.

However, apart from the competition projects that were applied to empty areas, there were also institute campuses developed by using existing buildings and adding them to these buildings. One of the first institutes opened in 1940 was Cılavuz Village

Institute. It was opened to educate children in poor villages in the Northeast Anatolia Region (Kars, Ardahan, Artvin, Erzurum and Agri) and to train them as teachers for the purpose of being a light for other children. Unlike other institutes, Cılavuz Village Institute had a campus which was established by improving and reusing of old Russian structures which was built before the war. The students going there in their first years had undertaken the task of repairing these buildings (Gümüşoğlu, 2017).

The aim of each project was to design the area where the institute would be located by considering its unique conditions and values. For example, in Aksu Village Institute was established in Antalya, considering the conditions of theater and stadium buildings belonging to Perge Ruins within the area allocated to the institute. Conditions were set that the places close to these unique structures and places should not be closed with new buildings. As it can be understood from here, the architects who would participate in the competition were expected to pay attention to the site conditions, climate and the historical environment that was to be protected (Cetin and Kaya 2017, 139).

In the institutes with initial studies; construction of buildings, bridges, roads, sewage system, electrical and plumbing, such as various infrastructure works, or swimming pools, mills, wells, drinking and washing places were built. Various works were carried on like a comprehensive construction activity for carpentry, covering all windows, doors, tables and chairs, and in some institutes, printing works, basket knitting and weaving. These constructions work also a set of activities that enabled the establishment of the institute. All this production process on the one hand while performing the physical production process of the institute was going on, on the other hand it constructed a way of living with a unique living space (Baysal, 2006). The institutes emerged as a result of the efforts of the students and teachers who were the users of the place. They did all the work from carrying stones and bricks to planting trees to large gardens. The building process as the living space of the institutes was manifested as a labor-intensive and self-sacrificing process. From the

institute structures that the students carried by hand to bricks from the station to the institute area, and to made telephone connections by repairing electrical wires (Biriz, 2003 cited in Baysal 2006).

When the discussions in the literature are examined, it is understood that the spatial production process in the institutes includes a collective and devoted production process. The production process, which was carried out with togetherness of teachers, students and peasants, did not only involve the establishment of spaces in institutes but also agricultural production, the production in the workshops / studios and the production process of the structures were added. Things were carried out in a collective manner as it was before. The fact that this production process was participatory and that the collective production process already included a participatory process had also created strong social relations between the participants and influenced the communication of users with the places. This process is discussed in depth in the section where the social production process is evaluated and then in the case study section there will be information received from the interviewers.

Figure 4.2. Ankara 1940s. Village Institute students carrying bricks from Lalahan Train Station for the establishment of Hasanoğlan Village Institute.

(Güneri, 2018)

4.3.2. Social Production in Village Institutes

"In order to teach the peasants something, first you need to learn from them."

(Tonguç, 1997)

The project of revitalizing the village, which aims to develop the villagers in the social and cultural sphere, is a- society and - politics project that will enable the villagers to participate in the social life as citizens. The village issue is a cultural issue for Tonguç. The most important issue for the implementation of this project is to create "persons having new modern characters" (Özman 2002 cited in Çetin & Kaya 2017, 135).

The importance of the effects of the institutes on social development, which is one of the main aims of the establishment of the institutes, is explained in the study

conducted by Erçelebi on village institutes in 1991. The outcomes of the research were that 98.1% of the graduates of the village institutes were looking for solutions to the problems of public education in the environment, 98.6% of the institutes trained their students to fulfill the role of development leaders in the village, and 90.2% of the institutes had the necessary occupational staff, 87% of the institutes adopted the environment, 87.9% of the institutes produced scientific thinking and took care of scientific studies, 91.5% of the students participated in the solution of school problems, 92% of the institutes organized educational activities for the environment in which they were located. These results indicate that the institutions have contributed greatly to social development (Erçelebi, 1991). Here, in addition to the only people who were educated there or participate in the process of physical production, also the results showed that institutes were adopted by the environment at the rate of %87. It supported the results of the social production of the institute and the development of this production was realized. The education system in the village institutes was also seen as a part of constructing the desired social structure. This education approach had its own unique structure. The method of education of the village institutes was shaped by İsmail Hakkı Tonguç's understanding. It was face to face, based on trust and valued of the individual at every level of education. The value given to the individual and the interrelation was emphasized as an important point in the construction process of the social structure. An individual cannot gain the sense of social belonging unless s/he feels him/herself belong to the society in which s/he lives. This will again be the case where the production of social space is not possible. The value given to the individual finds a response as the value given to the society in which the individual lives. For this reason, understanding based on trust and caring about the individual can be seen as a positive situation in the formation of the social structure of the institutes. This understanding is a challenge to the classical education approach at that time. This approach to education found its reflection in every segment that constituted the sum from the principal on the campuses of the institute to the teacher, master instructor and student and it has become a way of life.

This education model and lifestyle enabled the graduates of the village institute to grow up as productive and beneficial as to the society. This was due to the fact that Tonguç had a management approach that gave initiative and right to every individual in the instructor courses and village institutes (Gümüşoğlu 2014, 142). Making decisions by adopting a horizontal hierarchy structure in which there was an equal and collective process, not from top to bottom within a vertical hierarchy, was an example of how Tonguç internalized and endeavored to disseminate a participatory management approach. Tonguç talked to the principals and teachers he was looking for the Village Institutes and selected among the educators who were concerned about the development of society. In this way, the way of providing the work of teachers and principals was found spontaneously (Kuyumcu, 2003, p. 37). In short, this was the process for implementation on the road to village institutes. Trial and stage processes (village trainer courses and village teacher schools were stages before the village institutes) were participatory understanding, unilateral uncovering of the institutes, collective production, and practical training on campus (Şimşek & Mercanoğlu 2018, 263).

Oğuzkan (1990), stated that there were really valuable points to be underlined such as, living together with students, working and learning, evaluating success or failure together, sharing the pleasure felt during work and having entertainment together again as one of the most important principles of democratic life and gaining the quality of social attitudes and habits.

The transfer of the spirit and methodology of the institutes to the newly established village institutes by the students of the previously established institutes can be considered as one of the measures considered for the sustainability of the system. Kirby (1962), while evaluating the establishment stage of the institutes, says that it is an important point that the production process of the institute emphasizes the presence of students. He states that the technique applied in the process of reaching a planned development maturity is that an established institute laid the foundation of a

new Institute. It appears that this technique plays an important role in the bond established with the institute.

Tonguç (1997) states that the help of the students of the institutes to another institute offers students the opportunity to get to know work, travel and meet new students. For this reason, the participation of the villagers to life being established in the institute was important. Later, the institutes became centers that gave importance to this participation. In addition, long and frequent trips to the country in order to make observations in the course, recognition of the dormitory and on-site learning, seeing the cities and benefiting from the cultural opportunities were important for transferring the educational environment of the city to the institutes. For example, the establishment of parks, gardens, bookcases, the provision of cinema machines, the organization of demonstrations, even the establishment of open-air theaters, the establishment of national play teams, and the construction of mobile libraries were examples of those provided to institutes. Most importantly, the fact that the villagers also benefited from these environments and opportunities, and the fact that those who came to the institute to see their children could stay there and live in this environment for days, showed the contributions of the institutes to the society beyond their contribution to their social lives (Tonguç, 1997).

When talking about his visit to Pazarören Village Institute, Tonguç emphasized the extent to which the institutions were adopted by the society through the view he encountered there. He said that they met the children educated by the instructors and the parents of the children who would be educated in the institute. They also saw ~~in~~ the vegetable and fruit gardens that the instructors would shape. He said that the children in the village were so attached to their school that everyone was surprised. During this interview everyone had an enthusiasm above their expectations. In general, there was vitality in all of the schools in villages, he said. According to these narratives, it is possible to say that what institutes have accomplished with society is not only the construction process of a school, but also the construction process of a society. Institutes did not only improve themselves physically and

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socially, but also contributed to the development of society. This is not a one-way process. On the contrary, the institute and the local people regenerated themselves by feeding each other. This points to the meaning of the words of Tonguç at the beginning '' *First we must learn from the peasants so that we can teach them* ".The institutes and the local people ~~have~~ built their own social structure together. Based on these quotations, it is understood that the social space of Lefebvre and the production of this space can be observed in many aspects of the institutes and their environments. The production process of this social space and its impact on spatial belonging will be evaluated in the next section through semi-structured interviews with the students who founded the Hasanoğlan High Village Institute and then studied at that institute.

CHAPTER 5

CASE STUCY RESEARCH: HASANOĞLAN HIGH VILLAGE INSTITUT

In the previous chapters, the concepts of space, production of space, production of social space have been examined through the definitions and discussions in the current literature. The production of the space which is independent from the society and the individual does not mean to bring the user of space together with the space alone. It is possible to realize this situation through non-user urban squares, parks, public spaces such as streets that are used only as transportation means. Day by day, decreasing communication between space and its users interrelatedly accelerates the process of building which creates undefined spaces. Within the scope of this study, one of the important values required for preventing this formation of urban spaces without taking social relations into consideration and to get together urban space with users of the space, is identified as sense of belonging.

Sense of belonging to a place that the individual and society have, as mentioned in the literature discussions; causes the individual to use, intervene and protect the place. Again, one of the important conditions that provides a sense of belonging is the use of the place and the direct touch to the place. Making this connection by being participated in the production process of the place may positively affect the sense of belonging on individuals and society in many respects. When this collective production process involves a social production process, it is considered as a hypothesis that this production will not only create space as a commodity, but the space of a society. On the other hand, the hypothesis that the social relations being developed during this production process, the values which are attributed by individuals and collective labor to the space will provide a sense of belonging to the space. This was aimed to be evaluated over case study area covering production

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relations in many ways. This area has been designated as Hasanoğlan High Village Institute.

In this section, the effect of social space production on the formation of sense of belonging will be represented. Firstly, the establishment process of Hasanoğlan High Village Institute is explained by considering the purpose of establishment and planning process of the Institute. Following the transfer of the process, the spatial fiction of Hasanoğlan High Village Institute is evaluated and the production process that constitutes the main subject of the study is discussed in physical and social context.

5.1. Methodology

This research aims to emphasize how the sense of spatial belonging will improve the meaning and value given to the place and the effect of the sense of belonging the individuals have. In this context, this study results from the need for a research on the role of social production in the production of space and its role in developing a sense of spatial belonging.

Participation in the production process is considered as a means of establishing a connection between society and space. In this way, the collective participation of the society in the physical and social production process of the space will constitute the social space. The production process of the social space itself will provide the development of the sense of belonging between the society and space. In short, belonging is the bridge between the social space produced by the physical and social production process of the space and the sense of belonging to the space. With these thoughts, two basic research questions are asked in order to determine the factors that will strengthen the relations between the society and the space and create a sense of belonging, and in order to contribute to these discussions:

R. Q. 1 How effective is the individual and public participation in the production process of their living environment while producing urban spaces on producing ~~of~~ social space?

R. Q. 2 Where participation is effective positively on the production of social space, does it improve the sense of spatial belonging of the user?

The reason for choosing the case study method in the research is that there is no certain definition and there are no measurement tools in measuring the sense of belonging in the current literature and the measurement methods of these concepts can be changed for each sample area. Yin describes case study method and the case that this method is used in as follows:

> ''An empirical inquiry that investigates a contemporary phenomenon within its real-life context; when the boundaries between phenomenon and context are not clearly evident; and in which multiple sources of evidence are used (Yin 1984, 23).''

Face-to-face semi-structured interviews were conducted as a tool of method of the study. The reason for this is that the expressions of the emotions that the respondents feel while expressing their ideas and thoughts stems from the idea that these will help in the evaluation of the study. In addition, it is aimed to understand the difference between the present situation of physical environment in Hasanoğlan High Village Institute and situation according to information that respondents give and the sources in the literature. In following parts, in the research process of this method, the data collection technique, the analysis of the findings and the evaluation of the results are explained in detail.

5.2. Research Design

The literature review shows that the discussions on the concept of space are studied in many disciplines with different dimension. The aim of this study is to explore how the space is defined among urban planning theories after considering the space discussion in other disciplines from a general point of view. The concept of social space is one of the current concepts in these discussions. In this context, the literature review reveals the importance of social space in space discussions from recent past to present.

As in space discussions, belonging is expressed with different definitions in various disciplines. Basic concepts such as sense of belonging, place attachment and sense of place are grouped on the basis of various conceptualizations in the literature and they are placed in a hierarchical structure. In this context, based on the hypotheses put forward within the scope of the study, a frame has been determined by considering the concepts of sense of place and place attachment with the sub-component of it. The hypotheses constructed in consideration of the case study are as follows:

> **H. 1** Social production process that includes the participation in the production process of physical environment produces social space.

> **H. 2** There is a direct and positive relationship between the social production of space and the development of sense of belonging to space.

> **H. 3** Production process of space in Hasanoğlan High Village Institute was based on participation; it was a production process of social space and this production process including participation affected the development of sense of belonging of users in this institute**.**

Table 5.1. *Research design*

Sub-questions	Type of research	Data collection	Data analysis
How was the institute designed and by whom was the physical environment produced?	Exploratory	• Institute archive • Semi-structured questions • Written source	• Content analysis • classifications by using quotations coming from respondents and written sources
How do social ties between users participating in the collective production process of the space affect the production process of the space?	Exploratory	• Semi-structured questions Written source	• Direct quotations • classifications by using quotations comes from respondents and written sources • Content analysis
What kind of feeling does the individual have in a collective production process?	Exploratory	• Semi-structured questions •	• Direct quotations • classifications by using quotations comes from respondents and written sources • Content analysis
Does the collective process of production of space by	Exploratory	• Semi-structured questions	• Direct quotations • classifications by using quotaion comes from respondents and

Table 5.1. Continued

society make space production more meaningful?			written sources • Content analysis
How does the social reproduction of society during and after the production process in space affect the connection between space and individual / society?	Exploratory	• Semi-structured questions	• Direct quotations and classifications by using them • Content analysis

5.2.1. Respondents

The sample group consisted of students who were educated during Hasanoğlan Village Institute and the second term after the closure of the institute, this place became a primary teacher school. The reason why the sample group was composed of people studying at this school in these two periods is that the production-oriented education process was not realized as much as in the first two periods and the reflection of spatial production process could not be seen in other periods. In particular, the fact that the first-year graduates, i.e. the graduates of the institute period, were not alive or they were generally in old ages and that their health problems were not suitable for interview caused the number of interviewers to be limited. Another limit was the fact that most of the graduating teachers had moved to villages in different provinces of the country in the first year of their graduation. In years, because of the change in their places of duty it was only possible to reach a limited number of teachers residing in Ankara.

With the contact information, obtained from the associations and foundations of the institutes and as a result of the guidance of people at the school when the study area was visited, interviews were made with the graduates. One of the interviews was done on the campus of the institute as an on-site interview, while others were done in their own houses and in public spaces. Interviews were made with 5 respondents over 65, one female and four males.

Two of them were teachers who were educated both during the period of the village institute and after the closure of the institutes, while the three interviewers were teachers who were students only during the period of primary teacher school.

Table 5.2. *Distribution of the respondents*

Age	Number of participants	Gender	Number of participants	Period which respondents graduated from institute	Number of participants
+65	5	Male Female	4 1	Village Institute & Primary teacher school Primary teacher school (ilköğretmen okulu)	2 3
Total	5	**Total**	5	**Total** 5	

5.2.2. Data Collection

In this research semi-structured interview, archival records of respondents, foundations and institutes and written sources like books, journals, articles, newspapers etc. are used as data collection techniques. The information obtained through interviews is the main technique of the research. By asking semi-structured questions, it was aimed to have information about the production process in which they participated during the education period and have an idea about their feelings when they were participating in this process collectively. One interview could be

done on-site but the others were done in other places. On-site interview was more meaningful and helpful for this study since respondents showed which places they had used before, and where the production had been made by walking on the area during the interview. Moreover, old photographs, journals, books, newspapers were acquired from the respondent's personal archive from the time of the foundation of the institute. The photographs I had taken while the visiting museum in the institute were used kind of data in this research.
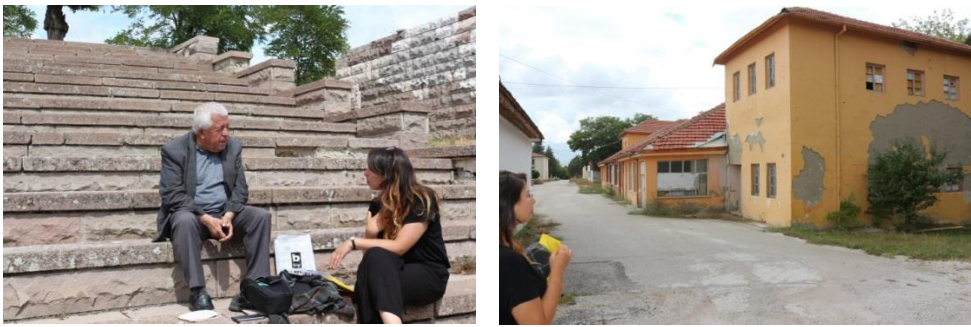
Figure 5.1. Case study trip and On-site interviewing process in amphitheater, Hasanoğlan High Village Institute

Table 5.3. *Concepts and related enterview questions*

Concepts	Related interview questions

• *Physical production of space*
• *Participation*
	• How did you define education process in the institute / school?
	
	  a. How important was the relationship among friends, students, locals and teachers during education?
	  b. Which activities did the interactions involve? Was the Institute open to public use?
	  c. How important was spatial / physical production in the training process? Which activities did it cover? (Construction, repairing, renovating of buildings or structures, producing some stuff like furniture, painting, sculpturing, garden caring etc.)
	  d. What was time sharing of spatial and social production activities in general education? (ratio of space production to other activities) Leisure / work / education (theoretical / practical)
	• How did the processes of participation in production of space work?
	  a. Can you evaluate the education process as a participant?
	  b. Was participation in production process democratic, voluntary or selective?
	  c. How do you evaluate the participatory system? (positive, negative)

Table 5.3. Continued

• *Social production of space & social space* • *Collective production*	1. How was the process of socialization and production of space work? a. How was the division of labor in the production process? b. Who participated in the production of space (students, teachers, public, etc.) c. What kind of work was done? d. Do you think social activities and space production activities affected each other? 2. How was the connection between production of space and social relations? a. How did production in space affect the development of relationships with your friends? b. How did production in space contribute to the development of relations with instructors? c. How did production in space contribute to the development of locals and relations with them? d. How did the social relations that you established affect the production of space? (More qualified spaces were produced, caring, development of creativity, more enthusiasm more and faster work done, etc.)
• *Social production of space* • *Collective production* • *sense of belonging*	5. Which spaces or structures have you participated in the production process? 6. How did you feel while participating in spatial production processes? Do you have the same feelings today when you think of these moments? 7. How does it feel when you think that physical environment, the structures, place which you also used were produced by students who participated in the physical production process of the institute? 8. Can we say that the places and value of the spaces you participated in production are different from the other spaces? 9. In your opinion, did the collective production of the campus with the students lead to a closer and stronger connection with the space and each other? (how?) 10. How did you feel when you left the institute? 11. Did you miss it when you were away from the institute? What do you miss the most? 12. Did you feel happy and relaxed there? What makes you feel that way?

Table 5.3. Continued

	13. Do you have any information about the physical and social situation of the institute today? What do you think / feel?
	14. Have you ever visit the institute after graduation? How many times? What do you feel?
	15. What did you feel during your visit when you saw the places you were involved in the production process?
	16. How would you describe as your experiences or activities that you cannot have anywhere else?

5.2.3. Data Analysis

This research mostly analyzed the descriptive quotations collected through semi-structured interview and the information and data from archives. In accordance with the main concepts related questions are prepared and asked the respondents. According to the response gained from interviews, information is evaluated by categorizing and by considering the main concepts of the research. Direct quotations are presented in each category to match the concepts and outputs of the interviews.

Moreover, content analysis is used to analyze the data collected through semi-structured / in-depth interviews. I used content analysis technique to analyze the verbal data which was obtained through interviews of 5 people who were graduated from Hasanoğlan High Village Institute. Additionally, after content analysis, direct quotations of respondents are used to support the results and findings.

5.3. Case Study Area: Hasanoğlan High Village Institute

In this section, the effect of social space production on the formation of sense of belonging will be discussed. Firstly, the establishment process of Hasanoğlan High Village Institute is explained by considering the purpose of establishment and planning process of the Institute. Following the transfer of the process, the spatial

fiction of Hasanoğlan High Village Institute is evaluated and the production process that constitutes the main subject of the study is discussed in physical and social context.

5.3.1. History of Hasanoğlan High Village Institute

This section includes the purpose of establishment and planning process of Hasanoğlan High Village Institute, the transition of the establishment of the institute from the idea to planning and overall planning process is handled. In this section, it is aimed to introduce the decision making process to establish the institute and to evaluate the extent to which social space production and participation in the production process of the space take place during the planning stage.

Figure 5.2. A souvenir photo taken by the teachers in front of the signboard they made with their own efforts in the new carpentry.

(Güneri, 2018)

5.3.1.1. Need and Purpose for High Village Institute

In the years when the High Village Institute was established, there was a lack of teachers and administrators to teach at the Village Institutes. As the educational structure and methodology of the Village Institutes were different from the education in other schools, the need for teachers in the institutes could not be met through the persons who graduated from other schools as teachers. For these reasons, it was aimed to meet the teacher needs of the institutes with educators to be educated by the High Village Institute (Arayıcı, 1999). In line with this target; it is aimed to establish the Hasanoğlan High Village Institute in order to provide the necessary training in the fields of specialization which is not addressed by other teacher training institutions and to provide personnel educated according to the spirit, procedures and ideals of the village institutes movement (Kirby, 1962). The publication and dissemination of the researches in the institutes were also considered among the tasks of the High Village Institute. For this reason, it was aimed to establish a high village institute to conduct scientific research on a variety of issues concerning village schools and village institutes to serve as a center and resource for village studies. After graduating from the institutes, teachers who successfully completed a one-year of duty in the village schools and teachers nominated by the institute teachers' committee would be educated to the high village institute after passing the examination of the ministry (Apaydın et al., 1990). It is aimed that teachers coming to the High Village Institute will be assigned to village institutes as instructor and experts in rural areas after 3 years of education. Teachers who choose any of the eight fields called of fine arts, construction, mining, animal care, poultry farming, field and garden agriculture, agricultural business, hand and home arts will specialize in their chosen fields and educate students. These teachers would also support the development of the countryside in every sense (High Village Institute Regulation: TD: 7.8. 1943/236 Altunya, 2009). After this process, in order to complete the Higher Village Institute, the students conducted academic researches on the subjects related to village and village education. The aim of these studies was

to publish and present the studies for the benefit of all institutes (Arayıcı, 1999; Dündar, 2000).

5.3.1.2. Planning Process

High Village Institutes is a project that coincides with the realities of the country, rather than the university, which produces a comprehensive aim that acts in line with the ideas of İsmail Hakkı Tonguc. İsmail Hakkı Tonguç (1948) summarized his thoughts as follows from the idea of Hasanoglan High Village Institute;

> "In the future, this place should be core of new dynamic university which has been not detached from life and produce solutions to the problems of Turkey by examining with a scientific approach."

<p align="right">(Tonguç, 1948 cited in Akarçay & Ak 2017, 136)</p>

As in other village institutes, the selection of suitable sites for the establishment of the High Village Institute was determined by a committee in Ministry of National Education   (figure 5.3).

Figure 5.3. After the decision to establish a village institute near Ankara, the commission, including İsmail Hakkı Tonguç, was in the site selection process.

(HYKE museum photograph archive)

Following the decision to establish the High Village Institute in Ankara, an analysis report that is related with the area where the institute will be established was prepared on 10 April 1940 (Çakıcı & Çorakbaş, 2013). As a result of the field studies, Hasanoğlan village, which is 35 km away from Ankara, was selected and a project competition was opened to be planned and designed of the High Institute campus. Architects who wanted to participate in this competition went to the village and produced their projects by conducting on-site examinations. The institute campus is very convenient in terms of location and land. The land where the campus will be located was expropriated by the state and the land price was paid to the villagers (Akarçay & Ak, 2017). After the analysis on this land, the selection committee selected the campus project prepared by the master architect Kemal Ahmet Aru and his colleagues in 1941 as the first and the project was put into practice. Apart from minor changes made in recent years, Hasanoğlan Village Institute has a campus which was built with the most faithfulness to its project (Coskun, 2007). To summarize the process, one of the most important goals of the village institutes was to create its own staff of teachers and administrators. Dedicated managers, teachers and master trainers who could hardly be found during the establishment phase could not be sufficient for this new and unique system. In order to meet the real staffing requirement, the Assistant Teaching Course, which was opened in November 1942 by the decision of the Ministerial No. 6/2323 dated 19 September 1942 within the Hasanoğlan Village Institute, would turn into a High Village Institute (Altunya, 2009). In that year; İzmir-Kızılçullu Village Institute, which was opened in 1937, had 70 graduates, while Eskişehir-Çifteler Village Institute, which was opened in the same year, had 33 graduates. These 103 graduates were invited to the Teacher Training Course at the institutes opened in Hasanoğlan. These 103 students had a four-month education. At the end of four months, 53 people who wanted to go to the village as teachers, were assigned to their villages. In June 1943, a teacher's training course was translated into a high village institute by

an ordinance (Dönmez 1945, 26-29). It was closed on 27 April 1947 by the Ministry of National Education (Akarçay & Ak, 2017).

5.3.2. Spatıal Organization and Desıgn in Hasanoğlan Hıgh Vıllage Instıtute

The project was selected which was prepared by Kemal Ahmet Aru and his team through the competition opened for Hasanoğlan High Village Institute, and according to that plan, around 125-135 buildings were considered to be constructed. Within the scope of the plan prepared, 63 buildings were built in the campus area from 1941 to 1946. Until 1954, the number of buildings increased to 83. It was stated that the transportation to the High Village Institute, which was 35 km away from the center of Ankara, could be provided from the Lalahan and Lalabeli stations established on the Ankara-Kayseri railway line.


Figure 5.4. Old Map of Hasanoğlan

(Anonymous retrieved from Baysal, 2006)

''According to the selected project report; on the left side of the road between Lalahan Train Station and Hasanoğlan village, a main axis was determined parallel to this road and another road was proposed that would divided this axis vertically. The intersection point of these two axes was accepted as the center and a ceremonial area was proposed here. In addition to the main buildings such as administrative building, Turkish bath, cafeteria, kitchen, laundry and bake house, new outdoor playgrounds are designed around this area. While some of the studios and teacher housing units are located on the left side of the axis parallel to the village road, the other studios and student dormitories are located on the right side. Public buildings such as the Fine Arts Building, an open-air amphitheater with a capacity of 1000 people and a teacher's saloon are located at the end of the second axis that cuts the main axis vertically. In addition to the main structures that are urgent to be built such as studios, dormitories, and lodgements for teachers, other common usage areas such as bake house, Turkish bath and heating center were completed between 1941 and 1944, and the education period of 1944-1945 began when most of the buildings constituting the institute were completed. At the end of 1941, 5 studio buildings, 5 classrooms, 2 material depots, a central, a cafeteria, a kitchen and a warehouse were built. At the end of 1943, the administration building, another dormitory, a large carpenter, an additional large central, a workshop, a garage, two toilets, two stables and a hen house were completed. In order to meet the needs of the new high education system in 1944, a two-storey educational structure was built near the ceremonial site in the center.''

(Çakıcı & Çorakbaş 2013, 74).

The author of the book of Hasanoğlan High Village Institute states the situation that when the author came to Hasanoğlan Village (Ankara) in 1941, *there was no school and the foundation of the school would be laid*. Plan scheme of construction was

designed and prepared by Prof. Dr. Adnan Kuruyazıcı and Orhan Sefa (figure 5.5).
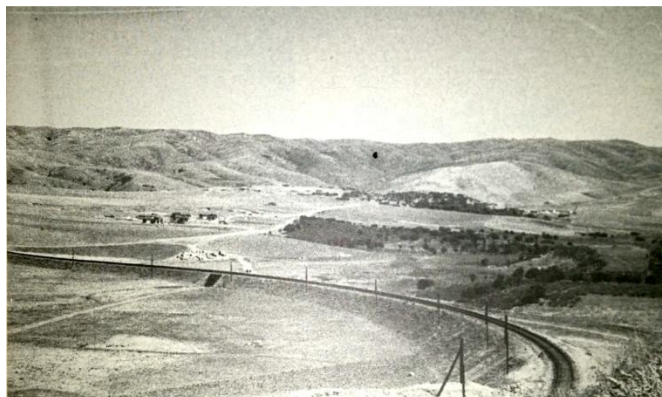
Figure 5.5. Students firstly were coming to the Lalahan Train station which was 7 km far from Hasaoğlan by walking ant then they could reach the area which Institıte would be constructed.

(Güneri 2018, 7)

Students with their teachers from Kayseri-Pazarören, Samsun-Ladik, Kars-Cılavuz, Edirne-Kepirtepe came to Hasanoğlan. They set up a tent in Hasanoğlan, rented a house, built 16 buildings in 6 months and applied the design (figure 5.6, 5.7).

Figure 5.6. The student and teacher were setting up tent to accommodate.

(Güneri 2018, 14)

Figure 5.7. Plan was applying

(HYKE museum photograph archive)

15 more structures were added to these structures in the following year (Babacanoğlu 2014, 6). In most of the village institutes, it is seen that students, teachers and villagers have built campus structures by collective work.

Mualla Eyüboğlu, the sister of Sabahattin Eyüboğlu, was one of the first female architects of the Republic and one of the first faculty members who came to the institute. At that time, she added 4 new structures to the Hasanoğlan campus. The first is the open-air theater; 3000 years later, an open air theater for 2800 people in a village in Anatolia. Today, it is one of the valuable structures to be proud of in Hasanoğlan. The second work is the 11-room music hall established by the High Village Institute for students to develop themselves in fine arts. There are different instruments in each room; these were designed so that students working in different rooms cannot hear each other. The music hall has recently been restored but has not been made true to its origin. The third important work of Eyüboğlu is a modern Turkish bath for 40-50 people. In the last years, the villagers were also expected to benefit. Eyüboğlu's fourth work is an exemplary village house project unfortunately which was demolished (interview with Kınacı, 2019).

It can be said that all of the campus projects obtained through the competition are in the case of a large and modern village (figure 5.8). The basic functions on campuses are clear; such as related buildings and areas, classroom building, refectory, dormitory, library, gymnasium, outdoor sports fields, building where demonstrations are held, laboratory building, Turkish bath, laundry, infirmary, oven, carpentry, canteen, ceremonial area, teacher lodgings, woodland, cultivated fields, vegetable and fruit gardens, barns, corral and poultry houses. In addition to these basic functions, depending on the nature of the institute, it is possible to see other types of functions specific to each institute: The open air theater and museum at Hasanoğlan Hıgh Village Institute, the fishing equipment depot at Beşikdüzü Village Institute, the small power plant at the Cılavuz Village Institute are just a few of these examples (Şimşek & Mercanoğlu 2018, 269-70).

Figure 5.8. Hasanoğlan Yüksek Köy Enstitüsü Umumi Vaziyet Planı

(İsmail Hakkı Tonguç Archieve)

One end of the institutes is connected to the settlement where they are established, and the other ends are connected to the main road, often to the station stop. The connection between these two ends often forms the spine within the campus. It is seen that some of the clustered structures are located around these axes. The construction is being reduced in several directions towards the periphery of the

settlements. In accordance with the climate of the region, it is observed that these areas which are at the periphery are reserved as orchards, wooded areas, bees, poultry houses, barns, and sometimes are reserved into agricultural areas. Places of work education, construction, agriculture and culture courses in the campuses are organized in such a way as to ensure that these activities are carried out in integrity. When examined the Institute Plan of the State and the site plans produced in the later period of the Institute (figure 5.9), it can be stated that the idea of positioning similar functions close together and in clusters is driven. Clusters generally appear to be formed around the main uses that bind these elements together. In this sense, in most of the institutes, there is a square in the center of the campuses and the square is located on a main axis which is the spine. The campus is designed as a work and production place as well as an education place. It can be understood from the variety of usage in it that it is designed as a living space at the same time. The open space system built around the campus as complementary structures gives information that the figure-ground relationship is also considered in the design.
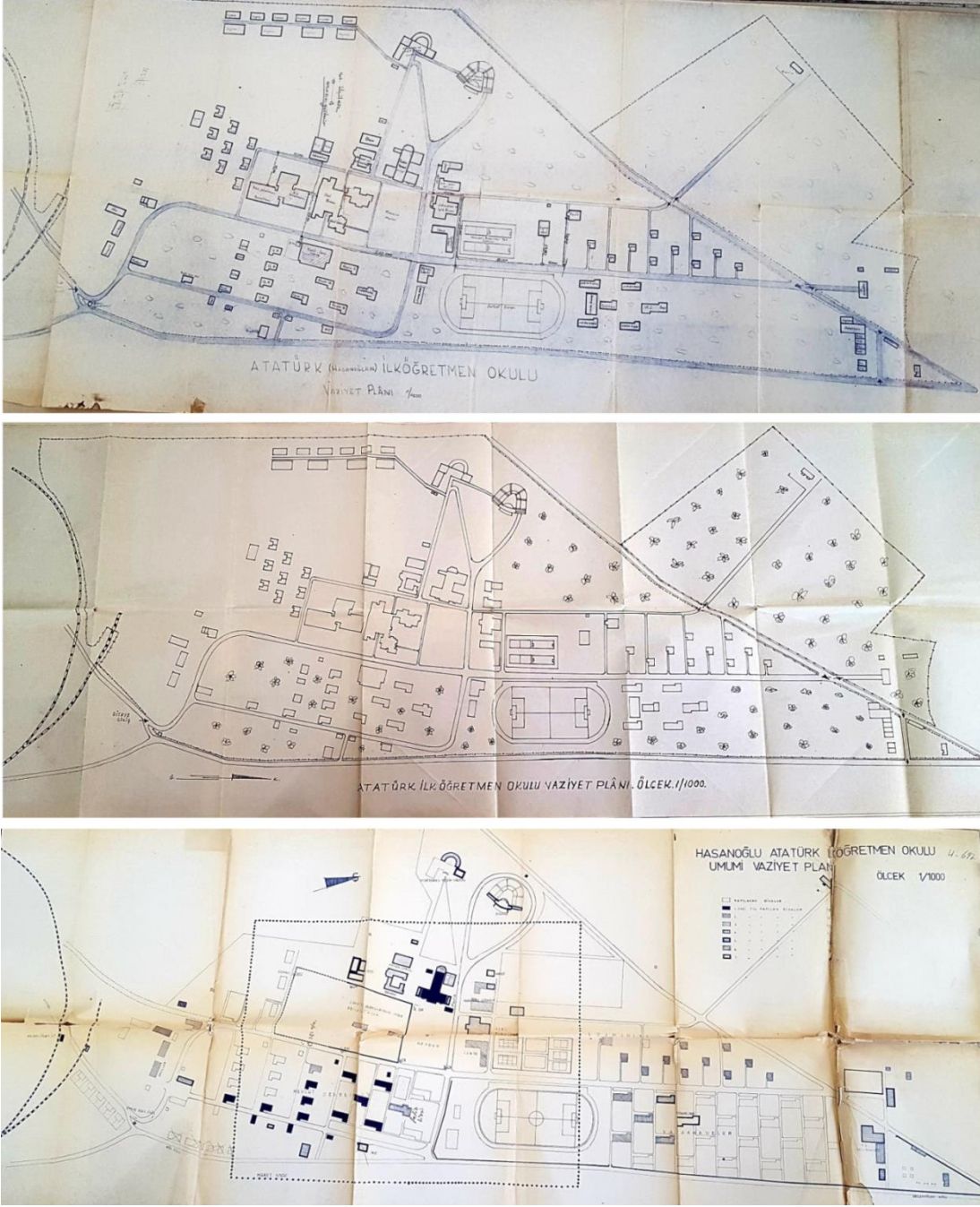
Figure 5.9. Hasanoğlan Village Institute Plans

(İsmail Hakkı Tonguç Archieve)

5.3.3. Literature Review: Evaluations spatial and social production of space in Hasanoğlan High Village Institute

Lüleburgaz Kepirtepe Village Institute came to Hasanoğlan with 288 students in 1941 when decisions about the evacuation of Thrace Region were on the agenda due to the danger of the Second World War. Hasanoğlan Higher Village Institute gained functionality upon the help of their collective work in the construction and development of the missing parts of the institute (Yalçın, 2012).

Figure 5.10. Students from Kepirtepe Village Institute while working in Hasanoğlan

(Güneri 2018, 35)

Mualla Eyüboğlu was appointed to Hasanoğlan Village Institute as the teacher and the Head of the Building Branch with an official letter dated 3 December 1942 (Figure 5.10). She has contributed to design of Eskişehir Çifteler Village Institute, Edirne Kepirtepe Village Institute, İzmir Kızılçullu Village Institute, Antalya Aksu Village Institute, Samsun Ladik Village Institute, Trabzon Besikduzu Village Institute, Sakarya Arifiye Village Institute, Kastamonu Gölköy Village Institute. In addition, she designed the Aydın Ortaklar Village Institute (Çorakbaş, F. G., Yeşiltepe, A.D., 2015). In village institutes, it was not related with only the lack of budget that the students in the village institutes built their own buildings, produced products suitable for the region in their large gardens and fields, and made teaching

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tools and production tools to be used in the villages. This approach was a fundamental principle of their education. Everyone should share and be conscious about their social structure which they live in and deserve what they earn. The things learned should be practiced as much as possible, by living and practiced should be applied as an example in the villages they would practice their profession as a teacher. As mentioned before, the institutes were not only master and worker schools that produced goods, as classical educators wanted. In these institutions, the understanding of "I *do my duty as they learn me in classic way.*" was never dominated, and the students were given awareness about the fair sharing of what was produced together. In the School of Business, which is established and implemented by Tonguç, work is not only a mechanical activity that is carried out to meet the necessity, but also all activities to create value, to read, to plan and to think, to implement it, to observe social and personal benefit, to evaluate the activity, questioning the directors and producers, correcting mistakes, sharing the product fairly, creating the culture and art of it, and ensuring continuity by taking action again (Altunya, 2019).

5.3.3.1. Production of Space in Hasanoğlan High Village Institute

The construction process of many of the village institutes is remarkable in that it is one of the earliest examples of the time in which the collective production process is carried out, as an advanced form of participation, which is often on the agenda today. It has been observed that the discussions and practices that have been on the agenda for the last 20-30 years, such as the actors working together, sharing, defining a collective process both in the organization and in operation, the existence of platforms where problems are discussed and solution proposals have been taken into account in the village institutes in that period. The fact that the newly established institutes are carried out by the help teams from the previously established ones is a good example of the collective production processes mentioned.

In this way, conscious of solidarity and social interaction are also developed. While an institute was being built, local community would be involved in the process, as well as students who had been studying in the other institutes that were established before it.

Hasanoğlan High Village Institute, which educated teachers to be employed to educate the students coming from their villages to the other institutes, witnessed the construction of the collective production process as the most intense. The ones involved in the construction of the amphitheater on the campus of Hasanoğlan High Village Institute are the students who came from other institutes to support the production process (figure 5.11, 5.12).

Figure 5.11. Production of Amphitheater by students

(Güneri 2018, 123)

Figure 5.12. While students from Kepirtepe High Village Institutes were participating in production
process of amphitheater

(Güneri 2018, 122)

With the completion of site selection and the arrival of students from other institutes to the institute to be established, the life of the institute began in Hasanoğlan. Hasanoğlan Village Institute is also an example of how the students carried out the construction of the collective production process with great devotion during the foundation phase. Life in the institute campus, which would be designed according to the competition project to be selected, started with the first step taken by the first students of the institute and the students who came to help from other institutes. In the area where there was no indication of the living area, the students had to come to the village in the first place and it was needed to start a life in the institute. While these students somehow carried out the first stage of their living spaces with their own hands, they also enabled the education and other production process to start at the institute.

It can be observed that the construction of the new institutes with the support of other institutes and the establishment of practice schools to be opened in the villages

of the provinces under the influence of each institute provides continuity of planning process which designed in holistic approach. Every new structure which is planned step by step, according to the needs of institute and new students is ensured continuity and sustainability. As mentioned in previous part giving information about the social production process in institutes, the change in the perception of the students coming out of their own institutes to help the construction of another institute and the realization of the communication between the students by providing this association give spaces in the institutes to different meaning with different dimension where spatial production and social production come together. Güneri (2018, 115) expresses the change in the fields, which are seen as empty, useless land at the beginning, as a result of the great efforts of the students as follows:

> "When the first foundation was laid on July 10, 1941, it was a thorny field, and on July 10, 1951, with the great effort of students, a campus area consisting of 80 pieces of buildings was completely built on this land. These buildings consisted of classrooms, dormitories, studios, cafeteria, hospitals and amphitheater, central, bake house, baths, warehouses, administrative buildings; stables, poultry houses, garages, and teacher lodgement. In addition, roads, children's gardens, sports fields were built; the swimming pool began to be built. The sewer system was completed. The area is afforested with ornamental and fruit trees. A station was built in Hasanoğlan. Hasanderesi water at 5 km distance and Başkavak spring water at 3 km distance was brought and water requirement was completely met."

Güneri (2004) states that children perform the works that can be done in the first place in order to improve the living conditions of the people in the village besides their own needs. The building of the foundation *şırahane* into a kitchen, the construction of a cafeteria and a classroom to be used as open air classrooms, the addition of other wet spaces to the courtyard of the mosque, a temporary cafeteria with a capacity of up to 500 people in the garden of the village school, a kitchen and a ware house, laundry and bath near the village fountain for use with the villagers

can be given as an example. He also tells that for the Turkish bath, water is brought from the village fountain with iron pipes to ensure the common use with the villagers, the fountain on the top of the open source in the middle of the village for doing the protection of the source. In this parallel process, Kınacı (2006) reports that firstly in order to shelter in Hasanoğlan Village and then to leave it for use in the village, the arrangement and construction works were done. He says that the children who settled in tents, mosques and empty village houses continue their education while organizing their accommodation at the first stage.

As it will be understood, the institutes have met many needs of the village such as establishing a station, the establishment of a station, sewerage system, water supply system and water supply, and improved the living conditions of the local people as well as improving their living conditions (figure 5.13, 5.14).

Figure 5.13. students were building and repairing roads

Figure 5.14. Students were working on sewerage system

(HYKE Museum Photograph Archive)

The institute, which has been designed as a production center from the beginning, continues the activities of construction of buildings, construction of roads, construction of electricity and water system, and structuring activities in studios as part of the education. In other words, the establishment of Hasanoğlan High Village Institute from the very beginning has involved a process that has been carried out through the production activities and construction activities during production process by carrying out the training concept in practice. In parallel with the

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development of settlement and life, space has been built in steps and both social production and spatial production process have matured in time.

The structures that are added in line with the needs with the students who come every year point out the parallel process. It shows production processes that feed each other unlike a disconnected or singular process, which is arranged in an orderly. Güneri (2004) states that this process, which works step by step in stages, is related to the budget; he states that many projects have been added in line with needs with the projects that won the architectural project competition in Hasanoğlan.

5.3.3.2. Social Productıon in Hasanoğlan High Village Institute

All of the institutes, including the Hasanoğlan High Village Institute, have achieved many goals in terms of local development by acting for the purposes of establishment. Targeted conditions such as rising the awareness of the villagers by learning from the locals, providing a healthy environment with better living conditions, and providing economic development began to be realized in the places where the institutes reached within a short time. Babacanoğlu expresses this development with the following words:

> ''The ideas and plans for the development of the villagers included cultivation of land being made by locals, the use of tools while doing that, the ability to create physical environments like building their homes, internal / external beauty, to protect the health of them and provide healthy environment. For this reason, application teams were organized in Hasanoğlan Institute. Students went to the villages under the supervision of their teachers and apply what they had learned for six months… If it could be continiued like this, neither the village would have emptied nor would they remain poor… (Babacanoğlu 2014, 7)''

Here, it can be inferred that through the strong relationship established with the local community, every aspect of the production process is realized socially. Physical production is carried out and developed in unity with all aspects from the construction of structures to the development of economic production. On the other hand, Güneri expresses the first interaction between the locals and the students as follows:

> '' The first students who came to Hasanoğlan to be educated would also work in the construction of the institute, but they were not alone.266 students, 22 of whom are girls from Kepirtepe Village Institute, come to Hasanoğlan by train. Initially, the villagers meet the food needs of the children. They were placed in mosques and school in village and tents to be established in the institute campus. Hasanoğlan village shows great hospitality to its new guests (Güneri 2018, 7). ''

As it is interpreted at the beginning of construction and establishment of institute there was a positive bond between locals and students. According to the Güneri, when construction was begin the locals could not believe that these child could built these buildings but, later addition to construction of these buildings and life in Institute, they help them to have better living conditions and help in productive activities.

> ''While watching students and teachers, administrators working together like beaver on the construction site, locals who expressed their doubts at first as 'will these childs do the construction?' , would appreciate them by getting rid of these doubts in the first months and establish closer relations with both teachers and students. The collective village visits of the students, to locals who have opened their doors since students had no place to stay, became a part of daily life (Güneri 2018, 11).''

Collective activities such as going to the locals' lands, training on agricultural practices and sharing their own experience and knowledge, have strengthened the link between the local community and the institute (figure 5.15).
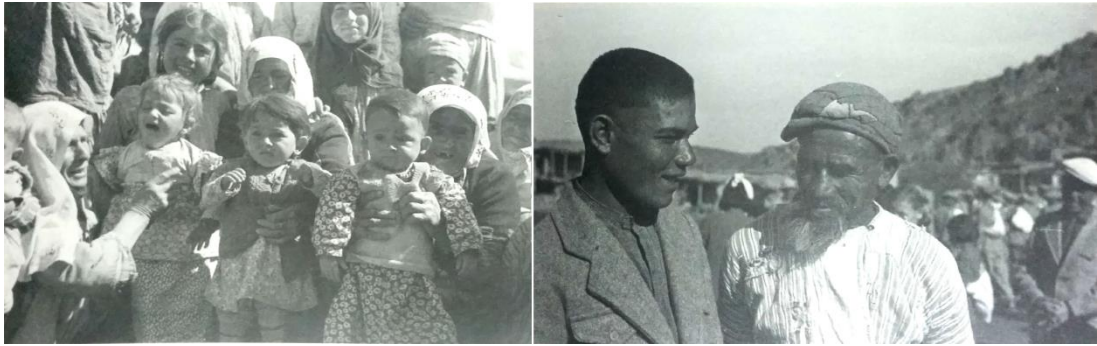
Figure 5.15. Student visit to locals and locals observing student while working

(Güneri 2018, 11)

According to these expressions; the production of sociality emphasized by Lefebvre and the social production of space as its spatial reflection; the relations established during the production process of the space can be said to be able to find its equivalent in the institute through shared spaces. Taking into account the words of Lefebvre (1991, 26, 31): "Every society produces its own space '' and ''Social space is a social product", the institutes produce the social space produced by individuals from the local community; it is also possible to say that the society of that period produced its own social space.

> '' The students of the Village Institutes are so faithful; they know the problems in the villages. They produce designs and solutions to solve problems. To renovate the houses of the village, they trim bricks, build walls, roofs, plastering the exterior / interior surface of buildings, windows, doors, floors, pavement, stable, poultry house.. They modernize farming and village. They plow agricultural lands, subsoiling and fertilize gardens… They lead the cereals, vegetables and fruit growing in the region. Students are so hard-working that they run from institute to institute. They are setting up new

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schools. The Dicle Village Institute is one of example of school built by collective work. ''

He continues with the reason that why these revolutionary project in education system is wanted to close and imply that how relationship between the students and locals is strong and how these institutes affect the local's life positively:

> ''In those years the environment is underdeveloped. Villages are lack of literacy, no awareness, no toilets, jaundice too. When the institute is built, civilization is started to grow up, but the feudal in rural did not want to this development and awareness in locals in village...Finally, they destroy the village institutes. Student building a new village school know to overcome obstacles they face, the difficulties they face, the challenges they face... they teach the craftsmen and locals in the villages they go to, how to build the building. They build positive relationship with the environment. These studies are supervised and evaluated by mobile head teachers. Need of food in school, cleaning, supervision is controlled and made by students. They prepare the dictionary of business education, lessons and teams under the management of Tonguç and present them to the services of the classes... (Babacanoğlu 2014, 6-7) '

5.4. Research Findings

To analyze the verbal data obtained from interviews, content analysis technique is used. For each basic concept some key words are chosen and according to the answers, how many respondent uses these words are determined. In addition to this analysis for each concept, answers of respondents which include these key words are presented to support findings.

Table 5.4. *concepts, content and distribution of questions*

Concepts	Contents	Number of Related Questions
Spatial production	• Importance and types of Production activities • Quality in physical space	3 2
		Total: 5
Social production	• Social Relations • Participatory mechanısm • Collective production	2 2 5
		Total: 9
Belonging	• Place attachment-feelings • Place dependence-time • Identity-Memories, history	8 3 1
		Total: 12

5.4.1. Spatial Production

Table 5.5. *concepts and related questions (spatial production)*

Spatial production	
• Importance and types of Production activities	• Quality in physical space
How important was spatial / physical production in the training process? Which activities did it cover? What kind of works was made? (Construction, repairing, renovating of building or structure, producing some staff like furniture, painting, sculpturing, garden caring etc.) Was participation in production process democratic, voluntary or selective?	Which spaces or structures have you participated in the production process? How did the social relations that you establish affect the production of space? (More quality spaces have been produced, caring, development of creativity, more enthusiasm more and faster work done, etc.)

Table 5.6. *Response and key words (spatial production)*

Key words	Number of respondents
Practice is important as much as theoretical lectures	5
producing owm staff that we need	4
agriculural production, garden caring, repairing	5
participation (voluntary and selective)	5
everone have right to speak	5
enjoying competing quality works	5 2 5

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Q: How important was spatial / physical production in the training process?

Which activities did it cover?

> *A: It was very important. Half of the education system consisted of the production process. We had practically as much theoretical lessons. We would plant in vineyards and gardens, we would do beekeeping, we would make bunk beds and tables in the studios... In class, they taught us everything that was taught to us in practice. I mean it would be useless to know what was in the book without practicing where we were going. The important thing was to be able to practice that we learnt from theoretical lessons (Sağlam, 2019).*

Q: What kind of works was made?

> *A: We were taught everything was not only seen in the lessons we learned. There was nothing we couldn't do. Anything needed was done by the students. Bunk beds would be painted, white washing, everything you could think of was made according to need. When I went to the village as a teacher, I was 17 years old, but there is nothing that I did not know or I did not do. (Şahin, 2019).*

Q: Was participation in production process democratic, voluntary or selective?

> *A: Students were divided in groups for works would be done. It was already known who did what good in jobs is needed skill. According to students' skills, the teachers would choose the students (Kınacı, 2019).*

Q: Which spaces or structures have you participated in the production process?

> *A: I did not make any structure or built something, if we put aside the works and productions we made together (tree planting, gardening) (Şahin, 2019).''*

A: In our time, the production of structures and buildings was finished. Little things were done according to need. For example, we built an agriculture coop's building. But the production process on campus has always continued. Production in fields and gardens etc. (Kınacı, 2019).

Q:How did the social relations that you establish affect the production of space? (More quality spaces have been produced, caring, development of creativity, more enthusiasm more and faster work done, etc.)

A: ''Working together was both enjoyable and speeding up the production process. Students competed with each other with the idea that which of us ended first and were turning it enjoyable. Once teacher saw the students with a flashlight while constructing building. The students also worked at night to finish earlier before. The teachers then had forbidden it. Imagine that there was such a sweet competition between them (Ceylanoğlu, 2019). ''

5.4.2. Social Production

Table 5.7. *concepts and related questions (social production)*

Social production		
· Social Relations	· Participatory mechanism	· Collective production
How much important the relationship between friends, students and locals and teachers during education is? Which activities did the interactions involve? Was the Institute open to public use?	Can you evaluate the education process as a participant? How do you evaluate the participatory system? (positive, negative)	Who participated in the production of space (students, teachers, public, etc.) How did production in space affect the development of relationships with your friends? How did production in space contribute to the development of relations with instructors? How did production in institute contribute to the development of locals and relations with them? In your opinion, did the collective production of the campus with the students lead to a closer and stronger connection with the space and each other? (how?)

Table 5.8. *Response and key words (social production)*

Key words	Number of respondents
everyone is equal	5
strong friendship relations (even with teacher)	4
family	3
close relations with locals	2
warm atmosphere and freedom of tought	5
working together (teachers and students)	5
producing with locals	2
everyone have right to speak	5
having fun during production process	5

Q: How much important the relationship between friends, students and locals and teachers during education is?

A: We were like friends with the teachers. They would always be there for us. They did not only with us during class or lectures. Imagine you're a 10-year-old boy coming from the village and left from your village, family, and friends. How long can you stay there if they don't love or care you like your family (Taşkale, 2019)?

A: Our communication with the local people was not strong… but from the beginning of the institute, which was very useful in the early times like bringing water to the school and the village, and also to teaching how agricultural process would be made to get more efficiency and caring their health etc. At that time there were very close relations between institute and locals (Kınacı, 2019).

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Q: Can you evaluate the education process as a participant?

A: It was always a participant. We have meet to make situation assessment with the teachers every week. There was freedom of thought. All problems and thoughts were expressed by students and teachers, solutions were searched, and ideas about the arrangements to be made were presented (Ceylanoğlu, 2019).

Q: How do you evaluate the participatory system? (positive, negative)

A: There was such a warm atmosphere in the village institutes that it was inevitable to express our ideas in our minds freely and easily in such a warm and freedom environment (Taşkale, 2019).

Q: How did production in space affect the development of relationships with your friends and teachers?

A: We were working together. By working, we were also laughing and having fun. You can't have that close relationship with everyone if you do not spent so much time with (Taşkale, 2019).

Q: In your opinion, did the collective production of the campus with the students lead to a closer and stronger connection with the space and each other? (how?)

A: Of course, every time I see those spaces, I remember memories and days when we were producing these places together. We would go to the trees we planted together and look at them and spend time in their shadows. Today still we talk about those days when we meet (Taşkale, 2019).

A: The value given to a tree was so meaningful that one day, when we were caring for trees in an area we afforested, a student cut down the tree

accidentally. We discussed the issue of what kind of interventions should be done in order to make the student more careful later at the meeting we held every week. There are many differences between working alone and collectively. Both work was become fun and it affects the care and protection together after giving labor together. Imagine if everyone care and give a meaning to a tree today, is it possible that these forests are destroyed. We have always kept our living spaces clean, the places we have produced and the places where we planted, and we have been protecting them (Ceylanoğlu, 2019).

5.4.3. Sense of Belonging

Table 5.9. *concepts and related questions (sense of belonging)*

Sense of belonging		
· Place attachment	· Place depndence	· Place Identity
Do you think social activities and production of space activities affect each other?	Did you miss it when you were away from the institute? What did you miss the most?	What was the time sharing of spatial and social activities in general education? (ratio of space production to other activities) Leisure / work / education (theoretical / practical)	How does it feel when you think that physical environment, the structures, place in it which you also used were produced by student who participate in the physical production process of the institute?
How did you feel participated in production processes? Do you feel the same feelings today when you remember these moments?	Did you feel happy and relaxed there? What makes you feel that way?		
Can we say that the places and value of the spaces you participated in production are different from the other spaces?	Do you have any information about the physical and social situation of the institute today? What do you think / feel?	Did you ever visit the institute after graduation? How many times? What do you feel?	
How did you feel when you left the institute?	What did you feel during your visit when you saw the places you were involved in the production process?	What would you describe as your experiences or activities that you cannot have anywhere else?	

Table 5.10. *Response and key words (sense of belonging)*

Key words	Number of respondents
Having fun, good time	5
Happy / pleasant ,	5
missing those days	5
Valuable places for me	4
while leaving, feeling sad	4
Like family / home	4
Angry & sad because of the current situation	5
Visit each year	4
Feel happy since I remember memories	5
sad because I miss and remember	4
Admire, respect	5

Q: Do you think social activities and production of space activities affect each other?

A: It is like while working we were in kind of social activity. We joke with each other while working and having fun…It was so enjoyable that we couldn't even understand that we were tired and how time was passing through….(Taşkale, 2019).

Q: How did you feel participated in production processes? Do you feel the same feelings today when you think these moments?

A: We used to work with pleasure since we were all together. We would have felt pleasant. I miss those days today (Şahin, 2019).

A: We were growing our vegetables and the other thing we ate with our own hands, the things we used. We were doing all this with pleasure. Is it possible not to be happy when we think about these days today, just like in those days (Sağlam, 2019)?

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Q: Can we say that the places and value of the spaces you participated in production are different from the other spaces?

A: Everywhere in institute is very important and valuable for me. I cannot separate one from the other. But I had a tree, whenever I went Hasanoğlan after graduation I would go there first before I would go school (Taşkale, 2019).

Q: How did you feel when you left the institute?

A: I cried a lot when leaving. I was also crying even leaving for holiday. We never wanted to be in holiday. I missed my friends most. I missed spending time with them and missed my teachers, too (Şahin, 2019).

Q: Did you miss it when you were away from the institute? What did you miss the most?

A: When I was away from Hasanoğlan during holidays, I had been missing working, being with my friends there. I felt so sad when I graduated. Anyone did not want to leave and stay away from institute (Sağlam, 2019).

Q: Did you feel happy and relaxed there? What makes you feel that way?

A: Of course we felt happy. We were a little boy coming from the village. If it did not provide us that warm atmosphere, we could not stand there if we did not have such good relations with our friends and teachers. I do not remember a day I missed my village or want to go anywhere. The institute was like our home (Taşkale, 2019).

A: I was so happy when I was there. I never wanted to leave. The institute provided us with opportunities that we didn't see in the village. We were like a family; it was like a home (Şahin, 2019).

Q: Do you have any information about the physical and social situation of the institute today? What do you think / feel?

A: I'm very angry and broken. Neither the institute's value nor the village institute teachers' like us were known. I'm still in the institute all the time because I live here.. still just in front of me. I wish that institute is carried and repaired. I am ready to do whatever is needed to do this…(Kınacı, 2019).

A: I know of course how it is today. Every year I try to go at least once for the festivals, and every time I feel so sad when I see the places today. No value of such an important place is unknown, never looked at. It really upsets me to see the institute like this (Şahin, 2019).

Q: Did you ever visit the institute after graduation? How many times? What do you feel?

A: I try to go to the festivals every year. The days I was there, the thing what we did come to my mind and remember memories. I feel both happy when I think those days and be sad when I see that in these conditions.. Everything that from a tree I planted to the garden that we worked together let me go there every year (Taşkale, 2019).

Q: How does it feel when you think that physical environment, the structures, place in it which you also used were produced by student who participate in the physical production process of the institute?

A: There is a great effort in the production process. Our teachers always talked about how our institute was built. They created a living area like heaven from the endless barren land. Think about what an effort there is. It's impossible not to admire (Kınacı, 2019).

5.5. Inference and Evaluations

Findings obtained from face-to-face interviews are evaluated in a way to answer the research question of the thesis study and to test the hypotheses established. In order to make this evaluation, the interview questions were handled in three groups. Within the scope of three hypotheses, firstly, the spatial production process of space and production in space in Hasanoğlan High Village Institute and the production processes taken place are discussed and the participation mechanism in the production process is evaluated. Later social production and belonging is evaluated in Hasanoğlan High Village Institute.

Spatial production and participation

The aim is to examine the concept of the production of the space, which includes one of the basic concepts of the thesis, into three subtitle; activities involving the production process of the space, the participation process and the quality of the produced space, and to obtain information about the process by directing questions to the interviewees.

When answers are evaluated, it is understood that the production process of the place is an integral and important part of the education system. Applied training model is the main part of this production process. The practical process is the basis of the institute education as much as educated process in the classrooms. It is not possible to talk about the participation in the construction of buildings in the institute, as the interviewees could not witness the initial construction processes of the institute. However, when the production of agricultural areas and afforested areas are considered as a production of space, it is understood that all the interviewees are involved in this production process. Apart from that, as one of the interviewees stated, small-scale space productions such as the construction of cooperative building of animal breeding were occurred.

Based on the information received from the interviewees, it is understood that the training and production process was carried out in a participatory manner. In other words, there is a collective production process. Production activities include agriculture and afforestation areas as well as works being made in studios carried out during the implementation process. It includes production processes from the production of items that will meet the needs such as bunk, beds, table etc. production in the studios to the production of statues on the institute campus today. To be done required work within the Institute was carried out by grouping student according to the works to be performed. In addition to this, as in the example of making sculpture the division of labor is done according to the students' skills and tendencies.

Doing the works that the students interest in, also affects the quality of the product and the place. According to students' interests, students were selected to work and produce something. This affected the place to create more beautiful and quality environment and places.

The students produced and designed their own spaces by beautifying and shaping the spaces they use. According to the responses, the production of these spaces in a collective manner made the production of the space more enjoyable and led to the producing of quality spaces.

<u>Social production</u>

Strong social ties, social relations, togetherness, therefore, collective production provide to development of social production. This production, on the other hand, reveals the social dimension of space, that is, the social space (Lefebvre, 1991).

Considering what the interviewees tell about the social life in the institute, it is seen that the students had strong friendly relations with each other, they build friendly relationships with teacher beyond the student-teacher relationship, and the

production processes are carried out together and strengthening this connection in the institute. This also shows that there is meaningful and strong social structure.

Social activities were as important as theoretical lectures in the educational process. Folk dances, sporting activities, art classes and performances enable students to develop their artistic and cultural aspects, while performing these activities in a group and turning them into activities socialization in their leisure time are considered activities that increase social relation among students. The participation of not only students but also teachers in these activities had a positive effect on the social life of everyone living in the institute. The invitation of local people to demonstrations and events on special day provided to have positive bond between the local people and the institute. Although this relationship is not at the same level each period, it is expressed more strongly among students and teachers who shared the living space in the institute.

It is understood that there is a social structure based on cooperation and sharing. It is stated that students support and help each other in every sense. One of the interviewees expressed this help with the following example:

> '' I was in math section. In our education system, lectures were not only given by teacher. I would gladly teach all my friends who had difficulty in mathematics at that time. The other friends are the same. Apart from the course, whoever needed what they needed in and what subject would be supported. That was one of the most valuable things taught to us at the institute. We have learned to live as a family for years in solidarity (Taşkale, 2019). ''

Being together during production processes is seen as a part of socialization. It is understood from the statements of the interviewees that feeling of enthusiasm and cooperation that collective producing process developed on students provides to them for the establishment of strong social relations. Playing together, having fun

together, producing together… These are the expressions that all interviewees often express when answering questions.

Sense of belonging

After experiencing physical production process of the place, the effects of social production in produced place on people and the effect of this production on the development of sense of belonging were evaluated through the questions answered by the interviewees.

Interviewees state that they establish strong social relations during the production of space. They talk about the importance of collective production and social activities as the biggest source of this. Touching the space, laboring, producing together...It is expressed as the processes that make people be happy when they produce and then use them.

However, it is also understood that these processes positively affect the meanings that people attribute to place and the relationships they establish with that space. The answers given by the interviewees also show that they add more meaning to the places they participate in the production of them and revisit and then spend time there. In general, being involved in a production process in the whole campus area leads to the results that the social production they developed in the institute makes them feel happy during the time they spent and that the strong social structure established between each other makes them feel at home, thus making them feel comfortable and peaceful.

When they left from the institute, they missed it very much, they did not want to leave even during the holidays, they felt sad when they left and their desire to see the institute again after graduation shows that they have strong attachment to the institute. Each time they visit, they first go to places that made a great effort and touched by producing and then visit the entire institute area to revive their memories.

Their social and physical production shows that people have attachment to these spaces. Knowing and seeing what the institute spaces are in today makes them feel sad since they see that the places they produced and work in are increasingly remained inactive and in bad conditions or demolished. Kınacı states that he still today struggles for the protection and improvement of these spaces and makes efforts to contribute to its renovation. It shows us still how important and valueble the institute is for him.

It is a result that can be deduced from all response where all the production processes occurred, directly participating in these processes and experiencing the place have a positive effect on the bond established between users and institute and this bond is defined as a sense of belonging. Even if they do not witness the initial production process of spaces, it is meaningful for them that the spaces they use were built by students like them with collective labor. Their respect and admiration for this history of production also affects senses and feelings about institute. The idea of protecting, improving and looking out for is developed not only from their own memories or experiences, but also from the history of process Hasanoğlan High Village Institute witnessed over time.

CHAPTER 6

CONCLUSION

The development and transformation of urban spaces continue rapidly with the perception that 'the subject of urban spaces is the buildings of the city itself rather than the society' exclude the society and the individual living in it. The fact that urban spaces cannot have any relations with the society and that the impulse that enables the society to use a space only by emphasizing the importance of the exchange value of the space or using consumption-oriented will increase the rapid production of spaces without identity and disconnected from society. Considering these basic concerns, it is thought that the sense of belonging should be gained before this undesirable situation causes more destruction in urban areas and further detaches society from urban spaces. In the context of this thesis, the hypothesis developed as the process that will positively affect the development of sense of belonging is the social production process.

It is thought that social production itself, having participatory structure on individual and the society, and the social production involved in participation in the physical production process, will strengthen the connection between the individual, society and the place. Adopting, embracing and beautifying the urban environment can be considered as behavioral expressions created by the sense of belonging. This research study analyzes the case of Hasanoğlan High Village Institute and reveals the original side of the study by discussing that the social production process itself includes a participatory process and that these production processes positively affect the sense of belonging. Therefore, this study presents the knowledge that the production of sense of belonging and sociality is a fact that should be taken into consideration when constructing the urban space to planners, designers and institutions that provide management and organization. For this reason, the research

provides a base for the persons and institutions authorized in the field of urban planning in order to enable them to realize their urban space productions and designs by taking these facts into consideration.

6.1. Summary

The thesis is based on two basic concepts which are the production of social space and a sense of belonging. Before the production process of social space, the concepts of space are defined and their ways of handling from the past to the discussions of social space have been dealt with in a historical process. Then the concepts of production of space and social space and production of social space are presented through the main discussions. Another concept which connects with the sense of belonging and production of space and social space is collective production as a model of participation ~~to~~ in production of space.

6.1.1. Social Production & Social Space

When we look at the written sources in the history of philosophy, Parmenides, Atomists, Plato, but especially Aristotle, who was closely interested in the concept, then various scientists and philosophers such as Descartes, Kant, and Newton, we can say that they were always involved in space discussions and they developed theories. Today, this concept is evaluated in terms of different forms, perceptions and modes of production rather than debates on the space itself.

After the discussions where space was defined by a place / a piece, concrete / abstract thing, the effort to interpret it by thinking together with the individual and society emerged in the 20th century. It is understood that the concept of space has started to gain a different dimension with the concept of heterotopia, which Foucault defined as of other space (1987), which is a frequently discussed concept in planning theory and in other disciplines such as philosophy and sociology. The concept of

social space, which started to be introduced by Durkheim and continued to be discussed later by Foucault and Lefebvre, has been dealt with through the debates of Lefebvre, who developed the concept of social production of space by giving the difference to space discussions in this research.

The way the society and the social relations established by the society are developed in the space, their reflections on the space and the values attributed to the space are considered as the components of the social space. Harvey (2003) states that spatial and social approaches cannot be thought of as separate processes, so is in the production process of the space, too. Space is considered as a social product (1991). Participation in the physical production process of space brings along the social production process and is important for the reproduction and continuation of the sociality produced in the space.

The space of everyday life stands as the social space itself. The process of experiencing the place in daily life is shaped by the usage of the place and the intervention of the users to the place. While these interventions take place socially, that is to say, social relations established through social activities ensure the reproduction of the space and the space has its own sociality. It is understood that the notion that each society produces its own space is actually based on the idea that each user of the space intervenes and experiences the space in different ways.

When the village institutes are considered, it can be observed that the production of space and production of sociality in the institutes was different in other urban areas and in forms of social production there. The institute, which put the collective mode of production and the modern society profile into education and social development, revealed its own identity and built its own unique spatial and social structure. The institute's teacher profile became the identity of everyone who educated and lived in these schools as a personal and social identity and created a society with common values. The developed society can be considered as the product of their own mode of production, both socially and physically.

Social spaces as *spaces of social struggle* should be considered as a valuable for society in urban spaces. When Gezi Park and the resistance process are evaluated as an example of the place of social struggle through Lefebvre's spatial triad, it is understood that the space is affected and has a new identity with social movements. Gezi Park is not a concrete, abstract, absolute or conceived, perceived space by itself but it is an example of the production of social space that includes all the processes that are intertwined, and takes place in the society as a lived space.

Another reason why the social space dimension of the Village Institutes' social space structure can be clearly observed is that all of the space processes had an effect on individuals and it strengthened the production process. Society was directly or indirectly (physically or mentally) participatory and productive in all processes. In other words, as Lefebvre says, space has become a part of society's; its body (Lefebvre, 1991).

Taking into consideration Lefebvre's notions (1991) that are *each society produces its own space*, *each society is the product of their own modes of production* and *social space is a social product,* it can be evaluated as follows:

Not only in terms of producing physical space, but also in the institute, everyone who trained had a character in the relationships and values where they lived and shared. The first reflection and goal of the Republic's modern society was actually seen in village institutes. It built its own social structure and reflected it in physical and social production processes. In other words, institute spaces reflected their own social structure and this social structure reflected the production process of their own space. Therefore, institute spaces were social spaces.

6.1.2. Sense of Belonging

More than emptiness needs to be a noticeable place the space should has people who feel belonging to it. People have the urge to belong to a place. Therefore, when

perceiving a space, people look for such elements that can make them feel in that space.

Places that people enjoy and want to be in help ~~to~~ develop a sense of belonging. Sense of belonging to space is developed by areas that express meaning to people. For this, the shares and values that make the place meaningful should be developed in that place. What make space stand out is the social relations developed during the rituals or activities realized in the space. These relations provide the development of sense of belonging (Mazumdar & Mazumdar, 1993).

The places that people identify with themselves, feel themselves as part of and remember with love are the places where they have sense of belonging to. After moving, abandoning or demolishing, the inhabitants of a place may miss it, experience a feeling of loss or even mourn for them (Carpus, 1992; Erikson, 1976; Gans, 1962; Fried, 1963 cited in Mazumdar, 2007). It is more than a reference to the general sense of loss felt by the person here; it is a strong sadness that comes from the end of a deep bond. This is the bond formed by the sense of belonging.

The existence of social activities and production processes that cause these feelings develop social relations leading a sense of belonging. The sense of belonging, which is evaluated through the concepts of place dependence, spatial and social identity, and place attachment, has been analyzed based on the gains, on emotional and social relations. For this reason, the concept of place attachment is considered as the main component of sense of belonging. The shared emotions while using the space and the production and the process of sharing these feelings lead to a connection between the individual, the society and the space. While residents of the institute were there, they were feeling happy, peaceful. When they left the place and the sociality produced by them in production process of space, they remembered the place, felt sad and wanted to do something in the face of negative interventions to the place, which was revealing the sense of belonging.

The social production process was supported by participation in the production process of the place. The fact that this production process took place in the institute spaces and then the social production realized in these spaces attributed the feature of being a social product to the space provided strong bond between the people and the space. Therefore, individuals and society perceived themselves as part of that space and felt belonging to the space.

6.1.3. Collective Production as a Model of Participation

According to the results of study, it is understood that one of the most important factors that develops the sense of belonging is contact and communication with the place. Participation in the planning process is evaluated through Arnstein's public participation ladder and is still often discussed today. It is understood that the participation mechanism should have a structure that cannot be applied as a single model. Hierarchical and discrete stages are considered as other factors that question the reliability of this structure. In this study, it is inferred that the direct involvement of space in the production process and the collective production of space provide a positive link between space and society. This connection is defined as a sense of spatial belonging.

It is observed that the physical production process of Hasanoğlan High Village Institute, which was realized during the establishment process, led to the collective production process and the development of a sense of belonging between the individuals who produced and between the community and the space. The social relations and ties developed during the production process caused the producers of the space to connect to the space and to each other. As it is understood from the statements of the interviewees, social relations were strengthened while production was realized. These strong relationships developed between students, teachers and sometimes local people who were the producers and users of the place.

When the effects of the pleasure of producing together on space and social relations are evaluated in accordance with the responses of the interviewees, the positive effect of collective production on the production of physical and social space is understood. The effect of this mode of production on the development of sense of belonging is also evaluated through the statements of the interviewers. According to the analysis and research, it is also determined while the physical space is produced; the social space is produced, too. It also reveals the result that the users involved in the production process attach to place and have a sense of belonging to place, see these places as their own place. While producing their own space, they also produce their own place; the social space, and reproduce themselves as they use it. As a result, space belongs to the society who produces it and it becomes a part of that society.

6.2. Policy Implications

The failure to establish a relationship between the produced urban spaces and the user of the these space removes the space and the society and the individual from each other day by day and the weakness in this relationship increases and facilitates the production speed of undefined and unrelated urban spaces. The main reason for this is defined as the lack of sense of belonging to the space within the scope of this discussion. In fact, belonging which is very basic instinct can be established even with a small contact with the space and an event taking place in the space. However, these discussions are varied and each has a depth in itself. For this reason, being involved in the production process of the space, touching the space and collectively making social production are presented as tools to overcome this problem.

As it will be deduced from the study findings and the analysis of the findings, social production in the place and the social bond that originates from the relations established during this production are the processes that make one feel him / herself belong to both society and space. Therefore, the participation process, which is one

of the tools that will prepare the best ground for this, should be directly involved in the production of the space and thus the connection with the space should be ensured. Participation in the planning processes discussed in the current literature only; unfortunately, as in most application case, the participation processes, which are perceived as necessary to be said the process is participant, are inadequate in establishing this relationship. The user must be directly involved in the production process of city space.

This relationship and bond can be developed by social movements and struggles as well as in Gezi Park resistance. However, when urban spaces are the production of societies, this awareness of struggle, beautification, protection and defense will developed instinctively under conditions in which the society produces its own space. Therefore, it is necessary to provide opportunities for the community to come into contact with the space and collectively produce themselves. It is necessary to produce urban spaces by considering and carrying of their use-value rather than exchange value and consuming mentality. With this mentality society should be involved in all the processes directly in both social and physical manner. Producing spaces not only to consume, but to produce the space together with the society will produce a sense of belonging to the space and spaces will become part of the society.

6.3. Further Research

With this research, it was presented that production of social space is important to establish a bond with space and develop sense of belonging. The main emphasis is that participation in production of space allows the realization of social production and this process causes the continuity of social production by using the space later on. Making this production enables the development of a sense of belonging to spaces and the perception of the individual and society as a part of the space.

The answers of the questions identified as research questions were discussed in general terms based on the literature review first. Then, Hasanoğlan High Village

Institute was determined as a case area and the production processes in the institute and the effect of this process on the development of sense of belonging were evaluated. Although the results of the evaluations and the findings provide the expected response and confirm the hypothesis, this study was evaluated on a single sample due to time limitations.

As one of the proposals for further studies, which can be made by making use of this study, the relationship between the production process of the Village Institutes and the sense of social and spatial belonging in a holistic sense can be researched. In addition, as in village institutes, other exemplary areas in which participation-oriented production processes are carried out can be assessed on the relationship established by the individual and society with the spaces produced. This study can just be an example of a wide range of studies that will be made in this area or in different areas.

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APPENDICES

A. SURVEY

MEKAN ÜRETMENİN EĞİTİMDEKİ YERİ VE KATILIM SÜRECİ	MEKANIN TOPLUMSAL ÜRETİMİ VE AİDİYET DUYGUSU
Enstitüdeki eğitim sürecini nasıl tanımlarsınız?	Hangi mekanların ya da yapıların üretim sürecine katıldınız?
Arkadaşlarla / eğitmenlerle / halkla etkileşim-ilişkiler eğitim için ne kadar önemliydi?	Mekansal üretim süreçlerine katılmak sizlere ne hissettirmişti? Bugün de aynı
Etkileşimler hangi etkinlikleri kapsardı? Enstitü halkın kullanımına açık mıydı?	duyguları hissediyor musunuz?
Mekansal/fiziksel üretim eğitim sürecinde ne kadar önemliydi? Hangi etkinlikleri	Bir öğrencinin enstitünün fiziksel üretim sürecine katılarak sizin de kullandığınız
kapsardı? (bina, boya, heykel, yol, çit..)	yapıları/çevreyi oluşturması nasıl bir duygu hissettiriyor?
Mekansal üretim etkinliklerinin genel eğitim içindeki süresi ne kadardı? (mekan	Üretimine katıldığınız mekanların sizdeki yeri ve değeri diğer mekanlardan ayrıdır
üretiminin diğer etkinliklere oranı) Dinlence / şi/ eğitim (kuramsal/ pratik)	diyebilir miyiz?
Mekan üretiminde katılım süreçleri nasıl işlemekteydi?	Size göre enstitü yerleşkesinin öğrencilerle birlikte kolektif bir biçimde yapılması öğrencilerin mekânla ve birbirleri ile daha yakın ve güçlü bir bağ kurmasını sağladı mı? (nasıl?)
Eğitim sürecini katılımcı olarak değerlendirebilir misiniz?	Enstitüden ayrılırken neler hissettiniz?
Katılım demokratik miydi, istek temelli miydi, seçici miydi?	Enstitüden uzak kaldığınız zamanlarda orayı özlüyor muydunuz? En çok özlediğiniz şeyler neler?
Katılımcı sistemi nasıl değerlendirirsiniz? (olumlu, olumsuz)	Orada kendinizi mutlu ve rahat hissediyor muydunuz? Bu şekilde hissetmenizi
TOPLUMSAL ÜRETİM VE FİZİKSEL MEKAN ÜRETİMİ ARASINDAKİ İLİŞKİ	sağlayan şeyler nelerdir?
Toplumsallaşma ve mekanın üretim süreci nasıl işliyordu? Üretim sürecinde iş bölümü nasıl gerçekleşiyordu?	Enstitünün fiziksel ve sosyal bağlamda bugün hangi durumda olduğu ile ilgili
Mekan üretimini kimler katılıyordu (öğrenciler, öğretmenler, halk, vs.) Ne tür işler yapılıyordu?	bilginiz var mı? Neler düşünüyorsunuz / hissediyorsunuz?
Sosyal etkinliklerle mekan üretim etkinliklerinin örtüştüğünü düşünüyor musunuz? Mekan üretimi ve sosyal ilişkiler arasındaki bağlantı nasıl?	Mezun olduktan sonra enstitüyü hiç ziyaret ettiniz mi? Kaç kez? Neler hissettininiz?
Mekan üretiminin arkadaşlık ilişkilerinizin gelişimine etkisi nasıl oldu?	Ziyaretiniz sırasında üretim sürecine dahil olduğunuz mekanları görünce neler
Mekan üretiminin eğitmenlerle olan ilişkilerin gelişimine katkısı nasıl oldu?	hissettiniz?
Mekan üretiminin halkla kurulan ilişkilerin gelişimine katkısı nasıl oldu?	Başka hiçbir yerde sahip olamayacağınız deneyimleriniz ya da
Kurduğunuz sosyal ilişkilerin mekan üretimine etkisi nasıl olmuştur? (daha kaliteli mekanlar üretildi, özen, yaratıcılığın gelişmesi, daha çok heves daha fazla ve hızlı iş	gerçekleştiremeyeceğiniz aktiviteler olarak neleri tanımlarsınız?
bitmesi, vs.)	