

REPRODUCTION OF POSTMODERNISM ON REPRESENTATIONS OF SPACE  
A CASE OF DENİZLİ

A THESIS SUBMITTED TO  
THE GRADUATE SCHOOL OF SOCIAL SCIENCES  
OF  
MIDDLE EAST TECHNICAL UNIVERSITY

BY

FIRAT CAN BALKAŞ

IN PARTIAL FULFILLMENT OF THE REQUIREMENTS  
FOR  
THE DEGREE OF MASTER OF SCIENCE  
IN  
THE DEPARTMENT OF SOCIOLOGY

JANUARY 2022

Approval of the thesis:

**REPRODUCTION OF POSTMODERNISM ON REPRESENTATIONS OF  
SPACE A CASE OF DENİZLİ**

submitted by **FIRAT CAN BALKAŞ** in partial fulfillment of the requirements for the degree of **Master of Science in Sociology, the Graduate School of Social Sciences of Middle East Technical University** by,

Prof. Dr. Yaşar KONDAKÇI  
Dean  
Graduate School of Social Sciences

---

Prof. Dr. Ayşe SAKTANBER  
Head of Department  
Department of Sociology

---

Prof. Dr. Helga RITTERSBERGER-TILIÇ  
Supervisor  
Department of Sociology

---

**Examining Committee Members:**

Assoc. Prof. Dr. Bülent BATUMAN (Head of the Examining Committee)  
İhsan Doğramacı Bilkent University  
Department of Architecture

---

Prof. Dr. Helga RITTERSBERGER-TILIÇ (Supervisor)  
Middle East Technical University  
Department of Sociology

---

Assist. Prof. Dr. Mehmet Barış KUYMULU  
Middle East Technical University  
Department of Sociology

---

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

**Name, Last Name:** Fırat Can Balkaş

**Signature:**

## ABSTRACT

REPRODUCTION OF POSTMODERNISM ON REPRESENTATIONS OF SPACE

A CASE OF DENİZLİ

BALKAŞ, Fırat Can

M.A., The Department of Sociology

Supervisor: Prof. Dr. Helga RITTERSBERGER-TILIÇ

JANUARY 2022, 165 pages

Claim of this thesis is that spatial actions can be analyzed through ‘representations of space’. Postmodernism is still the strongest intellectual and cultural wave. This thesis tries to understand how postmodernism is practiced through ‘representations of space’ on a main street of Denizli.

‘Language Games’ are widely accepted as the main logic of postmodernism.

Addition to this, ‘escapism’ is argued to be one of the crucial aspects. Inspired from Lefebvre, these are put in a ‘triad’ to understand the practice of postmodernism.

'Language Games' and 'escapism' are used to explain practice of postmodernism on 'representations of space'.

Denizli is an expanding town with mainly labor-intensive industrial production in Turkey. Economic conditions of Denizli and Turkey resembles to being a 'global working class'. Postmodernism includes preaching of being a 'global middle class' and this situation of Denizli creates a contradiction. This is another reason why Denizli is interesting.

Applications of language games are analyzed on the main street through representations of space. Escapist notions are tried to be detected. The visual depictions of the street's front were used as data. These photographs were systematically analyzed and some of the phenomena were interpreted with the help of SPSS software.

Denizli is observed to hold a contradictory situation, almost a "schizophrenic" use of representations of space: by being proudly local while trying to escape it. "Far-away (i.e., globalism) coming *to*" Denizli instead of Denizli "going *to* far away" is the observed form of escapism.

**Keywords:** language games, representations of space, Denizli, postmodernism, escapism.

## ÖZ

### MEKANIN TEMSİLLERİNDE POSTMODERNİZMİN YENİDEN/ÜRETİMİ DENİZLİ ÖRNEĞİ

BALKAŞ, Fırat Can

Yüksek Lisans, Sosyoloji Bölümü

Tez Yöneticisi: Prof. Dr. Helga RİTTESBERGER-TILIÇ

OCAK 2022, 165 sayfa

Bu tezin iddiası, uzaysal eylemlerin ‘mekanın temsilleri’ aracılığıyla analiz edilebileceğidir. Postmodernizm hala en güçlü kültürel ve entelektüel akımdır. Bu tez postmodernizmin Denizli ana caddesinde nasıl pratiğe döküldüğünü mekânın temsilleri aracılığıyla anlamaya çalışmaktadır.

‘Dil Oyunları’ postmodernizmin temel mantığı olarak kabul edilmektedir. Buna ek olarak, ‘kaçıs’ın (escapism) da önemli özellikleri arasında olduğu iddia edilmektedir. Bu kavramlar Lefebvre’den esinlenerek üçlü ilişkiye (triad) yerleştirilmiştir. ‘Dil

Oyunları' ve 'kaçış' postmodernizmin 'mekânın temsilleri' üzerindeki pratiğini açıklamak için kullanılmıştır.

Denizli genellikle emek-yoğun endüstri üretimiyle genişlemekte olan Türkiye'de bir şehirdir. Türkiye'nin ve Denizli'nin gene ekonomik durumu 'küresel işçi sınıfı'na yakındır. Postmodernizm aynı zamanda 'küresel orta sınıf' olmayı vaaz vermektedir ve bu yüzden Denizli'nin pozisyonu çelişkilidir. Bu Denizli'yi ilginç kılan bir diğer sebeptir.

'Dil Oyunları'nın uygulamaları ana caddede mekanın temsilleri üzerinden analiz edilmiştir. Kaçışçı (escapist) kavramlar tespit edilmeye çalışılmıştır. Veriyi kaydedebilmek ve sunmak için fotoğraflar çekilmiştir. Fotoğraflar sistematik olarak analiz edilip, ilgili fenomenler SPSS yardımı ile çalışılmıştır.

Sonuç olarak, Denizli'nin bu çelişkili durumu, bir yandan yerellikten gurur duyup bir yandan ondan kaçma isteği, onu mekanın temsillerini postmodernizmde sıkça gözlenen şizofrenik bir şekilde kullanmaya yönelttiği iddia edilebilir. 'Kaçış' (escapism) formu olarak "uzağın şu an'a gelmesi" "şu an'ın uzağa gitmesinden" daha baskın olarak gözlemlenmiştir. Denizli için bu "uzak" küreselleşme olarak gözlemlenmiştir.

**Anahtar Kelimeler:** Dil oyunları, mekanın temislleri, Denizli, kaçış, postmodernism.

*To those who are gundi or feel themselves gundi...*

*To my cat...*



## ACKNOWLEDGMENTS

First of all, I thank to my advisor, Helga Rittersberger-Tılıç for she also dealt with my drawbacks from psychological conditions, however lame they are. Her scientific advising was astonishing and needs of a further thank. I need to thank to Çağatay Topal and Erdoğan Yıldırım even though subjects are not their primary scholarly fields. Beside the things I have learned from their courses they were very enlightening, deserving this adjective fully. I must thank to M. Barış Kuymulu and H. Tarık Şengül even though courses I took from them were relatively few compared to other teachers. Their scholarly fields made their teaching most helpful to my understanding of the subject beside their exceptional experiences. I thank to my friend Egemen Birben who was both a friendly support for me and a discussion partner even though he was not trained in this area. He knows a great deal about everyday life which I somehow neither encountered nor even thought about. I also thank to Kübra Altaytaş as she was both a scholarly and friendly help. Further I thank to my friend Mustafa Can Şahintaş for his friendly support and his exceptional sniffing out of social contradictions without an education in relative departments. And lastly to my cat, for she was one of the greatest supports for me.

.

## TABLE OF CONTENTS

PLAGIARISM .....	iii
ABSTRACT .....	iv
ÖZ.....	vi
DEDICATION .....	viii
ACKNOWLEDGMENTS.....	ix
TABLE OF CONTENTS .....	x
LIST OF TABLES .....	xiv
LIST OF FIGURES.....	xv
LIST OF ABBREVIATIONS .....	xvii
CHAPTERS	
1. INTRODUCTION.....	1
1.1 Urban and Spatial Analysis.....	1
1.2 Postmodern Change .....	2
1.3 Research Aim and Questions.....	4
1.4 Methodology .....	6
1.5. Case Study of Denizli .....	8
1.6. Limitations of the Study .....	10
1.7. Overview of Chapters .....	11

2. LITERATURE REVIEW.....	14
3. THEORETICAL BACKGROUND.....	27
3.1. Introduction.....	27
3.2. Language Games .....	30
3.2.1. Main Axioms and Postulates.....	34
3.3. The Concept of the Postmodernism for Lefebvre.....	43
3.3.1. Illusion of Transparency.....	44
3.3.2. Realistic Illusion/Opacity .....	44
3.4. Why Language as a Category .....	46
3.4.1. Logical/Formal Reasons.....	47
3.4.2. Historical/Economical Reasons.....	48
3.4.3. Examples for Indicators of Language .....	52
3.5. Why Escapism as a Category .....	53
3.5.1. Logical/Formal Reasons.....	54
3.5.2. Historical and Economic Reasons.....	54
3.5.3. Examples For Escapism .....	58
3.6. Why Privileging Consumerism .....	59
3.7. Why Economic Sector as a Category .....	61
3.7.1. Regulated Desire .....	62
4. CASE OF DENİZLİ, GAZİ MUSTAFA KEMAL BOULEVARD .....	66
4.1. Case of Denizli .....	66
4.2. Why Main Street.....	70
4.2.1. Why GMKB .....	72

5. METHODOLOGY .....	76
5.1. Unit of Analysis .....	76
5.2. Indicators .....	79
5.3. Pilot Observation .....	84
6. ANALYSIS .....	85
6.1 How Often Language Games are Done .....	87
6.2. How Much Globalism is Implied by Language Games.....	89
6.3. How Often Escapism is Implied .....	92
6.4. Analysis by Economic Sectors .....	95
6.5. Some Observations as an Epilogue to Analysis.....	104
6.5.1. Case 19 of the Eastern Side .....	104
6.5.2. Case 49 of the Eastern Side .....	105
6.5.3. Case 57 of the Eastern Side .....	106
6.5.4. Case of 72 of the Eastern Side.....	107
6.5.5. Case 60 of the Western Side.....	108
6.5.6. Case 38 of the Western Side.....	109
6.5.7. Overall Changes in Values of Language Games and Escapism..	110
7. CONCLUSION .....	111
REFERENCES .....	116
APPENDICES	
APPENDIX A: VISUALS OF THE EAST SIDE NORTHERN START .....	125
APPENDIX B: VISUALS OF THE EAST SIDE CASE 1-16 .....	126
APPENDIX C: VISUALS OF THE EAST SIDE CASE 15-25 .....	127

APPENDIX D: VISUALS OF THE EAST SIDE CASE 22-40.....	128
APPENDIX E: VISUALS OF THE EAST SIDE CASE 40-56 .....	129
APPENDIX F: VISUALS OF THE EAST SIDE CASE 50-61 .....	130
APPENDIX G: VISUALS OF THE EAST SIDE CASE 59-70.....	131
APPENDIX H: VISUALS OF THE EAST SIDE CASE 65-79.....	132
APPENDIX I: VISUALS OF THE EAST SIDE CASE 77-80 .....	133
APPENDIX J: VISUALS OF THE WEST SIDE CASE 1-22 .....	134
APPENDIX K: VISUALS OF THE WEST SIDE CASE 19-32.....	135
APPENDIX L: VISUALS OF THE WEST SIDE CASE 33-40 .....	136
APPENDIX M: VISUALS OF THE WEST SIDE CASE 40-45 .....	137
APPENDIX N: VISUALS OF THE WEST SIDE CASE 53-60.....	138
APPENDIX O: VISUALS OF THE WEST SIDE CASE 60 .....	139
APPENDIX P: SPSS DATA OF THE EASTERN SIDE.....	140
APPENDIX Q: SPSS DATA OF THE WESTERN SIDE .....	144
C. TURKISH SUMMARY / TÜRKÇE ÖZET.....	147
D. THESIS PERMISSION FORM / TEZ İZİN FORMU .....	165

## LIST OF TABLES

Table 1: List of Indicators for The Analysis of Language Games and Escapism.....	81
Table 2: Frequency Table of Language Games (LG) of GMKB .....	88
Table 3: Frequency Table of Language Games (LG) of The Eastern Side.....	88
Table 4: Frequency Table of Language Games (LG) of The Western Side .....	89
Table 5: Frequency Table of Language of GMKB .....	91
Table 6: Frequency Table of Solely Turkish of GMKB .....	85
Table 7: Frequency Table of Language of the Eastern Side .....	92
Table 8: Frequency Table of Language of the Western Side.....	92
Table 9: Frequency Table of Escapism (E) of GMKB.....	93
Table 10: Frequency Table of Escapism (E) of The Eastern Side .....	94
Table 11: Frequency Table of Escapism (E) of The Western Side.....	94
Table 12: Frequency Table of Sector of GMKB .....	96
Table 13: Frequency Table of Sector of The Eastern Side .....	97
Table 14: Frequency Table of Sector of The Western Side .....	97

## LIST OF FIGURES

Figure 1: FUCKOFFE.....	6
Figure 2: BREAD PITT .....	7
Figure 3: kral ON .....	52
Figure 4: özlemix .....	53
Figure 5: 1 <sup>st</sup> . Google Map View of Denizli.....	69
Figure 6 2 <sup>nd</sup> . Google Map View of Denizli.....	72
Figure 7 Field of Analysis from Google Map.....	77
Figure 8 Example 1. ....	78
Figure 9 Example 2. ....	78
Figure 10 Case 53 of the Western Side.....	82
Figure 11 Case 56 of the Western Side. ....	82
Figure 12 Case 74 of the Eastern Side. ....	82
Figure 13 Case 35 of the Western Side.....	83
Figure 14. Language Games (LG) by case number of The Eastern Side.....	88
Figure 15. Language Games (LG) by Case Number of The Western Side.....	89
Figure 16. Language by Case Number of The Eastern Side .....	91
Figure 17. Language by Case Number of The Western Side.....	92
Figure 18. Escapism by Case Number of The Eastern Side .....	94
Figure 19. Escapism by Case Number of The Western Side .....	94
Figure 20. Mean Language by Economic Sector of GMKB.....	97

Figure 21. Mean Gra2 by Economic Sector of GMKB.....	98
Figure 22. Mean Language of The Eastern Side .....	98
Figure 23. Mean Language of The Western Side.....	99
Figure 24. Mean Language Games by Sector of GMKB.....	99
Figure 25. Mean Language Games by Sector for The Eastern Side .....	100
Figure 26. Mean Language Games by Sector for The Western Side.....	100
Figure 27. Mean Escapism by Sector for GMKB .....	101
Figure 28. Mean Escapism by Sector for The Eastern Side.....	102
Figure 29. Mean Escapism by Sector for The Western Side .....	103
Figure 30: Case 19 of The Eastern Side.....	104
Figure 31: Case 19 of the Eastern Side After Its Transformation.....	105
Figure 32. Case 49 of The Eastern Side Before Its Transformation. ....	105
Figure 33. Case 49 of The Eastern Side After Its Transformation.....	105
Figure 34. Case 57 of The Eastern Side Before Its Transformation .....	106
Figure 35. Case 57 of The Eastern Side After Its Transformation.....	106
Figure 36. Case 72 of The Eastern Side Before Its Transformation. ....	107
Figure 37. Case 72 of The Eastern Side After Its Transformation.....	107
Figure 38. Case 49 of The Eastern Side Before Its Transformation .....	108
Figure 39: Case 38 of The Western Side Before Its Transformation.....	109
Figure 40: Case 38 of The Western Side After Its Transformation .....	109
Figure 41: Case 38 of The Western Side After Its Transformation. ....	109



## **LIST OF ABBREVIATIONS**

ISI: Import Substitute Industrialization

GMKB: Gazi Mustafa Kemal Boulevard

JDP: Justice and Development Party

## **CHAPTER:1**

### **INTRODUCTION**

#### **1.1 Urban and Spatial Analysis:**

Urban always had a privileged position compared to rural in capitalism. This privileged position of urban is not simply a matter of image. It wasn't long before scholars found out that urban was claimed to be the 'motor' of capitalism. Epistemologically, it gained a different status in social sciences very early. After the contributions of Marxist urban scholarship, it rightfully gained its ontological status. It is stated that not the least it is crucial to capitalism and its survival but also to understand it, its ideology, its control mechanisms, and its downfall (Engels 1987; Harvey 1985:12; Lefebvre 1971, 1991, 2003). Spatial analysis also has been getting popular as stated by Smith and Katz with following lines: "The language of social and cultural investigation is increasingly suffused with spatial concepts in a way that would have been unimaginable two decades ago" (1993:66). They also state in conclusion that it is not a simple matter of bringing metaphors from a different domain:

The depth of their collective influence, the taken-forgrantedness of the absolute space they established, is only beginning to be challenged. That this space is quite literally the space of capitalist patriarchy and racist imperialism should hasten critique and reconstruction. Meanwhile the

uncritical appropriation of absolute space as a source domain for metaphors forecloses recognition of the multiple qualities, types, properties and attributes of social space, its constructed absolutism and its relationality (Smith and Katz 1993:78).

For various reasons ranging from the size of population concentrated in urban zones to capital investment in urban areas, to intense annihilation of space by time (Marx 1993:524), to influence of urban space over rural, to developmental degree of means of production and life conditions in urban, to concentration of ruling power and so on (Harvey 1985). I consider the urban as a holding a decisive position in the analysis of capitalist space.

## **1.2 Postmodern Change:**

Postmodern change is mainly understood as linguistic and cultural turn which became widely observable after the slowing down of the post WW2 boom. Although there are various reasons claimed for its reasons, Harvey gives very good explanation of it in *The Condition of Postmodernity* (1992) because with historical materialism he does not separate the changes in so-called different 'fields' of life such as economics, culture, philosophy and politics.

There is always a danger of confusing the transitory and the ephemeral with more fundamental transformations in political—economic life. But the contrasts between present political—economic practices and those of the postwar boom period are sufficiently strong to make the hypothesis of a shift from Fordism to what might be called a 'flexible' regime of accumulation a telling way to characterize recent history (Harvey 1992:124).

What Lefebvre argued in *The Production of Space* (1991) is parallel to what Harvey argued in *The Condition of Postmodernity* (1992). Postmodern changes are

accompanied by change of subjectivity, and these are caused by spatial changes; in line with Lefebvre's claim: '*topos* before *logos*' in the chapter *Spatial Architectonics* of *The Production of Space* (1991). Postmodernism includes the claim that class contradictions are ended and if they haven't in some parts, they are simply residues of old times (and a backward mind set).

It is stated that modernity has been highly affiliated with language which is made much more common with postmodernism (Harvey 1992). 'Language games', as its postmodern application, are commonly understood as important factor to understand postmodernism. Language is seen as a ground of truth and reality in postmodernism. It is widely claimed that linguistic methods are treated as canonical and hence 'language games' are treated "as a way to knowledge" and "truth". In this thesis language games will be analyzed through the empirical analysis of signboards of shops on the main street in a town in Turkey.

'Language games' in postmodernism stated to be primarily promoting escapism (Harvey 1992). Escapism is the notion of "not being here" in general, whether in the form of romanticism and/or 'transcendality' to surroundings. An individual escape from existing reality and attempts to develop strategies in the postmodern society. Escapism can be understood as a practice of distraction from what is considered to be the normal and/or the unpleasant in the contemporary world and therefore also to be considered as a call for change. Respectively, it can also be a way globalism penetrates the local.

Escapism as a spatial action means “transcendentality to surroundings for a given defined space” for this thesis. This means that different spatial borders (cultural or physical) can give “the sense, truth or knowledge” of “not being (t)here”. As this is one of the most important aspects in postmodernism for Harvey (1992); it seems crucial to get a detailed understanding of forms of “escapism” to be found in the representations of space. I agree with Harvey that an analysis of postmodernism should include indicators of escapism. There are primarily two ways of doing escapism; either the far away (spatio-temporality) comes into the presence or the presence goes to the far away. Analyzing the direction can be crucial to understand the form of escapism done.

### **1.3 Research Aim and Questions:**

The aim of this research is analyzing how postmodernism is practiced and experienced in the main street (i.e., Gazi Mustafa Kemal Bulvarı, GMKB) of Denizli a town in Turkey. My claim is that ‘representations of space’ can be used to understand spatial actions (Lefebvre 1991). Following Lefebvre, it can be stated that the conceived space or the representations of space are created by designers, technocrats, architects and alike (1991). These designs also play a role in the re/production of knowledge and truth on space. Fuchs argues that “In Lefebvre’s view, structural linguistics subsume space, society and everything under language” (2019:134). The use of language most decisively in postmodernism plays an important role in the analysis of ‘representations of space’ and can help to

understand the truth/knowledge that is aimed to be created. Fuchs, while agreeing with Lefebvre, argues that “space is material and humans in its production also produce a code and language of space” (2019:134). Fuchs further elaborates that “... based on the fact that space is socially produced, Lefebvre argues that a theory of space should be a unitary theory that sees a unity between the fields of the physical, the mental and the social (p. 11)” (2019:134). This thesis aims to conduct such a study.

The case of Denizli is one of the so-called Anatolian Tigers and characterized by its expansion especially from 1990s and onwards. The analysis will not focus on the development an economic role of the city but will use the analysis of Gazi Mustafa Kemal Boulevard, the main shopping street in the city to earn an understanding of how the use representations of space can be read through the use of language games and finally the main question can be formulated as:

1. How is postmodernism practiced in GMKB through representations of space?

Certain sub-questions will guide the analysis:

2. How often language games are done?
3. How much globalism is implied by the language games?
4. How often escapism is implied?

## 1.4 Methodology:

‘Language Games’ that are done through signboards will be analyzed as spatial



Figure 1: *FUCKOFFEE* Access Date: 20.11.2021

actions. There are certain actions that can be done as a language game. These are (intended) grammatical mistakes, word plays, typos, puns, language mixing and so on. These will be made into categories. For example, instead of making “Elite Café” as a store name making it “elite Café” is a grammatical that creates a meaning. Following two internet sites, metro.co.uk and boredpanda.com, provide nice examples. I think they will be more useful since Turkish examples may not be understandable for non-Turkish readers (Siam Goorwich and Pejman Faratin 2015; Viktorija Gabulaitė 2016). There are some cases that will help to make it clear. For

example the case of *FUCKOFFE* (figure 1) provides both grammatical mistake and pun. Phonetic correspondence of two words, i.e., “fuck off” and “coffee”, are used with pun to create the meaning under a word. The example of *BREAD PITT* (figure



Figure 2: *BREAD PITT* Access Date: 20.11.2021

2) is very good example of postmodernist meaning creation through puns and typos.

Phonetically it is equal to “bread pit” and it creates a meaning through both a pun and a typo. Meaning itself is “meaningless pastiche” which Jameson argues that it is replaced with “political parody” in postmodernism (1997), because the actor Brad Pitt has nothing to do with neither breads nor this store in this context.

I will be using signboards of shops on the frontline of the studied street. These signboards are easily observable in the public and part of mundane everyday life



experiences. Their visual depictions will serve as data for the analysis. I decided as these are observable and anonymous object that can be studied.

Part of the analysis could be to address at colors, linings, contrast and other factors in the design. The focus here will be however less on design techniques but on the study of space. The focus will be given to the names of the shops/ restaurants/ enterprises on the ground floors, the space people walking in the street are directly confronted with.<sup>1</sup>

### **1.5. Case Study of Denizli:**

I think that Denizli is an interesting city because it expands with industrial production, “a thing of the past” according to postmodernist thinking, while also being subject to changes of postmodernism. It has its share of migrants who are often employed in industrial production (Akbaş and Ünlütürk Ulutaş 2018). It has been making expansion of housing in its peripheries (Keçeli 2012; Partigöç 2018). It has an important place in the global and national industry. Its industrial production is primarily focused on selling labor intensive goods to global firms such as steel, marble, textile products. Denizli has been popular for migrant work force, especially the most desperate for these reasons (Akbaş and Ünlütürk Ulutaş 2018).

---

<sup>1</sup> Governmental buildings and banks were excluded from the analysis.

It has few city centers and one main street, which is GMKB (Gazi Mustafa Kemal Boulevard). It is a long boulevard which has been connecting the oldest city centers (Keçeli 2012; Özcan and Başdere 2018; Partigöç 2018; Bakirtas 2014). It always had an important place for Denizli. Other city centers, Bayramyeri and Kaleiçi, are more a trade zone rather than a main street (Özcan and Başdere 2018; Bakirtas 2014). I think that they were more “modernist” [emphasis is mine] in function and argued to be taken over by “postmodern” [emphasis is mine] GMKB (Kuyumcu 2010; Özcan and Başdere 2018; Bakirtas 2014). GMKB is more oriented towards “consumerism” (Bauman 2005); which is very crucial in postmodern culture according to Bauman (2005), Lefebvre (1971) and Harvey (1992).

According to Harvey “[I]t also seems that modernism, after 1848, was very much an urban phenomenon” (1992:25). This could also be said for postmodernism to an extent which evolved from this background. Denizli as a rapidly developing but a ‘late-comer’ city engages with the changes related to modernism and postmodernism and this can be analyzed on spatial basis too. Main street, which Keçeli states to be very important for urbanization in Turkey (2012), is one of the spatial units where modernism and postmodernism can be observed through daily life activities in public space. In other sense, daily re/production of modernism and/or postmodernism can be observed on the main street of Denizli.

Spatial perspective is seen as an important to analyze “the production of space”.

Lefebvre argues that spatial actions are crucial to understand ideologies and

consciousness of groups in a society (1991). I argue with Lefebvre that 'language games' is treated as the "meta-science" in postmodernism, which he states in the following lines:

As for linguistics, the illusions and the failure here could scarcely be more obvious, especially in view of the fact that, following the earlier examples of history and political economy, this specialization set itself up as the epitome of science - as the 'science of sciences', so to speak(Lefebvre 1991:103).

Addition to this, Harvey and Lefebvre agree that escapism is a central theme in postmodernism. 'Language games' as "the logic", signboards as "the spatial practice", and 'escapism' as the "lived experience" can be utilized to make an analysis of postmodernism. This study introduces a way to analyze re/production of everyday space with a triadic approach of Lefebvre.

### **1.6. Limitations of the Study:**

First limitation is due to using photographs at a specific time in history, this allows only a limited historical explanation. The boulevard has been changing even during the period of observation and the analysis must be understood rather as a snapshot. Still, I consider it as a proper method due to the availability of data on representations of space.

Further limitation is restricting buildings to only ground floor buildings. It is methodologically valid as these are the most seen "on the street" buildings. Upper floors may create different spatial segregations with different spatial actions that

need further elaboration. Yet this is a huge amount of data that is not dealt with in this thesis.

Another limitation has been caused by the COVID-19 pandemic and restrictions due to it. Observations were done both during intense lock down periods and open periods. The change of the district is most likely, rather unavoidably, affected in various ways. It is too early to decide what were the effects of pandemic and to reach a conclusion on what was “normal”.

### **1.7. Overview of Chapters:**

Chapter 2: Literature Review will focus on scholars instead of topics. Marx, Harvey, and Lefebvre are reviewed as they are the most influential scholars for this thesis. Criticism to Harvey and Lefebvre is provided from other Marxist scholars who they have benefited. Later, a brief review of how space is treated by some of the most influential thinkers on postmodern thinking, i.e., Foucault and Bourdieu, will be given. These reviews will be constructed around the critiques of Lefebvre against their understanding. Lastly, some of the application of Lefebvre’s theories will be provided while primarily focusing on Turkish cases.

Chapter 3, Theoretical Background, will be about the theoretical background of the thesis. It will explain related concepts and reasons for the chosen indicators. The use of certain indicators will be explained with formal/logical and historical/economical

reasons. Formal/logical reasons will be given due to using “language games” (Lyotard 1984b) as the main indicator. These reasons will be based on the theory of “language games” (Lyotard 1984b) itself. Historical/economical explanations will be based on the critiques of primarily Harvey and Lefebvre against the “language games” and the usage of it. This method aims to ground the categories used for both sides of the arguments, i.e., language theory and scholars who are critical of it.

Chapter 4, Case of Denizli Gazi Mustafa Kemal Boulevard, will give background information on Denizli and the field. The concept of the main street will be explained briefly and why it is chosen. Later, the boulevard GMKB, will be compared to other city centers in Denizli. This chapter aims to explain why this specific city and boulevard is chosen for the analysis.

Chapter 5, the methodology chapter will provide an overview of how and when the data has been collected and recorded. Furthermore, created indicator and exceptions will be explained. Brief examples will be given to clarify the methodology employed.

The analysis of the data is presented in chapter 6. Categories will be arranged to use in SPSS more easily. Later, SPSS will be used for calculating frequencies and drawing simple line graphics. Epilogue will have a section dedicated to changes observed through the observation period. Insights from pilot observation will be included if they are seen important alongside the epilogue part.

Chapter 7 is the conclusion chapter. It explains the outcomes, contributions and originality of the research while underlying what could be also studied in future research.

## CHAPTER 2

### LITERATURE REVIEW

This thesis aims to analyze how space is re/produced through ‘representations of space’. Marxist scholarship suits best in terms of analyzing this issue. Two distinguished Marxist scholars, whose works are highly used in this thesis, provide accurate, influential and widely accepted theories on space. These are David Harvey and Henri Lefebvre. Criticism within Marxist urbanism to both will follow with respective answers. Later a broader review of treatment of “space” in social sciences will be given compared to what Lefebvre argued as a ‘science of space’ (1991), which is the methodology of the thesis.

Karl Marx introduced historical materialism to social sciences. Historical materialism seems to me as the most capable and scientific understanding to analyze modern society. One of the reasons for this is that historical materialism can explain the contradiction of modern society and reveal the ideological mechanism behind phenomena. Due to reasons of being more scientific, being capable of analyzing contradictions and revealing ideologies beneath the surface; his perspectives are seen as most crucial and hence reviewed. Karl Marx’s *Capital A Critique of Political Economy Volume One* (1982) is seen as “the bible” of political-economic scientific

study by many. Its influence and legacy are astonishing. Both Lefebvre and Harvey are highly influenced by this work while analyzing the urban, space and class relations. In a capitalist world where every bit of urban time and space has been under processes of ongoing commodification; “*Capital A Critique of Political Economy Volume I*” (Marx 1982) is one of its kind in explaining the most daily and mundane things, i.e., commodity. Still, most liberal analysis about commodity focusses directly on products such as car, cloths, coffee, nuclear weapons, AK-47s or so; but this book also shows that labor is a commodity too (Marx 1982). *Capital A Critique of Political Economy Volume One* (Marx 1982) is one of the best scientific works on understanding class relations in capitalism.

David Harvey’s political-economic explanation of urban and space is uncoupled. I think that in order to understand possible meanings behind urban images and symbols it is crucial to understand Harvey. *The Condition of Postmodernity An Enquiry into the Origins of Cultural Change* (Harvey 1992) is one of the main books for this thesis to analyze everyday aspects with a political-economic insight. He investigates the cultural changes of the last few decades and argues mainly that economic conditions are their cause. Economic here is not in the “common” sense that it means only “income-outcome” (i.e., separated of political); but it also means the principles how society is organized (produced and reproduced), what type of employment and work is existing, how re/production of classes is happening etc. For these reasons, everyday aspects are not the least; work, employment and design of the cities (which people live in *daily*) but also art products/producers *en masse*



(‘cultural mass’), popular waves of identity, social movements and so on. Harvey provides a vast number of theoretical tools to analyze postmodernism and respectively, “modern” space it “had transcended”. There are some further readings from Harvey in order to; 1) get a better grip on his understanding and 2) gain more in depth understanding of the issue.

A rather brief chapter of more recent study of Harvey; first chapter of “*A Brief History of Neoliberalism, Introduction & Freedom’s Just Another Word*” (2005) gives explanations about class nature of current political claims that “seems so natural, so obvious and so every day” to us. This supports the link between global capitalism and the politics done on a local and/or individual level such as escapism; or even mundane jargons which are politically (and most likely ideologically) loaded. His example for this was “time is money” in *The Condition of Postmodernity* *An Enquiry into the Origins of Cultural Change* (Harvey 1992). *Rebel Cities From the Right to the City to the Urban Revolution* (Harvey 2012) is where Harvey analyzes local/urban resistance to global capitalism with key examples of what we can coin as urban (social) movements. It is very crucial to connect everyday urban life with globalism. Global capitalist forces (try to) dominate urban in specific localities, in our case GMKB boulevard in Denizli. Supplementary to this explanation with structural explanations classical to Harvey, connections of global forces and urban management are tackled in “*The Urbanisation of Capital*” (1985). In *The Urbanisation of Capital* (Harvey 1985) Harvey states that capital had become something “of” urban and not simply “in” urban. He argues that it is not simply a

matter of location of surplus generating sectors but also a matter of concentration of power, consumption centers, division of work and leisure etc. (Harvey 1985). These works are seen as important since this thesis analysis ‘the Parisian boulevard’ of Denizli. David Harvey’s explanation of relations between spatial phenomena, urban and economy forms the basis of this thesis because it provides the theoretical background to connect spatial actions (on representations of space for this thesis) with their ideological roles which are often subtle.

‘Representations of space’ is a methodological tool developed by Lefebvre which this thesis uses. A short introduction to Lefebvre’s understanding of representation seems therefore in place.

*The Production of Space* (Lefebvre 1991) is the work where he argued for a new ‘science of space’. He argues that parcellation of both the society and space is ideological. According to Lefebvre, ‘separation of space and time can be done in theoretical ‘scrutiny’ only to be conjoined later’ (1991). He also claims that understanding of time and space as separate entities which makes the space “an empty category that things put in” is ideological too (Lefebvre 1991). On the meta-level, I think this book has the best explanatory capacity among theories that try to understand space and time. Following paragraphs will try to clarify Lefebvre’s position on this matter.

Kant as the main theoretician of Newtonian space (1998)<sup>2</sup> argues that space and time are two separate ‘categories’. Leibniz (Kneale, Leibniz, and Loemker 1969) was proposed both by Lefebvre(1991) and Harvey (2009) as a scholar with a more “integrative” understanding of space and time. He is claimed to be the first one in this for the Western thinking. His understanding is the “integration of separated entities” (rather relativistic instead of conjoining together or as one entity), as also claimed by Schatzki (Schatzki 2010). Hegel in *Phenomenology of The Spirit* (1977) seems to make the space ontologically dependent on time: a reversal that brings astonishing results, not the least for Marxist historical materialism. I also think that Heidegger in *Being and Time* (1996) follows the same path and made it epistemological and ontological (and as far as I understood ontic too) ground for being (and retrospectively for space). His escape from “given nature of space” is clothed in ‘fatherlandish’ attitude [emphasis is mine] which was not preferred by Lefebvre and some other scholars (Elden 2004:191). Only after assuming the (German) state as “the space” one can claim that s/he understands the space and time as one entity in the Heideggerian framework. An obvious romanticism that can be found in Heidegger’s works (Heidegger 1977; Yildirim 2018), which is “proof-checked” with his engagement with Nazism. It can only be a ‘theory of becoming’ if space or individuals are understood as rather static and/or with intrinsic qualities. Nonetheless, ‘*Dasein*’ is close to Einsteinian relativity *as far as* space can be assumed as given, whether “fatherland” or not; still very crucial works for Western

---

<sup>2</sup> That is, Copernican revolution in philosophy.

thinking<sup>3</sup>. Nonetheless, it cannot treat them as one entity which Schatzki also agrees (2010). I observed similar understanding of time reading first parts of Bergson's work (1965).<sup>4</sup> It is relativistic to space but still time and space are separated entities, which makes space 'there as such' eventually (Bergson et al. 1965). His result of 'time and duration' is only possible when space is given; it cannot integrate space and time in a dialectical relation.

*Rhythmanalysis: Space, Time and Everyday Life* (Lefebvre 2004) is another book to understand Lefebvre's thinking on spatio-temporality. This book develops some key points, especially logico-mathematical theories in the chapter of *Spatial Architectonics* in *The Production of Space* (Lefebvre 1991) into more formulated versions.

I think that Lefebvre's privileging of everyday life, mundane over sacred, theoretical contributions on (social) space and critiques of language theory can yield much more better results when analyzing space. I argue that Harvey's contribution on the connection of economic backgrounds of 'language games' can be coupled with Lefebvre's theories. These theories explaining at one step macro level phenomena and at one side micro level phenomena can be used together to understand daily life.

---

<sup>3</sup> I think that it is the most developed and capable meta-theory for "postmodern" thinking on the issue of time and space. Beside this reason, Lefebvre is argued to be highly benefited from Heidegger's works by (Elden 2004:77).

<sup>4</sup> Although I have not read what Lefebvre criticized about Bergson's thinking, their disagreement can be traced in Elden's work (2004:2).

Following their understanding, this study aims to introduce a way to analyze re/production of everyday space with a triadic approach. Following paragraphs will bring criticism to Lefebvre and Harvey with their respective answers.

Katznelson collects and provides good criticisms to Harvey and Lefebvre. These critiques also influenced later works of Harvey and Lefebvre which can be easily observed. For these reasons these critiques are provided in following paragraphs. Two chapters of Katznelson's in "*Marxism and the City*" (1993) are considered important for this study. This book provides a general perspective into Marxist scholarship and its engagement with the urban. Although the book is published prior to *The Production of Space* (Lefebvre 1991) and certain critiques were answered nicely in later works of Harvey and Lefebvre; it gives these 3 important scholars' (i.e., Harvey, Castells and Lefebvre) critiques and answers to each; filling a role for cross theoretical critique. The issues of "Lefebvre's phenomenological treatment", "Castell's Althusserian structural obsession" and "Harvey's attempt to restore urban to Marxist theory with too much focus on political economy" is shown in detail with historical analysis (Katznelson 1993).

Most constructive critiques on Lefebvre are coming from Marxist literature as mentioned before. But one can raise objections with "postmodern" paradigms as well, as Lefebvre rejects postmodernism's so-called "transcendence" (and its other most common) claims. Although the works of Bourdieu and Foucault cannot bring a meta-level critique against Lefebvre as Lefebvre depicts "results and reasons of

parcellation of space” in his work which are clearly visible for Bourdieu and Foucault (1991). On this issue Harvey also agrees: “If space, as Foucault would have it, is always a container of social power, ...expressed.” (1992:255). Bourdieu and Foucault simply parcel space more and more, which is exactly what Lefebvre argued against very well. Dispute may be raised on the issues of “discourse, which is again tackled by Lefebvre (1991) Lefebvre rather “subsumes” it under his theory rather than treating it as the ‘whole source of knowledge’. Lefebvre acknowledges possibilities of it, given that it is not treated as the whole source of knowledge, which limits it to the bourgeois ideology if done so (1991). For this issue, Harvey’s treatment of ‘language games’ is especially important and supportive of Lefebvre (1992). He firstly discusses the shortcomings and contradictions of “Language Games” theory and later continues with the analyze of certain cultural matters related to “language games”.

I think that “Language Games” are played daily, especially on urban space. Furthermore, it can be observed through spatial actions. An analysis of urban space can be made with using both Lefebvre’s and Harvey’s perspectives. “Language Games” topic will be discussed in detail later.

Kofman and Lebas provides a good resource in terms of understanding Lefebvre in terms of everyday life and triadic perspective (2000). Since this thesis tries to establish a triadic relation based on everyday life reviewing this work, “*Writing on Cities, Henri Lefebvre*” (Kofman and Lebas 2000) was useful. They state that

Lefebvre considered the concept of everyday as his major contribution to Marxism (Kofman and Lebas 2000:5–6), which is very crucial for this study. They argue that “for Lefebvre, it was not the home, but the city, which expressed and symbolized a person's being and consciousness” (Kofman and Lebas 2000:7–8), which I agree. According to Lebas and Kofman, Lefebvre's dialectic is not that of Hegel, thesis-antithesis-synthesis, nor one of affirmation negation-negation found in Marx, but a much more open, ended movement, bringing together the conflictual and contradictory, and linking theory and practice (2000:9–10). Kofman and Lebas further states that triads are not by itself dialectical for Lefebvre and “dialectical thinking can be brought bear upon them” (2000:10).

Stuart Elden provides good insight into Lefebvre's understanding of (social)space in “*Understanding Henri Lefebvre, Theory and The Possible*” (2004) that are very crucial for this study. According to Elden, “Lefebvre did not replace temporal with spatial analysis, but thought the relation between space and time, and in the process rethought both concepts.” (2004:170). Elden states that, for a Lefebvreian analysis space and time “...must be thought together, and yet cannot be reduced to the other.” (2004:170). He further elaborates that “Space and time are the indispensable coordinates of everyday life, and therefore a rethinking of them essential to that overall project.” (Elden 2004:170). Elden notes that there are important differences between understanding of ‘social space’ in Lefebvreian sense and ‘socialized space’. Elden states that “On the one hand he is anxious to point out that 'a social space is not a *socialised* space', that is, it did not exist beforehand as a non-social space, as a

natural space, but is produced by social forces.” (2004:184). Elden’s work is useful to understand the relation between ‘conceived, perceived and lived space’. He clarifies that for Lefebvre “Space is produced in two ways, as a social formation (mode of production), and as a mental construction (conception).” (Elden 2004:185). Elden further comments that space shouldn’t be understood in two ways in Lefebvrian sense but in “...three ways, with the additional of space as *lived*, which resolves the conflicts between the previous two, without being reducible to either.” (2004:187). Furthermore, Elden provides an answer to criticism targeted at Lefebvre for ‘being more interested about alienation than political economy’ (2004). These mentioned two works provide brief background information of Lefebvre, which is very useful to understand *the totality* of his works and discuss his key concepts, e.g., event, time, space and revolution etc. in depth alongside the key concepts this thesis uses. Following paragraphs will discuss the treatment of space in social sciences.

It is argued for an intensified use of space in social sciences by Smith and Katz (1993). They state that there has been an increase of ‘space and spatial metaphors’ in social sciences and mostly as “an empty category where things are put in” (Smith and Katz 1993). Smith and Katz target Foucault and others for their vulgar use of the term in *Grounding Metaphor: Towards a Spatialized Politics* (1993) since Foucault is a frequent name when “space” is mentioned and one possible source for criticism to Lefebvre. Although Smith and Katz does not underline it, spatial metaphors that Foucault had picked are military terms; especially the ones that Napoleon made utmost use of as a part of his “military genius”. Foucault follows what Lefebvre



criticizes about “ideological study of space” (1991), “as an empty category that things are put in it” (Simonsen 2005); and also, was criticized for using only “government-approved” (emphasis is mine) definitions of what is space and everyday life in *The time and space of everyday life* (Burkitt 2004).

Another frequent name related for this topic is Bourdieu. He has his share of similar critiques. I argue the reason for that is Foucault’s treatment of space is mostly an application of Bourdieu’s understanding of space, or rather “individualized” version of it. Supplementary to these critiques, Mücen’s argument in *The ontology of capital: On the shared methodological limits of modernization theory and its critics* (2018) shows that “the nature of space in his understanding, where the *telos* (my interpretation) is commodification, spaces are given” (2018). Bourdieu’s understanding of ‘habitus’ and ‘doxa’ is strictly as how it is criticized by Lefebvre. Space is where things are put in; an empty place of conflict, negotiation, acts, structure and agency etc.; where you can get out of one space and enter into another (Eagleton and Bourdieu 1992; Orr 2001).

One of the recent studies on space-time issue is where Schatzki makes an analysis based on “activity” as their conjoint unity (2010). He basically agrees on the formerly mentioned theories on space with Lefebvre and Harvey. He discusses various space-time theories in social sciences. Although he agrees on the unitary structure of space-time in Lefebvre’s understanding, he later adds that it is ‘too vague and not operational due to that’ [emphasis is mine] (2010). His methodology, which

is based on the ‘activity’, is not failing in single cases. But it is not a systemic theory (at least) at this stage (which he doesn’t seem to imply this neither, to clarify possible confusion) and it cannot be applied to certain phenomena efficiently. Lefebvre’s methodology is preferred due to triadic approach it has. Lefebvre argues that triadic approach can integrate micro, macro and meso levels when analyzing phenomena (1991).

In an attempt to exemplify Lefebvre’s understanding of production of space and most importantly “representations of space” some examples will be discussed in the Turkish context. Bülent Batuman makes an analysis of ‘representations of space’ in Turkish context. He analyzes urban images about migrant, oppression, exploitation etc. with their relations to politics and economics in Turkey in “*The image of urban politics: Turkish urban professionals and urban representation as a site of struggle*” (Batuman 2008). He also provides a historical context of urban-rural /manual-intellectual dichotomies in Turkey in this work.

“Utopia” is another frequent issue for these two scholars (more for Lefebvre). Helga Rittersberger-Tılıç studies emergence of squatting houses in “*Squatting (in Turkey): A Practice of Transforming Public Spaces into Commons?*” (2015). Batuman also makes another analysis of ‘representation of space’ for mass urban protests, i.e. Gezi protests, in “*Gezi’ nin Söz Hali: Mekân, Temsil , Dil*” (2014).

There are some works that show how urban is an issue of conflicting, competing groups for spatial practice and/or 'representations of space'. Atkinson shows that how power struggle for public space can happen and how urban space is an area of conflict that which can't be inclusive to all members "*Domestication by Cappuccino or a revenge on urban space? Control and empowerment in the management of public spaces*" (2003). Boyd provides a work that analyzes racial issues with development and how development can be used as a weapon in this racial conflict "*Defensive Development: The Role of Racial Conflict in Gentrification*" (2008). Johanson and Vinthagen briefly explains the forms of everyday resistance and respective theories in "*Everyday Resistance": Exploration of a Concept and its Theories*" (2013). Kuymulu explains how struggling sides are not homogenous; and 'middle classes' are also conflicting with other groups for the leadership in mass protests, while also providing good insights into Gezi protests in "*Confronting 'Aggressive Urbanism': Frictional Heterogeneity in the 'Gezi Protests' of Turkey*" (2013a). Kuymulu also provides another work that discusses 'right to the city' concept and importance of Marxist execution of it in "*The Vortex of Rights: Right to the City at a Crossroads*" (2013b). Neil Smith's work analyzes "the revanchist urbanism" in depth and provides important insight into how suburbanization and development is dressed in middle-class/urban chauvinism in "*Which New Urbanism? The Revanchist 90's*" (1999). Neil Smith also provides insights into global neo-liberalization process in and through urban centers in "*New Globalism, New Urbanism: Gentrification as Global Urban Strategy*" (2002).

## CHAPTER 3

### THEORETICAL BACKGROUND

#### 3.1. Introduction:

This chapter is attempted to clarify the theoretical background. It will discuss and define the indicators and concepts used in this study, e.g., postmodern, language games, escapism, consumer street etc. I argue that contradictions, including class contradictions, are reproduced in postmodernism; even though it is claimed to be the otherwise by some most influential postmodern thinkers such as Foucault. Koopman provides brief insight onto Deleuze's thinking on Foucault on this matter through Deleuze's letter in "*Problematization In Foucault's Genealogy and Deleuze's Symptomatology : or, how to study sexuality without invoking oppositions*" (2018). Deleuze writes that "...Michel's great innovations in the theory of power is that a society does not contradict itself, or hardly does so. Yet his answer is: it strategizes itself, it makes up strategies" (Gilles Deleuze (2007) in Koopman (2018)).

I think it is proper to start with a definition of 'abstract concrete' following a Marxist methodology. Social phenomena have numerous aspects that can be understood "as such", "simply there" and "real". According to Marx, a reality is "real" when it

includes social compositions of it. “Hence, in the theoretical method, too, the subject, society, must always be kept in mind as the presupposition” (Marx 1993:102). This means that, phenomena should be first analyzed to understand what makes them up to be re-enssembled back, like he did with the term population in (Marx 1993:100). Marx explains how he first analytically determines the compositions and then how he re-assembles them to ‘abstract concrete’ in the following lines:

Thus, if I were to begin with the population, this would be a chaotic conception [*Vorstellung*] of the whole, and I would then, by means of further determination, move analytically towards ever more simple concepts [*Begriff*], from the imagined concrete towards ever thinner abstractions until I had arrived at the simplest determinations. From there the journey would have to be retraced until I had finally arrived at the population again, but this time not as the chaotic conception of a whole, but as a rich totality of many determinations and relations (Marx 1993:102).

Re-assembling of the object, e.g., the term of population, is done to understand its contradictions, underlying meanings; and eventually to understand what it “really” is. According to Marx, application of this procedure will clarify what is “the concrete”.

The concrete is concrete because it is the concentration of many determinations, hence unity of the diverse. It appears in the process of thinking, therefore, as a process of concentration, as a result, not as a point of departure, even though it is the point of departure in reality and hence also the point of departure for observation [*Anschauung*] and conception (Marx 1993:101).

I think that the treatment of “language games” in Harvey’s work (1992) clarifies why it can be taken as ‘the abstract concrete’. It is a mundane act we all encounter in daily lives, pretty much in any ‘field’ of life. It is how ‘meta-science’ (Lefebvre 1991:103) of postmodernism, i.e., language theory is elevated to be “meta” and applied (Lefebvre 1991:29). It exists in pun jokes, identity movements, t-shirts that declare

the meaning of life, mundane denials of corruption by state, how Kurds are denied<sup>5</sup> and most importantly for this thesis; language games are used in the representations of space. These representations of space can be observed through the analysis of the shop names on the signboards of a main commercial street in a town in Turkey. For these reasons I argue that it is valid to treat it as 'abstract concrete'.

'Language Games' can be observed on various objects. It can be a t-shirt that creates meaning through a pun joke, or a similar scene in a movie and a motivational quote that roams around the internet with the same method of meaning creation. They may have different context than bourgeois ideology at first sight, or they may even preach/advise to be "free" for the majority of people on that specific object. Lefebvre warns us in this issue that only analyzing discourse is not sufficient, rather uncritical that "[t]he strategy of centering knowledge on discourse avoids the particularly scabrous topic of the relationship between knowledge and power." (1991:62).

Furthermore, he argues that:

[N]on-verbal sets are thus characterized by a spatiality, which is in fact irreducible to the mental realm.... To underestimate, ignore and diminish space amounts to the overestimation of texts, written matter, and writing systems, along with the readable and the visible, to the point of assigning to these a monopoly on intelligibility (Lefebvre 1991:62).

This again would lead back to one of Harvey's and Lefebvre's critique about postmodernism that whole social is reduced into language theory in postmodernist

---

<sup>5</sup> I think that referring to Kurds as "doğulu" (easterner in English), which was and seemingly still quite common, is an application of state ideology in repressing Kurdish identity in everyday life by people themselves. It looks as a part of the stigmatization that is done on daily basis. It tries to 'silence the other' (Spivak 1988) as "Kurdish" but give them a voice only in the state-approved manner that they are not actually Kurdish but from the eastern part of Turkey.

thinking. Lefebvrian perspective, which is critical about this reduction, is also critical about how the meaning is created simply because language theory is not the meta-theory according to him. Lefebvre argues that

[a]mong non-verbal signifying sets must be included music, painting, sculpture, architecture, and certainly theatre, which in addition to a text or pretext embraces gesture, masks, costume, a stage, a mise-en-scène \_ in short, a space(Lefebvre 1991:62).

I argue that in such an understanding it is also possible to treat an object of language through its spatial aspects, such as escapism. Analyzing ‘language games’ on ‘representations of space’ is rather analysis of how ‘reduction of whole social into the language theory’ and hence primary logic of postmodernism.

### **3.2. Language Games:**

In this part ‘language games’ will be discussed in more detail. Based on Lefebvre’s argument that it is “reductionist and ignorant of power relations to avoid spatial aspects of a thing” (1991:62), I argue that ‘language games’ can be analyzed easier and better through spatial actions. Furthermore, I think that an ‘attack on metanarratives’ in postmodernism is secondary to the ‘linguistic turn’, i.e., reduction of the social into language theory according to Harvey (1992) and Lefebvre (1991). I argue that it often contradicts with ‘language games’ methodology that postmodern scholars widely adopt (which will be explained in following paragraphs).

Furthermore, Harvey argues that it mostly works against so-called “Marxist meta-narratives” and not against all meta-narratives (1992). For these reasons, i.e., it could be used to analyze reduction of social into language, has spatial aspects that can’t be

targeted without spatial analysis and being prior to other aspects of postmodernism, 'language games' will be observed as a criterion for spatial actions in this thesis.

Firstly, I will discuss the reasoning of 'language games' while pointing out its logic and contradictions. After this I will argue that 'language games' itself are creating a metanarrative. These are the theoretical reasons why I follow Lefebvre and Harvey's insights instead of Foucault's and Bourdieu's, and further, why 'language games' are used for analysis instead an 'attack on metanarratives'.

What I refer as 'language games' is the understanding of "the social as a whole, as a specific language". More specifically, it is the reduction of social phenomena into linguistic axioms, postulates, structures and forms, which is highly criticized by Lefebvre too (1991). Lefebvre, when discussing "illusion of transparency"(1991:27–29) argues that the claim of the language theory in postmodern times is a

...basic postulate of a diffuse ideology which dates back to classical philosophy. Closely bound up with Western 'culture', this ideology stresses speech, and overemphasizes the written word, to the detriment of a social practice which it is indeed designed to conceal (Lefebvre 1991:28).

Furthermore, Lefebvre states that "[t]he fetishism of the spoken word, or ideology of speech, is reinforced by the fetishism and ideology of writing." (1991:28).

Later on, Lefebvre adds another criticism that language theory reduces what is lived to what is known or seen in the following lines:

In recent times, a series of tactical and strategic operations have been undertaken with a view to the establishment (the word is apt) of a sort of impregnable fortress of knowledge. ...the learned promoters of such movements always express the conviction that their claims are of an



irrefutably scientific nature, while at the same time ignoring the questions raised by all such claims to scientific status, and especially the question of the justification for assigning priority to what is known or seen over what is lived. The most recent strategic operation of this kind has sought to centre knowledge on linguistics and its ancillary disciplines: semantics, semiology, semiotics(Lefebvre 1991:60–61).

Mentioned understanding means that, knowledge can be acquired through the study of language i.e., grammatical, phonetic and contextual aspects. Therefore, the study of language will give us *the truth*; and for the case of social it should be the study of the social as a language. My treatment of the subject is based on Harvey's treatment in the *The Condition of Postmodernity An Enquiry into the Origins of Cultural Change* (1992), which Harvey supported by various influential works (Eagleton 1987; Foucault 1972, 1984; Lyotard 1984a). I think that Harvey's use of the term and the critiques he provided are well grounded. Harvey primarily criticizes and benefits from Lyotard's work hence it will also be discussed briefly.

Both Harvey and Eagleton (1992:9) agree on 'language games' being one of the major characteristics of postmodernism. Furthermore, Lyotard claimed that it is the primary attribute of postmodernism(1984), albeit it is argued by Brügger, Nola and Irzik that that he varied in his treatment on postmodernism through his career and rather vague on this subject (2001:92). They argued that Lyotard's determination of the postmodern is rather contradictory that:

If one were to point out a main tendency in Lyotard's determination of the postmodern after *The Postmodern Condition*, it would be the paradoxical oscillation between a maintenance of the postmodern as a postmodern period characterized by the crisis of legitimation in the modern, and a series of attempts to pull the postmodern out of this purely epochal determination(Brügger et al. 2001:92).

Harvey gives us further resources on the subject, and we can deduce the same for other scholars as well (Hassan 1985; Jameson 1984, 1988, 1997). In addition to this, postmodernist scholars have been openly claiming ‘language games’ as the source of knowledge, i.e., ‘linguistic turn’, and treated it as ‘meta-science’(Lefebvre 1991:103). We can legitimately add Heidegger and Bourdieu into these authors. Heidegger had an important influence on the hermeneutical tradition that no one can deny, and also on various other (mostly postmodern) scholars including Lefebvre (Elden 2004; Kofman and Lebas 2000; Simonsen 2005). Elden argues that both Kofman, Lebas and Harvey agree on this matter in the following lines:

As Kofman and Lebas note, Heidegger was the twentieth-century philosopher with whom Lefebvre engaged most, David Harvey had recently suggested that the combination of Marx and Heidegger is an area of useful future work, when he talks of 'the possibility of somehow bridging the Marxian and Heideggerian conception within a new kind of radical politic'(Elden 2004:77).

Beside his hermeneutic methodology, he is practically speaking a different language to be read in *Being and Time* (Heidegger 1996). It is partly creating a new knowledge and hence partly transcending what is already known. Although there doesn't seem to be a consensus on whether Bourdieu is postmodern or not; his works are based on the same logic as ‘language games’. Parceling of space to various ‘fields’ which have ‘different subject-object relations’ and “different context-meaning-structures” is his main contribution to postmodern theory.

Concluding this section, there seems to be consensus among the influential scholars of the past decades in that language games being one of the most important attributes of postmodernism.

### 3.2.1. Main Axioms and Postulates:

One of the postulates of ‘language games’ is that it is “the total set of communicational sources” (Jenks 1984). Lyotard also confirms this: “social bond is linguistic” (1984). Lyotard argues that ‘language games’ will be much more common: “Thus the society of the future falls less within the province of a Newtonian anthropology (such as structuralism or systems theory) than a pragmatics of language particles.” (Lyotard 1984). Although Lyotard argues that he is not treating “the social as a whole as a specific language”, he is immediately doing it through a formal logic while canonizing ‘language games’.

I am not claiming that *the entirety* of social relations is of this nature—that will remain an open question. But there is no need to resort to some fiction of social origins to establish that language games are the minimum relation required for society to exist: even before he is born, if only by virtue of the name he is given, the human child is already positioned as the referent in the story recounted by those around him, in relation to which he will inevitably chart his course (Lyotard 1984b:15).

A baby who can only cry for food and with no language ability developed is already a referent. With same reasoning, as long as one is directed by a language, they are in “the game”; even if they don’t know the language. This is the canonization of language games by formal logic through circular reasoning, which is a logical fallacy. Lyotard’s next sentence makes this circular reasoning even clearer: “Or more simply still, the question of the social bond, insofar as it is a question, is itself a language game, the game of inquiry. It immediately positions the person who asks, as well as the addressee and the referent asked about: it is already the social bond.”

Furthermore, we can add Foucault and Bourdieu for this reduction of the “whole social as a language”. “Truth” via genuine, real, non-polemical, passionate (!) communication according to the postmodern paradigm will either bring out *the truth* or create it in the processes as it is the proper application of language theory to reality. Foucault, while arguing that “real” communication’s (i.e., proper application of language theory) and his own transcendence of polemics (i.e., ideology and implicitly anything that can be understood as class conflict); speculates that the whole history can possibly be understood as a bad doing of polemics over linguistic reality (1984)<sup>6</sup>. Bourdieu agrees on this too. He argues that his contribution to philosophy of language is “democratic (my emphasis) negotiation, exchange of capitals, in general, power relations” that it had lacked (Eagleton and Bourdieu 1992:116). This reduction presumes the language theory as ‘meta-science’ (Lefebvre 1991:103) and therefore reduction of social to language is a mere logical step (Lefebvre 1991:29).

This postulate of being language brings certain reasoning by itself. Correspondence of formal definitions with rules (i.e., structure) should yield truth (i.e., context/meaning) or open a path to it. This was the application of (primarily formal) logic to the social which I argue postmodern scholars do (including Bourdieu, Foucault, Lyotard and others). A proper linguistic thing (*the object in language*) is the truth itself, correcting the rules (i.e., theory) or correcting the people should solve

---

<sup>6</sup> This seems to me same with the old school Kantian formalism that rational application of language would yield both truth and everlasting happiness (i.e., Kingdom of Ends (God)) (Kant 1998).

“problems”. There are only “wrongs”, “rights” and “power centers” as there is neither a contradiction nor an underlying truth (e.g., ‘things hiding more than what they say’). There isn’t *dialectic* but *conversation*, which is “solution” to class contradictions in postmodernism. For example, Koopman’s article briefly shows postmodernist scholar’s long-lasting attacks on dialectics as a methodology (2018) while discussing Foucault. It doesn’t take much argument to speculate if there isn’t a contradiction between labor and capital; and later disregarding any contradiction of society all together.

Lyotard argues that ‘dialectic of the spirit’ is replaced with paralogy throughout his work (1984). Furthermore, the whole work is about more and more rules, each specific to their own locality.

The social bond is linguistic, but is not woven with a single thread. It is a fabric formed by the intersection of at least two (and in reality an indeterminate number) of language games, obeying different rules (Lyotard 1984b:40).

A human or a non-human doesn’t even need the linguistic abilities in order to be in the game, or in another sense “to be enforced by a rule”. I argue that this is just a “locality” version of the Kantian formalism. A locality that comes after ‘parcellation of the society’ (Harvey 1992:46; Lyotard 1984:40; Lefebvre 1991) to various “games and fields”. Hence paralogy for Lyotard, i.e., “locally logical but universally not” suppositions in another sense, can create local truth. Just like Kant’s universal justice concept is given so is Lyotard’s. (Harvey 1992:52); both indicate a theological understanding of “justice”. If there is no dialectics than there is Kingdom of God. Society with no contradiction can only equate to a Kingdom of God.

Easily observable in “*A Jurisprudence of Crisis*” (Jacobson, Schlink, and Cooper 2000) that one part of German speaking scholars had tried “to correct the rules or correct the people” so that a “proper” state, law and society would emerge.<sup>7</sup>

Language theory shares the same belief that matching correct definitions with correct postulates would result in true society. This necessitates the archeology of words and attempts to dig out an artifact of a logical conclusion that states that “either our understanding of the term was wrong all along” or “we should convert to meaning of this artifact that is lost in time” so that contradictions would turn into falsehood-truth dichotomy and no new syntheses are to be realized. I argue that this is the reason for postmodernist art to do meaningless pastiche (Jameson 1997) of the past. Lyotard concludes that this change is ambiguous but nonetheless “more just” (Lyotard 1984:66), just as patch up historical referents somehow involve truth. And the locality comes when formal and structural “fix” to language theory fails. Its proponents necessarily engage with the subject-object issue, “a matter of power”. When logic fails all together, supposedly destruction of metanarratives, ‘barbarous irrationalism’ emerges (Eagleton 1987). I think that postmodern thinking can be described as such.

---

<sup>7</sup> Which hadn’t ended up as neither adopted nor favored. Last attempts of correcting the forms and their application have failed and resulted in a “culture, identity-based answer which ‘aestheticized politics’”, Nazism, which Eagleton sees as having the same logic as postmodernism (Harvey 1992:210). No one can deny that after several decades of postmodernism this trend is again, perhaps still, close to its ‘capitalist orgies’.

It is known that there exist many, many languages from time memorial. It is only logical to make a dichotomy of “one universal language vs infinite heterogeneity” after adopting ‘language games’. Lyotard argues that: “There are many different language games—a heterogeneity of elements. They only give rise to institutions in patches—local determinism.”(1984: xxiv). This dichotomy of global-local is very meaningful and crucial for postmodernist thinking that attacks meta-narratives and “universal” explanation. Indeed, for Lyotard a (local) paralogy (because only locally valid” reasoning is also “local paralogy" if it is treated from other localities or from the totality of the system) can transcend the rules of the bigger game and create a truth:

It also contributes to elevating all language games to self-knowledge, even those not within the realm of canonical knowledge. It tends to jolt everyday discourse into a kind of metadiscourse: ordinary statements are now displaying a propensity for self-citation, and the various pragmatic posts are tending to make an indirect connection even to current messages concerning them (Lyotard 1984:62).

This reasoning is also the main argument behind Foucault’s and Bourdieu’s thinking: Elevation of “all language games to self-knowledge, jolting everyday discourse into meta discourse” are easily observable in their key concepts.

One of the contradictions of language theory is this so-called mutually exclusive duality. Both sides, i.e., locality vs universalism, presuppose each other and they are not dichotomous but necessary conclusions of one another. Hence a “stagnant oscillation” instead of a dialectic between “universalist” modernism and “localist” postmodernism can be observed in Lyotard’s treatment of space (Lefebvre 1991:233). If we can somehow *talk/write* about “infinite plurality” that means either

there is some ground that is common to all knowledge or one meta-language; this is nonetheless how the baby was a referent from the start (Lyotard 1984:15). Each logic presupposes the other. According to the postmodern *talk* there is no more metanarrative but according to postmodern *savoir* there is one: *language* of global imperialism, '*the savoir*'. Lefebvre criticizes what Foucault evades while discussing this issue of *connaissance* vs *savoir*:

The connection between knowledge (*savoir*) and power is thus made manifest, although this in no way interdicts a critical and subversive form of knowledge (*connaissance*); on the contrary, it points up the antagonism between a knowledge which serves power and a form of knowing which refuses to acknowledge power (Lefebvre 1991:10).

Postmodernist scholars commonly claim to attack metanarratives yet the “justice” issue is still treated as metanarrative by Lyotard (Harvey 1992) and furthermore liberal individuality is commonly put against Marxist “metanarratives” by postmodern scholars. It is arguable that “democracy” and “justice” are still metanarratives, albeit with changes.

Lyotard finds justice in the “infinite” number of possibilities that language provides as a game through paralogy (1984). Bourdieu develops it into (eventually) infinite ‘habitus’ (e.g., different capitals) and Foucault develops it into infinite individuals (e.g., bio power). All these influential postmodern thinkers base their assumptions on 1. Paralogy is breaking the rules of the game hence a sign of freedom and will; and 2. If an infinite number of possibilities is provided society will be democratic, i.e., provision and often control over knowledge (Lyotard 1984:67), body, self etc. I argue that this thinking is still under the hegemony of bourgeois ideology.



“Consumers’ by-will choices (i.e., arbitrary and hence paralogy) over infinite numbers of products (infinite)” (Bauman 2005), are elevated to the concepts of democracy, justice. They are proposed as a legitimacy of neo liberalism just like how ‘consumerism’ is defended against ‘work ethic’ (Bauman 2005). In the end “we all now know, . . ., that an attempt at an alternative of that kind would end up resembling the system it was meant to replace” and “[w]e should be happy that the tendency toward the temporary contract is ambiguous: it is not totally subordinated to the goal of the system,” (Lyotard 1984:66).

This claim of correspondence of ambiguity and “freedom” is based on parcellation of the society Lefebvre much criticized (1991), i.e., different individuals, bodies, habitus, sections, networks, roles, games etc., which leads to the condition of ambiguity being the “space of freedom” because “it can’t(!) fit in the rules of the system. ‘Language games’ themselves are treated as metanarrative alongside with “liberal freedom”. Freedom understood by capitalist logic equals to property rights. “In a society famous for its love of litigation” (Bauman 2005:76) freedom exists wherever you can impose your own borders, definitions, rules, punishments, identities and so on, i.e., parcellation. As much as a newborn baby can be a referent and as much as “infinite” is ground for freedom; cacophonies can be seen as a sign of democracy, will and transcendence. If a baby is in the game just by being defined and if abstract infinite grants freedom of choice; then even a random typing of words is transcendental (to the system) hence a sign of “will, freedom and

democracy”. For the above-mentioned reasons ‘language games’ are considered as crucial elements of spatial actions in postmodernism.

I agree with Harvey and Lefebvre that postmodernism should be analyzed with an historical perspective. This section will try to clarify the concept of the postmodern for this study. Based on what I understand from Lefebvre and Harvey I will use following terms as defined. I think that Giddens’ use is very accurate in this matter. He defines “modernity” as that which “refers to modes of social life or organisation which emerged in Europe from about the seventeenth century onwards and which subsequently became more or less worldwide in their influence” (Giddens 1991:1). Based on this explanation and what I understand from Lefebvre and Harvey, I think it is proper to define postmodernity as the following: Modes of social life and organization which according to Harvey emerged around 1970s (1992) in Europe and still continuous. “Modernism” and “postmodernism” refers to the general understanding of cultural, aesthetic, political, artistic, or philosophical issues related to their respective period’s and their “modes of social life and organization”.

Harvey states that “modernity is, therefore, always about “creative destruction”, be it of the gentle or democratic, or the revolutionary, traumatic and authoritarian kind”(2005:1). He also argues that “no social order can achieve that are not already latent within its existing conditions” (Harvey 2005b:1). This applies to both to modernity and postmodernity as its latest manifestation. Continuing with this line of thinking, he argues that postmodernity is continuation of modernity instead of being

a break (Harvey 1992). Corresponding with this argument, Lefebvre also argues in the following statement that this so-called dichotomy (of modernism and postmodernism which could be argued from a postmodernist perspective) is not a 'fertile dialectic at all, but a stagnant oscillation'.

Instead, then, of a dialectical process with three stages which resolves a contradiction and 'creatively' transcends a conflictual situation, we have a stagnant opposition whose poles at first confront one another 'face to face', then relapse into muddle and confusion (Lefebvre 1991:233).

He argues that two extremes, or rather escapist solutions I would argue, of these two forms of modernity are like the two sides of a coin. Lefebvre states that they are 'ideological trap' and both of them provide another "extreme" as an answer to its own problems/contradictions (1991:23,30,233). Albeit they seem to be 'armored battleships to destroy each other' "each illusion embodies and nourishes the other" (Lefebvre 1991:233).

Change of space is followed by other changes, a situation both Lefebvre and Harvey agree on but with a slight difference. Nonetheless, what Lefebvre argues in *The Production of Space* (1991) is parallel to what Harvey argues in *The Condition of Postmodernity* (1992). Postmodern changes are accompanied by a change of subjectivity, and these are caused by spatial changes (Harvey 1992). Harvey explains the postmodern change by primarily economic reasons (1992). His explanation includes certain phenomena that he uses as arguments for the reasons of change. These are among others: flexible work and mass suburbanization both answering the demands of ruling class and capitalist economic problems, de-industrialization of the West, and changing of the methods and understanding of the urban management

(Harvey 1985, 1989, 1992). He argues that these changes influence the ways time and space is understood, perceived and lived; and hence they are critical for the changes that follow them. These arguments are used in the following sections. Therefore, in order to escape repetition, here I will only introduce Lefebvre's respective contributions on this matter in a separate section.

### **3.3. The Concept of the Postmodernism for Lefebvre:**

Lefebvre defines modernism as the domination of the visual sense over other senses. According to him modernism is based on the principle of "abstracting thought and action deriving from the other senses into visual postulates and axioms". This means that, the modern subject is most likely to understand a phenomenon based on the axioms of visual sense while reducing other senses into the visual. This also includes predominance of visual aspects in logic and *logos*, furthermore it includes domination of sexuality and desire under the same cult (Lefebvre 1991:139).

Lefebvre provides two forms of bourgeois ideology which he argues constitute a whole. He further argues that these are rather two sides of a coin consisting of an ideological unity. When one fails the other takes its place. Lefebvre does not directly coin these as "modernism" and "postmodernism" ideological traps (1991), even though concepts and underlying logic is nearly the same with Harvey's coining of "modernism" and "postmodernism". I think that it is appropriate to use them as such for this thesis.

### **3.3.1. Illusion of Transparency:**

Here space appears as luminous, as intelligible, as giving action free reign... , under whose [transparency's] reign everything can be taken in by a single glance from that mental eye which illuminates whatever it contemplates... Hence a rough coincidence is assumed to exist between social space on the one hand and mental space – the (topological) space of thoughts and utterances - on the other... It is said, and believed, that this decipherment is affected solely through transposition and through the illumination that such a strictly topological change brings about (Lefebvre 1991:27,28).

“The illusion of transparency has a kinship with philosophical idealism” (Lefebvre 1991:30). This illusion is where ‘subjects’ gaze’ seeks to pierce through the surface, aims to see everything visible. It doesn’t deny volume and weight, instead; it claims that it controls, understands, makes scrutiny of it. Its gaze reflects from every possible surface to reach everywhere. Subjects are like the sun (with all of its imperialistic, religious<sup>8</sup> and cultural meaning) which penetrates every bit of abstract space. On its holy mission to rationalize everything to reach all-rational society; space is parceled for each “functional” difference; whether urban, home, subject of science or women etc. etc. Subject by this gaze is ‘heroic’ par excellence.

### **3.3.2. Realistic Illusion/Opacity:**

This is the illusion of natural simplicity – the product of a naive attitude... long ago rejected by philosophers and theorists of language, on various grounds and under various names, but chiefly because of its appeal to

---

<sup>8</sup> Mircea Eliade’s works on broad religious history (1981; 2019; 1983); and central meanings in religions (1969). He confirms that the metaphor of sun is very ancient, supporting Lefebvre’s claim on its deep ideological roots. It is the source of truth, goodness, enlightenment, wisdom and civilization in most religions and beliefs, which was taken up by the British Empire into the subjectivities it spread.

naturalness, to substantiality. According to the philosophers of the good old idealist school, the credulity peculiar to common sense leads to the mistaken belief that 'things' have more of an existence than the 'subject', his thought and his desires. To reject this illusion thus implies an adherence to 'pure' thought, to Mind or Desire. [It] appeal[s] to naturalness, to substantiality....the realistic illusion is closer to (naturalistic and mechanistic) materialism (Lefebvre 1991:29–30).

The subject's gaze for this case, in contemporary times, seeks its reflection to itself at every opportunity. In its current version it denies volume, weight, content, meaning as much as possible as they are contrary to fetish of façade and obsession of self-reflection. In subjects' schizophrenic state, their gaze jumps from one 'spectacular' to another to find things that reflect subjects to themselves in their disorientation, in order to find a secure place in its escapism, albeit only for a time. Subjects are like money or commodity; they can find value only in a one-to-one relation to another money/commodity in the circle. Hence ground for this, 'lap of being' (Nietzsche 2002:6), is primarily global capitalism; or nation state with its legal rights over 'language games'. It needs satisfaction one after another and everything is a means for satisfaction, i.e., identity, science, art, politics etc. Hence "the triumph of effect over cause, of instantaneity over time as depth, the triumph of surface and of pure objectivization over the depth of desire" (Baudrillard 1986) in: (Harvey 1992:291), aesthetics over ethics (Harvey 1992:328), 'sign over symptom' (Smith 1999).

Commodification and 'consumerism' are how it penetrates space, e.g., public knowledge of cultures to be intellectual rights of corporates (Carolan 2016; Kleiman 2005) or consumption as an identity source. What it seeks to universalize by this is its assumed enemy, a trap, all-economic rational-society. It is monetary value that

space is parceled by, with and for. I understand that this illusion is more in line with postmodern thinking. This subject is ‘consumerist’ par excellence.

Outside gaze are blocked by imitations of nature; gated communities of consumption stores are created with high contrast to and difference in brightness to the by-passer’s eyes so that an instant look can’t gaze. Hence knowledge is not universal but either individual or group/identity specific. Names are often in hard-to-read contrast to background and using grammatical “mistake, wrongs or modifications” that satisfy escapism via ‘language games’; while subtly implying what they are not. Most striking examples I have observed, not just in Denizli, is naming the shop as “*elit*”. It is often used with a language game (trick) of “not having a capital letter”, over a billboard that it barely contrasts to decrease “sun-like subjectivity”, mostly with colors of nature in cement-filled urban (i.e., earth brown and vegetable green) and name as nothing but implication and subtle meanings. For example: “*elit Cafe*” written is a genius design move. What is elite? The coffee or the consumer? Or the store? Any of can be.

#### **3.4. Why Language as a Category:**

The specific language used is especially important for a ‘language game’. There are basically two reasons for it. One of them is more in line with postmodern thinking and its supporters, and the other is based on its critique. For these reasons provided by both “supporters” of postmodernism and those who are critical of it. I argue that

addition of the indicator of “language” and respective categories is valid (see 5.2.

Indicators)

There is a logical reason that a different language can provide better ‘language game’ play. Another reason is that, i.e., economical and historical one, global products are one of the ways globalism comes to a locality and most likely with their own language. Next parts will be explaining these reasons.

### **3.4.1. Logical/Formal Reasons:**

One of the reasons of importance of language used is due to reasoning of ‘language games’ itself. As it is mentioned before, both paralogy and/or locality can create truth (Lyotard 1984). If it is assumed that ‘language games’ (Lyotard 1984) are valid for postmodernism, then interaction of different languages can also be a valid move in the game. This means that different languages can be used at the same time. In the end, creation of new languages are pathways to democracy, freedom and justice according to Lyotard (1984) and inclusion of different language(s) can easily “transcend” one of the languages that are used. For example, a shop name as “*Denizli Terlik Shop*” (Terlik means slippers in Turkish). Grammatically it should be either “*Denizli Slippers Shop*” or “*Denizli Terlik Dükkanı*” (dükkan means shop in Turkish). It is neither proper English nor proper Turkish, but through introducing a different language it “transcends” both English and Turkish according to logic of ‘language games’.



### 3.4.2. Historical/Economical Reasons:

Another reason why usage of different languages is important is due to changes occurred in economical life that Harvey explains (1992). I argue that is related to changing of forms of division of labor from “national division of labor” to “global division of labor”. This will be explained in detail to depict how it is related to postmodernism with a historical explanation.

Starting with the modernist period; national unity as an organic body/machine<sup>9</sup> was the mode of division of labor most urban and rural settlements were placed in (e.g., import substitute industrialization (ISI) which accompanied Keynesian policies. According to Harvey this period’s “decay” corresponds to the emergence of postmodernity(1985, 1989, 1992). Different sectors would have centralized in different cities to make a unity of “strong national” economy. As cities were parts of a body so were rural settlements. Rural stood for supply of raw materials for capitalism, e.g., raw materials for food, industry, consumption, recruitment, and labor for urban to “process and use” them. Central cities were taking migration from the periphery (and this centrality had become more rigid; not to mean that it ended) which broadly corresponded to capitalist development that followed through

---

<sup>9</sup> It seems to me that social scientists of the mentioned period were mostly discussing how to run the nation state in harmony such as Durkheim, Weber, Parsons and metaphors were often referring to either body or machine. Except Marx’s works (who criticized this “ship we are all in”), social classes were seen as an “input” for “harmony”. Structural unity with functional segregation is the underlying logic. Ideas of ‘House as a machine for modern living (Harvey 1992:23) and “The city, ... 'is simultaneously the machinery and the hero of modernity.’” also corresponds to the same era (Harvey 1992:26).

exploitation in given urban areas. Bourgeois ideology, which glorifies class differences as historical development indicator, most logically treated rural not simply as backwardness (in economy and culture) but also, as a source for raw materials. “Kings”, “Caesars”, princess from various global corporates can be given as an example (*Burger K. Little C. Pizza*). This ideology saw rural as a place of a-history, poverty, irrationality which gave the “urban dweller” a mission similar to ‘white men’s burden’.

Modernist understanding is about being a “heroic subject” (Harvey 1992), that is; it needs to develop conditions of life, spread civilization to every corner of “empty space” (i.e., nature; practically non-urban), break whatever hinders (capitalist) development in order to reach all-rational society. It is only logical that national unity first seeks to spread civilization to its own peripheries.

For example, “çiğ köfte” stores that state the origin city in their name (Adıyaman for the case of Denizli) can be observed in Denizli, the field of this study. This name indicates a functional separation between cities in their national unity, a taste from other parts of the unity, and most likely an implication of rural. My personal observations suggest that a chief does not need to be from Adıyaman neither being Kurdish.

Postmodernism is argued to be evolved from modernism (Harvey 1992). It started locally around the end of the post war boom and has been “becoming global”

according to Harvey (1992). Kwame Nkrumah argued that “global solutions to local problems” will eventually end up in global problems in the following lines (1966):

By abandoning these two principles and substituting for them ‘welfare states’ based on high working class living standards and on a State-regulated capitalism at home, the developed countries succeeded in exporting their internal problem and transferring the conflict between rich and poor from the national to the international stage (Nkrumah 1966).

After welfare state which criticized by Nkrumah “achieved its purpose” (Bauman 2005), it now is time for seeking ‘local solutions to global problems’ which Harvey underlines in various works. In this period, global division of labor became more global than ever and to be the dominant form of division of labor. Harvey argued that city competition in-between cities for both national and global capital became dominant; and the administration of cities had turned from ‘managerialism to entrepreneurialism’ (1989); flexible work became the norm (Bauman 2005; Harvey 1992). I argue that ideologues’ insistence on national unity as a “genuine” unity, which certain Marxists had opposed, was dropped swiftly to an insistence on globalism and corporatism. Spatial fix in the global world became applicable with much more efficiency than what national unity had enabled so far as Harvey states (1992). Harvey also stated that the role of capitalist urbanism changed into ‘urbanization of capital’ from ‘urbanization of labor’, with its speculative investments, knowledge centers, consumption centers, police forces, debt creation etc. (1985).

It seems to me that the ‘usual middle class’ coffee houses, the ones that sell coffees except “traditional” Turkish coffee, are good examples for this. According to my observations, they have third world country names as a commodity all over the store. Some of the coffees have their authentic name, e.g., espresso, but the poorer the country the more a “coffee” is its name, e.g., Ethiopia coffee, Yemen coffee, Colombia coffee etc. It is unlikely that countries where historically coffee has been distilled first, Ethiopia, has no authentic name for it.

Countries with huge production fields, most likely followed by wide consumption, as in the case of sugar and tea, are unlikely not to have a unique recipe and/or name for this beverage. Yet it is only the country name you see it in the store. Those coffees directly refer to the global division of labor which is part of a racialized and sexualized context.

I think that this kind of publicity (Rappaport 2017:7) is most appealing to “ever-new” ‘middle classes’. Commodifying another country as a product is directly referring to the global division of labor and hence “conspicuous consumption” (Veblen 1899) of these products can rightfully create the image of ‘global middle class’ for its consumers. Within the logic of publicity and language game, making a whole country into a brand can be understood as turning a country into a colony of an imperial power. This commodification is rather with a ‘cultured middle class’ attitude. Instead of preferring “the feminization of other nations”, postmodern ‘global

middle class' seems to prefer "working-classification" of other nations and securing its own "middleness" by consuming the other.

For the reasons mentioned in this part, having a foreign language in the name of a signboard is taken as an indicator of escapism. Whether a language is from the 1<sup>st</sup>. world or the 3<sup>rd</sup> can also be analyzed further, nonetheless "being foreign language" is a valid category for this study

### 3.4.3. Examples for Indicators of Language:

Various examples can be observed in Denizli. Words that are similar to the names of the cases are used in order to avoid using original names in the text. Examples are created with the same logic but with different words in order to escape using names



Figure 3: kral ON Taken by author in 08.06.2020

in the text. For example, "king" in a name is switched to "princess" (figure 3) and the name of "Özlem" (figure 4) is switched to "Ahmet". Case 35 of the western side (figure 4) is one good example for what it is called "language mixing" in this thesis. It is an addition of a different language to another in the same word. If same logic is applied to a random name, e.g., Ahmet, example can be "Ahmetix" as a name for a photograph store. Seemingly, a notion of being high technology or future technology is implied. It doesn't really matter if "-ix" adding is valid in English, French or any

other language, as long as it creates the meaning it is a valid move. Gra3 indicator (grammatical mistake with language mixing) is created to depict similar cases (see 5.2. Indicators). Another valid move is categorized as Gra4 which is “adoption of



Figure 4: özlemix Taken by author in 08.06.2020

word(s) from different languages” (see 5.2. Indicators). Case 56 of the western side (figure3) is a good example for this situation. When the same logic is applied to another resembling word, e.g., “prens ON” we can examine the case (*prens* means princess in Turkish where *kral* in the original name means king). The word “on” means “ten” in Turkish but it is obvious that it doesn’t mean the number 10 for this store. It seems to aim to create the meaning of “peasants off and kings on”; kings being the consumers in that store. This means that a word from foreign language is adopted.

### 3.5. Why Escapism as a Category:

I argue that the notion of escapism is very crucial for a ‘language game’. There are basically two reasons for it. One of them is logical/formal reason which is in line with postmodern thinking. The others are historical/economic arguments provided by Lefebvre and Harvey which highly criticize it. For these reasons provided by both supporters of postmodernism and those who are critical of it, I argue that addition of

the indicator of “escapism” and respective categories is valid (see 5.2. Indicators).

Next parts will be explaining these reasons.

### **3.5.1. Logical/Formal Reasons:**

One of the reasons of indicator of escapism is due to reasoning of ‘language games’ itself. According to ‘language games’ paralogy can create truth in postmodernism (Lyotard 1984). When a paralogy creates a truth, it also creates a locality in the world of language games by creating a new game. Rather than simply being a logical result of the paralogy, it is the “just” aim/cause of ‘language games’ (Lyotard 1984). It creates a game that opens possibilities for (just) languages and games. Unhindered by any logical rule according to Lyotard (1984), each different part is created in the totality of “justice” and “language gaming” (Harvey 1992; Jean-François Lyotard 1984). Creation of further games, rules, logics etc. is further parceling the society where different groups of people can escape from the bad doings of system with a local solution. I argue that, if it is assumed that ‘language games’ (Lyotard 1984) are valid for postmodernism, then escapism is the necessary result of its reasoning.

### **3.5.2. Historical and Economic Reasons:**

There are historical arguments that explains the difference of postmodernism on this issue compared to modernism, often embedded with economical arguments too.

These arguments are coming from scholars who are often critical against ‘language

games'. Therefore, these will be added to the previous reason to ground why this thesis uses escapism as a category.

Postmodernism as a continuation of modernism (Harvey 1992) correspondence with what Lefebvre stated as an emergence of “a new consciousness of space” (1991:125). Both Harvey’s (1992) and Lefebvre’s (1991) explanations are parallel on this issue. Lefebvre argues that ‘new consciousness of space’ changed from national to global as “[g]lobal space established itself in the abstract as a void waiting to be filled, as a medium waiting to be colonized” (Lefebvre 1991:125). This global space is treated as “the totality of language games” by postmodernist scholars which is somehow not a metanarrative.

As it is already argued in previous part, parcellation of the society is one of the crucial aspects of ‘language games’. Lefebvre argued that it is the operationalization of the logic of abstract space, which is a product of bourgeois ideology, in different levels (macro, micro, global) (1991). Abstract space treats time and space as two separate entities which can be moved freely in space and time. Therefore, application of this ideology is most easily observable through parcellation it makes. ‘Language games’ are the re/production of *savoir* with its ever-increasing ‘games and rules’ (Lyotard 1984). Especially in the works of Foucault and Bourdieu, who are among the most influential postmodern scholars, separated spaces of leisure, work, politics, economics, body, individual, social, religion, culture etc. and movement between them is foundational to their understanding. “Knowledge is power”, a proposition



which I think amazes ‘middle classes’ to its own “non-manual” exploitation, especially to its “non-manual” part. The power and its democratic version “resistance” are created by defining left and right with ever new definitions. It seems to me that ‘middle classes’ who are obsessed with order are likely “*desire to*” define with strict limits and rules; most logically seeking legal bindings for their borders; most valuable confirmation of their “power”.<sup>10</sup> Most common example for this can be identity movements. I think that treatment of every “identity” as a valuable thing and human right is utmost travesty of logic. On a logical level there is only need of a one-to-one correspondence of a thing to itself, nothing more. Nietzsche, with whom postmodern critiques are defended, argues that simple duality is taken to be logical and ontological source of *truth* for bourgeois science.

This way of judging typifies the prejudices by which metaphysicians of all ages can be recognized: this type of valuation lies behind all their logical procedures. From these “beliefs” they try to acquire their “knowledge,” to acquire something that will end up being solemnly christened as “the truth.” The fundamental belief of metaphysicians is the *belief in oppositions of values* (Nietzsche 2002:6).

A thing defining itself (with its relativity to others) and just by this fact becoming *the truth* is “thing-in-itself” which Nietzsche argued against in the same work. Hence, there only ‘the ground of being’ remains for these to be argued upon with this reasoning, which is state (with its law) instead of God. Nietzsche explains nicely: “Look instead to the lap of being, the everlasting, the hidden God, the ‘thing-in-itself’ – *this* is where their ground must be, and nowhere else!” (Nietzsche 2002:6).

---

<sup>10</sup> I think that Lefebvre’s discussion on “imperialism of branches of science” with increasing specialization (2003) is also supportive of how much this kind of *savoir* may be appealing to ‘middle classes’. What I understand is, each unique field tends to isolate itself and creates a discipline that other disciplines are somehow powerless on their unique subject

Furthermore, Lefebvre argues that A is not equal to A because one of them comes second, underlying the formal logic and its shortcoming in spatial analysis (2004). Another contradiction is that, this argument of Nietzsche is often used by postmodernist scholars as a source of critique against modernism and “Marxist metanarratives”; which can also be used against postmodernist scholars exactly with the same reasons.

Favoring parcellation doesn't mean that executor of it should not prefer bypassing the rules. I think that the important part it is rather making oneself an exception by defining your own rules, disobeying another or being an exception through legal rights. Interestingly, this was the arbitrary rule of the *ancient regime* which bourgeois state attacked with ‘rule of law’. Once again thanks to the level of development beside consuming like an aristocrat, ‘middle class’ is this or that way elevated to aristocracy.

Lefebvre argued that creation of ever new borders, definitions, terms, enclosed social groups and identities which are soon to lose their ‘spectacular’ affect as they get normal very fast just to become mundane is “consumption of identities” (1971). Hence every parcellation has a chance to appeal eventually to some ‘middle classes’. Ideology works *en masse* even though people claim they are unique in claiming themselves... *en masse*. Freedom understood by capitalist logic equals to property rights. This means that “in a society famous for its love of litigation” (Bauman

2005:76) freedom exists where you can impose your own borders, definitions, rules, punishments, identities and so on.

### **3.5.3. Examples For Escapism:**

I argue that drawing a border is a mundane act that makes people “feel more middle class”, “secure” and “powerful”. Harvey argued that middle class suburbanization and escapism are fueling each other both economically and culturally (1992).

Ayata’s work on Turkish middle-class suburb is also in line with these arguments while bringing a local case (2002). Cases Ayata investigate are partners often re/create gender roles with separation of work and home according to genders. They often talk about different zones that they feel more secure and in control, bordered either from the work or within the house (Ayata 2002). On the main street level, I argue that consumption provides you with temporary rights of property. Being a “fitting consumer” gives you the unspoken right to make hostile gazes to people unfit to that environment and security acts if economical barriers fail. According to Erkip, malls were secure places for modernization in Turkish (2003)<sup>11</sup>. ‘Middle class’ consumption places and suburbanization are secure too in the same manner that they are secure from the people consumers don’t want; at least that’s what they seem to believe.

---

<sup>11</sup> Erkip states that it was the modernization motive that led people to use malls instead of goods and services (2003).

For the reasons mentioned in this part, escapism is taken to be one of the crucial aspects of both postmodernism and language games. Not the least that it is logically valid for postmodern thinking but also historically and economically one of the grounds of its emergence and thinking, which Harvey also agrees (1992).

### **3.6. Why Privileging Consumerism:**

Certain influential scholars agree that subject in postmodernism is “consumer subject” (Bauman 2005; Harvey 1992). Consumer subject is argued to be based on its consumption capacities; ranging from resources to availability of choices and manners it can realize (Bauman 2005; Harvey 1992)

Liberal understanding commonly equates commodification to creation of social value, not labor, and hence capitalist society had reached at “crazy” levels of civilization at the rising times of postmodernism. The equalization of civilized manner with consumption is but a logical conclusion of this understanding.

I think that “Now we are in the phase of consumer society” and “civilization had passed that boring industrial work phase” are commonly known arguments nowadays. Bauman (2005) provides an in-depth analysis on this matter:

This industrial “boring” work is now Global East’s work and any work (or politics, identities, manners) that “remained from the past phase” is by itself a sign of backwardness which should slowly change into “Western” occupations of non-

manual work (which has some “choices to be made”<sup>12</sup>), if they can change at all. “Redundancy and flexible cheap labor” are the roles given/seen proper to lower economic strata. While employment was a tool of eradication of “evil” and “backwardness” in times of ‘work ethic’ where capitalism needed industrial labor; now it is a matter of eradication of the poor themselves in a ‘consumerist ethic’ (Bauman 2005). Bauman (2005) argues that these are the role given to “global working class” and “global underclass” [emphasis is mine].

Pre-covid social mobility indicators (OECD 2018) confirm Bauman’s analysis that neither society nor ‘underclasses’ themselves, with sober thinking, should believe in ‘work ethic’ anymore. While this is the role for the poor, ‘global middle class’ should realize more and more “consumer capabilities” (Bauman 2005). Denizli is expected to create both a ‘global middle class’ and global underclass at the same time. Denizli should benefit from low currency rates against EU and US dollar, but also should be a ‘global middle class’ consumer with the same currency rates. I argue with my pilot/observations and the material I collected that, those expectations of creating a ‘global middle class’ are tried to be realized primarily in malls and GMKB. For these reasons, I argue that making an analysis of consumerism-oriented boulevard is valid when analyzing ‘reproduction of postmodernism on representations of space’.

---

<sup>12</sup> One of the central issues for consumer subjects according to Bauman.

### 3.7. Why Economic Sector as a Category:

Since certain economical aspects of modernism and postmodernism are already discussed in previous parts, e.g., ISI (import substitute industrialization) and ‘work ethic’, they will not be discussed again. Within the perspective of given changes postmodernism introduced into the urban, it is most logical to expect change of economic sectors with postmodern change. Harvey argues that one of the primary aspects observed for postmodern change is urban being used primarily in order to absorb excess production, i.e., creating and increasing consumption (1985, 1989, 1992). I do not think that any problematic issue exists within Harvey’s explanation. Nonetheless Harvey does not provide many arguments on changing forms of the store beside their provision of “global product”. On this matter Lefebvre’s framework in “*Everyday Life in the Modern World*” (1971) provides a theoretical background that is most well fitting for this thesis. He provides a theoretical tool which is very important to connect the issues of “escapism, desire and consumption” while also being an alternative to Harvey’s arguments. Hence enabling ground for this study to cross analyzing sector of a store with its possible escapism, language games and language.

Lefebvre gives us a theoretical background in “*Everyday Life in the Modern World*” (1971) that are useful in order to analyze differences between modernism and postmodernism. Lefebvre does not claim that they are neither mutually exclusive, nor modernism ended completely. Since Denizli is a rapidly industrializing town in

postmodern times, I think that it is especially important to use categories Lefebvre argues in terms of manipulation of “desire and economy”.

### **3.7.1. Regulated Desire:**

I think that modernity and global capitalism treats “desire” in the same manner. It is treated as an “excess (will)”. Clergy and/or philosophers had long argued that it was an “excess of soul”. Furthermore, its secular-modern version can be seen in Nietzsche's work (1968, 2002, 2006). Desire is an act done with ‘affirmative will’ and hence it shows the capacity ‘*to desire*’ that the subject can initiate. It says “no to life” as it tries to enforce its own demands, freed from natural boundaries in certain manners.

I think that Lefebvre’s concept of ‘the regulation of desire’ can be used as the following: By using primarily ‘regulated publicity’, addictive/stimulant goods and constant manipulation (and possibly with other methods as well); “desire” of the people are regulated into favored patterns; mostly if not absolutely. Even though his argumentation is less oriented towards the ingredients and their manipulative usage they can be included as well. Aim is to make people oscillate between satisfaction and dissatisfaction. This is mainly taken from *Chapter 2: The Bureaucratic Society of Controlled Consumption of Everyday life in the modern world* (Lefebvre 1971:2).

Satisfaction is the aim and objective of this society and its official justification; ... Such satisfaction consists in saturation obtained, as far as solvent needs are concerned, with all possible alacrity. Needs are seen as clearly defined gaps, ..., when the need is promptly solicited by devices

identical to those that led to satiety; needs are thus incessantly re-stimulated by well-trying methods until they begin to become rentable once again, oscillating between satisfaction and dissatisfaction, both states being produced by similar manipulations. Thus controlled consumption does not only plan objects for consumption but even the satisfaction obtained through these objects; play on motivations denies and destroys motivations precisely to the extent of its hold over them and without, moreover, ever stipulating the rules of the game (Lefebvre 1971:79).

According to Lefebvre, instead of a manipulation of trade through “the needs” postmodern times in the developed countries favors through “the desires”(1971). He argues that ruling class decide what is to be “desired” as far as they can “stipulate the rules of the game” (Lefebvre 1971:79). Furthermore, ruling class try to manipulate people into desiring certain thing with a certain manner that are beneficial to their class interests. According to Lefebvre, this manipulation is also done through images and symbol (1971). I also think that manipulation of desire is highly benefits from usage of old/still colonial consumption goods, i.e., sugar, tobacco, coffee, opioids. This is both about the nature of the ingredients and the history of exploitation behind it, e.g., consuming the underdeveloped as a sign of status.

For example, I think that coffee with a third world country name implies a desire and a middle-classness compared to traditional Turkish coffee for the Turkish context. This context is both historical and social that it depends on the society. The social, cultural, political understanding of coffee for people in Germany differs from Engel’s times to today; now you can learn 3<sup>rd</sup> world countries in coffee stores and the manner you need to show as 1<sup>st</sup>. world “*dweller*” (Elden 2004:190); or possibly imitate what capital sells with a 1<sup>st</sup>. world dweller images and symbols. In other



sense, being a ‘global middle class’ can be achieved with the images and symbols of being Western.

What Harvey argued about consuming the globe in a local store could be also analyzed through these issues. According to Rappaport, imperial exploitation, racial difference and sexualized labor can be a source for publicity for these stimulant/addictive consumption patterns (2017). The same manner shown against Indian women while producing tea (Rappaport 2017) is “updated” to African women/children in the case of coffee.<sup>13</sup> The relation of this issues to Denizli is lies in being an Anatolian Tiger. If ‘global middle class’ attitude is to be pursued and if a city is oriented towards exportation of labor-intensive goods, then why these manners shouldn’t be aimed too? According to liberal understanding, “people of Denizli” deserved this status as well. It produces for global market, pays the cost of being a global producer, e.g., taking migrants as they are often blamed for economic problems seemingly even if they are not according to Akbaş and Ünlütürk-Ulutaş (2018), and suffers from currency differences. According to liberal understanding, Denizli earned to exploit some others.

I also argue that “desire” and “need” is not necessarily mutually exclusive for modernity even though logically it should be. Overworked people’s stimulant consumption cannot be seen equal to bourgeois stimulant consumption, including the

---

<sup>13</sup> While tea campaigns were depicting Indian women and hands coffee campaigns does pretty similar to African counter part of it (Rappaport 2017).

types of addictive materials. First one is economically very rational due to lack of energy and leisure time to have some 'desire' satisfied, which was also the case for working class Engels observed (1987). I think that coffee is to 'middle classes' under flexible work regime what tea was to working classes in England. Its stimulant attribute is highly propagated in research about coffee and is one of the things publicity campaigns love to manifest; that it is both a "love filed" beverage and "very helpful" before starting to work. While itself is addictive, mutual existence of "desire" and "need" in this context suggest that it is addiction proper. Of course, with images and symbols both coffees can be shown as either desire or need, and possibly both at the same time. Respectively, first world country products can be made into desire as well e.g., Italian Espresso or British Tea, or 3<sup>rd</sup>. world country products/resources into the need, e.g., oil for USA. For British case of tea, it is also complicated as it can be 3 of it all together, such as social norms may demand you to show imperial identities through consumption even if you are working class (Engels 1987; Rappaport 2017:5,7). It is important that who drinks, what brand, how, where and when. Publicity campaigns of tea, sugar and coffee correspond with each on selling imperial identities (Courtwright 2002; Mintz 1985; Rappaport 2017).

These reasons are especially important for the cross analysis of the categories of escapism, language and sector. Language of a name can also be an image and/or a symbol. Furthermore, escapism and language games can very highly be related to economic sectors such as food, cloth, jewelry etc. For both these reasons and due to pilot observation, economic sector as a category is seen to be important to add.

## CHAPTER 4

### CASE OF DENİZLİ, GAZİ MUSTAFA KEMAL BOULEVARD:

#### 4.1. Case of Denizli:

Field of this study is Gazi Mustafa Kemal Boulevard (GMKB) of Denizli. Denizli is a city in southwestern Turkey with about 1 million inhabitants (YÜCEDAĞ 2018; TUİK n.d.). It has grown from 1.005.687 to 1.040.915 from 2016 to 2020 (TUİK n.d.). It has net immigration ratio of %0.112 in 2020 (which was %0.336 in 2016) (TUİK n.d.), thus it could be claimed that the population size remains relatively stable. Denizli obtained metropolitan city status in 2012 (DBB 2012). Metropolitan city administration is a unique status which gives more flexibility to local administrations which Partigöç explains and provides a map of metropolitan city administrations in Turkey (2018).

It has a university, Pamukkale University, with 42 thousand students in 2021 (Pamukkale University n.d.) that which was 30 thousand in 2012 (Keçeli 2012:67). The university, its administrative and academic staff as well as the incoming students have an important effect on the city in terms of culture, demography and economy while having only %25 of its students from Denizli and %49 of them from Aegean region (Yavuzçehre 2016).

Denizli has an exceptional and rapid economic-developmental history (Özet 2013; Keçeli 2012). The most important industrial branches in Denizli have been steel and textile. Textile is not just of economic importance but also as an “urban identity” according to Belge (2018). Belge argue that textile is important in terms of “urban identity” among other “geographical features of urban identities in Denizli” such as Denizli rooster, touristic Pamukkale travertines and so on. Denizli has been rapidly developing in textile and steel production from 1970’s onwards. Its rather modernist production firm that highly resemblance ISI (import substitute industrialization) times, i.e., Sumerbank, which provided good and cheap products for local and national markets went bankrupt in 2012 (Bakirtas 2014:57–58). Under neo-liberal waves its factory location became a mall with some luxury housing capacities (Kuyumcu 2010:81–85). Denizli has been becoming into a “global factory town” after adopting neo-liberal policies, especially after 90’s (Akbaş and Ünlütürk Ulutaş 2018).

Denizli is now a textile production center for the global market (Akbaş and Ünlütürk Ulutaş 2018; Keçeli 2012:70–72), even more than before; and now it is primarily an export town. Denizli claimed to have many informal, undocumented and unrecorded textile production workshops and manufactures (Akbaş and Ünlütürk Ulutaş 2018:168,176). Informal sector is very common in Denizli (Akbaş and Ünlütürk Ulutaş 2018:168). Combination of having many informal production places and being a satellite town for migrants (Akbaş and Ünlütürk Ulutaş 2018:175) needs a

clarification on the migrant issue. Interestingly, Akbaş and Ulutaş argued that it is not Syrian migrants that are visible in informal sector, which would be an expectation due the relation of informal economy and Syrian migrants' situation, even if Denizli is a satellite town for Syrian migrants (Akbaş and Ünlütürk Ulutaş 2018:175). They are often employed in service sectors (Akbaş and Ünlütürk Ulutaş 2018:169). Another interesting issue is that migrant flow did not cause an increase in unemployment (Akbaş and Ünlütürk Ulutaş 2018:170) even though it is a satellite town for migrants (Akbaş and Ünlütürk Ulutaş 2018:175). According to some insights from Akbaş and Ulutaş, it is not the neighbors but employers and other employee that treats Syrians with hostility (Ulutaş 2018).<sup>14</sup>

Denizli is under the influence of neo liberal politics and post modernization (İçli and Kaya Özçelik 2012). It is most visible at the city centers, production sectors and middle-class suburbanization (İçli and Kaya Özçelik 2012; Keçeli 2012; Partigöç 2018). It is expanding with mainly middle-class suburbanization (mostly along main transportation lines) and with industrialization (Keçeli 2012; Partigöç 2018:97). Most of the land absorption to urban from rural is done following the transportation lines and industrial areas (Partigöç 2018:98) which is considered to be “the main axle of the city” (Kuyumcu 2010:43; Başoğlan-Avşar 2014:175) (figure 5).

---

<sup>14</sup> I have never seen a homeless during my 1 year of observations and barely saw begging children. I couldn't argue that there is a “Syrian problem” on the main street. Cultural and economic barriers seem to be used effectively.

It has few consumerist centers, mostly shopping centers (Kuyumcu 2010) but GMKB constitutes the main shopping street in the city center. The city has experienced several changes: The old factory building of Sümerbank, once the symbol of state industry and holding a position in the local and national markets, (Bakirtas 2014:57–



*Figure 5: 1<sup>st</sup>. Google Map View of Denizli. Access Date: 10.10.2021 Green zone shows Bayramyeri and Kaleiçi. Red line is the field of analysis and the beginning of GMKB. GMKB connects to yellow line after connecting to green zone. Yellow line is the inter-city road*

58) has been converted into a mall (Kuyumcu 2010:81–85) . Denizli’s oldest trade

hub and crafting center, Bayramyeri and Kaleiçi, is claimed to lose its position.

“Consumerism” (Bauman 2005) oriented GMKB and various malls argued to take its

position as a city center (Kuyumcu 2010:40; Başoğlan-Avşar 2014; Özcan and

Başdere 2018; Partigöç 2018).

Denizli has famous historic and natural touristic places in the surroundings of the city, such as Pamukkale known for its travertines (Keçeli 2012:67). Touristic places are about 30 minutes with a private car but reachable also through a burdensome journey via public transportation.

My observations suggest that tourism and tourists are not part of the daily mundane life in GMKB (most importantly not during the COVID-19 pandemic), nonetheless Belge argued that Pamukkale is crucial for the city identity of Denizli (2018).

Traditionally speaking a rooster is the symbol of the city. According to government resources, Denizli roosters are unique in colors and body shape (Denizli Valiliği n.d.). According to my observations, famous Denizli rooster is more a Denizli icon than Pamukkale on GMKB, while also being another important part of city identity (Belge 2018). My observation as a scholar and native makes me think that clothing and items that have a Denizli rooster on it are much more common than the ones that have Pamukkale on it. People seem to prefer the rooster more than the world-famous natural/historic touristic place in their everyday life without completely disregarding it for a symbol.

#### **4.2. Why Main Street?**

The “main street” is argued to be of importance in the analysis of urbanization in Turkey, which I agree.

The concept of having a main street in Turkey is a necessity. Every single city has at least one main street and there is always mixed land use



for residential, commercial, financial, administrative and recreational purposes. These streets start at the city square and continue to another minor square or commercial center of the city. This is a place that is open as a social and economic corridor in the core of the city where people can shop, walk, hang out, handle their official works, take their children to playground or enjoy a cup of tea (Keçeli 2012:90).

Importance of a “main street”, alongside with the theory of ‘social space’, suggest that limits of the field of the thesis should look for “practical” landmarks. What I mean by this are the landmarks for spatial practice which are decided after I had conducted my pilot observation. A further assumption is that the field of “main street” does not necessarily cover the whole length of the street but covers only a certain section. For this reason, I picked 2 crossroads after my pilot observations, each limiting the main street at points where flows (of people) end.

According to my observations, there is walking distance of about 10 minutes from the northern end of the street with no “crowd flow” to Bayramyeri at the northern side (figure 6). At the southern side, the flow can be observed starting at the boulevard, the rooster statue to be exact; important is here also that the bus station is very close to the entrance to the boulevard. There is a slight human flow around the rooster statue to different directions than GMKB. They are excluded from the field analysis due to following reasons: 1) It is no more than a 1-3 minutes of walking distance. 2) My observations suggest that main flow is to get into GMKB itself. 3) That area is a square with a mosque and an Atatürk statue which seems to work as a starting point



of flow. For these reasons, I argue that it is not proper to include space beyond this “square with a rooster” into neither the main street nor to its flow (figure 6).

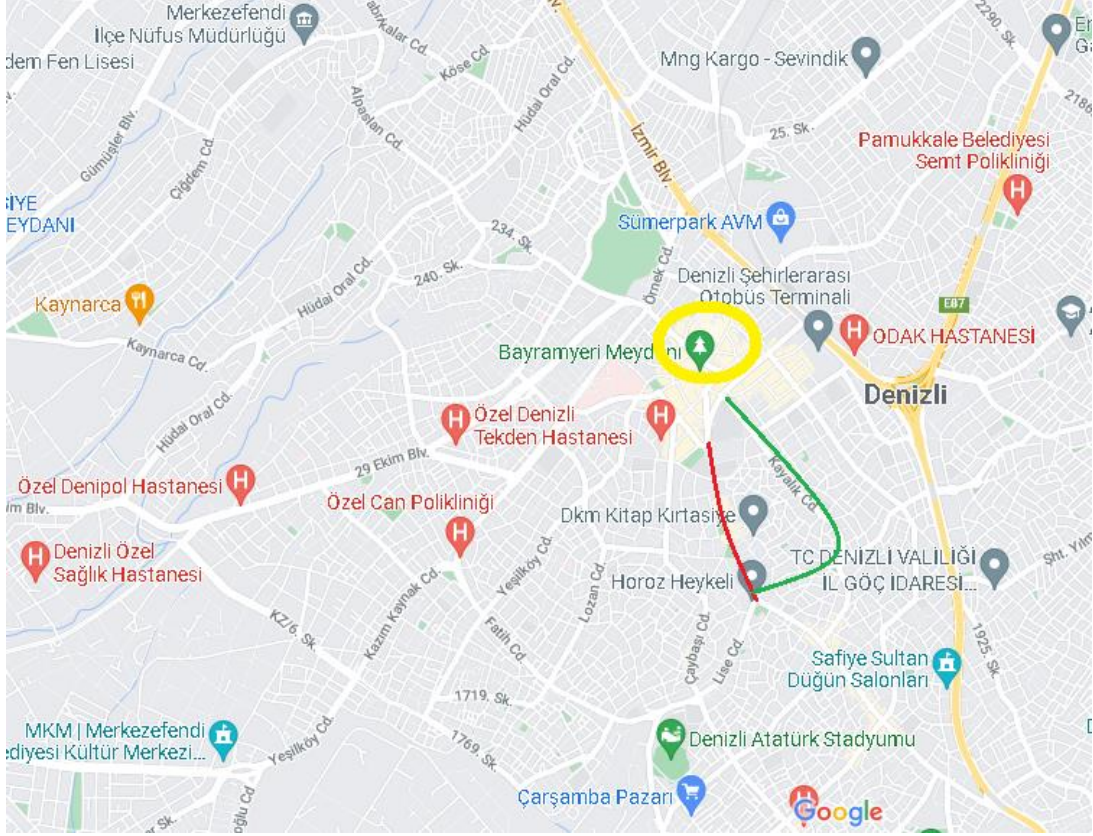


Figure 6 2<sup>nd</sup>. Google Map View of Denizli. Access Date: 10.10.2021 Yellow circle is the area around Bayramyeri. Green line is where traffic is relocated. Red line is the part of GMKB that is analyzed. Pinned point by Google Maps is the at the southern connection of green and red line is where the rooster statue exists

#### 4.2.1. Why GMKB?

According to Keçeli Denizli does not have only one single center that can be nominee for “city center” (2012:119). There is one center that is located close to GMKB, which is called Bayramyeri (the northern “old city square” where the city castle was located (Keçeli 2012:118). It is connected to GMKB. Bayramyeri is the oldest city center which is a huge trade hub (Özcan and Başdere 2018:492). After

1960s GMKB argued to be slowly became the new city (Başođlan-Avşar 2014:166; Partigöç 2018:97). Kaleiçi was the old crafting center and the first settlement place (Başođlan-Avşar 2014:168; Özcan and Başdere 2018:492) which lost its importance to the “central business district” (Kuyumcu 2010:40)and often decaying in parts (Özcan and Başdere 2018:495). It is claimed to be also an important trade hub for “far-close rural population” (Özcan and Başdere 2018:495)

I think that Bayramyeri is more like a grand bazaar than a “Parisian boulevard” thanks to its orientation to commerce and less orientation to “consumerist” consumption places. I argue that GMKB is the “Parisian boulevard” of Denizli due to its composition, location, usage and physical structure, hence it is decided to be the subject field.

GMKB is located between Pamukkale and Merkezefendi counties which are claimed to be the central counties of the city (Partigöç 2018). As mentioned earlier, it is considered to be the main axle of the city (Kuyumcu 2010:43; Başođlan-Avşar 2014:175). GMKB doesn’t have car traffic but only accessible to public busses. Traffic is simply 1-2 streets away (at the eastern side of the GMKB on Kayalık district) where both public transportation and private cars are stuffed in a street which is supposed to be a sideline for GMKB. It is a long boulevard that had been connecting city centers to railway and terminal. Even after the closure of Sümerbank, (Keçeli 2012:119) it is still connecting city centers; one of them being Delikliçınar square which is the southern start point of the GMKB.

The southern border of the field (figure 6) is Delikliçınar Square. Here you find the Denizli rooster statue, which is located at the entrance of GMKB. It has on the one side an Atatürk statue, the symbol of the Turkish Republic<sup>15</sup>, a mosque, a national bank (İşbankası), B.K. (a global fast-food corporate) and the municipality building. This location is the start of “only pedestrian” area, except public busses and some vehicles. It is the area of the southern end of the red line in (figure 6)

The northern border of the field (figure 6) is a crossroad that separates the road to either the hospital zone or trade zone (Bayramyeri). There are various monuments and sculptures at this part of the boulevard too. At one side, now-green land which is at just north of the field of analysis, there is a park where Sümerbank used to be. This is the end of pedestrian-only zone and only a few governmental buildings can be found there. This is where the field of analysis ends. It is the crossroad that is at the northern end of the red line.

For a pedestrian, GMKB is surrounded by both homes and workplaces; closer to the center you can find more workplaces. There are a lot of small and medium size businesses (Erman 2013:53) in and around GMKB; especially in its neighborhood Altıntop. Sometimes a street devoid of crowd will have an office of a global corporation and the rest is simply housing. Some of the buildings are decaying; corresponding to what Avşar says about the same neighborhood (Başoğlan-Avşar 2014).

---

<sup>15</sup> Which is overt “phallic” thanks to its erect male horse’s genital organ.

This chapter tried to clarify why Denizli is the case of this thesis, main street issue is important and why GMKB is chose for as the field. Next chapter will discuss methodology of the research.

## CHAPTER 5

### METHODOLOGY

#### 5.1. Unit of Analysis:

Based on the discussion on ‘language games’ made in the earlier sections of this thesis, truth is created through language. There are few ways to do this to analyze language games the most observable ones: those on signboards along the street will be studied. Therefore, names on the signboards are the units of analysis. They will be analyzed in terms of selected language properties and photographs will serve to visualize and record the data.

Signboards are restricted to the buildings which are directly on the ground level. Unless the legal boundary of the building ranges over multiple floors (starting from ground floor), only the first floor will be observed. For example, a building may have X Cloth Store at the ground floor and then Y Food Store at the first. X will be integrated into the analysis, but Y will be ignored. If the store on the ground floor, let’s say XX Cloth Store, ranges to 5th floor and covers several floors; then all of XX will be considered as “building on the street”. Parks will be understood as “ground floor”. Business blocks, i.e., işhanı (office block), banks, ATM machines and

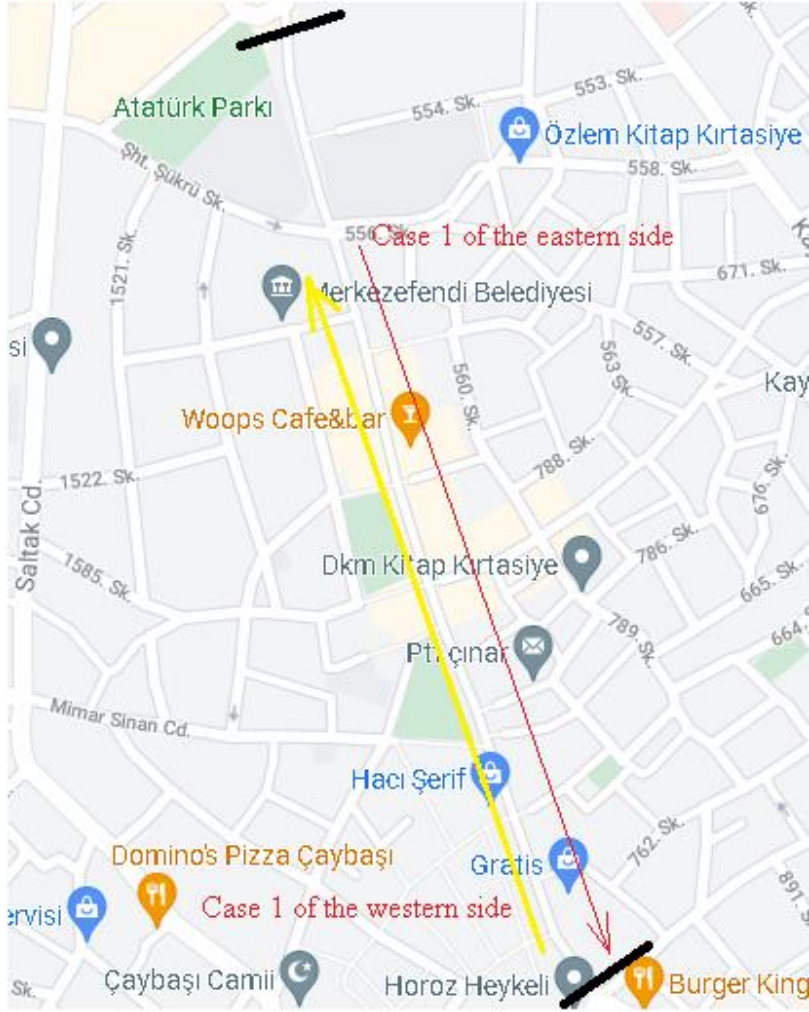


Figure 7 Field of Analysis from Google Map. Access Date: 10.10.2021

governmental buildings are excluded. Steps will be as in the following according to map (figure 7).

- 1: Pictures of the signboards of the shops will be taken.
- 2: Picture will be taken according to given route which are shown with red and yellow line.
- 3: Previously defined borders of the field will be adopted which are shown by black line.



4: Each shop will have a number according to their order in the route described which are shown by yellow and red line.

6: These numbers will be used both when using SPSS, giving examples and



Figure 8 Example 1. Taken by the author in 10.10.2021

connecting photographs in appendices. Starting locations of the orders of the shops are written with red.



Figure 9 Example 2. Taken by the author in 10.10.2021

7: Categories will be applied to names on the pictures, which are names of the shops.

Example for how photos will be used: Figure 8 will be converted into figure 9.

Numbers will be given for each store. End and start of a segment of a picture will have numbers to show its line. This process will be applied to whole district for each side (see the route at figure 7).

After the pilot observation (which was between April 2020 and July 2020 and broadly corresponded to first lockdowns in Turkey), it is observed that mentioned hour span corresponds with the most active hours for GMKB. Furthermore, there were days with partial lockdown during Covid19 pandemic which also made this time span the most proper for the analysis. These observations are used to limit the GMKB according to human flows. Observation and photograph taking are done mostly between 12:30-19:00 and from June 2021 to November 2021. Snapshot of the boulevard is taken on 7 June 2021. Due to problems arising from various issues, photograph taking was continued through November 2021 from time to time.

## **5.2. Indicators:**

There can be various linguistic methods of playing a ‘language game’: metaphorization, pun jokes, mistakes, using different languages, cacophony, rhyme etc. After the pilot observation, certain patterns are seen to be more dominant on GMKB, which are mainly grammatical mistakes.

Creation of meaning through grammatical mistakes is claimed to be highly related to escapism by Harvey and I followed his line of thought. I think it is more proper to treat signboards as headlines. Therefore, naming on the signboards are taken as “headlines”. Any rule that breaks a “headline” rule is also considered as a grammatical mistake. There are 4 categories of grammatical mistakes that are directly related to ‘language games’ and an additional one that is needed for these 4



categories in order to analyze ‘language games’. There are 3 ranks for data: 1, 3, 5. Ranks of values are arranged so that the minimum rank depicts maximum ‘language games’ and ‘escapism’.

**Table 1 List of Indicators for The Analysis of Language Games and Escapism**

	1	3	5
Grammatical mistake (Gra1)	Yes		No
Grammatical mistake in original language (Gra 2)	Yes		No
Grammatical mistake with language mixing* (Gra 3)	Yes		No
Adoption of word(s) from a different language (Gra 4)	Yes		No
Original Language	Global	National	Local

Since signboards are treated as headlines, I think it is proper to decide original language from the language of the first word used. For example, a shop name as a “*sexy pastahane*” (sexy bakery) will have “English” as the original language. If there are both a name and an explanation, name will be used to determine the language. For example, “*KIŞİSEL B\*\*\*\* M\*\*\*\*\* gratis*”. “gratis” part is the name and depicted as such according to my assumptions since it has bigger characters in the signboard. Therefore, it is taken as the indicator of language; even though the explanation part i.e., *KIŞİSEL B\*\*\*\* M\*\*\*\*\** (personal care center, see at figure 12), is at the beginning of the signboard and written with capital letters. Google Translate (<https://translate.google.com/>) will be used to detect the language of the word if it is not in Turkish language.

I argue that it is most appropriate to treat global language as more escapist and ‘language game’ playing. Due to this logic, “Local” language is valued as 5,

“National” languages as 3 and “Global” languages as 1. Both literature on Denizli and my pilot observations indicate that Denizli has a mentionable number of Iranian, Syrian and Kurdish migrants. I think that languages used by these groups should be categorized under “national”. The reasons I argue for this is: 1) This migration flow is firstly a national matter. 2) They are not “native” in the national context, but they are not global either. Therefore, these languages are generally more part of the national context than the global. I thought that Azerbaijani should also be categorized under “national” rather than “global” category due to cultural and political closeness of the countries.

On the other hand, the “global” category is characterized by English, French, Spanish, Chinese etc., i.e., anything besides Turkish, Kurdish, Arabic and Persian. “Local” category means it is Turkish language. Using a scale of 1 to 5: 1 stands for the highest level of escapism and 5 for the least, N/A stands for not applicable (except the indicator of GRA2). I argue that the more global the ‘language game’ the more escapist notions can be implied. GRA2 will be used accordingly in graphics if needed. Spatial reference of a name doesn’t by itself indicate a ‘language game’ in play, at least not necessarily. For example, let’s say, *Book World* as a shop name. It could also be used in creating escapism as well, therefore it is also included. There are some examples that I think suit best. These examples below are chosen because they accord with different indicators.

1: *leblebi ç\*\*\*\*\** (figure 10) Gra1: Y. Because it doesn't start with capital letter.

Gra2: Y Gra3,4: N. L: Local S: NA.



Figure 10 Case 53 of the Western Side. Taken by the author at 08.06.2020

2: *k\*\*\* ON* (figure 11): Gra1: Y. Because it doesn't start with capital letter and has capital letters on the wrong place. Gra2: Y Gra3: N. Gra4: Y. Because it adopts a foreign word to original language. L: Local. S: NA



Figure 11 Case 56 of the Western Side. Taken by the author in 08.06.2020

3: *gratis KİŞİSEL B\*\*\*\*\* M\*\*\*\*\** (figure 12): Gra1: Y. Gra2: Y. Mistake of capital letter is in original language of the name. Gra3: N. Because “gratis” is a Dutch word and used correctly. Gra4: Y. Because it has adopted foreign words to original language.



Figure 12 Case 74 of the Eastern Side. Taken by the author in 08.06.2021

4: *ö\*\*\*\*\*ix* (figure 13): Gra1: Y Gra2: Y Gra3: Y Gra4: N. Because “-ix” is neither a word nor “x” is a valid letter in the original language of the signboard, therefore it is mixture of different languages.



Figure 13 Case 35 of the Western Side. Taken by the author in 08.06.2021

Şal D\*\*\*\*\* (Scarf World) and Ege Ç\*\*\*\*\* (Aegean Bazaar) are examples for spatial reference. Former refers to global space (dünya means world) and the latter refers to national space (Aegean here means Aegean region of Turkey).

SPSS software will be used in order to create single line graphics and calculate frequency tables. Furthermore, it will be used to create indicators for 'escapism' and 'language games' by following related formulas which will be explained in the next chapter. Lastly, certain categories will be used to draw "single line graphics by case number" in order to depict rhythm of a phenomena according to most common route on GMKB. Since cases are ordered, i.e., numbered, from one end of the flow to the other, graphics will give rhythms assuming a linear route on GMKB.

Lastly, economic sectors are listed below. Lines in the parenthesis are not written into SPSS due to character limit. Economic Sectors: Barber, Book (Seller), Buffet, Cloth(ing), Cosme(tic), Edu(cation), Food, General, Jewelry, Perfume, Pharmac(y), Phone (related shops), Sport, Tech(nology in general), Travel (agencies).

### **5.3. Pilot Observation:**

Pilot observation is done to decide which city center is more proper to be the field for this thesis. It is conducted between April 24 of 2020 and 14 of July 2020 primarily between 11 o'clock and 18 o'clock due to Covid lockdowns. Both Bayramyeri and GMKB is observed in order to decide which suits better for this thesis. Flow of the crowd is observed alongside the hours for the crowd and the amount of the crowd.

## CHAPTER 6

### ANALYSIS

Aim in this chapter is to analyze language games and escapism on the main street of Denizli. Different categories for grammatical mistakes, escapism and economic sectors are developed to make this analysis with frequency tables and graphics. These indicators will be used to analyze how postmodernism is practiced on GMKB. Graphics will be also used to depict the rhythm of phenomena in order to show conformity, continuity and ruptures. It should not be forgotten that this evaluation cannot state anything about area in terms of  $m^2$ .

Categories of Gra1, Gra3 and Gra4 are used to calculate the frequency of 'language games'. Gra2 is used to detect if grammar mistake is in original language or not. Since there are two other categories for "adoption of word from a different language" and "language mixing", i.e., Gra3 and Gra4, adding Gra2 to calculate the degree of language games will corrupt the data as it is already embedded in two other categories. The indicator created through this process will constitute the indicator of "language games (LG)" and this will be used to measure "language games"(Lyotard 1984) that are in play. The lower the value the more 'language games', I argue for the following formula of nominal data: " $(Gra1 * Gra3 * Gra4)$ ". This will create a

nominal data with 4 ranks: 1, 5, 25 and 125. The lower the result the more 'language games' were observed.

Language games (LG) and language (L) are used to calculate the frequency of escapism (E). The lower the value the more 'language games' are employed and since it is highly parallel with escapism, I think the following formula is accurate in order to measure escapism(E) for nominal data: "language games (LG) \* language(L)". The more global a language is taken to be as more escapism. Therefore, lesser the value means more 'escapism' as global languages are valued as 1.

Solely Turkish (ST) category is created in order to calculate the frequency of "any existing non-Turkish language". This category will be used to answer the question of "how much globalism is implied by the language games". Its formula is: (language \* 1) if ((Gra3 \* Gra4) = 25). This means: if there is not a "language mixing" (which makes Gra4=5) and not an "adoption of word from different language" (which makes Gra3=5); then value of language (which is 5 for local, 3 for national and 1 for global) will be multiplied with 1. Only the values of 5 will be the cases where Turkish language is used without the introduction of any foreign language in any way. Firstly, I will introduce the end results of GMKB in its totality for each indicator. Later, I will present two data sets for each side of the boulevard. Differences between the two sides are observed. For this reason, I think that it is important to provide them in statistics too.

**6.1 How Often Language Games are Done?**

Table 2 (Frequency Table of Language Games (LG) of GMKB) shows the frequency of language games (LG) on GMKB. Value of 125 means that there isn't any

**Table 2. Frequency Table of Language Games (LG) of GMKB**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	5,00	21	14,7	14,7	14,7
	25,00	31	21,7	21,7	36,4
	125,00	91	63,6	63,6	100,0
	Total	143	100,0	100,0	

'language game' played on 'representations of space' that this methodology can track. This means that %64 of the cases makes no grammatical mistake in order to create a new truth via language. There is not a single case with the value of 1. That means the highest possible escapism that can be done through grammatical mistakes is not existing on GMKB for the time being.

Table 3 and 4 (Frequency Table of Language Games (LG) of the eastern and western sides) shows the frequency of language games (LG) for both sides of the GMKB. In

**Table 3. Frequency Table of Language Games (LG) of The Eastern Side**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	5,00	11	13,3	13,3	13,3
	25,00	21	25,3	25,3	38,6
	125,00	51	61,4	61,4	100,0
	Total	83	100,0	100,0	

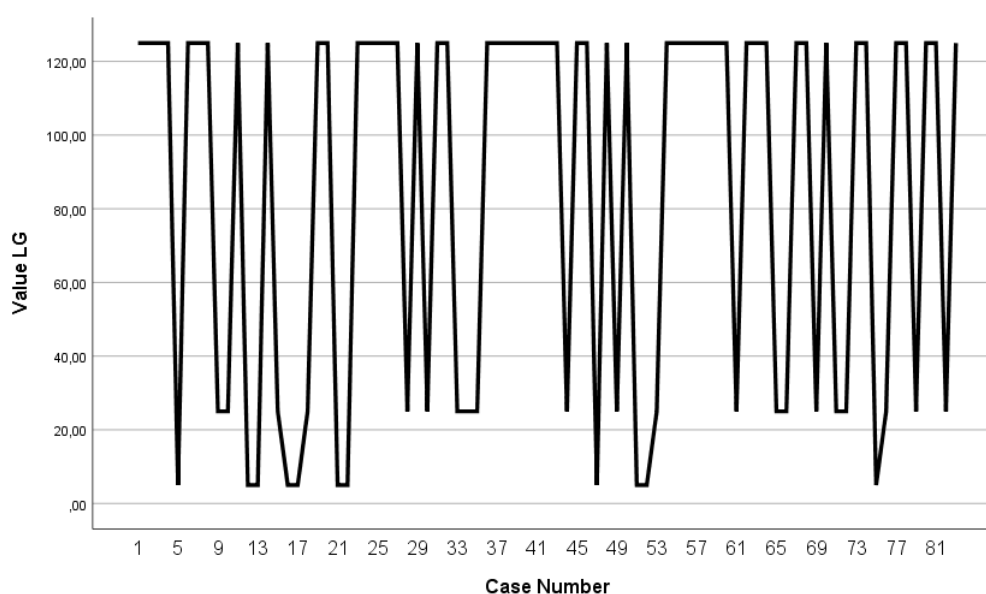


terms of language games (LG) there is no important difference between the two sides of the boulevard.

**Table 4. Frequency Table of Language Games (LG) of The Western Side**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	5,00	10	16,7	16,7	16,7
	25,00	10	16,7	16,7	33,3
	125,00	40	66,7	66,7	100,0
Total		60	100,0	100,0	

Figure 14 and 15 (Language Games by Case Number of The Eastern and The Western side of GMKB) depicts the language games (LG) by case. As it is stated before, lower the value means more Language Game observed. Cases are in similar



*Figure 14. Language Games (LG) by Case Number of The Eastern Side*

direction with the observed flow of the crowd, i.e., from one border of the GMKB to the other. Conformity, e.g., cases between 10 and 25 for the western side, and ruptures, e.g., cases between 61 and 81 for the eastern side, are observable with this method. Case 1 for the eastern side is northern end and Case 1 for the western side is

southern end (Southern end has the rooster statue). I argue that due to its correspondence with the flow of the crowd, these graphics show the rhythms of

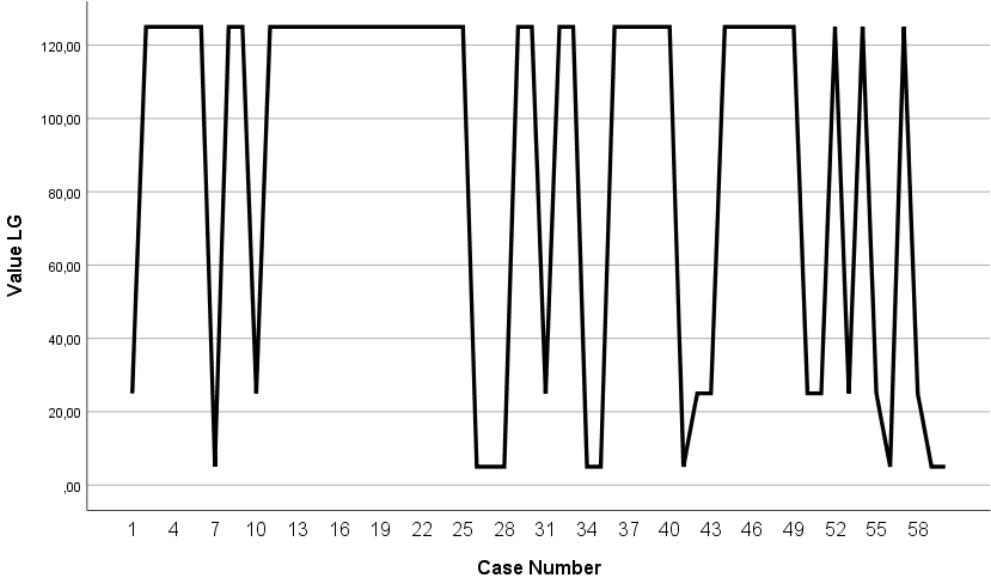


Figure 15. Language Games (LG) by Case Number of The Western Side

“language games” being played (Lyotard 1984) on ‘representations of space’ according to flow of the crowd.

In terms of language games (LG), the different sides offer different rhythms through a journey in GMKB. This means that, GMKB is not a homogenous “unity in itself”. Furthermore, applications of ‘language games’ are more like ruptures as it can be seen both from Table 2, 3, Figure 14 and 15.

**6.2. How Much Globalism is Implied by Language Games?**

Table 5 (Frequency Table of Language (L) of GMKB) shows the frequency of languages used (i.e., local, national and global). There is only one case of “national”

category. It is the case 70 of the eastern side, a word from Azerbaijani. Table 7 states that languages on GMKB are highly restricted to either “global” languages or

**Table 5. Frequency Table of Language of GMKB**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	41	28,7	28,7	28,7
	3	1	,7	,7	29,4
	5	101	70,6	70,6	100,0
	Total	143	100,0	100,0	

“local”, i.e., Turkish. In a rapidly developing city with a good number of migrants exploited, this is an important indicator. It confirms one of the results of pilot observation that I have made: It is arguable that GMKB has successfully erected ‘cultural’ and/or economical barriers at least against migrants, if not against poor people too.

Table 6 (Frequency Table of SolelyTurkish (ST)) shows the frequency of signboards that do not have any foreign language introduced into any way. %58,7 of the cases

**Table 6. Frequency Table of SolelyTurkish of GMKB**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1,00	37	25,9	30,3	30,3
	3,00	1	,7	,8	31,1
	5,00	84	58,7	68,9	100,0
	Total	122	85,3	100,0	
Missing	System	21	14,7		
Total		143	100,0		

has no introduction of any foreign language, either as a mistake, addition or word.

This means that the ratio of globalism penetrating the local language, with the exclusion of Azerbaijani language (just in order to be loyal to the definitions) is %41.

Table 7 and 8 shows the frequency of language (L) according to different sides of GMKB. There is not an important difference in terms of frequency for the two sides of GMKB.

**Table 7. Frequency Table of Language of the Eastern Side**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	21	25,3	25,3	25,3
	3	1	1,2	1,2	26,5
	5	61	73,5	73,5	100,0
Total		83	100,0	100,0	

**Table 8. Frequency Table of Language of The Western Side**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1	20	33,3	33,3	33,3
	5	40	66,7	66,7	100,0
Total		60	100,0	100,0	

Figure 16 and 17 (Language by Case Number of The Eastern and The Western side) shows the rhythm of language(L) on ‘representations of space’. Case 1 for the eastern side is northern end and Case 1 for the western side is southern end (Southern end has the rooster statue). Not surprising for a rapidly developing city that local

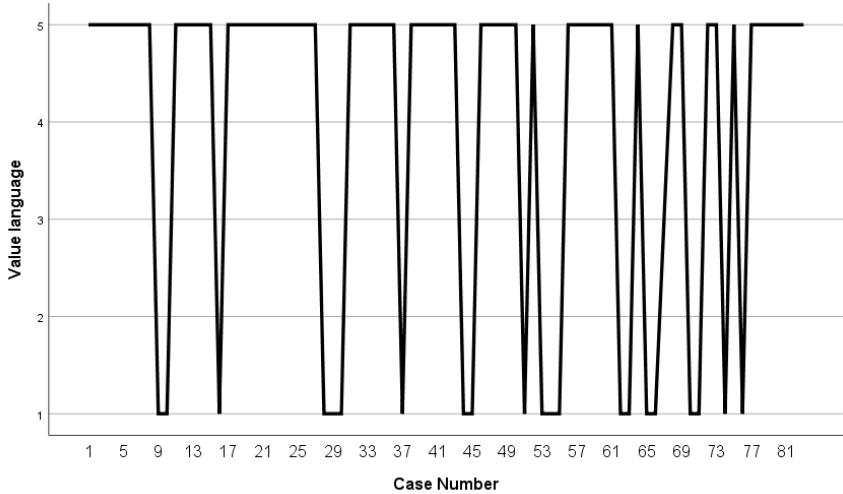


Figure 16. Language by Case Number of The Eastern Side

language is much more successful in creating uninterrupted sequences. Respectively it can be argued that “global” languages are penetrating GMKB. Further historical data is needed to claim one of these.

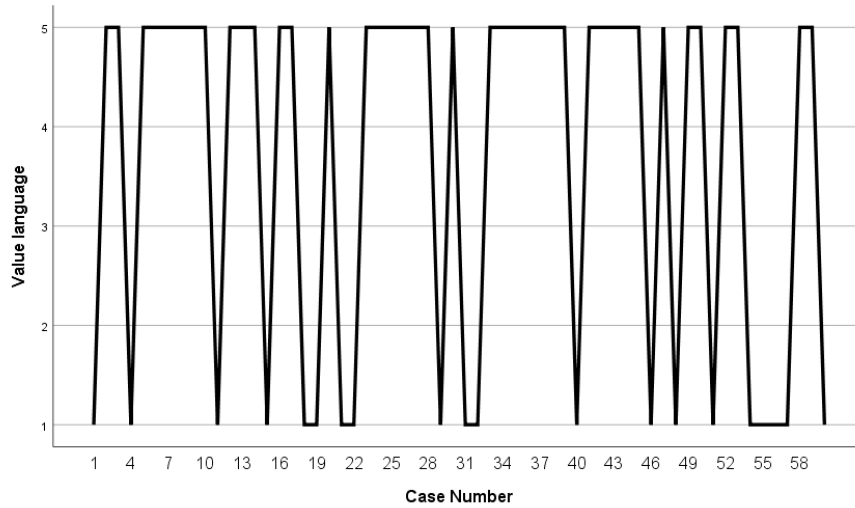


Figure 17. Language by Case Number of The Western Side

### 6.3. How Often Escapism is Implied?

Table 9 (Frequency Table of Escapism (E) of GMKB) shows the frequency of escapism(E) for GMKB. Half of the cases are not showing any sign of escapism (E)

**Table 9. Frequency Table of Escapism (E) of GMKB**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	5,00	4	2,8	2,8	2,8
	25,00	31	21,7	21,7	24,5
	125,00	40	28,0	28,0	52,4
	375,00	1	,7	,7	53,1
	625,00	67	46,9	46,9	100,0
	Total	143	100,0	100,0	

that can be detected through grammatical mistakes. There are few cases that shows high escapism(E) levels, but majority of escapism(E) are done on moderate levels. Table 10 and 11 shows the frequency of escapism(E) according to different sides.

**Table 10. Frequency Table of Escapism (E) of The Eastern Side**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	5,00	2	2,4	2,4	2,4
	25,00	19	22,9	22,9	25,3
	125,00	20	24,1	24,1	49,4
	375,00	1	1,2	1,2	50,6
	625,00	41	49,4	49,4	100,0
	Total	83	100,0	100,0	

**Table 11. Frequency Table of Escapism (E) of The Western Side**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	5,00	2	3,3	3,3	3,3
	25,00	12	20,0	20,0	23,3
	125,00	20	33,3	33,3	56,7
	625,00	26	43,3	43,3	100,0
	Total	60	100,0	100,0	

There is not an important difference between the eastern and the western side.

Figure 18 and 19 (Escapism by Case Number of The Easter and The Western Side) shows the escapism (E) by case number for each side. Case 1 for the eastern side is northern end and Case 1 for the western side is southern end (Southern end has the rooster statue). As higher values indicate less escapism (E); we can observe that escapism is primarily a rupture. There are also zones that concentrate consecutive escapist notions in ‘representations of space’ or with small ruptures from non-escapist stores. These are: cases between 18-22, 25-28, 25-35, 40-43 and 53-58 for

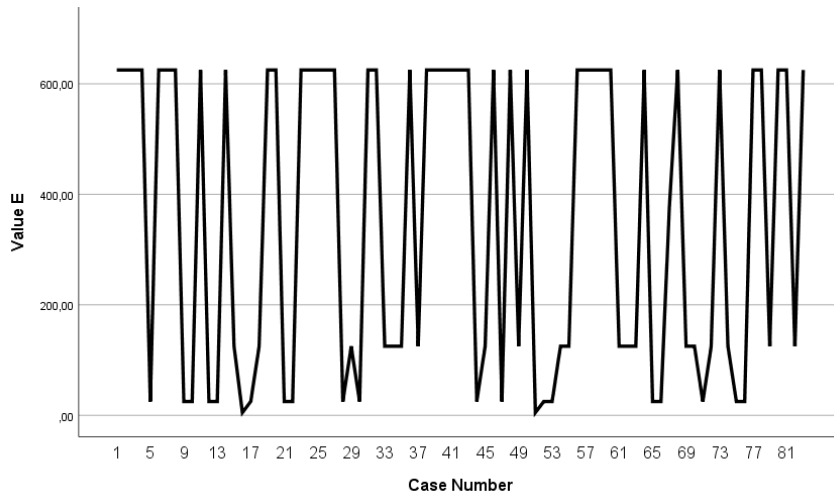


Figure 18. Escapism by Case Number of The Eastern Side

the western side. For the eastern side these are 28-30, 33-37, 51-56 and so on. Non-escapist zones are always longer and more uninterrupted compared to escapist zones. Furthermore, it is observable that certain parts of the district are much more escapist. It seems that escapism (E) is dominant in these parts of the boulevard.

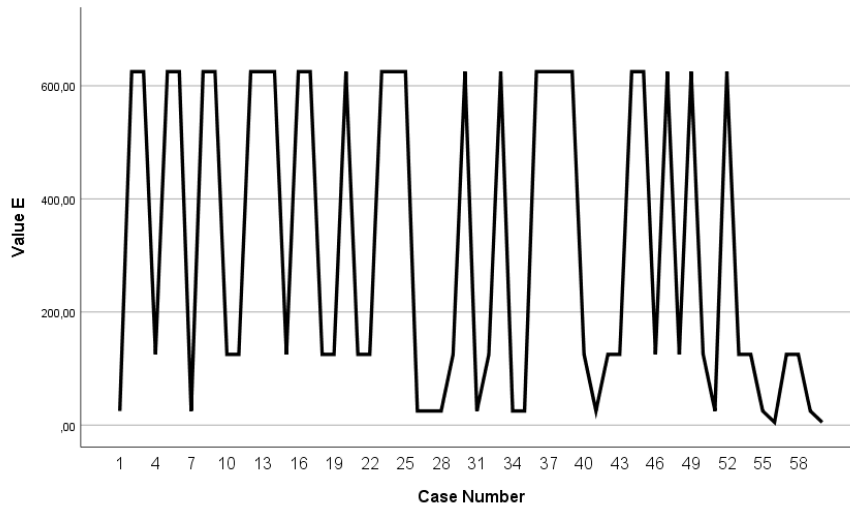


Figure 19. Escapism by Case Number of The Western Side

**6.4. Analysis by Economic Sectors:**

Table 12 (Frequency Table of Sector of GMKB) shows the frequency of different

**Table 12. Frequency Table of Sector of GMKB**

		Frequency	Percent	Valid Percent	Cumulative Percent	
Valid	barber	1	,7	,7	,7	
	book	1	,7	,7	1,4	
	buffet	5	3,5	3,5	4,9	
	cloth	52	36,4	36,4	41,3	
	cosme	5	3,5	3,5	44,8	
	edu	3	2,1	2,1	46,9	
	food	26	18,2	18,2	65,0	
	general	1	,7	,7	65,7	
	jewelry	5	3,5	3,5	69,2	
	parfume	8	5,6	5,6	74,8	
	pharmac	1	,7	,7	75,5	
	phone	22	15,4	15,4	90,9	
	sport	1	,7	,7	91,6	
	tech	7	4,9	4,9	96,5	
	travel	5	3,5	3,5	100,0	
	Total		143	100,0	100,0	

economic sectors in GMKB. Clothing sector has the highest share with %36 and followed by food sector %18 and phone sector %15.

Table 13 and 14 (Frequency Table of Sectors of the eastern and western side) show the frequency distribution of different economic sectors for each side of GMKB.

Although overall results are similar, there are some important differences. The eastern side has much more clothing oriented sectors than the western side: %39,8 to %31,7. This gap is mainly shared between most dominant sectors, i.e., food and phone, in the western side. While food related economic sectors are making up %



**Table 13. Frequency Table of Sector of The Eastern Side**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	barber	1	1,2	1,2	1,2
	book	1	1,2	1,2	2,4
	buffet	3	3,6	3,6	6,0
	cloth	33	39,8	39,8	45,8
	cosme	5	6,0	6,0	51,8
	edu	3	3,6	3,6	55,4
	food	14	16,9	16,9	72,3
	general	1	1,2	1,2	73,5
	jewelry	1	1,2	1,2	74,7
	parfume	3	3,6	3,6	78,3
	phone	10	12,0	12,0	90,4
	sport	1	1,2	1,2	91,6
	tech	3	3,6	3,6	95,2
	travel	4	4,8	4,8	100,0
	Total		83	100,0	100,0

16.9 of the eastern side, they are making up %20 of the western side. Phone category shows as much change as clothing. While the eastern side is showing %12 phone related economic sectors, the western side is showing %20. Furthermore, all of the 5

**Table 14. Frequency Table of Sector of The Western Side**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	buffet	2	3,3	3,3	3,3
	cloth	19	31,7	31,7	35,0
	food	12	20,0	20,0	55,0
	jewelry	4	6,7	6,7	61,7
	parfume	5	8,3	8,3	70,0
	pharmacy	1	1,7	1,7	71,7
	phone	12	20,0	20,0	91,7
	tech	4	6,7	6,7	98,3
	travel	1	1,7	1,7	100,0
	Total		60	100,0	100,0

cosmetic related stores and 3 of education related stores are on the eastern side. Out

of 5 jewelry stores there is only 1 in the eastern side. Reverse is the case for travel related stores. Out of 5 travel related stores only 1 is in the western side.

Figure 20 shows the mean language (L) by sector. Language indicator was depicting the primary language of the buildings with 3 categories: Local (value of 5 and Turkish), National (value of 3 and the followings: Azerbaijani, Kurdish, Arabic and Iranian) and Global (value of 1 and rest of the languages). Most of the foreign languages that are used as a primary language in GMKB are used by mainly perfume and cosmetic related sectors and followed by clothing related sectors. All of the perfume related stores have “Global” (L) language. Only 1 cosmetic related store has a “Local” (L) language, and the rest is again “Global” (L) language.

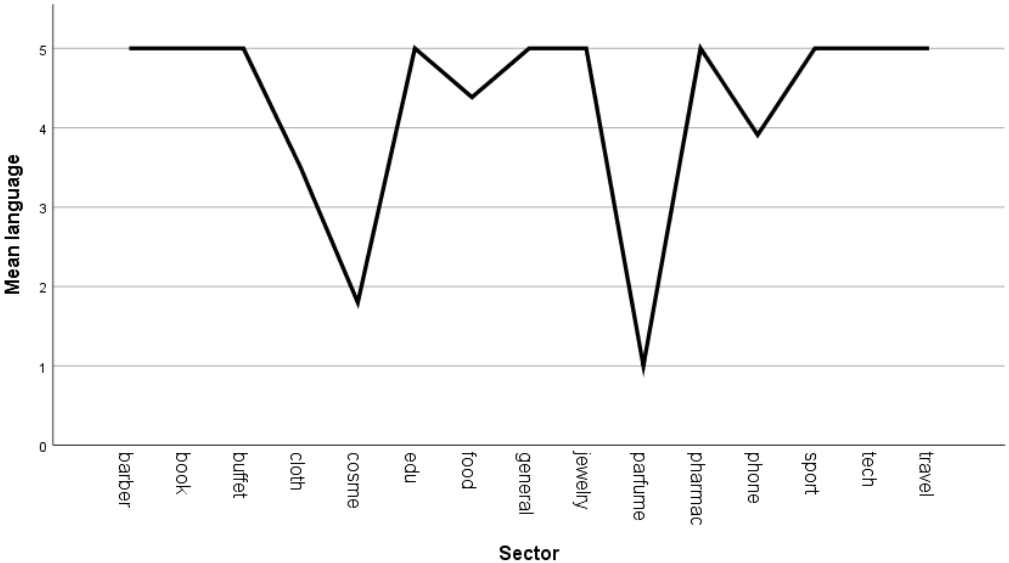


Figure 20. Mean Language by Economic Sector of GMKB

Figure 21 shows the category of Gra2 by sector. Category of Gra2 is depicting if the grammatical mistake was done in original language if it is done at all. When we introduce figure 21, we see the difference between cosmetic and perfume related

sectors. The lowest mean is observed in cosmetic sector and then education. Perfume related sectors barely have a language mistake in their original language. When these

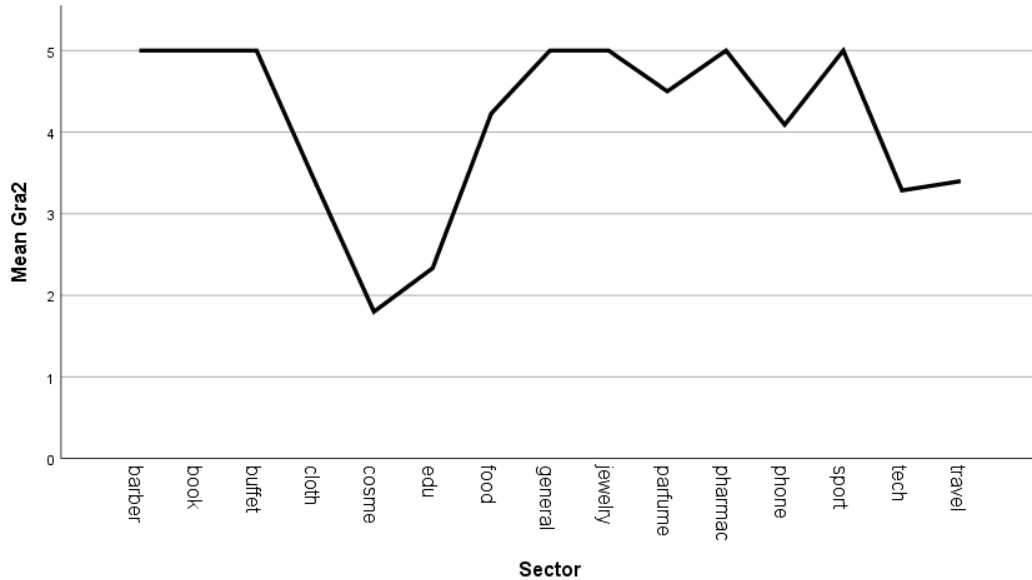
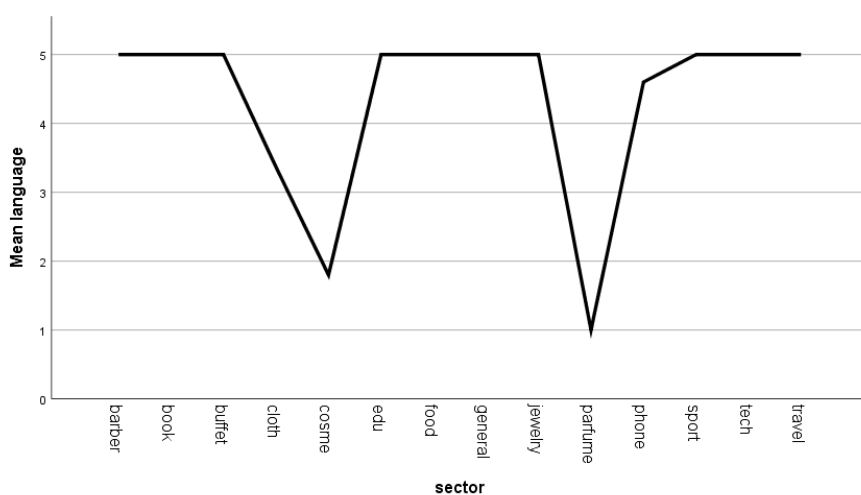


Figure 21. Mean Gra2 by Economic Sector of GMKB

results are analyzed with figure 20 (Mean Language (L) by Sector) we can conclude that perfume sectors are where “the global comes to Denizli” but cosmetic sectors are where “Denizli escapes into the global”. It is observable that food, technology in general and phone related sectors also have similar scores in figure 20 and 21 where



“Denizli escapes into the global”, albeit with lesser degrees of escapism.

Figure 22. Mean Language of The Eastern Side

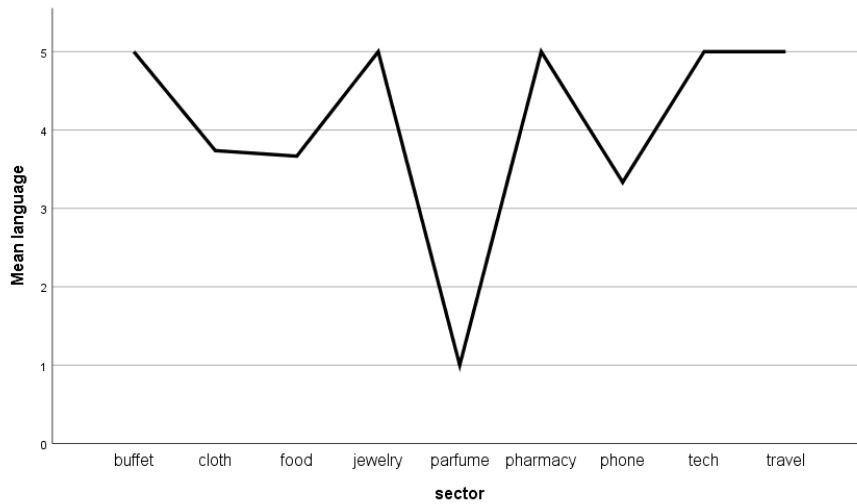
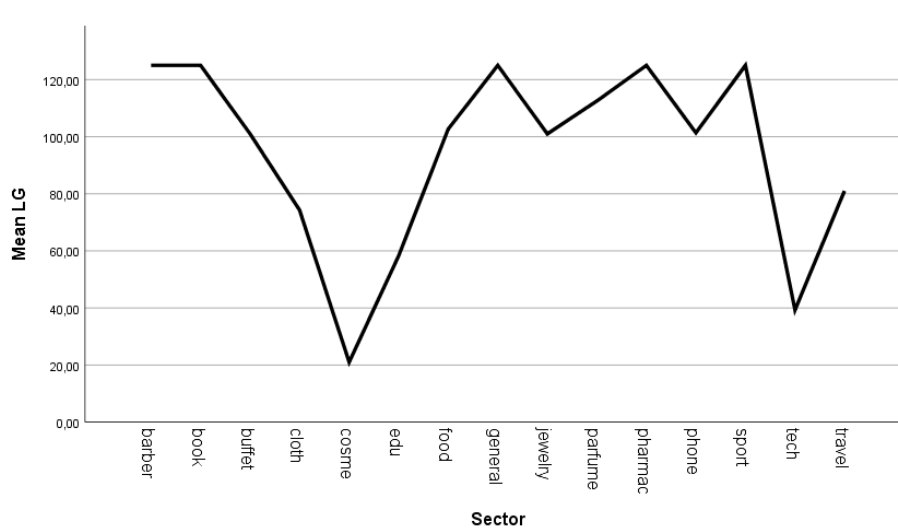


Figure 23. Mean Language of The Western Side

Figures 22 and 23 show the mean language by economic sectors for both side of GMKB. There is not much difference between the two sides of the boulevard.

Biggest difference is happening due to the western side not having a cosmetic related store at all. Furthermore, food related sectors show more non-local languages and are used in the western side.

Figure 24 (Mean Language Games (LG) by Sector) shows the mean Language



Games (LG) by economic sector for GMKB. While cosmetic sector has

Figure 24. Mean Language Games by Sector of GMKB

the most ‘language games’ in play, it is followed by stores related to technology in general. They are followed by education, cloth, food and travel related sectors.

Figures 25 and 26 (Mean Language Game (G) by Sector for each side) show the mean Language Games (LG) by sector for each side of the boulevard. While the

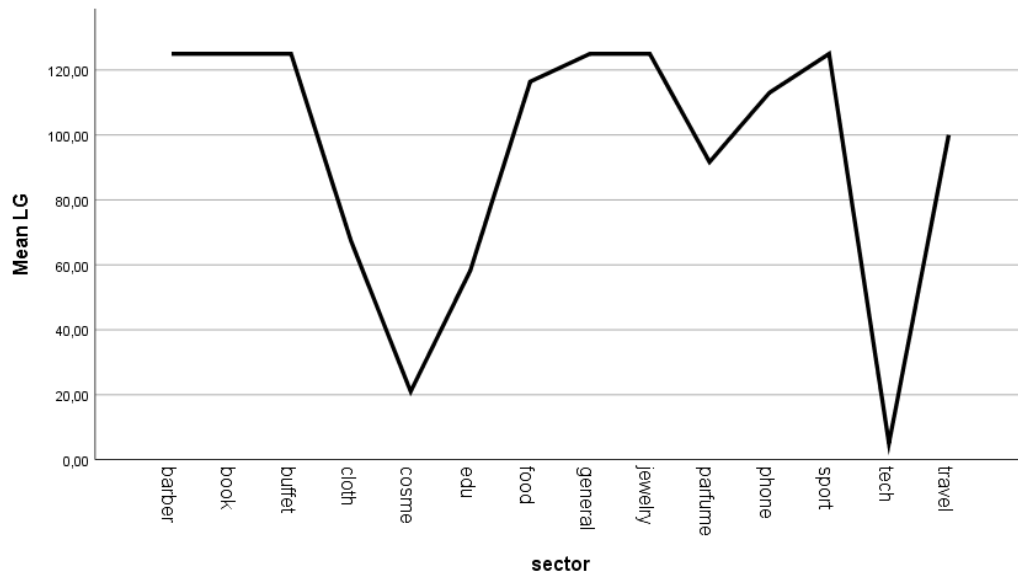


Figure 25. Mean Language Games by Sector for The Eastern Side

eastern side of the boulevard shows pretty much the same values in the totality of

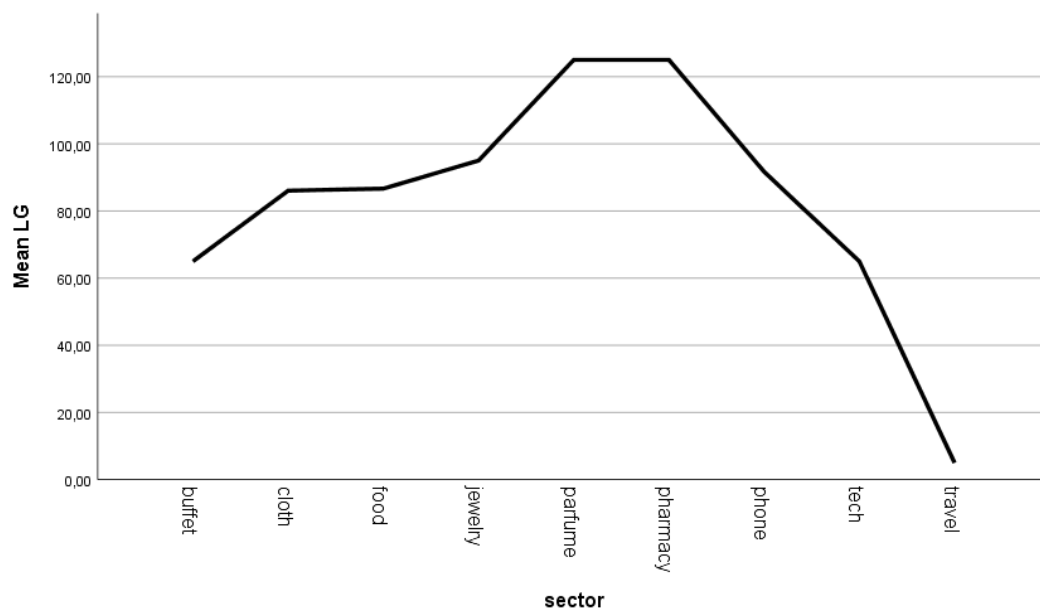


Figure 26. Mean Language Games by Sector for The Western Side

GMKB, the western side has some differences. Except the differences occurring due to non-existence of certain sectors on the western side, i.e., book, education, barber, cosmetic, general, sport and only pharmacy being in the western side; “technology in general” related stores and “travel” related stores show huge differences. While “technology in general” related stores were “playing the ‘language games’” in the eastern side with the highest value for GMKB; they are merely playing the same game in the western side. “Travel” related sectors also show great change. Contrasted to “technology in general” related stores, “travel” related sectors show the opposite change. Language games (LG) are observed very highly in travel sectors of the western side where the eastern side barely shows signs of language games (LG). It is best to remind that the western side has only one travel related store at all.

Figure 27 shows the mean escapism by sector for GMKB. Lower the value means more escapism observed. Cosmetic sectors show the highest escapism, close to the

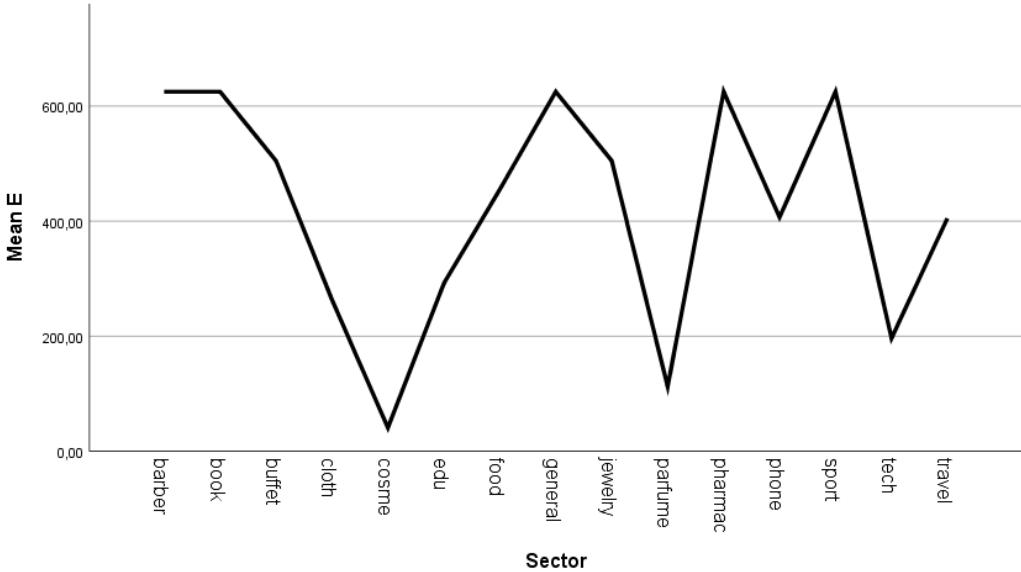


Figure 27. Mean Escapism by Sector for GMKB

maximum possible that can be done through naming of stores. It is followed by perfume sector and technology in general with very high levels of escapism. Buffets and the jewelry stores show the least escapism among the sectors that number more than one building.

These results are also strengthening the previous results about escapism. Cosmetic sectors are the most escapist where “Denizli escapes into the global”, followed by perfume stores’ signboards “where global comes to Denizli.” Technology related sectors also show important degrees of escapism. For a modernity that always tries to “destroy the old and create the new” (Harvey 1992), observing escapism at technology and phone related sectors is not surprising at all. These results cannot be attributed to neither modernism nor postmodernism directly without further research since Denizli is a rapidly industrializing city under postmodern influence.

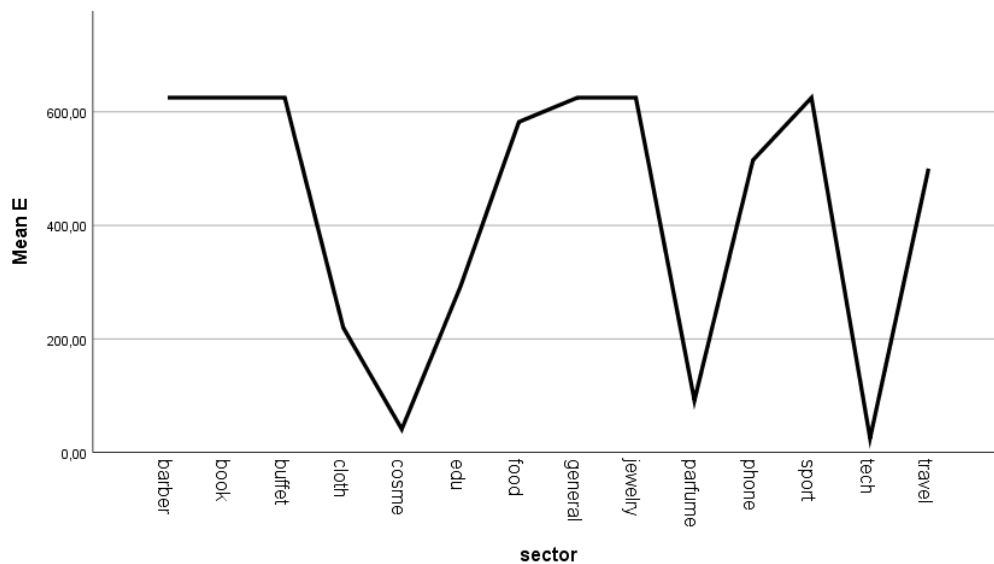


Figure 28. Mean Escapism by Sector for The Eastern Side

Figure 28 shows the mean escapism(E) by sector for the eastern side and 29 for the western. The eastern side shows a similar trend with the totality of GMKB. There are some important differences between the two sides in terms of escapism(E). Buffets,

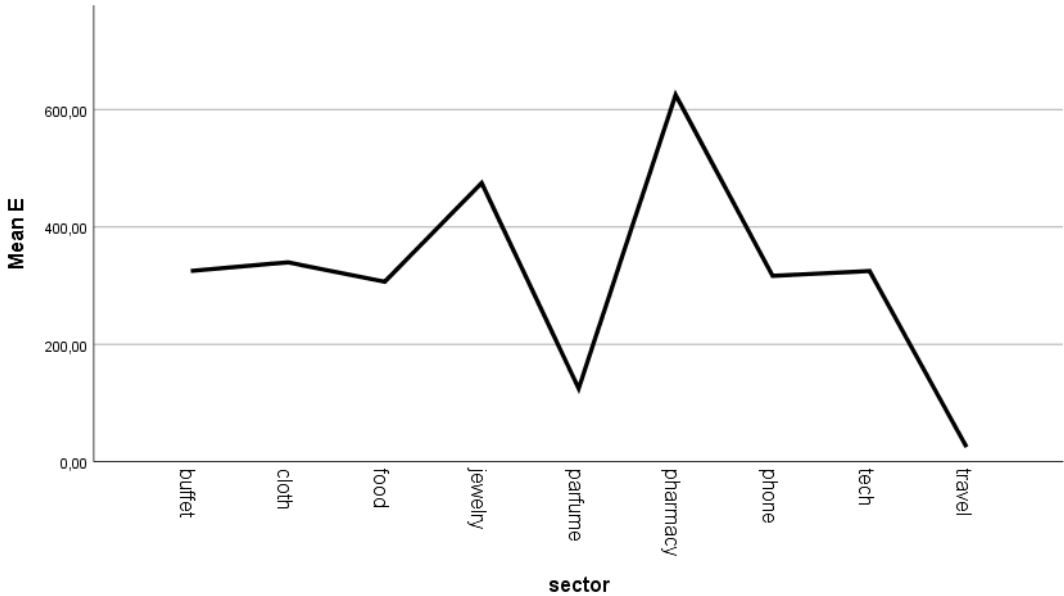


Figure 29. Mean Escapism by Sector for The Western Side

jewelry stores and food related sectors for the eastern side show no indicators of escapism while they have a moderate level of escapism in the western side. Phone related sectors became slightly more escapist in the western side. The only travel store in the western side shows very high escapism contrasted to other travel related stores that exist in the eastern side. Another important difference is on the escapism (E) of “technology in general” related stores. These stores have the highest escapism in the eastern side, and they have only medium level of escapism in the western side. This graph also shows that GMKB boulevard is not a homogenous “unity in itself”. This section processed the data into frequency tables and graphics with the use of SPSS software. Frequency tables and related graphics are provided for each concept.



GMKB was changing during this study, and I think that some further comments should be added.

### **6.5. Some Observations as an Epilogue to Analysis:**

The time span I have been in Denizli gave possibilities to make a year-long observations although pilot observation was limited to approximately 3 months. I think that there are some important points that can benefit this research.

Some selected observations will be shared in the following.

#### **6.5.1. Case 19 of the Eastern Side:**

GD is a jewelry store. The name of the store means “silver world” in English.

Change of the design happened after September of 2021 (figure 30 and 31). The signboard now has a symbol of a global corporate on its signboard while the name remained the same. Furthermore, the design is changed in order to make it fit into the design of the global corporate’s symbol. Beside the brand, no extra escapism nor language games are detectable in the latest version. It looks like it lost its locality to



*Figure 30: Case 19 of The Eastern Side. Taken by author in 08.06.2020*

global forces. Since extra addition of a brand name does not have a corresponding place in the indicators, its effects avoid the methodology of this thesis.



Figure 31: Case 19 of the Eastern Side After Its Transformation. Taken by author in 10.10.2021

### 6.5.2. Case 49 of the Eastern Side:

İ\*\*\*, case 49 of the eastern side, was a clothing related store and still seems to be with its new name S. Previous name means pearl in English. Change of the design happened after September of 2021 (figures 32 and 33). As far as I remember the



Figure 32. Case 49 of The Eastern Side Before Its Transformation. Taken by author in 08.06.2020

products sold did not changed but only the signboard. It used to have value of 25 in language games (LG) and value of 125 in escapism (E). These values mean that it had medium levels of “language game” with low levels of “escapism”. Now it has



Figure 33. Case 49 of The Eastern Side After Its Transformation. Taken by author in 10.10.2021

value of 125 in language games (LG), which means no language games being played. Value of escapism (E) has not changed due to changing its original language.

### 6.5.3. Case 57 of the Eastern Side:

*K\*\*\*\* Büfe* (figure 34), my-corner buffet in English, was and still is a classical buffet that aims to provide more “substantial” goods for spending time in GMKB. Such as, cigarettes, water, beverages, small snacks etc. The change of the design happened after September of 2021 (figure 34 and 35). Its name is changed to “azim” with no change in neither the design nor the goods. The only thing that changed



Figure 34. Case 57 of The Eastern Side Before Its Transformation. Taken by author in 08.06.2020

seems to be the name of the buffet. Although “*azim*” can mean “determination” in English, this design suggests that it is just the name of the new owner. There is nothing about determination when buying a cigarette from a buffet. It was not



Figure 35. Case 57 of The Eastern Side After Its Transformation. Taken by author in 10.10.2021

showing any signs of neither language games nor escapism and still does not have them.

#### 6.5.4. Case of 72 of the Eastern Side:

“f\*\*\*\* D\*\*\*\* D\*\*\*\*” (figure 36) was an after-school course for education. Side courses were changed into schools in Turkey. Remaining signboard as a “side course” (dershane in Turkish) suggests that the building was not converted into a



Figure 36. Case 72 of The Eastern Side Before Its Transformation. Taken by author in 08.06.2020

school and was not in use for a long time. Change of the design happened after

September of 2021. Now it is a sport center (figure 36 and 37). It had value of 25 in language games (LG) which is a medium level of language games, and value of 125 in escapism (E) which is a low level of escapism. It still has had value of 25 in language games (LG). Now it scores value of 25 in escapism (E) which is a high level of escapism for GMKB.



Figure 37. Case 72 of The Eastern Side After Its Transformation. Taken by author in 10.10.2021

### 6.5.5. Case 60 of the Western Side:

“Express T\*\*\*\*\*” (figure 38) was quite up to its name that it came fast to GMKB and left even faster. About a year ago when the Covid19 pandemic started, it was a



*Figure 38. Case 49 of The Eastern Side Before Its Transformation. Taken by author in 08.06.2020*

traditional buffet just like case 1, 57, 59 of the eastern side and case 2, 28 of the western side. It seemed to be at the edge of closing as it had barely filled stores when it was a traditional buffet. It opened as a fast-food store just when lockdowns relaxed a little bit. Before September of 2021 it was completely removed from GMKB with its portable structure. It would not have any signs of neither escapism nor language games if it was a buffet. It had value of 5 in both language games (LG) and escapism (E). The value of 5 is the most escapist and language game playing score that any store on GMKB shows. This levels of escapism and language games are only seen in 3 other stores: Case 56 of the western side, case 16 and 51 of the eastern side.



### 6.5.6. Case 38 of the Western Side:

This shop (figure 39) was a classical pharmacy with a name of, supposedly, the owner of the pharmacy. Now it is a “cure house” (figure 40 and 41) according to its

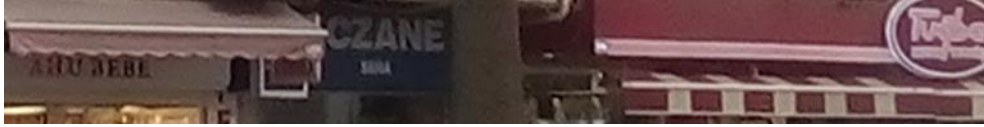


Figure 39: Case 38 of The Western Side Before Its Transformation. Taken by author in 10.10.2021



Figure 40: Case 38 of The Western Side After Its Transformation. Taken by author in 08.06.2020



Figure 41: Case 38 of The Western Side After Its Transformation. Taken by author in 10.10.2021

name. It also says “health” (sağlık in Turkish) on the signboard. Seemingly it is transformed into a ‘middle-class health house’ from being a pharmacy. Change for this store happened after September of 2021 (figure 23, 24 and 25). It had not any signs of neither escapism nor language games when it was a pharmacy as calculated in the analytical part of this thesis. It now has a value of 5 in language games (LG), which is among the highest degree of language games played on GMKB. It also has a value of 5 in escapism (E), which is also among the most escapist designs that are observed.

### **6.5.7. Overall Changes in Values of Language Games and Escapism:**

Case 49 (figures 32 and 33) of the eastern side is the only store that scores less in one of the values after transformation and it is observed only in language games (LG) but not as escapism (E). Case 57 (figures 34 and 35) of the eastern side is the only store that shows no change in values after transformation. Case 72 (figures 36 and 37) of the eastern side shows increased values of escapism(E) after transformation while the value of language games (LG) remains the same. Case 38 (figures 39, 40 and 41) and 60 (figure 38) of the western side shows enormous increase in language games (LG) and escapism (E) after their transformation, to the utmost levels observed on GMKB. Overall, only one store has reduced levels of escapism(E) and language games (LG) in the last year. Remaining transformations show that 3 stores increased in escapism(E) and language games (LG) levels, and 1 store remaining the same. Further research is needed if “postmodernization” on representations of space would be analyzed.

## **CHAPTER 7**

### **CONCLUSION**

Denizli provides an interesting example as a city which has displayed a rapid growth since the booming years of liberal economy in the mid-eighties in Turkey. It is an industrially expanding town in postmodern times.

This study makes an analysis of representations of space based on Lefebvre's understanding. Methodology is taken from Lefebvre, i.e., representations of space as a unit of analysis. This methodology is applied with Harvey's analysis of postmodernism. This thesis focused on one of the crucial aspects to understand postmodernism for Harvey, i.e., use of "language games". It is treated closely associated with and as a way of escapism. Escapism is treated as an important factor to understand postmodern time and space as it is often argued to be schizophrenic (Harvey 1992).

Denizli, a city in Turkey, is seen as an important city as it is rapidly industrializing. Main street is taken as the field due to its relationship with consumerism. Names of the shops on the main street is made into units of analysis. Their linguistics



properties and certain spatial aspects, e.g., language of a name, is used to analyze language games played and escapism implied.

Participatory observation is done in order to define the limits of field according to flow of the crowd. Based on both participatory observation and other works on this issue, part of GMKB is decided to be the field of analysis. GMKB is a long boulevard with a two side. These are named as the western and the eastern side to make it simpler. Photos are taken for all signboards for each side of the boulevard. Photos are restricted to ground floor for both theoretical and practical reasons.

Later, indicators for language game and escapism are developed. Simple formulas are used to identify different forms and degrees of escapism and language games. Same formulas enabled this study to observe frequencies and rhythms of language games and escapism. Differences of both sides of the street is analyzed alongside the difference between economic sectors.

The question of “how often language games are used” yielded interesting results.

In about %64 of the cases no language games were done through grammatical means. Given the possibility of playing a ‘language game’ by other means, I think that %36 is not small at all. Further analysis of this question also showed that GMKB is not a “unity in itself”. Different sides have different compositions and rhythms of language games. This finding is valuable for later research that aims to analyze a boulevard and especially GMKB.

The question of “how much globalism is implied by the language games” indicates that Denizli is a very local city in its “main street” (Keçeli 2012). Language used on representations of space are %71 Turkish and the rest is global, only one case being Azerbaijani. Frequency of any penetration of global languages is actually %41. While global languages are penetrating with this ratio, no Kurdish, Arabian or Persian language is used on the signboards on the ground floor. Under the lights of other works, it is arguable that Denizli is proud of its production, locality and “global success”, while insisting on not to present who labored for this success among the most on its main street.

The question of “how often escapism is implied” makes it clearer in terms of application of postmodernism in ‘representations of space’ of GMKB. About half of the stores’ signboards imply escapism. It is a rare sight to see an extreme level of escapism, yet it is very important part of the mundane. The data is collected only for grammatical methods and yielded that language games (LG) were lesser compared to escapism (E): %33 to %54. Therefore, it is very likely that other methods of playing a language game and escapism can be observed with further studies.

The question of “how postmodernism is practiced in GMKB through representations of space” yielded interesting results. Firstly, it is practiced as a rupture. It is less efficient in creating consecutive escapist and language gaming zones compared to non-escapist and non-language game zones. Furthermore, the practice of postmodernism in representations of space haven’t pushed the limits of escapism and

language gaming in terms of grammatical methods except for very few cases, which one of them was among the removed shops. This also means that postmodernism is still a rupture. Secondly, it is used to create a sense of ‘global middle classness’ through consumption on GMKB. This ‘middle classness’ can be argued to be only an image given to the economic welfare of Turkey. According to OECD, life quality of Turkey is close to the countries where Turkish ‘middle classes’ drink the name of that country as a beverage.

Representations of space “are tied to the relations of production and to the 'order' which those relations impose, and hence to knowledge, to signs, to codes, and to 'frontal' relations.”(Lefebvre 1991:33). According to Lefebvre “This is the dominant space in any society (or mode of production)”(1991:38–39). “Knowledge, signs, codes and frontal relations” (Lefebvre 1991:33) that are planned to be re/produced are organized through representations of space. Analysis of this space is crucial to understand how an ‘order’ (wants to) re/produce meanings, truths and knowledge. Representations of space can be a way to understand how the mundane is related with macro level phenomena such as language games and escapism. For the case of this thesis, representations of space can be analyzed to understand the relation between macro level phenomena such as ‘language games’ and escapism, and micro level phenomena such as “a mundane walk on a main street”. This leads to make further comments on the form of escapism done on representations of space for GMKB.

Escapist acts “interrupts” the present (that which “offers itself in all innocence and cruelty: open, evident, here and there.”(Lefebvre 2004:22). and introduces different spatio-temporalities. Lefebvre adds that “...this evidence is misleading, fabricated. It is an adulterated product that simulates presence...A kind of (dissimulating) simulator of the present: the image!” (2004:22). Hence escapism can ‘simulate’ different *presences*. Furthermore, there are primary two ways of escapism that could be done in terms of spatio-temporality. Either *the presence* can “go to far away” spatio-temporality or “far away can come into” the presence. In another sense, either “the far away (i.e., past, distant or non-existent) comes into Denizli” or the otherwise; “part of Denizli goes to” them. Results of this thesis are enough to argue that representations of space of GMKB practices more escapism done through “far away coming to” Denizli. For the case of GMKB, “global coming into Denizli” is the arguable result. Most spatio-temporal breaks are done through ‘language games’ played with “global languages” and not with “past” languages, e.g., not with Ottoman related languages which was my expectation. Turkish words are “globalized” (e.g., *Ahmetix*) rather than foreign words being “Turkified” (e.g., *Ahmet Şop*, which uses a meaningless word of *Şop* instead of “shop” due to its phonetic resemblance). It is arguable that the main street of Denizli is a boulevard that is proudly local which wants to escape from Denizli itself somehow. In this sense, the main street of Denizli shows one of the crucial aspects of postmodernism according to Harvey: schizophrenia.

## REFERENCES

- Akbaş, Sezgi, and Çağla Ünlütürk Ulutaş. 2018. "Küresel Fabrika Kentinin Görünmeyen İşçileri: Denizli İşgücü Piyasasında Suriyeli." *Çalışma ve Toplum* (1):167–92.
- Atkinson, Rowland. 2003. "Domestication by Cappuccino or a Revenge on Urban Space? Control and Empowerment in the Management of Public Spaces." *Urban Studies* 40(9):1829–43. doi: 10.1080/0042098032000106627.
- Ayata, Sencer. 2002. "The New Middle Class and the Joys of Suburbia." Pp. 25–42 in *The Everyday of Modern Turkey*, edited by D. Kandiyoti and A. Saktanber. London, New York: I.B. Tauris & Co Publishers.
- Bakirtas, Mehmet Tolga. 2014. "Yaşayan Bellekte Denizli." Denizli.
- Başoğlan-Avşar, Öncü. 2014. "Araştırma Makalesi Denizli Geleneksel Konut Mimarisinin Değişim Sürecinin Altıntop Mahallesi Örneğinde İrdelenmesi." *Research Article Cilt 2(2)*:165–79.
- Batuman, Bülent. 2008. "The Image of Urban Politics: Turkish Urban Professionals and Urban Representation as a Site of Struggle." *Journal of Architectural Education* 62(2):54–65. doi: 10.1111/j.1531-314X.2008.00217.x.
- Batuman, Bülent. 2014. "Gezi ' Nin Söz Hali : Mekân , Temsil , Dil." *Dosya* 33(August):46–52.
- Baudrillard, J. 1986. *L'Amerique*. Paris.
- Bauman, Zygmunt. 2005. *Work, Consumerism and the New Poor*. 2.nd. Berkshire: Open University Press.
- Belge, Rauf. 2018. "Denizli Kent Kimliğini Oluşturan Öğeler." *Aegean Geographical Journal* 27(2):167–81.

- Bergson, Henri, Leon Jacobson, and Herbert Dingle. 1965. *Duration and Simultaneity, with Reference to Einstein's Theory*.
- Boyd, Michelle. 2008. "Defensive Development: The Role of Racial Conflict in Gentrification." *Urban Affairs Review* 43(6):751–76.
- Brügger, Niels, Robert Nola, and Gurol Irzik. 2001. "What about the Postmodern? The Concept of the Postmodern in the Work of Lyotard Modern Condition A Report on Knowledge Homi Bhaba Incredulity Towards Lyotard: A Critique of a Post Modernist Account of Science and Knowledge." *Yale French Studies* (99):77–92.
- Burkitt, Ian. 2004. "The Time and Space of Everyday Life." *Cultural Studies* 18(2–3):211–27. doi: 10.1080/0950238042000201491.
- Carolan, Michael S. 2016. "Mapping Biotechnology: From Epistemic Artifacts to Geographies of Control." *Nature and Culture* 2(2):115–38. doi: 10.3167/nc.2007.020202.
- Courtwright, David T. 2002. "Part I/ The Confluence of Psychoactive Resources." in *Forces of Habit Drugs And The Making Of The Modern World*. Cambridge, Massachusetts, and London, England: Harvard University Press.
- DBB (Denizli Büyükşehir Belediyesi). 2012. "Denizli Artık Resmen Büyükşehir."
- Denizli Valiliği. n.d. "Denizli Horozu." Retrieved December 14, 2021 (<http://www.denizli.gov.tr/denizli-horozu>).
- Eagleton, Terry. 1987. "Awakening from Modernity." *Times Literary Supplement*.
- Eagleton, Terry, and Pierre Bourdieu. 1992. "Doxa and Common Life: An Interview." *New Left Review* (91):111–21.
- Elden, Stuart. 2004. "Understanding Henri Lefebvre Theory and the Possible, Introduction and 5. Space and History." Pp. 1–13 in *Understanding Henri Lefebvre Theory and the Possible*. London, New York: Continuum.

- Eliade, Mircea. 1969. *The Quest: History and Meaning in Religion*. Chicago and London: The University of Chicago Press.
- Eliade, Mircea. 1981. *A History of Religious Ideas: From the Stone Age to the Eleusinian Mysteries*.
- Eliade, Mircea, Alf Hiltebeitel, and Diane Apostolos-Cappadona. 2019. *History of Religious Ideas, Volume 3*.
- Engels, Frederick. 1987. *The Condition of the Working Class in England*. edited by V. Kiernan. London, UK: Penguin books.
- Erkip, Feyzan. 2003. "The Shopping Mall as an Emergent Public Space in Turkey." *Environment and Planning A* 35(6):1073–93. doi: 10.1068/a35167.
- Erman, Tahire. 2013. "Küresel ve Yerel Dinamikler Altında 'Anadolu Kaplanı' Kentleri 1 \* 'Anatolian Tiger' Cities under Global and Local Dynamics." *Idealkent* (8):50–73.
- Foucault, Michel. 1972. *Power/Knowledge*. New York.
- Foucault, Michel. 1984. "Polemics, Politics, and Problematizations." Pp. 381–90 in *The Foucault Reader*, edited by P. Rainbow. New York: Pantheon Books.
- Fuchs, Christian. 2019. "Henri Lefebvre's Theory of the Production of Space and the Critical Theory of Communication." *Communication Theory* 29(2):129–50. doi: 10.1093/ct/qty025.
- Giddens, Anthony. 1991. *The Consequences of Modernity*. Polity Press.
- Gilles Deleuze. 2007. "Desire and Pleasure." in *Two Regimes of Madness: Texts and Interviews*. New York: Columbia UP.
- Harvey, David. 1985. "The Urbanisation of Capital." in *The Urbanisation of Capital*. Oxford: John Hopkins UP.

- Harvey, David. 1989. "From Managerialism to Entrepreneurialism: The Transformation in Urban Governance in Late Capitalism." *Geografiska Annaler. Series B, Human Geography* 71(1):3. doi: 10.2307/490503.
- Harvey, David. 1992. *The Condition of Postmodernity. An Enquiry into the Origins of Cultural Change*. Cambridge MA & Oxford UK: Blackwell.
- Harvey, David. 2005a. "A Brief History of Neoliberalism, Introduction & Freedom's Just Another Word." Pp. 1–39 in *A Brief History of Neoliberalism*. Oxford: Oxford University Press.
- Harvey, David. 2005b. *Paris, Capital of Modernity*. New York and London: Routledge.
- Harvey, David. 2009. "Spacetime and the World." Pp. 133–65 in *Cosmopolitanism and the Geographies of Freedom*. New York: Columbia University Press.
- Harvey, David. 2012. *Rebel Cities. from the Right to the City to the Right to the Urban Revolution*. London, New York: Verso.
- Hassan, Ihab. 1985. "The Culture of Postmodernism." *Theory, Culture and Society*, 2(3):119–32.
- Hegel, G. V. F. 1977. *Phenomenology of the Spirit*. Oxford University Press.
- Heidegger, Martin. 1977. "The Question Concerning Technology and Other Essays." in *The Question Concerning Technology and Other Essays*. New York & London: Garland Publishing.
- Heidegger, Martin. 1996. *Being and Time: A Translation of Sein Und Zeit*. Albany, USA: State University of New York Press.
- İçli, Gönül, and Pınar Kaya Özçelik. 2012. "Urban Renewal as an Urban Hegemony Project." *International Journal of Social Sciences and Humanity Studies* 4(1):161–74.
- Jacobson, Arthur J., Bernhard Schlink, and Belinda Cooper. 2000. *Weimar : A Jurisprudence of Crisis*.



- Jameson, Fredric. 1984. "The Politics of Theory: Ideological Positions in the Post-Modernism Debate." *New German Critique* 33.
- Jameson, Fredric. 1988. "Cognitive Mapping." in *Marxism and Interpretation of Culture*. Urbana and Chicago: University of Illinois Press.
- Jameson, Fredric. 1997. *Fredric Jameson Postmodernism*. Durham: Duke University Press.
- Jencks, C. 1984. *The Language of Post-Modern Architecture*. London.
- Kant, Immanuel. 1998. *Critique of Pure Reason*. edited by P. Guyer and Allen W. Wood. New York: Cambridge University Press.
- Katznelson, Ira. 1993. "Marxism and the City." Pp. 93–156 in *Marxism and the City*. Oxford: Oxford University Press.
- Keçeli, Arif. 2012. "Effects of Rapid Urbanization on Livability in Turkish Cities: A Case Study of Denizli."
- Kleiman, Daniel Lee. 2005. "Techno Science in the Third World: The Politics of Indigenous Resources." Pp. 69–83 in *Science and Technology in Society From Biotechnology to the Internet*. Blackwell.
- Kneale, Martha, Gottfried Wilhelm Leibniz, and Leroy E. Loemker. 1969. *Philosophical Papers and Letters*. Vol. 66. Second. edited by L. E. Loemker. Kluwer Academic Publisher.
- Kofman, Eleonore, and Elizabeth Lebas. 2000. "Writing on Cities: Henri Lefebvre Part 1 Introduction Lost in Transposition - Time, Space and the City." Pp. 3–62 in *Writing on Cities: Henri Lefebvre*. Oxford: Blackwell.
- Koopman, Colin. 2018. "Problematization In Foucault's Genealogy and Deleuze's Sympyomatology : Or, How to Study Sexuality without Invoking Oppositions." *Angelaki - Journal of the Theoretical Humanities* 23(2):187–203. doi: 10.1080/0969725X.2018.1451583.

- Kuymulu, Mehmet Barış. 2013a. “Confronting “Aggressive Urbanism”: Frictional Heterogeneity in the “Gezi Protests” of Turkey,.” Pp. 31–51 in *Worldwide Mobilizations: Class Struggles and Urban Commoning*, edited by Don. Kalb and M. Mollona. New: Berghahn Books.
- Kuymulu, Mehmet Barış. 2013b. “The Vortex of Rights: Right to the City at a Crossroads.” *International Journal of Urban and Regional Research* 37(3):923–40.
- Kuyumcu, Aysun. 2010. “The Development of Shopping Centers in Turkey: The Case of Denizli.” İzmir.
- Lefebvre, Henri. 1971. *Everyday Life in the Modern World*. New York: Harper&Row.
- Lefebvre, Henri. 2003. *The Urban Revolution*. Minneapolis: University of Minneapolis.
- Lefebvre, Henri. 2004. *Rhythmanalysis : Space, Time and Everyday Life*. New York: Continuum.
- Lefebvre, Henry. 1991. *The Production of Space; Translated by Donald Nicholson*. Oxford: Blackwell.
- Lyotard, Jean-François. 1984a. *The Postmodern Condition*. Manchester.
- Lyotard, Jean-François. 1984b. *Theory and History of Literature, Volume 10, The Postmodern Condition: A Report on Knowledge*. edited by W. Godzich and J. Schulte-Sasse. Minneapolis: University of Minneapolis.
- Marx, Karl. 1982. *Capital A Critique of Political Economy Volume One*. Penguin Books.
- Marx, Karl. 1993. *Grundrisse*. London, UK: Penguin Books.
- McDermott, James P., Mircea Eliade, and Willard R. Trask. 1983. “A History of Religious Ideas: Volume 2.-From Gautama Buddha to the Triumph of Christianity.” *Journal of the American Oriental Society*. doi: 10.2307/602072.

- Mintz, Sidney W. 1985. *Sweetness and Power: The Place of Sugar in Modern History*. Penguin books.
- Mücen, Barış. 2018. “The Ontology of Capital: On the Shared Methodological Limits of Modernization Theory and Its Critics.” *History and Theory* 57(2):173–94. doi: 10.1111/hith.12056.
- Nietzsche, Friedrich. 1968. *Friedrich Nietzsche, The Will to Power*. edited by W. Kaufmann. New York: Vintage Books.
- Nietzsche, Friedrich. 2002. *Cambridge Texts In The History of Philosophy. Friedrich Nietzsche, Beyond Good and Evil*. edited by J. Norman and R.-P. Hortsman. New York: Cambridge University Press.
- Nietzsche, Friedrich. 2006. *Cambridge Texts in The History of Political Thought. Friedrich Nietzsche, On the Genealogy of Morality*. edited by K. Ansell-Pearson. New York: Cambridge University Press.
- Nkrumah, Kwame. 1966. “Conclusion.” Pp. 255–59 in *Neo-Colonialism. The Last Stage of Imperialism*. New York: International Publishers.
- OECD. 2018. *A Broken Social Elevator? How to Promote Social Mobility*. Paris. doi: <https://doi.org/10.1787/9789264301085-en>.
- Orr, John. 2001. “Hidden Agenda: Pierre Bourdieu and Terry Eagleton.” *The Sociological Review*. doi: 10.1111/j.1467-954x.2001.tb03538.x.
- Özcan, Koray, and Şeçil Şengül Başdere. 2018. “Tarihi Çevrede Morfolojik Analiz; Kaleiçi, Denizli Örneği / Morphological Analysis in Historical Environment A Case Study for Kaleiçi, Denizli.” *Journal of History Culture and Art Research* 7(2):491. doi: 10.7596/taksad.v7i2.1484.
- Pamukkale University. n.d. “Sayılarla PAÜ.” Retrieved (<https://www.pau.edu.tr/pau/tr/sayilarlaPAU>).
- Partigöç, Nur Sinem. 2018. “Kentleşme Sürecinde Kırsal Alanların Mekansal Değişimi ve Dönüşümü: Denizli Kenti Örneği.” *Bilişim Teknolojileri Dergisi*. doi: 10.17671/gazibtd.347729.

- Rappaport, Erika. 2017. *Thirst for an Empire How Tea Shaped the Modern World*. Princeton and Oxford: Princeton University Press.
- Savaş Yavuzçehre, Pınar. 2016. “The Effects of Universities on Their Cities: The Case of Denizli Pamukkale University.” *Suleyman Demirel University The Journal of Faculty of Economics and Administrative Sciences* 21(1):235–50.
- Schatzki, Theodore R. 2010. *The Time Space of Human Activity On Performance, Society, and History as Indeterminate Teleological Events*. Vol. 7. Lexington.
- Siam Goorwich, and Pejman Faratin. 2015. “26 Funny, Rude and Ridiculous Shop Names That Will Brighten Your Day.” *Metro.Co.Uk*. Retrieved November 21, 2021 (<https://metro.co.uk/2015/01/27/26-funny-rude-and-ridiculous-shop-names-that-will-brighten-your-day-5037667/>).
- Simonsen, Kirsten. 2005. “Bodies, Sensations, Space and Time: The Contribution from Henri Lefebvre.” *Geografiska Annaler, Series B: Human Geography* 87(1):1–14. doi: 10.1111/j.0435-3684.2005.00174.x.
- Smith, Neil. 1999. “Which New Urbanism? The Revanchist 90’s.” *Perspecta* 30:98–105.
- Smith, Neil. 2002. “New Globalism, New Urbanism: Gentrification as Global Urban Strategy.” *Antipode: A Radical Journal of Geography* 34(3):427–50.
- Smith, Neil, and Cindi Katz. 1993. “Grounding Metaphor: Towards a Spatialized Politics.” Pp. 66–81 in *Place and the Politics of Identity*, edited by S. Keith, Michael and Pile. London, New York: Routledge.
- Spivak, Gayatri Chakravorty. 1988. “Can the Subaltern Speak?” Pp. 271–313 in *Marxism and the Interpretation of Culture*, edited by C. Nelson and L. Grossberger. Urbana: University of Illinois Press.
- Tılıç Rittersberger, Helga. 2015. “Squatting (in Turkey): A Practice of Transforming Public Spaces into Commons?” Pp. 83–99 in *Waves of Social Movement Mobilizations in the Twenty First Century: Challenges to the Neo-Liberal World*, edited by R. Ö. D. Nahide Konak. Lanham ; Boulder ; New York ; London: Lexington.

TUİK. n.d. “TUİK İstatistik Kurumu Göstergeler.” Retrieved  
(<https://cip.tuik.gov.tr/#>).

Veblen, Thorstein. 1899. *The Theory of The Leisure Class*. New York: Dover.

Viktorija Gabulaitė. 2016. “87 Punniest Shop Names Around The World.”  
*Boredpanda.Com*. Retrieved November 21, 2021  
([https://www.boredpanda.com/creative-funny-shop-store-names-business-signs/?utm\\_source=google&utm\\_medium=organic&utm\\_campaign=organic](https://www.boredpanda.com/creative-funny-shop-store-names-business-signs/?utm_source=google&utm_medium=organic&utm_campaign=organic)).

Vinthagen, Stellan, and Anna Johansson. 2013. “‘Everyday Resistance’: Exploration  
of a Concept and Its Theories.” *Resistance Studies Magazine* (1):1–46.

Yildirim, Erdoğan. 2018. “Knowledge in the Historical Perspective of Coming-to-Be  
and Passing-Away.” *Journal for the Study of Religions and Ideologies*  
17(50):3–16.

Yücedağ, Ali İhsan. 2018. *Basın Duyurusu 2017 Yılı Adrese Dayalı Nüfus Kayıt  
Sistemi Sonuçları*.

APPENDICES

APPENDIX A: VISUALS OF THE EAST SIDE NORTHERN START







APPENDIX C: VISUALS OF THE EAST SIDE CASE 15-25

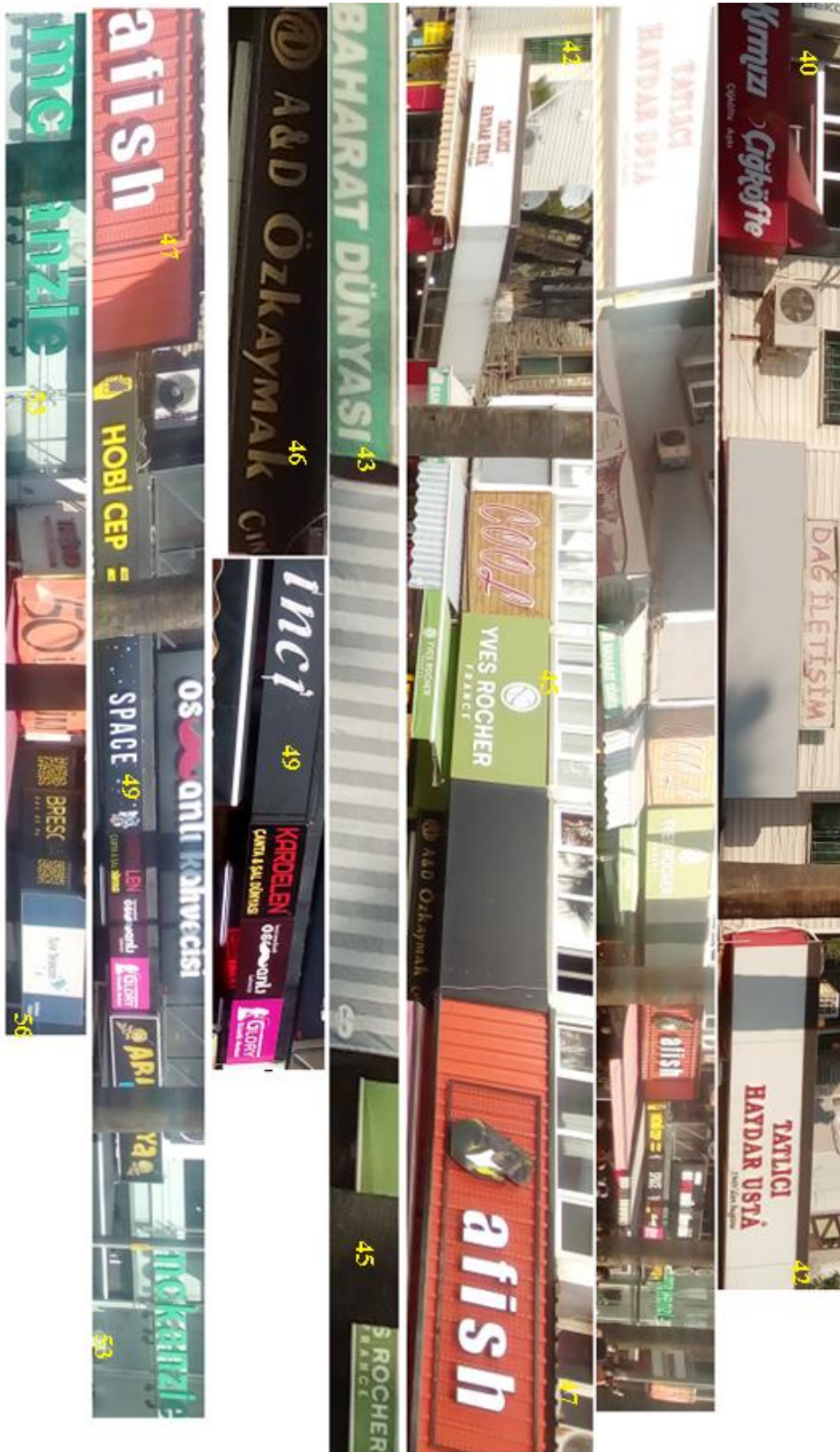




APPENDIX D: VISUALS OF THE EAST SIDE CASE 22-40

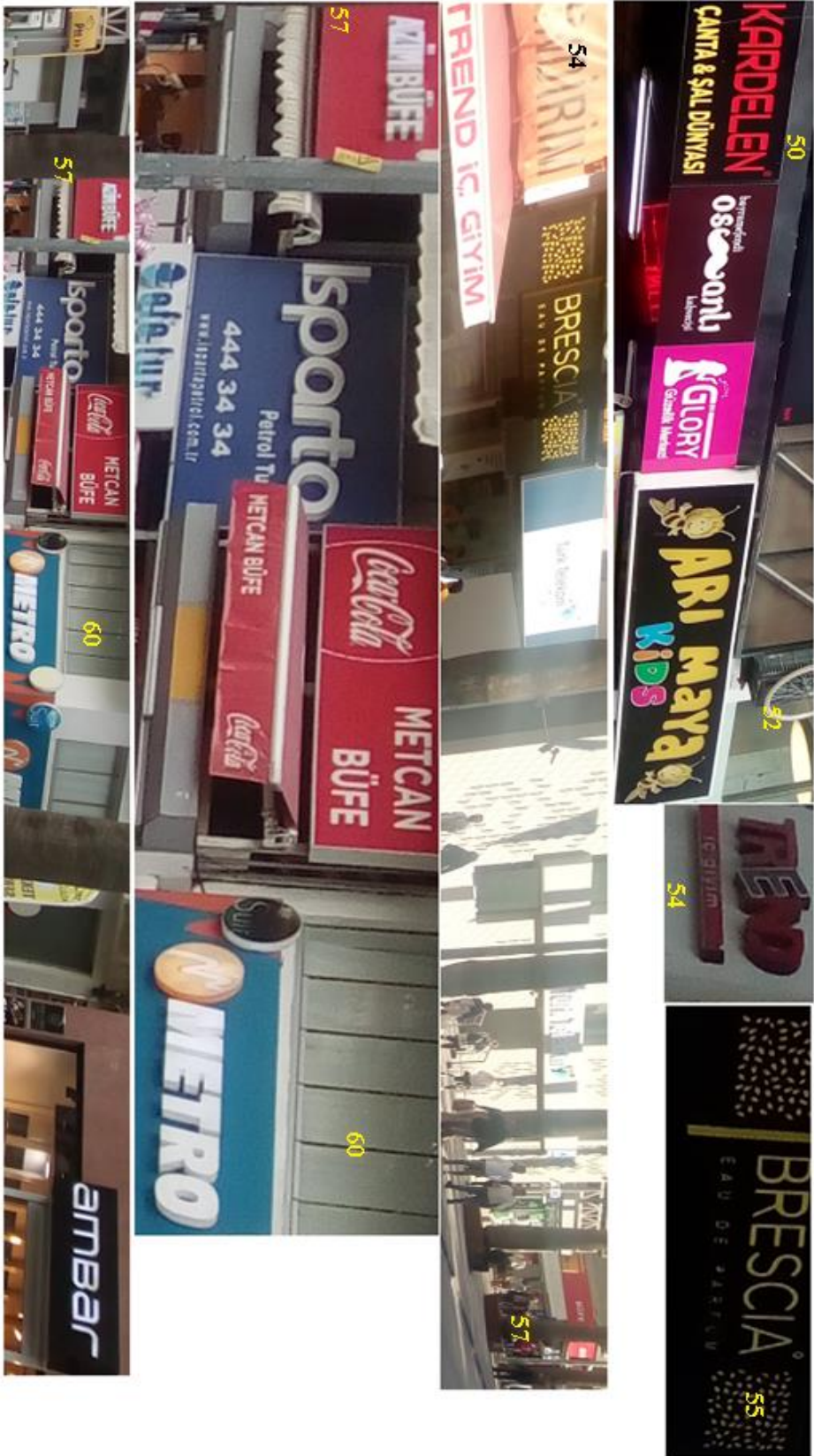


APPENDIX E: VISUALS OF THE EAST SIDE CASE 40-56

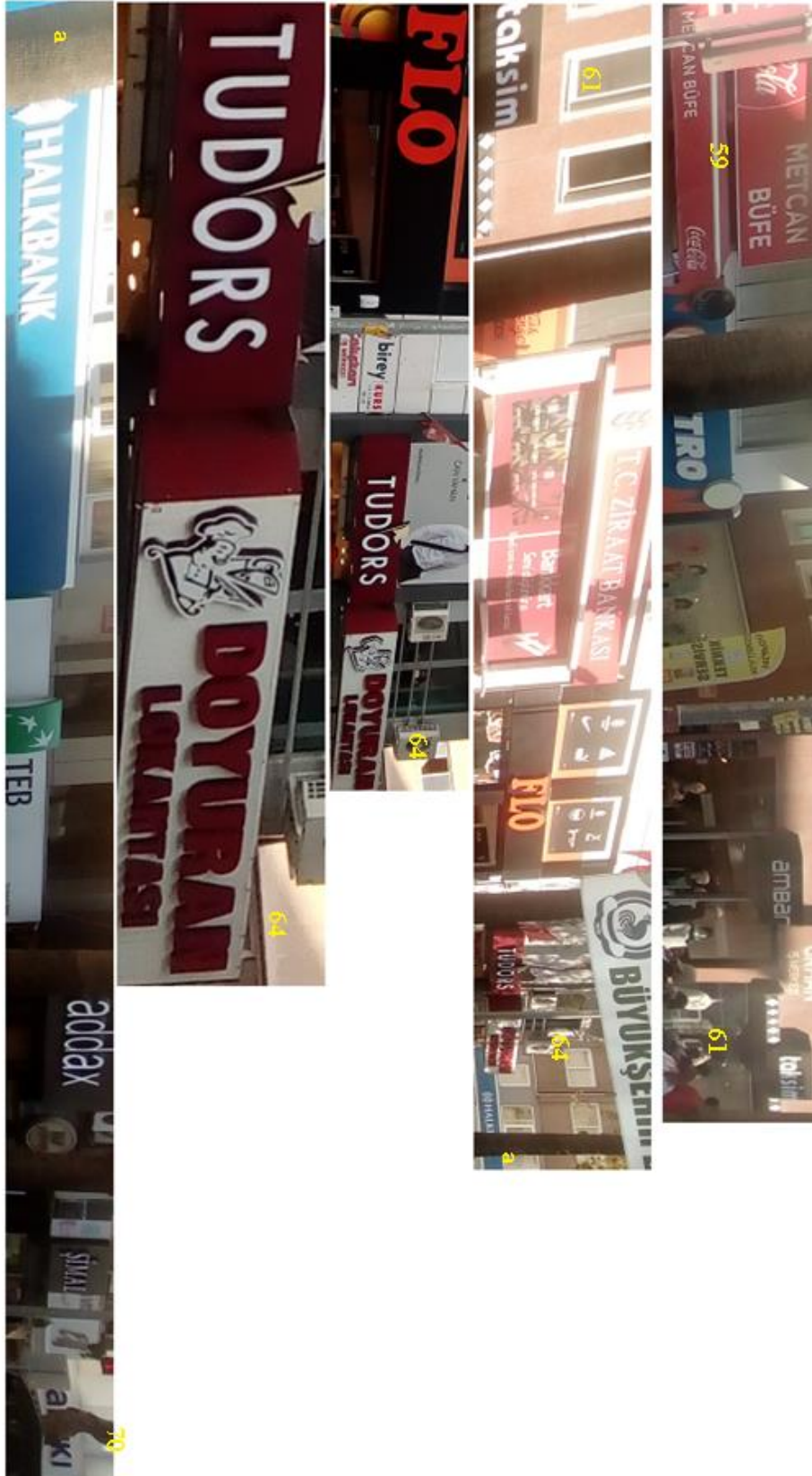




APPENDIX F: VISUALS OF THE EAST SIDE CASE 50-61



APPENDIX G: VISUALS OF THE EAST SIDE CASE 59-70

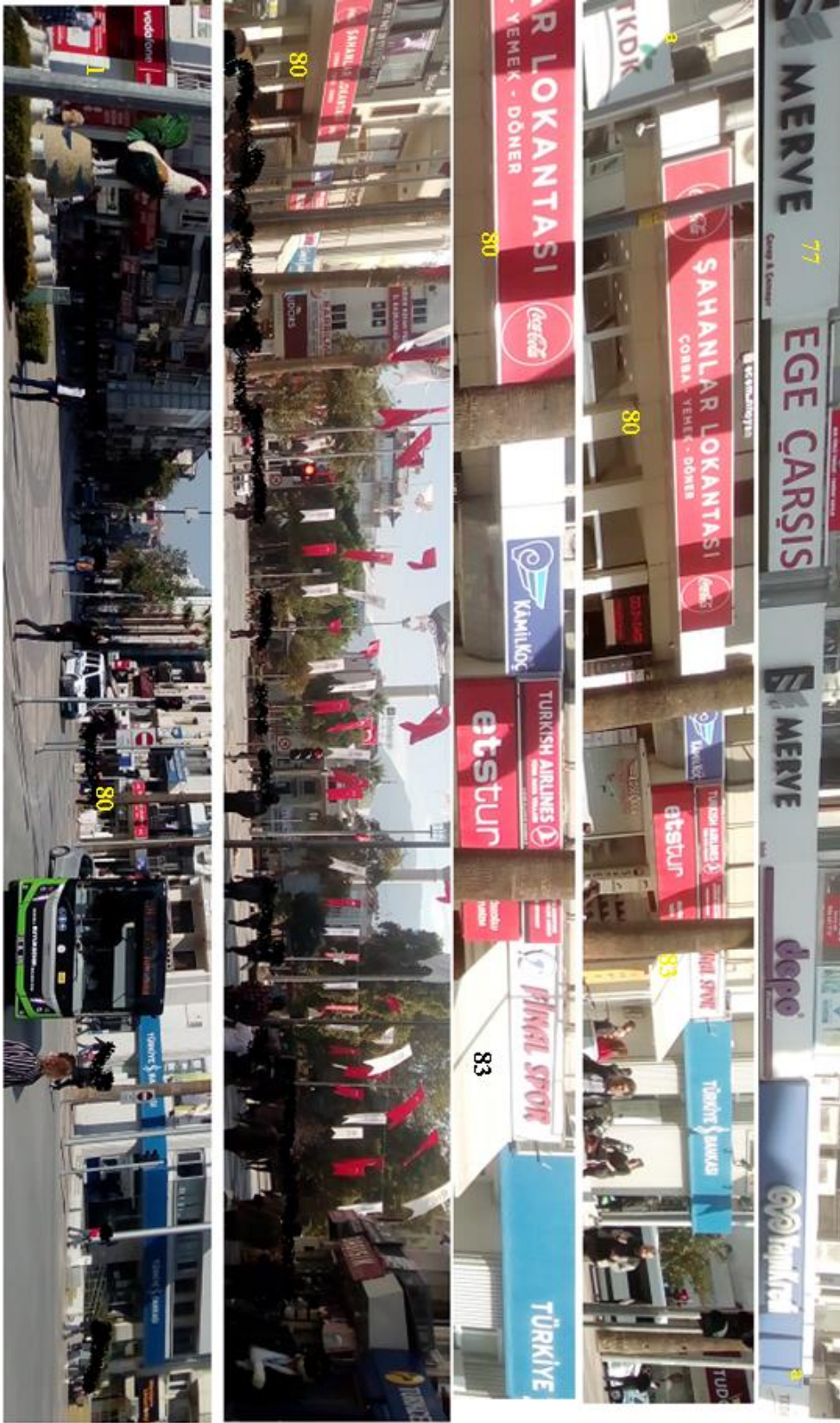




APPENDIX H: VISUALS OF THE EAST SIDE CASE 65-79



APPENDIX I: VISUALS OF THE EAST SIDE CASE 77-80

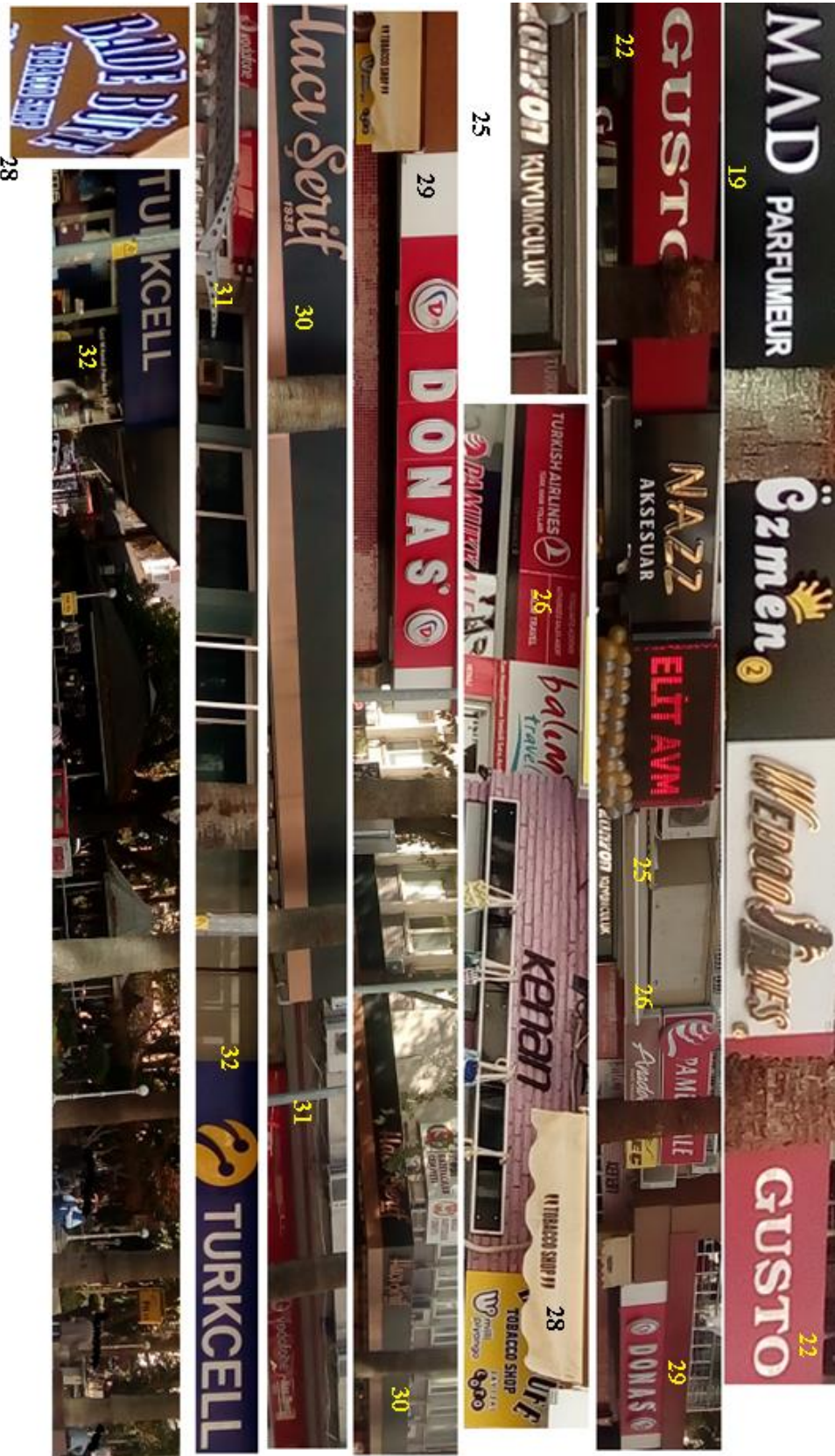




APPENDIX J: VISUALS OF THE WEST SIDE CASE 1-22

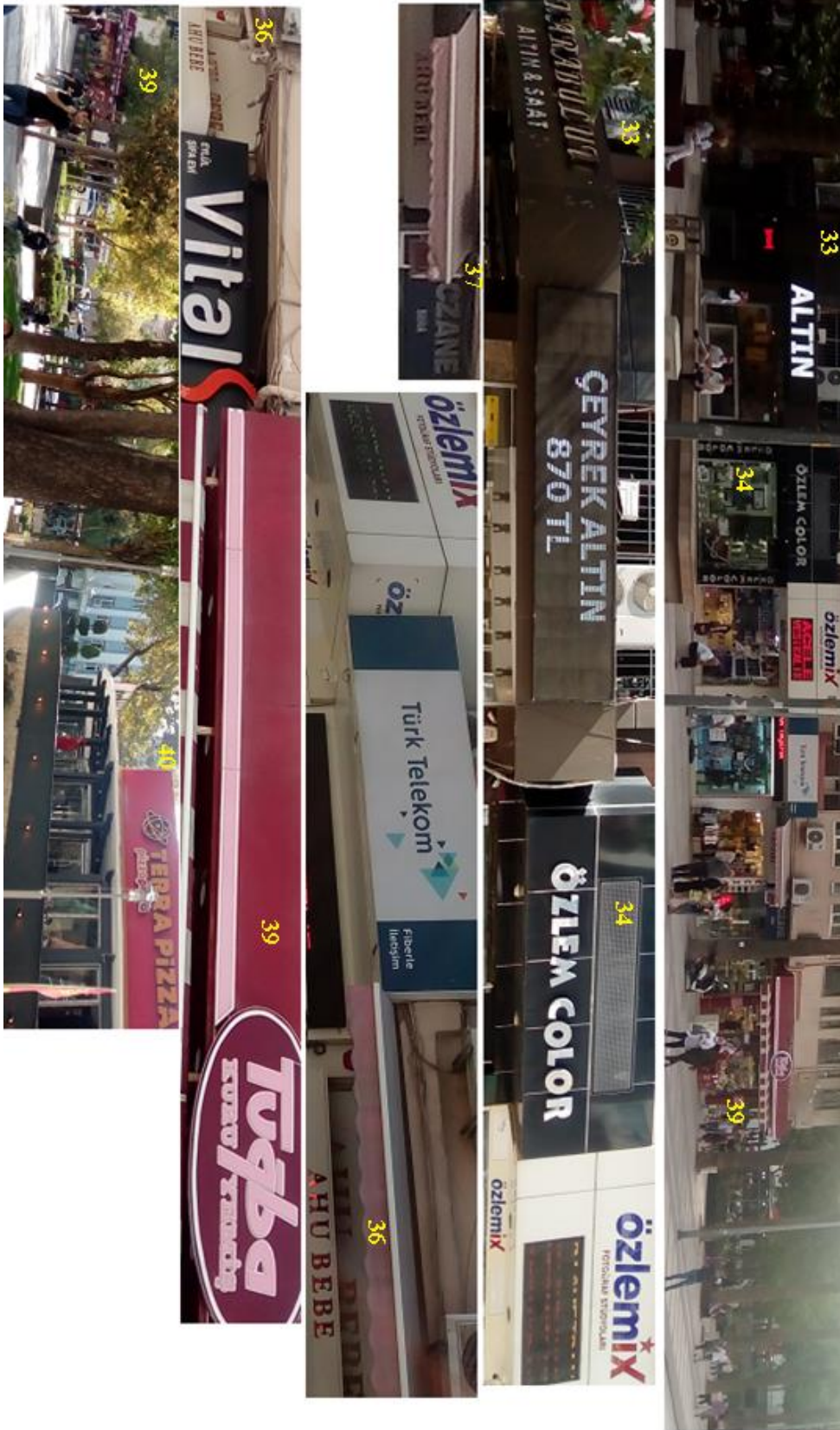


APPENDIX K: VISUALS OF THE WEST SIDE CASE 19-32





APPENDIX L: VISUALS OF THE WEST SIDE CASE 33-40

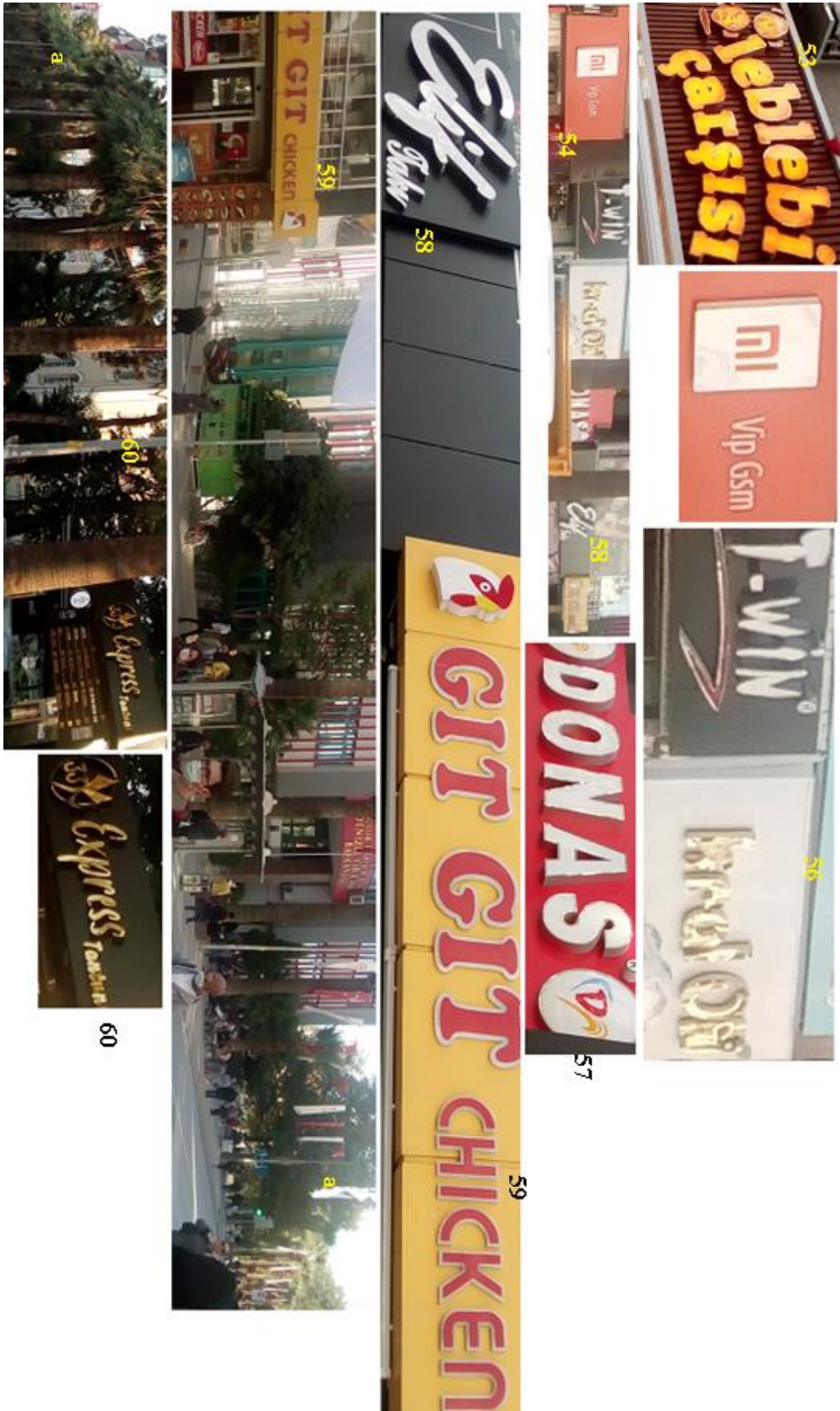


APPENDIX M: VISUALS OF THE WEST SIDE CASE 40-45





APPENDIX N: VISUALS OF THE WEST SIDE CASE 53-60



**APPENDIX O: VISUALS OF THE WEST SIDE CASE 60**



**APPENDIX P: SPSS DATA OF THE EASTERN SIDE**

name	Gra1	Gra2	Gra3	Gra4	language	spatial ref	LG	E	sector
bayarbüfe	5	5	5	5	5	0	125,00	625,00	buffet
kayabilişim	5	5	5	5	5	0	125,00	625,00	phone
ofiskırtasiy	5	5	5	5	5	0	125,00	625,00	edu
torkuziyafet	5	5	5	5	5	0	125,00	625,00	food
özlemix	1	1	1	5	5	0	5,00	25,00	tech
enderbey	5	5	5	5	5	0	125,00	625,00	food
gülersin	5	5	5	5	5	0	125,00	625,00	cloth
emek kitabevi	5	5	5	5	5	0	125,00	625,00	book
pink fashion	1	1	5	5	1	0	25,00	25,00	cloth
addax	1	1	5	5	1	0	25,00	25,00	cloth
yön avm	5	5	5	5	5	0	125,00	625,00	general
mutlu man	1	5	5	1	5	0	5,00	25,00	cloth
özlem color	1	5	5	1	5	0	5,00	25,00	tech
kuzu	5	5	5	5	5	0	125,00	625,00	cloth
lara butik	1	1	5	5	5	0	25,00	125,00	cloth
ceyhunmorplu	1	5	5	1	1	0	5,00	5,00	cloth
pidebank	1	1	1	5	5	0	5,00	25,00	food
mascota joya	1	1	5	5	5	0	25,00	125,00	cloth
gümüş dün	5	5	5	5	5	1	125,00	625,00	jewelry
bizimdönerci	5	5	5	5	5	0	125,00	625,00	food
saatix	1	1	1	5	5	0	5,00	25,00	tech
asena	1	1	1	5	5	0	5,00	25,00	cloth
cep iletişim	5	5	5	5	5	0	125,00	625,00	phone
sal dünyası	5	5	5	5	5	1	125,00	625,00	cloth
süt mısır	5	5	5	5	5	0	125,00	625,00	food

mısır	5	5	5	5	5	0	125,00	625,00	food
mısırcım	5	5	5	5	5	0	125,00	625,00	food
mckenzie	1	1	5	5	1	0	25,00	25,00	cloth
penti	5	5	5	5	1	0	125,00	125,00	cloth
eve	1	1	5	5	1	0	25,00	25,00	cosme
halktan	5	5	5	5	5	0	125,00	625,00	food
tutku	5	5	5	5	5	0	125,00	625,00	cloth
çtn	1	1	5	5	5	0	25,00	125,00	cloth
mavi	1	1	5	5	5	0	25,00	125,00	cloth
kavram ders	1	1	5	5	5	0	25,00	125,00	edu
uğur deri&ç	5	5	5	5	5	0	125,00	625,00	cloth
turkcell	5	5	5	5	1	0	125,00	125,00	phone
ttelekom	5	5	5	5	5	0	125,00	625,00	phone
dikmen	5	5	5	5	5	0	125,00	625,00	phone
kırmızı ç	5	5	5	5	5	0	125,00	625,00	food
dağ iletişşi	5	5	5	5	5	0	125,00	625,00	phone
tatlıcıhayd	5	5	5	5	5	0	125,00	625,00	food
baharat düny	5	5	5	5	5	1	125,00	625,00	food
cool	1	1	5	5	1	0	25,00	25,00	cloth
yves roch	5	5	5	5	1	0	125,00	125,00	parfu me
a&d özkaymak	5	5	5	5	5	0	125,00	625,00	food
afish	1	1	1	5	5	0	5,00	25,00	cloth
hobicep	5	5	5	5	5	0	125,00	625,00	phone
inci	1	1	5	5	5	0	25,00	125,00	cloth
kardelen	5	5	5	5	5	0	125,00	625,00	cloth
glory güzell	1	5	5	1	1	0	5,00	5,00	cosme

arı mayakids	1	5	5	1	5	0	5,00	25,00	cloth
mckenzie	1	1	5	5	1	0	25,00	25,00	cloth
trendiçgiyim	5	5	5	5	1	0	125,00	125,00	cloth
brescia	5	5	5	5	1	1	125,00	125,00	parfume
türk telekom	5	5	5	5	5	0	125,00	625,00	phone
köşem büfe	5	5	5	5	5	5	125,00	625,00	buffet
ısparta petu	5	5	5	5	5	3	125,00	625,00	travel
metcan büfe	5	5	5	5	5	0	125,00	625,00	buffet
metro	5	5	5	5	5	0	125,00	625,00	travel
ambar taksim	1	1	5	5	5	0	25,00	125,00	cloth
flo	5	5	5	5	1	0	125,00	125,00	cloth
tudor	5	5	5	5	1	0	125,00	125,00	cloth
doyuran lokan	5	5	5	5	5	0	125,00	625,00	food
addax	1	1	5	5	1	0	25,00	25,00	cloth
dp pefrunum	1	1	5	5	1	0	25,00	25,00	parfume
şimal	5	5	5	5	3	0	125,00	375,00	cloth
madaniletiş i	5	5	5	5	5	0	125,00	625,00	phone
elif	1	1	5	5	5	0	25,00	125,00	cloth
lcw	5	5	5	5	1	0	125,00	125,00	cloth
gratis	1	1	5	5	1	0	25,00	25,00	cosme
final	1	1	5	5	5	0	25,00	125,00	edu
halit saçtas	5	5	5	5	5	0	125,00	625,00	barber
vena	5	5	5	5	1	0	125,00	125,00	cloth
denizlicell	1	1	1	5	5	5	5,00	25,00	phone
flarmor	1	1	5	5	1	0	25,00	25,00	cosme
merve	5	5	5	5	5	0	125,00	625,00	cloth

merve	5	5	5	5	5	0	125,00	625,00	cloth
depo	1	1	5	5	5	0	25,00	125,00	cosme
şahanlar	5	5	5	5	5	0	125,00	625,00	food
kamilkoç	5	5	5	5	5	0	125,00	625,00	travel
ets	1	1	5	5	5	0	25,00	125,00	travel
finalspor	5	5	5	5	5	0	125,00	625,00	sport



**APPENDIX Q: SPSS DATA OF THE WESTERN SIDE**

name	Gra1	Gra2	Gra3	Gra4	language	spatial ref	LG	E	sector
vodafone	1	1	5	5	1	0	25,00	25,00	phone
efsane	5	5	5	5	5	0	125,00	625,00	buffet
başışık	5	5	5	5	5	0	125,00	625,00	cloth
turkcell	5	5	5	5	1	0	125,00	125,00	phone
koçoğlu	5	5	5	5	5	0	125,00	625,00	phone
sultangsm	5	5	5	5	5	0	125,00	625,00	tech
urartu	1	5	5	1	5	3	5,00	25,00	jewelry
türkteleko	5	5	5	5	5	0	125,00	625,00	phone
kazancıoğ	5	5	5	5	5	0	125,00	625,00	cloth
elitcepmark	1	1	5	5	5	0	25,00	125,00	phone
c.a.s.	5	5	5	5	1	0	125,00	125,00	cloth
gümüşev	5	5	5	5	5	0	125,00	625,00	jewelry
çetin	5	5	5	5	5	0	125,00	625,00	cloth
topalkadır	5	5	5	5	5	0	125,00	625,00	food
davidwalke	5	5	5	5	1	0	125,00	125,00	parfume
vitamin	5	5	5	5	5	0	125,00	625,00	food
dağ iletişim	5	5	5	5	5	0	125,00	625,00	phone
loris	5	5	5	5	1	0	125,00	125,00	parfume
mad	5	5	5	5	1	0	125,00	125,00	parfume
özmen	5	5	5	5	5	0	125,00	625,00	cloth
wedoo shoes	5	5	5	5	1	0	125,00	125,00	cloth
gusto	5	5	5	5	1	0	125,00	125,00	cloth
nazz	5	5	5	5	5	0	125,00	625,00	cloth

elit avm	5	5	5	5	5	0	125,00	625,00	tech
kanyon kuyu	5	5	5	5	5	0	125,00	625,00	jewelry
balımtra ve	1	1	5	1	5	0	5,00	25,00	travel
kenan	1	1	5	1	5	0	5,00	25,00	cloth
bade büfe	1	5	5	1	5	0	5,00	25,00	buffet
donas	5	5	5	5	1	0	125,00	125,00	food
hacı şeri	5	5	5	5	5	0	125,00	625,00	food
vodafone	1	1	5	5	1	0	25,00	25,00	phone
turkcell	5	5	5	5	1	0	125,00	125,00	phone
karabulut	5	5	5	5	5	0	125,00	625,00	jewelry
özlemcolor	1	5	5	1	5	0	5,00	25,00	tech
özlemix	1	1	1	5	5	0	5,00	25,00	tech
türkteleko	5	5	5	5	5	0	125,00	625,00	phone
ahu bebe	5	5	5	5	5	0	125,00	625,00	cloth
eczane	5	5	5	5	5	0	125,00	625,00	pharmacy
tuğba	5	5	5	5	5	0	125,00	625,00	food
terra pizza	5	5	5	5	1	0	125,00	125,00	food
sehri bahar	1	1	1	5	5	0	5,00	25,00	food
kirpi	1	5	5	5	5	0	25,00	125,00	cloth
yakut	1	1	5	5	5	0	25,00	125,00	cloth
minikadım	5	5	5	5	5	0	125,00	625,00	cloth
ilkim	5	5	5	5	5	0	125,00	625,00	cloth
bargello	5	5	5	5	1	0	125,00	125,00	parfume
sosyete	5	5	5	5	5	0	125,00	625,00	cloth
loris	5	5	5	5	1	0	125,00	125,00	parfume

turktelekom	5	5	5	5	5	0	125,00	625,00	phone
talipgsm	1	1	5	5	5	0	25,00	125,00	phone
bestway	1	1	5	5	1	0	25,00	25,00	cloth
topalkadir	5	5	5	5	5	0	125,00	625,00	food
leblebi	1	1	5	5	5	0	25,00	125,00	food
vip	5	5	5	5	1	0	125,00	125,00	phone
t-win	1	1	5	5	1	0	25,00	25,00	cloth
kral	1	1	5	1	1	0	5,00	5,00	cloth
donas	5	5	5	5	1	0	125,00	125,00	food
eliftakı	1	1	5	5	5	0	25,00	125,00	cloth
gıtgıtchi	1	1	5	1	5	0	5,00	25,00	food
express	1	1	5	1	1	0	5,00	5,00	food

## C. TURKISH SUMMARY / TÜRKE ÖZET

### Postmodernizmin Mekânın Temsillerinde Yeniden-üretimi, Denizli Vakası

#### Kent ve Mekân Analizi:

Kent, gerek ürettiđi öznelik açısından (Harvey 1992) gerekse diđer işlevleri açısından, kapitalizm için her zaman ayrıcalıklı bir yere sahip olmuştur.

Akademisyenlerin, kentin kapitalizmin ‘motoru’ olduğunu iddia etmeleri çok vakit almamıştır. Sosyal bilimlerde kent epistemolojik olarak farklı yerini çok öncelerden beri elinde tutmaktadır. Kent alanındaki Marksist çalışmaların<sup>16</sup> önceliğinde de kendine has ontolojik yerini kazanmıştır.<sup>17</sup> Kapitalizmin ayakta kalmasını, mekanizmasını, ideolojisinin işleyişini, kontrol ve idare yöntemlerini ve en nihayetinde çöküşünü bilimsel olarak anlamak için kritik bir yerde bulunmaktadır (Engels 1987; Harvey 1985, 2012; Lefebvre 1971, 1991, 2003). Haliyle, kent mekanının analizi kültürel ve düşünsel akımların analizinde kritik bir rol oynayabilmektedir.

---

<sup>16</sup> Özellikle Harvey, Lefebvre ve Castells çok önemli bir etkiye sahiptir.

<sup>17</sup> Bu konuda Harvey ve Lefebvre özellikle öne çıkmaktadır.

Mekân analizi son yıllarda giderek popülerlik kazanmaktadır ve katkıları da büyüktür. Her popülerlik kazanmanın beraberinde getirdiği biçimde terimleri de ‘laçka’ kullanıma maruz kalmıştır (Smith and Katz 1993). Mekân analizi açısından kentin ayrıcalıklı bir yerde bulunduğu söylenebilir. Bunun başlıca sebepleri şöyle listelenebilir: dünya genelinde kent mekanlarındaki devasa nüfus birikimi; kent mekanlarındaki kapitalist yatırımın büyüklüğü, özellikle kentsel alanlarda oran ve miktar olarak çok yüksek olan “mekânın zaman tarafından yok edilmesi” (Marx 1993:524); kentin kırsal üzerindeki ekonomik, kültürel ve sosyal etkileri; hayat koşullarının ve üretim araçlarının kent etrafındaki gelişim seviyesi; yönetim ve güç birimlerinin kent içinde konsantre olması (Harvey 1985).

### **Postmodern Dönüşüm:**

Genellikle postmodernizmin 2.Dünya Savaşı sonrası ekonomik genişlemenin duraklamasıyla ortaya çıkan “dilsel ve kültürel” dönüş olduğu savunulmaktadır. Savunucuları tarafından sıklıkla ekonomiden ayrı tutulan postmodernizm kavramını Harvey ekonomik değişimlerden sebebendirmiştir (1992). Harvey (1992) ile Lefebvre’nin (1991) paralel olduğu noktalardan biri de bu postmodernizm ile birlikte gelen “özne” değişimi, mekansal değişimlerle beraber olmuştur. Postmodernizm, çok yaygın bir biçimde sınıf çelişkilerinin “aşıldığı” iddialarını da beraberinde getirmektedir. Bu tezin başlıca faydalandığı Harvey ve Lefebvre ise bu konuda ikna olmuş değildir.

### **Dil Oyunları (Language Games):**

Harvey modernitenin en başından beri dil ile içli-dışlı olduğunu iddia etmektedir (1992). Harvey 'e göre postmodernizmle bu çok daha ileri bir seviyeye taşımıştır (1992). Harvey, postmodern düşünörlere paralel olarak, "dil oyunlarının" (Lyotard 1984b) postmodernizm temellerinden biri olduğunu konusunda hem fikirdir (1992). Bu tezde postmodernist 'dil oyunları', Lefebvre ve Harvey'in eserlerini temel alarak; sosyali dile indirgeyen, dilbilimi meta-bilim olarak algılayan bir düşünce seti olarak kullanılmıştır.

### **Gerçeklerden Kaçış (Escapism):**

Harvey'in iddiasına göre "dil oyunları"(Lyotard 1984b) "gerçeklerden kaçış" (escapism) duygu, his ve motivasyonlarını üreten, tetikleyen ve besleyen bir teoridir (1992). Gerçeklerden kaçış, 'aşkınsal' (transcendental) veya 'romantik' bir biçimde, bulunulan mekân/zaman da olmayış hissidir. Kişinin kendini o ya da bu şekilde farklı bir zaman-mekân algısında hissetmesi olarak da tanımlanabilir. 'Gerçeklerden kaçış' için üretilmiş mekân kişiyi farklı bir zaman-mekân olgusundaymış gibi bir gerçeklik yaratmaya çalışmaktadır. Harvey bunun postmodernizmin temellerinden biri olduğunu iddia etmektedir (1992). Onun eserlerine dayanarak bu tez de 'gerçeklerden kaçış' kavramını benzer şekilde kullanmaktadır.

## Araştırma Sorusu:

Tezin araştırma sorusu şudur: Postmodernizm Denizli'nin “ana caddesinde” (main street) (Keçeli 2012) <sup>18</sup> nasıl uygulanmıştır? Diğer araştırma odakları ise şu şekilde sıralanmaktadır:

- 1) ‘Dil Oyunları’ hangi sıklıkla yapılmıştır.
- 2) Ne derecede küreselleşme (globalism) kullanılmıştır?
- 3) Ne sıklıkla ‘gerçeklerden kaçış’ kullanılmıştır

Tezdeki iddiam, ‘mekânın temsilleri’ (representations of space) (Lefebvre 1991) üzerinden mekânsal eylemlerin analizinin yapılabileceğidir. Lefebvre’ye göre “mekânın temsilleri’ teknokratlar, tasarımcılar, mimarlar vb. tarafından üretilmiş” mekanlardır (1991). Bu tasarımlar “mekânın ‘bilgisi’ (knowledge) ve doğrusunda (truth) rol oynamaktadır” (Lefebvre 1991). Dükkân isimleri, genelde tasarımcılar, mimarlar vb. tarafından soyut uzayda (abstract space) belli his, düşünce ve duyguları tetiklemek, belli simge ve imgeleri üretmek için yapılmıştır. Haliyle, dükkân isimleri ‘mekânın temsilleri’ olarak anlaşılıp postmodernizmdeki ‘dil oyunlarını’ analiz etmek için kullanılabilir

---

<sup>18</sup> Ana cadde (main street) kavramı ne kadar kulağa çok bariz gelse de Keçelinin “*Effects of Rapid Urbanization on Livability in Turkish Cities: A Case Study of Denizli*” (2012) eserinden alınmıştır.

## **Teorik Arka plan:**

Harvey(1992) ve Lefebvre'nin (1991) iddialarına göre, postmodernizmde dilbilim meta-bilim olarak kullanılmaktadır. Sosyal olan dile indirgenmektedir. Doğru ve gerçeğe tek yol olarak 'dil' görülmektedir.

Teorik arka planda Lyotard'ın ünlü eseri incelenmiştir. Bu eser, *The Postmodern Condition* (Lyotard 1984b), postmodernizmin temelini 'dil oyunlarının' oluşturduğunu iddia etmektedir ve çok önemli bir yerdedir. Harvey'in de kendi eserinde (1992) kullandığı bu eserin eleştirisi verilip çelişkisi anlatılmıştır. Lefebvre (1991) ve Harvey'in (1992) bu konudaki belli düşünceleri de sunulmuştur.

Araştırma sorusu ve alt sorular için farklı kategoriler kurulmuştur. Teorik çerçevede bu kategorilere 2 sebeplendirme yapılmıştır. Önce mantıksal/biçimsel olan ve "Dil Oyunları" (Lyotard 1984b) teorisinden kaynaklanan sebepler sunulmuştur.

Kategorilerin neden önemli olduğu "Dil Oyunları" teorisine göre açıklanmaya çalışılmıştır. Devamında tarihsel/ekonomik sebepler sunulmuştur. Kategorilerin neden önemli olduğu bu sefer de tarihsel/ekonomik sebeplere dayanarak açıklanmaya çalışılmıştır. Bir diğer deyişle, kabaca "postmodernizmi savunan veya eleştirel düşünürler" olarak ayırırsak; mantıksal/biçimsel sebepler postmodernizmin savunucularına ve postmodern düşünürlere daha yakındır. Tarihsel/ekonomik sebepler is postmodernizme eleştirel yaklaşan düşünürlere dayanmaktadır. Bu



şekilde bir yol izlenerek kategorilerin hem “postmodern savunucusu” hem de “postmodern karşıtı” bir yerden haklılığı sağlamlaştırılmaya çalışılmıştır.

Ekonomik sektör kategorisi bu formatın biçimsel olarak biraz dışında kalmıştır. Bu kategorinin arka planı Baumanın “tüketici etiği” (consumer ethic) (2005), Lefebvre ‘nin “kontrol edilen arzu” (regulated desire) (1971) ve Harvey’in postmodernizme dair ekonomik eleştirileriyle (1992) birlikte oluşturulmuştur. “Dil Oyunları”(Lyotard 1984b) açık ve net bir şekilde bu konulardan bahsetmediği için bunlar biçimsel/mantıksal sebepler yerine kültürel/sosyal sebepler olarak alınmıştır. Bir diğer deyişle, “Dil Oyunları” (Lyotard 1984b) teorisindeki ekonominin eksikliği sosyal normları mantık/biçimsel rehber olarak alınmasıyla aşılmaya çalışılmıştır. Bu yüzden de bölümlendirme olarak diğerlerinden farklı bir şekilde yapılmıştır. Kısaca anlatmak gerekirse, “tüketici etiğinde” (Bauman 2005) “manipüle edilen arzu” (regulated desire (Lefebvre 1971) ) bir kısır döngü oluşturmaktadır. Bu kısır döngü postmodernizmde ‘küresel orta sınıf’ (global middle class) kültürü altında sunulmaktadır. Bunun ekonomik karşılığı ise, Harvey’in bahsettiği gibi, hem kentlerin “tüketimin motoru” (1985, 1989) oluşu hem de postmodernizmde yaygınlaşan “küresel ürünleri tüketme” (1992) ‘çılgınlığıdır’. Bu şekilde bir etik-ekonomi-sınıf kontrolü altında, normalde ‘dil oyunlarının’ yaptığı, farklı bir “şimdilik” üretip farklı bir “doğru” üretme görevini tüketim ürünleri farklı tatminlikler üzerinden üstlenmektedir. Bir diğer deyişle, farklı tatminliklere ulaşılan farklı mekanlar farklı “şimdilikler” aracılığıyla ‘gerçeklerden kaçış’

üretebilmektedir. Bu sebeplerden ötürü ekonomik sektör önemli görülüp dahil edilmiştir.

Denizli gelişmekte olan ve hızla endüstrileşen güney-batı Türkiye’de bir şehirdir (Erman 2013; Keçeli 2012). 60’lardan sonra hızlı bir gelişme göstermiştir (Akbaş and Ünlütürk Ulutaş 2018; Keçeli 2012). Tekstil, mermer ve çelik üretiminde önemli bir yere sahiptir(Akbaş and Ünlütürk Ulutaş 2018). Özellikle çelik ve tekstilde dünya piyasasına üretmektedir. Şu anda yaklaşık 1 milyon nüfusa sahip olup net nüfus artışı %0.112dir (TUİK n.d.). Şehir göçmenler için uydu kent olarak gösterilmiştir (Akbaş and Ünlütürk Ulutaş 2018). Küresel piyasalara temelde emek-yoğun sektörler üzerinden entegreye olmuş bir şehirdir. Bir sürü saman altı atölyenin olduğu ve mültecilerin çok ağır sömürülere maruz kaldığı belirtilmiştir (Akbaş and Ünlütürk Ulutaş 2018).

Denizli’nin bu arka planı onu ilginç bir hale getirmektedir. Batı’dan yayılan postmodernizm akımı (Harvey 1992) tarihsel olarak batı için post-endüstriyel döneme denk gelmektedir. Postmodernizm içerisinde aynı zamanda hem ‘tüketici etiği’ (consumer ethic) (Bauman 2005) hemde ‘gerçeklerden kaçış’ sınıfsal çelişkilere bir ‘aşkınsallık’ olarak sunulmaktadır. Bir diğer deyişle, ‘tüketici etiği’ takınıp ‘gerçeklerden kaçış’ bir nevi ‘orta sınıflık’ göstergesi olarak anlaşılabilir. Tarihsel olarak bu postmodernizmin içerisinde, endüstrielleşme ve onunla beraber gelen sınıf çelişkilerine karşı bir nevi cevap niteliği taşımaktadır. Bu arka plana sahip olan postmodernizmin içerisinde haliyle ‘küresel orta sınıf’ olmanın da kültürel

olarak empoze edilmesinin içerildiği iddia edilebilir. Bence bu durum yeni endüstrileşen yerler için bir çelişki yaratmaktadır. Denizli bir yandan emek-yoğun sektörlerle gelişmektedir. Türkiye'nin ve Denizli'nin genel ekonomik durumu 3. Dünya ülkelerine benzemektedir. İş bölümü olarak da postmodern 'gerçeklerden kaçışa' zıt olduğu iddia edilebilecek emek-yoğun sektörlerle gelişmektedir. Bu iki durum Denizli'yi 'küresel işçi sınıfına' yakın bir yere koymaktadır. Ama bir yandan da 'ana caddesinde' (ve haliyle orasıyla limitli olmayacak bir biçimde) postmodern kültürden etkilenmektedir. Bauman' a göre "‘tüketici etiğinde’ fakirliğin değil fakirin yok edilmesi amaçtır" (2005). Denizli ise bir yandan tüketim toplumu özelliklerini göstermekte, bir yandan Postmodern özellikler göstermekte ve bir yandan da bizzat "o fakirlerin" emekleriyle genişlemektedir. Gerek kur fiyatları gerekse Denizli'nin ekonomik durumu bu şehir için 'küresel orta sınıf' pozisyonunu hayal, illüzyon ve hatta delüzyon gibi bir duruma koymaktadır. Harvey' in postmodernizmle ilişkilendirdiği şizofrenik özellik (1992) Denizli için bir sıradanlık olarak bile iddia edilebilir. Bu paragrafta bahsi geçen bu özelliklerden dolayı Denizli'de postmodernizmin incelenmesi ilginç bir örnektir.

Denizli'nin ana caddesi (GMKB, Gazi Mustafa Kemal Bulvarı) gerek tüketime odaklanması gerekse 'Paris bulvarı' formuna benzer olmasından dolayı saha olarak seçilmiştir. Bu duruma diğer şehir merkezlerinden daha uygun bulunmuştur.

Gündelik hayatın sıradan objelerini tespit edebilmek için kalabalığın rotası takip edilmiş ve sıradan, gündelik objeler tespit edilmeye çalışılmıştır. Zemin kat

dükkanların isimleri hem gündelik hem sıradan hem de ‘mekânın temsilleri’ koşullarına uyduğu için seçilmiştir. Bunların yanında görsellikleri kamuya açık olması ve gözlenebilir olmaları da etkili olmuştur. Gerek teorik gerekse pratik sebeplerden dolayı üst katlar, devlet kurumları ve bankalar analize dahil edilmemiştir.

### **Tezin Kısıtlamaları:**

Tezin covid19 salgını sırasında yapılmıştır. Gerek gözlemler gerekse fotoğraf çekimi bu salgına denk gelmiştir. Fotoğraf ve görseller olarak bir şey kısa vade de etkilenmemiş olsa da kalabalığın rotasının ve yoğunluğunun etkilenmiş olması olasıdır.

Fotoğraflar tarihsel bir analizden çok anlık bir analize uygundur. Sahadaki değişiklikler tarihsel bir biçimde sunulmamıştır. Tezin İngilizce versiyonunda gözlemlenen değişiklikler sunulmuştur ama bu tarihsel bir gözlem için yeterli değildir.

Gerek teorik gerekse pratik sebeplerden dolayı zemin katlar analiz kapsamındadır. Üst katlar bazen çürümeye bırakılmış bazen ise dükkanlarla dolup taşmıştır. Bu tez bu konuda herhangi bir veri sunmamaktadır.

Analizde her dükkân bir birim olarak alınmıştır. Ne kadar tutarlı bir metot olsa da alan olarak çok fazla bir şey söylememektedir. Bazı dükkanların ön yüzü metrelerce devam ederken sadece iki metre kadar kısa olan dükkân önyüzleri de vardır.

Analiz tasarımları içermemektedir. Karakterlerin eğikliği, düzlüğü, isimlerin arka plana olan kontrastı ve ışıklandırmanın parlaklığı çalışılabilecek diğer faktörlerin arasındadır.

“Dil Oyunları” gramer hatalarının yanında başka metotlarla da yapılabilir. Farklı özne kullanımları, fonetik benzerlikten kelime üretimleri, metonimi ve metafor bunlardan bazılarıdır. Bunlar tezin kapsamı içinde bulunmamaktadır.

### **Metodoloji:**

‘Mekânın temsillerindeki’ ‘Dil Oyunları’ araştırılmıştır. Dil Oyunları için kelime esprileri, imla ve yazım hataları, kelime oyunları, farklı dillerin karıştırılması gibi metotları içerebilir. Bunları gözlemleyebilmek için 4 tane kategori yapılmıştır.

Bunların yanında dil kategorisi (L, Language) yerel: 5, ulusal: 3 ve küresel: 1 olarak puanlandırılmıştır. En yüksek ‘kaçış’ potansiyeli uzaklıktan dolayı küresel dillerde olduğu mantıklı geldiği için böyle bir değerlendirme yapılmıştır. Türkçe yerel dil olarak 5 puan almıştır. Denizli’deki İran göçmenlerinin kolaylıkla gözlenebilirliği, Suriyeli göçmenlerin ve Kürtlerin azımsanmayacak varlığı bilindiği için ve bu diller yerel ile küresel kategorisi arasında kaldığı için ‘ulusal’ diller olarak 3 puan almıştır.

Azerbaycan dili, tek gözlemlenen ‘ulusal’ dil, kültürel ve politik sebeplerden dolayı 3 ile puanlandırılmıştır.

Kategorilerin Listesi:

- 1: Gra1: Gramer hatası.
- 2: Gra2: Orijinal dilde gramer hatası.
- 3: Gra3: Dil Karışımı ile gramer hatası.
- 4: Gra4: Farkı bir dilden kelime alınması.
- 5: L (language): İsmi dil.

Evet-Hayır cevapları yerine 1-5 değerleri verilmiştir (hata varsa 1). Bu şekilde nominal veri üretilip SPSS te kullanım için pratik hale getirilmiştir. Değerlerin çarpımı aracılığıyla hali hazırda hiyerarşik olan bu veri derecelendirmeye çevrilmeye çalışılmıştır.

Bahsedildiği gibi, bunlara ek olarak da ekonomik kategoriler yapılmıştır. Ekonomik kategoriler dükkânın içine yerleştirebileceği ekonomik sektöre kodlanmıştır. İngilizce isimlerin iç parantez içinde olan kısımları SPSS yazılımına aktarırken kesilen kısımları göstermektedir. Grafikler okunmak istenir ise dış parantez içindeki kelimeler yeterlidir. Bu kategoriler şu şekildedir: Berber (Barber), Kitap (Book (Seller)), Büfe (Buffet), Giyim (Cloth(ing)), Kozmetik (Cosme(tic)), Eğitim (Edu(cation)), Yiyecek (Food), Genel (General), Mücevherci/ Kuyumcu (Jewelry), Parfüm (Perfume), Eczane (Pharmac(y)), Telefon (Phone (related shops)), Spor (Sport), Teknoloji (Tech(nology in general)), Seyahat acentesi (Travel (agencies)).

Veriyi sunmak için bulvarın bir ucundan diğerine lineer bir rota izleyerek zemin kat dükkanlarının isimlerinin fotoğrafları çekilmiştir. Fotoğrafların gereksiz yerleri kesilip şeritler halinde sunulmuştur. Bağlantı noktaları sayılabilecek dükkanların üstüne takibi kolaylaştırmak için veri sırasına denk gelen rakamlar yazılmıştır. Eğer bağlantı veri kapsamında olmayan bir bina ile yapıldıysa harf verilmiştir. Ana dilim Türkçe olduğu için Türkçe kelimeler Google Translate yazılımı ile incelenmeyip, sadece Türkçe olmayan kelimeler incelenmiştir. Türkçe olmayan kelimelerin tespiti için Google Translate yazılımı kullanılmıştır.

Pilot gözlem yaklaşık olarak 24 Nisan 2020 ile 14 Temmuz 2020 arasında, genelde 11 ile 18 saatleri arasında gerçekleşmiştir. Bu dönem saten covid19 salgını için Türkiye'nin kısıtlamaları ilk yaşadığı döneme tekabül etmektedir. Fotoğrafların çekimi genelde Haziran 2020 ile Kasım 2021 arasında yapılmıştır. Fotoğraflar aslında bir gün de tek seferde çekilse de (7 Haziran 2021) düzgün çıkmayan, okunamayan veya şeritler halinde konacak olursa sorun çıkaracak olan fotoğraflardan dolayı.

### **Analiz:**

Analiz için SPSS yazılımı yardımıyla göstergeler üretilmiştir. Gra1, 3 ve 4. 'dil oyunlarını' tespit etmek için kullanılmıştır. Bu göstergeye LG (language games) kısaltması verilmiştir. Bu gösterge "dil oyunlarının" göstergesi olarak alınmıştır.

LG (dil oyunları) kategorisine dil (L) kategorisi de eklenerek “kaçış” (E) göstergesi üretilmiştir. Bu gösterge ‘dil oyunları’ içerisinde ne kadar yerellik-dışı (Denizli ve Türkiye dışı) objelerin olduğunu tespit için kullanılmıştır. Haliyle ne kadar ‘gerçeklerden kaçış’ yapılabileceğini göstermeyi amaçlamaktadır.

Sadece Türkçe (Solely Turkish, SL) göstergesi Gra2, 3 ve 4 kullanılarak üretilmiştir. Bu gösterge tamamıyla Türkçe veya tamamıyla başka bir dil olan (mesela tamamıyla İngilizce ya da tamamıyla Fransızca) isimleri tespit için kullanılmıştır. Bu gösterge küresel-yerel ikiliğine açıklık vermek için yapılmıştır. ‘Gerçeklerden kaçış’ (E) kategorisi ‘kaçışı’ göstermektedir ve her küresel dil direkt olarak ‘kaçış’ duygusu içermeyebilir. Tam tersine, küreselin yerele nüfuz etmesi olarak da algılanıp başka bir şekilde de yorumlanabilir; mesela yerelin küresele gitme isteği gibi. Benzer durumlardan dolayı bu kategori uygun görülüp farklı yerlerde kullanılmıştır.

Veriyi rakamsal olarak kaydetmenin artışı olarak bulvardaki fenomenlerin rotaya göre ritmi gözlemlenmeye çalışılmıştır. Veri sırası bulvarın gidişatına uygun ve “akan kalabalığın” rotasına büyük ölçüde uyduğu için, “vaka sırasına göre” grafikler bu olguyu göstermektedir. Diğer bir deyişle, bir uçtan bir diğerine yapılan bir yürümedeki ‘dil oyunları’ ve ‘gerçeklerden kaçış’ olguları ve bunların ritmik değişimi gözlemlenebilmiştir.



## **Bulgular:**

### Ne sıklıkla ‘dil oyunları’ yapılmıştır?

Vakaların %64 ‘ünde tezin gramer hataları aracılığıyla gözlemlenebilecek ‘dil oyunları’ bulunmamıştır. Nominal verinin tespit edebileceği maksimum ‘dil oyunu’ seviyesi ise hiçbir vakada gözlemlenmemiştir. Vaka sırasına göre grafik çizildiğinde ‘dil oyunu’ oynayan yerlerin genelde yırtılma/ kırılma (rupture) olarak var olduğu gözlemlenmiştir.

### Ne kadar küresellik kullanılmıştır?

Vakaların yaklaşık %30 yabancı dille yazılmıştır. Bu %30 ‘küresel’ (Global) dil kategorisine uymaktadır. ‘Ulusal’ (National) kategorisinde sadece bir vaka bulunmaktadır, o da Azericedir. ‘Yalnızca Türkçe’ kategorisinin (ST) frekansına bakıldığında vakaların %58’inde Türkçe dışında hiçbir dil gözlemlenmemiştir. Vakaların %26’sı tamamıyla küresel dillerden oluşup herhangi bir Türkçe eleman gözlemlenmemiştir. Karışmış kelimeler de hesaba girince vakaların %41’inde küreselliğin yerelle o ya da bu şekilde etkileştiği gözlemlenmiştir.

### Ne sıklıkla “kaçış” kullanılmıştır?

Vakaların %47’sinde ‘kaçış’ ile alakalandırılabilir hiçbir gramer hatası gözlemlenmemiştir. Yaklaşık %52’sinde ise gramer hatasının varlığı gözlemlenmiştir. Gramer hataları ile yapılabilecek maksimum ‘kaçış’ ise gözlemlenmemiştir. Vaka sırasına göre grafik çizildiğinde ise ‘kaçış’ yapan dükkanların devamlı-ardışık alan oluşturması yerine yırtılma/ kırılma (rupture) olarak gözlemlenmiştir. Bu tezde kullanılan metoda göre ‘dil oyunları’ (%33) ‘gerçeklerden kaçıştan’ (%54) daha az bir oranda kullanılmıştır. Bu konuya açıklık getirebilmek için başka yöntemleri araştıran çalışmalar gerekmektedir.

### Postmodernizm nasıl uygulanmıştır?

Gözlemlerden biri postmodernizmin yırtılma/ kırılma (rupture) olarak uygulanmış olduğudur. Bir diğer gözlem ise postmodernizmin, gramer hataları bazında, kendi sınırları zorlanmamıştır. Analizin devamında ise L (dil), E (gerçeklerden kaçış) ve ekonomik sektör kategorileri beraber kullanılarak ‘kaçışın’ (E) yönü tespit edilmiştir. Temelde iki çeşit kaçış yapılabilmektedir, ya mekânsal-zamansal “uzak” “buraya/ şimdiye” gelir, ya da tam tersi; “burası” mekânsal-zamansal “uzağa” gider. Bu şekilde bir analiz ile ‘kaçışın’ (E) yönü tespit edilmeye çalışılmıştır. Denizli deki yerelliğin bir direniş mi yoksa küreselliğe bir özeniş, imreniş veya ulaşma çabası olarak mı anlaşılması başka bir araştırma gerektirmektedir.

### Ekonomik Sektöre Göre Bulgular:

En sık gözlemlenen ekonomik sektörler sırasıyla Kıyafet (%36), yemek (%18) ve telefon (15) olmuştur. Ekonomik sektör ve “dil” (L) ilişkisine bakıldığında parfüm ve kozmetik sektörleri açık ara en ‘global dilleri’ içerenler olmuştur. Kıyafet, yemek ve telefon sektörleri çok yüksek oranlarda temelde Türkçedir. Bu veri dil karışımına bakmayıp kelimenin dili üzerinden analiz yapmaktadır.

SadeceTürkçe (ST) kategorisi ile ekonomik sektör ilişkilendirildiğinde kozmetik sektörü en düşük ortalamayı göstermiştir. Bu, kozmetik sektörünün ‘global dili’ en saf biçimde kullanan sektör olduğunu belirtmektedir. Bu verilere bakılarak parfüm sektöründe “küreselin Denizli’ye” geldiği ve kozmetik sektöründe ise “Denizli’nin küresele gittiği” şeklinde yorum yapılabilir. Ekonomik sektör ve ‘dil oyunları’ ilişkisine bakıldığında ise en yüksek ‘dil oyunu’ oynama dereceleri kozmetik ve teknolojiyle alakalı sektörlerde gözlemlenmiştir.

Ekonomik sektör ve ‘kaçış’ (E) gözlemlendiğinde en yüksek derecede ‘kaçış’ sırasıyla kozmetik, parfüm ve teknoloji sektörlerinde gözlemlenmiştir. Hatırlatmak gerekir ki kozmetik sektörleri Denizli’nin küresele “gittiği” dükkanlardır. Bu sonuç ve diğerlerinin beraber düşünülmesiyle “Denizli’nin uzağa gitmesi” “uzağın Denizli’ye gelmesi” olgusundan ağır basmaktadır. Vaka sırasına göre yapılan grafikler temelde iki sonucu göstermektedir. Birincisi, bulvarın iki tarafı bahsedilen

olgular açısından büyük farklılık gösterebilmektedir. İkincisi ise, ‘dil oyunları’ ve ‘kaçış’ genelde hala yırtılma/ kırılma (rupture) olma durumundadır.

## **Sonuç:**

### **GMKB’da postmodernizm nasıl uygulanmaktadır?**

İlk olarak, postmodernizm hala bir kırılma/ yırtılmadır (rupture). Kesintisiz postmodern alan üretme konusunda hala Denizli’nin çok başarılı olduğu iddia edilemez. İkinci olarak, postmodernizm uygulaması gramer hataları açısından kendi sınırlarını zorlamamıştır. Üçüncüsü, GMKB’nın “küresel orta sınıf” hissiyatı yaratmaya yönelik bir imajı olduğu rahatça iddia edilebilir. Türkiye’nin ve Denizli’nin ekonomik durumu göz önüne alındığında ise bu durumun imajdan öteye geçebileceği çok da iddia edilebilir olmamaktadır.

Lefebvre’ye göre “‘mekânın temsilleri’ üretim ilişkilerine ve bu ilişkilerin dayattığı ‘düzene’ ve haliyle bilgi ve doğrulara bağlıdır” (1991:33). Lefebvre iddia eder ki “bu herhangi bir toplumdaki en baskın uzaydır” (1991:38–39). Bu sebeplerden dolayı bu uzayın analizi bir ‘düzenin’ nasıl anlamları, doğruları ve bilgiyi yeniden/ ürettiği konusunda önemlidir. ‘Mekânın temsilleri’ gündelik hayatın sıradanı ile ‘dil oyunları’ ve ‘gerçeklerden kaçış’ gibi makro seviye olguların bağdaştırılması için analiz edilebilir. Bahsedilen makro seviye olgular Denizli ana caddesindeki “sıradan bir yürüyüş” temelinde ele alınmıştır. Sıradan yürüyüşün sıradan objeleri olan

dükkân isimleri üzerinden “teknokratların, tasarımcıların ve mimarların” (Lefebvre 1991) bilgi ve doğruyu nasıl yeniden/ üretmeye çalıştıkları analiz edilmiştir.

Lefebvre’nin iddia ettiğine göre burada “var olan” (the present) kurgudur, yanıltıcıdır; ve dahası “hazır bulunanı” (the presence) simule eder (2004:22). ‘Gerçeklerden kaçış’ burada “var olana” (the present (Lefebvre 2004)) müdahale eder. Bir diğer deyişle, ‘gerçeklerden kaçış’ farklı “hazır bulunmaları” (presences (Lefebvre 2004)) simule edebilir. Bunu yaparken de zaman-mekânsal (spatio-temporal) olarak iki seçenek ön plana çıkar. Ya “hazır bulunma” “uzaklara” gidebilir ya da “uzaklar” şu anki “hazır bulunmaya” gelebilir. Yani kısaca, ‘gerçeklerden kaçış’ hissi oluşması için ya “uzak olan” (mesela geçmiş, var olmayan vb.) Denizli’nin bir kısmına “gelebilir” ya da Denizli’nin bir kısmı “uzak olana” “gidebilir”. Bu teze dayanarak GMKB’ndaki ‘gerçeklerden kaçış’ öncelikli olarak “uzağın Denizli’ye gelmesi” şeklinde olduğu rahatça iddia edilebilir. GMKB içinse bu “uzak” küresel olandır. Çoğu zaman-mekânsal kırılmalar yerel ya da yörenin tarihi dilleri (mesela Osmanlıca ya da Arapça) ile değil küresel diller ile yapılmıştır. Küresel kelimelerin “Türkçeleştirilmesi” (shop yerine şop yazılması bir örnek olabilir) yerine Türkçe kelimelerin küreselleşmesi (dükkân ismi olarak *Ahmetix* kullanılması da buna örnek olabilir) çok açık bir şekilde daha yaygındır. İddia edilebilecek sonuçlar arasında Denizli’nin ana caddesinde “yerelliğiyle gurur duyan ama bir sebepten dolayı bundan kaçmaya çalışan” bir hava olduğudur. Bu açıdan bakıldığında Denizli’nin ana caddesi Harvey’in postmodernizme dair çok kritik gördüğü özelliklerden birini taşıdığı söylenebilir: şizofreni.

## D. THESIS PERMISSION FORM / TEZ İZİN FORMU

(Please fill out this form on computer. Double click on the boxes to fill them)

### ENSTİTÜ / INSTITUTE

- Fen Bilimleri Enstitüsü / Graduate School of Natural and Applied Sciences**
- Sosyal Bilimler Enstitüsü / Graduate School of Social Sciences**
- Uygulamalı Matematik Enstitüsü / Graduate School of Applied Mathematics**
- Enformatik Enstitüsü / Graduate School of Informatics**
- Deniz Bilimleri Enstitüsü / Graduate School of Marine Sciences**

### YAZARIN / AUTHOR

**Soyadı / Surname** : Balkaş  
**Adı / Name** : Fırat Can  
**Bölümü / Department** : Sosyoloji / Sociology

**TEZİN ADI / TITLE OF THE THESIS (İngilizce / English):** Mekanın Temsillerinde Postmodernizmin Yeniden Üretimi Denizli Örneği/ Reproduction of Postmodernism on Representations of Space a Case of Denizli

**TEZİN TÜRÜ / DEGREE:** **Yüksek Lisans / Master**  **Doktora / PhD**

- 1. Tezin tamamı dünya çapında erişime açılacaktır. / Release the entire work immediately for access worldwide.**
- 2. Tez iki yıl süreyle erişime kapalı olacaktır. / Secure the entire work for patent and/or proprietary purposes for a period of two years. \***
- 3. Tez altı ay süreyle erişime kapalı olacaktır. / Secure the entire work for period of six months. \***

\* Enstitü Yönetim Kurulu kararının basılı kopyası tezle birlikte kütüphaneye teslim edilecektir. / A copy of the decision of the Institute Administrative Committee will be delivered to the library together with the printed thesis.

**Yazarın imzası / Signature** .....

**Tarih / Date** .....

(Kütüphaneye teslim ettiğiniz tarih. Elle doldurulacaktır.)  
(Library submission date. Please fill out by hand.)

*Tezin son sayfasıdır. / This is the last page of the thesis/dissertation.*