

# TERRITORY CITY

by

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## **ABSTRACT**

This thesis is an exploration into the power of socially constructed boundaries, both physical and psychological. Subject to interpretation, a single boundary can completely restrict and control one person's actions while being unperceived by another.

The growing cultural and economic disparity within cities has led to the territorialization of communities, as evidenced by the ghettoization of both the wealthy and impoverished in the form of gated communities and slums. This creation of exclusivity within communities exacerbates social polarization and limits the opportunity for cross-culture interaction. Through the transgression of these boundaries, inhabitants renegotiate social norms and conventions and appropriate urban spaces.

Challenging this creation of territories in the city, the intent of this thesis is to provide a framework for reterritorializing the city towards inclusivity. Istanbul in particular possesses a prominent divide between religious, economic, and cultural circumstances, which has led to the intensification of zones of exclusion throughout the city, recodifying what can be viewed as public space. The focus will be to provide a foundation for the resilience of informal communities as well as for future growth, designing for community infrastructure across existing social boundaries in Istanbul to develop moments of interaction as well as resistance to careless integration and homogenization.

## **ACKNOWLEDGEMENTS**

Many thanks to Diogo Burnay, Roger Mullin and everyone in my corner.

## CHAPTER 1: INTRODUCTION

### i. Social Boundaries & Architectural Exclusion

More often than not, a boundary is more than just specifically a physical barricade, people are instructed also by signs, deterred by highways, surveillance, greenbelts, tolls, as well as social codes in which public and private are renegotiated.<sup>1</sup> At times a solid wall can woefully infringe on someone's ability to inhabit, while other times the immaterial products of social mechanisms can have a stronger affect, the court of popular opinion holding sway over who is able to occupy space.

Immaterial socially constructed boundaries may precipitate a physical boundary to take its place. An example, highway infrastructure planning throughout North America, particularly in the 1950's, while providing passage, also served to segregate already socially polarized communities, primarily white neighbourhoods from African-American dominated ones.<sup>2</sup>

A bridge does not exist merely to transport pedestrians or motorists across a body of water or over a road, but also to deposit those pedestrians and motorists into certain areas and not others. If a law were to require certain individuals to take one exit but not another, we might question its intent or its legality, but if a decision-maker creates an architectural feature that has the same effect, it is often viewed as innocuous.<sup>3</sup>

Furthermore, the presence of the physical demarcation, whether it be a wall or a route, can be negligible in comparison to the far reaching and pervasive ramifications of that line. (Figure 2)

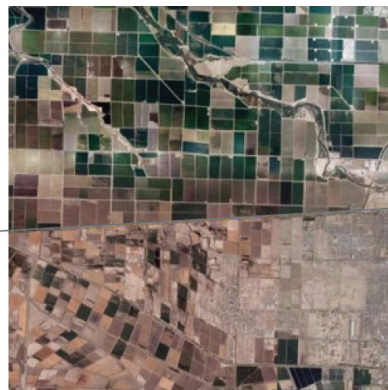
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1. Sophie Wolfrum, Winfried Nerdinger, and Susanne Schaubeck, *Multiple City: Stadtkonzepte 1908/2008 = Urban Concepts 1908/2008* (Berlin: Jovis, 2008) 293.
  2. Carl H Nightingale, "The Segregation Paradoxes" in *MAS Context* 17 (2013): 48.
  3. Sarah Schindler, "Architectural Exclusion: Discrimination and Segregation Through Physical Design of the Built Environment," *The Yale Law Journal* 124 (2015): 2024.



Figure 1. One person's infrastructure is another's difficulty. Robert Mose's bridges were designed to be so low that buses could not pass under them in order to prevent people of color from accessing a public beach; from Vinsel, *Taming the American Idol*.



USA Mexico



USA

Mexico

Figure 2. Social and economic implications of the US - Mexico border; from *Remezcla* and *Home of Geography*

## ii. Islands in the City

...promoting a confined, controlled, protected or vulnerable life, of high or low income... the fractal and fragmented city is an 'anti-city', struggling to establish new patterns of urbanity based on the denial of contact with other sectors.<sup>4</sup>

Economic, social, and legal power mechanisms play a large part in determining the present environment. Changing global circumstances such as the growing economic disparity, influx of migration, advancement of globalization and cultural pluralism has led to the creation of zones of exclusion, segmenting the city between economic and cultural divides. These islands in turn produce "the promotion of a community architecture defined by groups of narrow social definition, at worst driven by self interest, and is therefore exclusive and not inclusive, as a truly public social community could be."<sup>5</sup> This notion of community as homogeneous is limiting to everyone.

There exists a necessity for high and low economic groups to be integrated - relationship of work force to capital - and this effort towards exclusion is not advantageous.

Such (informal) cities are not marginal to these cities in economic terms; they are located where they are because they have access to jobs and public transport. Slum dwellers service the formal city where they are often a third of the workforce. A strategy that suggests they be moved to cheap land on the urban fringes will fail because it exacerbates poverty and strips the city of its workforce.<sup>6</sup>

The contemporary urban environment has become increasingly privatized, this imposes restrictions on who can occupy and participate in "public" space, , establishing a hierarchy of wealth on who can participate. This privatization of our infrastructure commodifies resources and public space.<sup>7</sup>

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4. Wolfrum, *Multiple Cities*, 299.

5. Jeremy Till, "Architecture of the Impure Community," *Occupying Architecture: Between the Architect and the User* (London: Routledge, 1998) 67.

6. Kim Dovey, "Informalising Architecture," *The Architecture of Transgression*, 6th ed. Vol. 83 (London: John Wiley & Sons, 2013) 84.

7. Wolfrum, *Multiple Cities*, 37.



Figure 3. A collection of policies and practices that are used to wage the ongoing war between integration and segregation. From no-loitering signs, Sidewalk Management Plans, eruv, hockey rinks and housing vouchers to ultrasonic noise; from Interboro Partners, *Arsenal of Exclusion and Inclusion*.



This desire for privatized social centers as well as the popularity of gated communities have root cause in a fear of the 'other.' A wealthy retreat to islands of prosperity which orient themselves to global cultural norms and aesthetic standards.

This is an essential tension in public space - whether to remove risk, and so eliminate danger, or to tolerate or even encourage risk, and so enjoy the unexpectedness of our cities and fellow citizens.<sup>8</sup>

What does this leave us with in terms of social spaces when interaction in the city has become predictable and homogeneous, at the cost of both those who are excluding and the excluded.

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8. Iain Borden, *Skateboarding, Space and the City: Architecture and the Body* (Oxford: Berg, 2001)

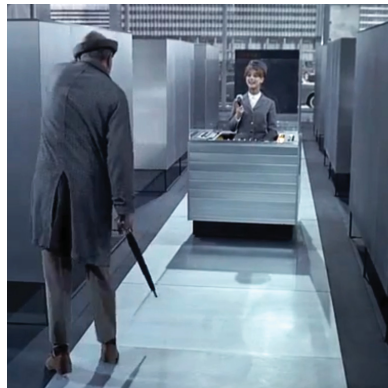


Figure 4. Limits are dependant on the way a user operates within them; stills from the film *Playtime*.

## CHAPTER 2: PEOPLE

### i. Individuals

There is no social or political change without the movements and programmes that transgress supposedly stable institutionality - architectural or otherwise; there is no architecture without everyday life, movement and action; and that it is the most dynamic aspects of their disjunctions that suggest a new definition of architecture.<sup>9</sup>

Considering the definition of architecture as both space and event - the question of space as related to social practice - this thesis investigates the role of actors in shaping their environment through everyday experience. Beginning with an interest in controlling forces for territorial containment or exclusion in daily life, asserting that in the practice of everyday life we can defy those forces. This is achieved through "tactics," those actions which are canny, improvised, and aware of the abstract codes that are established around them.<sup>10</sup> The ability to reappropriate spaces is dependant upon the way a user operates within them, defined by our position in a given environment, any limit has the possibility to be reconceived as an opportunity.

Today it is a truism that every city consists of numerous individually interpreted, concurrent cities. Every person lives in his or her own city, constructs his or her own mental map of the environment... spaces map social structures, are an imprint of conditions, preferences and measures typical for the time.<sup>11</sup>

We are forever talking about globalization and connectivity, but meanwhile we are dividing the world up into zones. Swamped by good intentions and other strategies of fear, the spatial interweave of programme and meaning is everywhere being picked apart into discrete areas named after their function<sup>12</sup>

The structure of form-follows-function nullifies the contemporary multicultural systems of cities where societies regularly exist together

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9. Bernard Tschumi, *Architecture and Disjunction* (Cambridge, MA: MIT, 1996) 23.

10. Michel De Certeau, *The Practice of Everyday Life* (Berkeley: University of California Press, 1984) xix.

11. Wolfrum, *Multiple Cities*, 2.

12. Rem Koolhaas, *Content* (Köln: Taschen, 2004) 31.



Figure 5. Neighbours and Fences; “It’s (the fragmented fence) about preserving a mythology, the myth is that the people living on the New Haven side will be fundamentally different from people on the Hamden side,” from Mueller, *The New Journal*.

inside of the spatial confinements of the city.<sup>13</sup> The polarization of social, economic and cultural groups can not be provided for with one function or journey in mind. The urban environment is offered as a disintegrated perceptual experience rather than a unitary image. It is important to assess a given boundary from both sides, adjusting to the knowledge that different groups see and interact with a given boundary in different ways.

## ii. Communities

If community architecture genuinely embodied a community one would expect that it would result in a radical spatial reconfiguration, in particular that of the relationship of the public realm to the private.<sup>14</sup>

The idea of a community is often at odds with the reality of the social construction of the community. The result is what he calls the “myth of the purified community” in which a group forms a theoretical community but never engages in it.<sup>15</sup>

This “impure community” is more true to the actual state of people’s relationships with each other, whereas the “purified community”, were it to be a reality, would be a stagnant thing, possessing little ability to collectively improve the lives of those involved in it. Though not promoting conflict or social unrest as is suggested by Richard Sennet in his critique of the suburban community - this is already occurring in Istanbul to no real positive change - there is a understanding that the collaboration and interaction between diverse groups will bring with it a tension that is unavoidable and can be constructive. Because of the complexity of communities these relationships can not be reduced to a “purified” state , and thus some form of ‘anarchy’, as a way of leaving room for the unexpected is more true to the existing condition of society.

Community participation is not passive, nor is it ideally reaching a final absolute consensus. Giancarlo De Carlo refers to disorder as “a

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13. Henri Lefebvre, *The Production of Space* (John Wiley and Sons: 1991) 368-9.

14. Till, *Architecture of the Impure Community*. 65.

15. Richard Sennett, *The Uses of Disorder: Personal Identity & City Life* (New York: Vintage Books, 1971) 41.



Figure 6. Unmanned security booth; from Miessen, *Politics of Visibility*.

complex branching structure of its own which, not being institutionalized, renews itself continually, constantly reinventing images of a reality in transformation.”<sup>16</sup> If it is someone on the outside who hopes to affect change to the inside of a community, especially in informal settlements, it must be to empower them to change their own environments, as the potential and power to enact social change lies therein in a way that we can not fully predict.<sup>17</sup>

### iii. Transgression

... the fundamental question for settings becomes: how do things inhabit, and how do they themselves ask (or offer) to be inhabited? In some ways a paradoxical limit that allows its transgression: a boundary that allows its inhabitation. <sup>18</sup>

Transgression carries the limit right to the limit of its being, it forces the limit to recognize itself for the first time. <sup>19</sup>

Inherent in any boundary, is its opposition, a limit was made in the fear or expectation that it may be surpassed and is defined by it, these transgressive acts can be a driving force towards intersection of disparate territories in the contemporary city. Though not necessarily an oppositional or destructive force, transgression seeks to question the customary order.

Like boundaries, transgression can have both material and immaterial components. There can be a performative aspect, the actors who take part, who transgress, in conjunction with something material, as a stage for actors, and afterwards, as an artifact as what has been performed.

The Precarious Museum, a community constructed effort, was able to borrow artwork from major museums to display and interact with on a

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16. Giancarlo De Carlo, “Architecture’s Public,” *Architecture and Participation* (London: Spon Press, 2005) 18.

17. Louis Rice, and David Littlefield, *Transgression: Towards an Expanded Field of Architecture* (Routledge, 2014) 98.

18. Can Altay, “Transgression in and of the City”, *Architectural Design* 83.6 (2013: 102-09) 107.

19. Michel Foucault ‘Preface to Transgression,’ *Bataille: A Critical Reader* (London: Wiley Blackwell, 1991) 28.



Figure 7. Musée Précaire as a neighbourhood project, Marcel Duchamp Exhibition; from Hirschhorn, *Les Laboratoires D'Aubervilliers*.



personal participatory level. This movement of art apart from its normal institution productively questions its role in public space. Releasing the art into the hands of the community, for them to run and manage their new institution, offers more than the repossession of art but the autonomy to sculpt the institution towards their needs. Musée Précaire Albinet exhibited thirty major art works, loaned by Musée National d'Art Moderne and Fond National d'Art Contemporain. (Figure 7)

#### iv. Limit

The possibility for change and the productivity of transgression is dependant on time and context, as that which is stagnant offers up the potential to be reintroduced into the norm.<sup>20</sup> Transgression offers an opportunity to question the status quo. This may lead to a liminal state in which new institutions and customs can be continually established, where social hierarchies are reversed or temporarily dissolved, and future outcomes which were once certain may be thrown into doubt.

Each society expects architecture to reflect its ideals and domesticate its deepest fears.<sup>21</sup>

Transgressive acts are fluidly defined: they are positioned in relation to their temporal and cultural context... marginal activities in one place or time are often subsequently subsumed, or as the situationists would argue 'recuperated' into the mainstream.<sup>22</sup>

Take the Berlin Wall, in particular Rem Koolhaas' reading of it, as a limit that evolves and is responsive to its environment having generated a possible catalogue of mutations. Over its lifetime has taken the shape of a manned guard, a single fence, and the eventual spatialization of that line, a series of layers that subsume nearby buildings. In turn each iteration of the boundary invokes different forms of transgression. (Figure 8)

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20. Libero Andreotti and Xavier Costa, *Situationists: Art, Politics, Urbanism*. (Barcelona: ACTAR, 1996) 16.

21. Bernard Tschumi, *Architecture and Disjunction*, 72.

22. Jonathan Mosley and Rachel Sara, "The Architecture of Transgression: Towards a Destabilizing Architecture," *Architectural Design* 83, no. 6 (2013) 15.

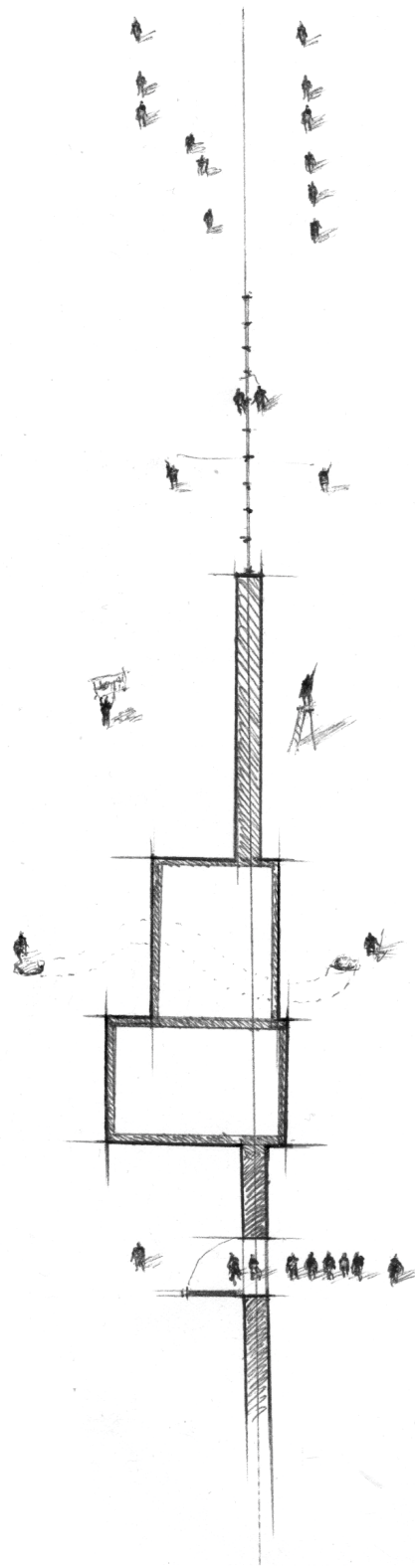


Figure 8. Changing forms of boundaries inciting different modes of transgression



Figure 9. 1951 - 2015 Evolution of the Berlin Wall, from a two-dimensional line to an artifact; from *The Telegraph*.

The wall is not stable; it is not a single entity as I thought. It is more of a situation, a permanent, slow-motion evolution, some of it abrupt and clearly planned, some of it improvised.<sup>23</sup>

Moreover, an act which moves against a limit, can have the quality of building upon it, an opportunistic move that utilizes a given boundary towards a future growth. In a proposition to mediate the Israeli-Palestinian Wall, Lebbeus Woods proposes the creation of a playing field, acknowledging the spatial dimensions of conflict and the efficacy of a mutual act of play.

I imagined it could be an act of creation – a creative act, in the sense of bringing it down creatively, involving both sides somehow, because it is a two-sided conflict. And the idea of a game arose – because we all know it's just a big game. All of this is just a very serious game. And if it's just a game in the end we have to understand the rules.<sup>24</sup>

Having various stages and forms of interaction without physically surpassing the wall, the idea looks to what can happen in between to mediate, a form of common ground where both sides could build upon the limit to remove any efficacy it has in limiting anything at all.

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23. Rem Koolhaas, "The Berlin Wall as Architecture," *Small, Medium, Large, Extra-large: Office for Metropolitan Architecture* (New York, NY: Monacelli, 1995) 219.

24. Lebbeus Woods, "Wall Games," *Against the Wall: Israel's Barrier to Peace* (New York: New, 2005) 260.



Figure 10. Street life in Tarlabasi, stills from documentary *Tarlabasi ve Ben*.

## CHAPTER 3: CITY

### i. Informal - Formal

The history of modern Turkey began with the foundation of the republic in 1923, as a unitary, democratic nation-state focused on secularized westernization. This modernization and industrialization led to mass rural migration to cities, prompting the 'gecekondu', literally meaning 'built overnight'. These informal settlements exploit a legal loophole, if someone starts building after dusk and moves in before dawn the next day the authorities are prevented from intervening unless they undergo a largely-futile legal contestation. Beginning in 1950, the gecekondu neighbourhoods eventually account for more than 60% of Istanbul's current built-up area. This densification of migrants to the city center produces informal zones of exclusion throughout the city, ghettoizing the areas belong to the "other".<sup>25</sup> Simultaneously, wealthy families retreat to the suburbs in pursuit of "unpolluted lives" in the form of gated communities and secured apartment towers.<sup>26</sup> In addition to the construction of informal housing, an informal network of transportation, the 'dolmus', or minibus, emerged to ease commuting between work places and gecekondu.

The intensity of informal occupation of space in Istanbul presents evidence of the power of people to transgress these boundaries through everyday life. Linking informal occupation to transgression, that within this tendency already contains within it the means to reterritorialize urban spaces, spaces once inaccessible to the 'other'. This practice is a huge part of the built area of Istanbul, not only in the form of housing, but also the extended use of the street, not for cars, but for manufacturing,

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25. Tahire Erman and Aslyhan Eken, "The "Other of the Other" and "unregulated Territories" in the Urban Periphery: Gecekondu Violence in the 2000s," *Cities* 21.1 (2004) 57.

26. Can Altay and Phillipp Misselwitz, "Istanbul - Living in Voluntary and Involuntary Exclusion." *Diwan* (2009) 3.



Figure 11. Illegal construction in Ankara; from *Architecture Lab*.



Figure 12. TOKI Housing Blocks; from De Pietri, *Istanbul New Stories*.



Figure 13. Illegal condo construction obscuring the Blue Mosque, from *The Guardian*.



Figure 14. New construction in the outskirts of Istanbul; from De Pietri, *Istanbul New Stories*.

temporary markets, informal gathering and events. This appropriation of public space is an important one, that allows for a public life of connectivity, sharing of resources and openness as a community. By transgressing social convention, communities are strengthened despite having little individual resources or access to infrastructure.

## **ii. Control**

Shifting political aims formalized and provided for informal settlements, while at other times, demonized them. In the 1940's, even before the prevalence of the *gecekondu*, regulations put forth by the government ensured that minorities were at a disadvantage. Housing vouchers were only given to immigrants if they settled separate from one another and adjacent to established Turkish communities, similarly the 1946 wealth tax only impacted minorities who owned property. Given that the rural migrants made up a large percentage of the work force in the fifties and sixties, the government then paved the way for formalization of *gecekondu* settlements, providing infrastructure and the promise of title deeds as a form of patronage. In the 1980's settlements are allowed to be built up to four stories, allowing for a commercial first floor and renting opportunities. At this time economic problems and political tensions intensified, manifesting in mass public demonstrations leading to a more oppressive government and military coup.<sup>27</sup>

Currently Istanbul is undergoing a push towards being an urbanized "global city" with an urban renewal plan giving the municipal government sole power to decide zones of renewal and summarily evict it's current residents. This globalization and the prominence of construction as a powerful source of income for the city push the construction of shopping malls in the place of public parks, condo construction in the place of *gecekondus* and the rise of TOKI, the Turkish Mass Housing Authority. With

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27. Jamie Gough and Ibrahim Gundogdu, "Class Cleansing in Istanbul's World City Project," *International Journal of Urban and Regional Research* 36, no. 3 (2012): 634-36.



Figure 15. Kaspar İkincidemir (current Tarlabasi resident) on the before and after advertisements for the new condominium development; stills from the documentary *Eyes of | on Tarlabasi*.



politically enforced destruction and redistribution, entire communities are moved to the outskirts of the city into TOKI blocks away from their jobs and without adequate transportation to then reach them. TOKI also requires regular payments that its residents are unable to pay for and provides much less space for large families. These forced evictions of minorities spark resistance, either the residents refuse to leave in the first place or there is a subsequent return to the city center in pursuit of regaining their livelihoods.

### iii. Perception

Aside from the geographic separation, people are further apart socially, exacerbating intolerance. Shifting perception of the public is a significant vehicle for exclusion. In the 1950's "the rural other" was accepted into Istanbul society as a needed work force that would eventually be assimilated into the mainstream. This mass migration to Istanbul leads to the creation of the *gecekondu*, where rural migrants are seen as a sub-culture and *gecekondu*s as a buffer zone for eventual integration.

With cultural and political discontent, as well as the influx of international migration to the city center, perception shifts from 'the other' to "the others" acknowledging the *gecekondu*s population as a no longer a homogeneous group. Minorities and migrants in Istanbul have come to largely be perceived as the "threatening others", or "varoslu". Originally, *gecekondu*s were thought to be a temporary condition, however "varoslu" is a permanent state which seeks to "destroy the city from the inside" *Gecekondu*s then became "rescued regions" reinforced by the refusal of the police or other civil servants to enter.<sup>28</sup>

*Gecekondu* neighbourhoods always been a place for minorities, being among the cheapest places to live with more tolerance for Turkey's

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28. Tahire Erman and Aslyhan Eken, "The "Other of the Other" and "unregulated Territories" in the Urban Periphery: *Gecekondu* Violence in the 2000s," *Cities* 21.1 (2004) 59.



Figure 16. Formal and informal zones of exclusion - movement and resistance of gecekondu in Istanbul





Figure 17. Tarlabasi 1955 - Government-aided looting of Greek houses and shops; from Üyesi, *Eylül Olayları*.



Figure 18. Tarlabasi 1988 - Construction for the new highway between Tarlabasi and the emerging tourist district; from SALT *Araştırma*.



Figure 19. Tarlabasi 2015 - Demolition of Tarlabasi for a new condominium project; from SALT *Araştırma*.

“undesirables.” On average, transit migration through Turkey takes nearly four years, on the other hand a large number of migrants intend to stay in Istanbul and build up their neighbourhoods over generations.

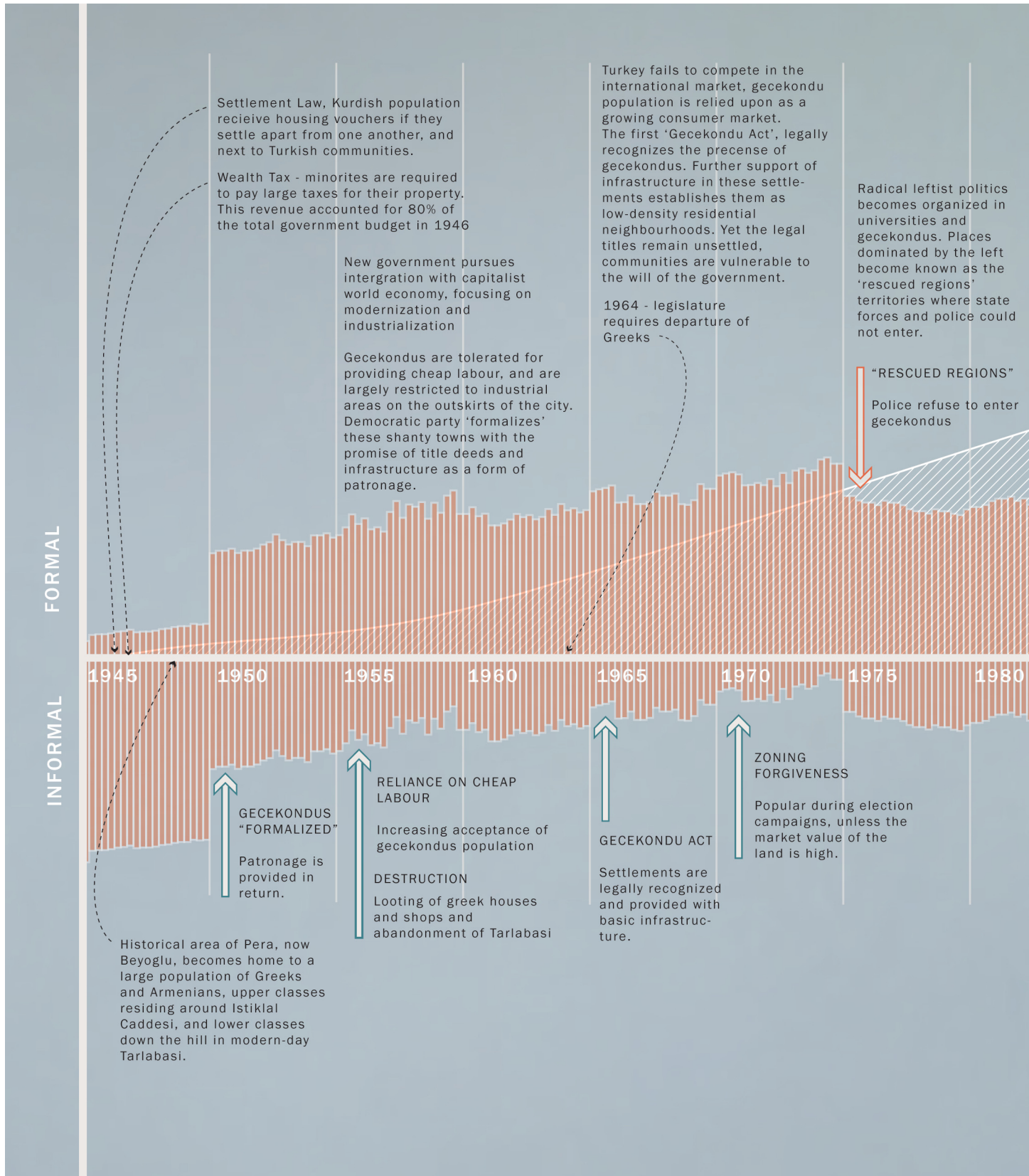


Figure 20. Changes in public perception of the 'other' and government strategies towards gecekondus communities in Istanbul

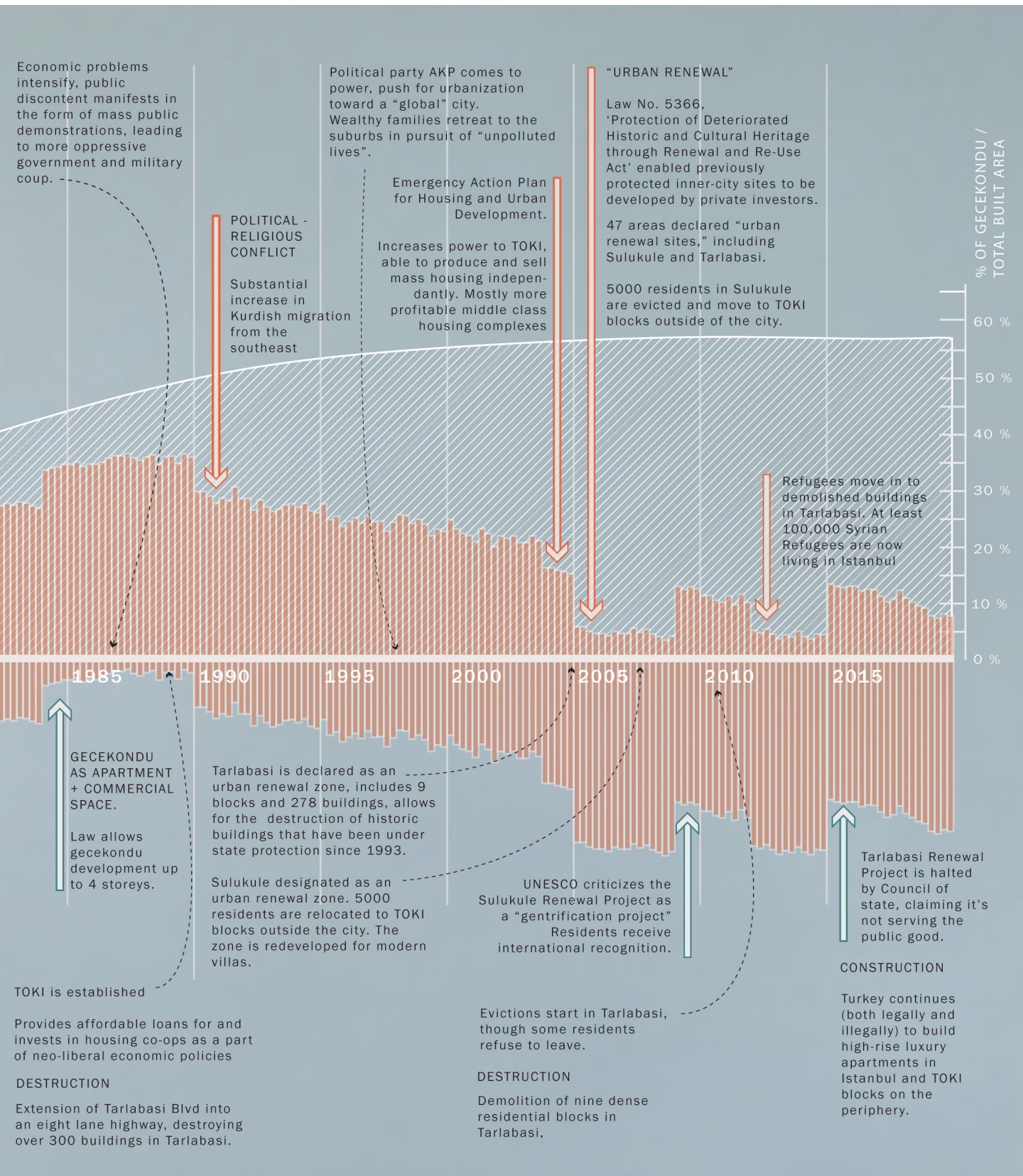




Figure 21. Center of Istanbul. Placing the site, the neighbourhood of Tarlabasi, in a central location between major business districts and historical and touristic destinations, hence the political desire to redevelop the site to align with a more affluent social class.





Figure 22. Neighbourhood is bounded in by highways, as well as a layer of large scale condominiums and hotels to the east .



Figure 23. View from my window. Neighbourhood of Tarlabasi with new luxury towers in the distance revealing the vertical and horizontal segregation of communities.

## CHAPTER 4: NEIGHBOURHOOD

The neighbourhood of Tarlabasi plays a significant role in the exploration of exclusionary zones in Istanbul as an informally built settlement, one within close proximity to many landmarks and touristic destinations. In various periods throughout its history Tarlabasi has been occupied by minorities and migrants, the “other”. Though shifts in perception and attitudes towards this area and its occupants have occurred, the boundary territorializing this neighbourhood has always existed and furthers its withdrawal from its neighbours and the rest of society.<sup>29</sup>

The district of Beyoglu was previously (1940 - 1955) inhabited by a large number of embassies, Greek and Armenian, upper classes taking the prominent position around Istiklal Street and the lower classes further down the hill. Although the neighbourhood of Tarlabasi wasn't formally in existence, the “hierarchy of the hill” began the exclusion of Beyoglu's poor. Looting of Greek shops and houses and subsequent abandonment of the area occurred in 1955, this destruction paved the way for the homeless, refugees and other migrants to occupy Tarlabasi.

In 1988 began the construction to widen Tarlabasi Boulevard into an six lane highway, already being ghettoized, urban planners fully demarcate this border, demolishing over three hundred houses and providing few points of pedestrian and vehicular crossing.<sup>30</sup>

Tarlabasi is declared an “urban renewal zone,” one of 47 such areas in 2005. This neighbourhood is particularly emblematic of this new change in policy for its value to the municipality and private construction companies, considering its location in Beyoglu, a tourist hub and the central business district of Istanbul. The proposed condominiums emphasize courtyards

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29. Fikret Adaman and Oya Pinar Ardiç, “Social Exclusion in the Slum Areas of Large Cities in Turkey,” *New Perspectives on Turkey* 38 (2008) 27.

30. T. Kuyucu, and O. Unsal, “‘Urban Transformation’ as State-led Property Transfer: An Analysis of Two Cases of Urban Renewal in Istanbul,” *Urban Studies* 47, no. 7 (2010) 1486.



Figure 24. Along with the informal activities are the devices that aid them, from using a front step to delineate a territory for someone to work, wash rugs or sort recycling, to using that step as exhibition space for goods.

to interiorize any 'public' life, as well as underground parking so that residents do not have to leave the safety of their cars while in the neighbourhood. As of August 2015, the project has been halted by the Turkish government for "not being in the best interests of it's citizens" in agreement with local and international criticisms for the project and resistance from the people of Istanbul.<sup>31</sup>

The historical trend has been when the land is valuable and the tension between disparate cultures is at its most intense, the neighbourhood is, in part, demolished. Though the informality of the neighbourhood is indicative of a resourceful community with strong ties between it's residents, it is particularly vulnerable to outside forces given it's uncertain legal status as a *gecekondü*. These forces come not only in the form of government targeting the land, but also when it's inhabitants leave the neighbourhood. There, encountering zones of exclusivity that they are unable to access, commercial space targeted towards the affluent or social boundaries that make them outsiders as a result of their cultural or economic background. Furthermore, the public space outside of *Tarlabasi* is by comparison underutilized by those who occupy it.

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31. T. Kuyucu, and O. Unsal, "'Urban Transformation' as State-led Property Transfer: An Analysis of Two Cases of Urban Renewal in Istanbul," *Urban Studies* 47, no. 7 (2010) 1488.

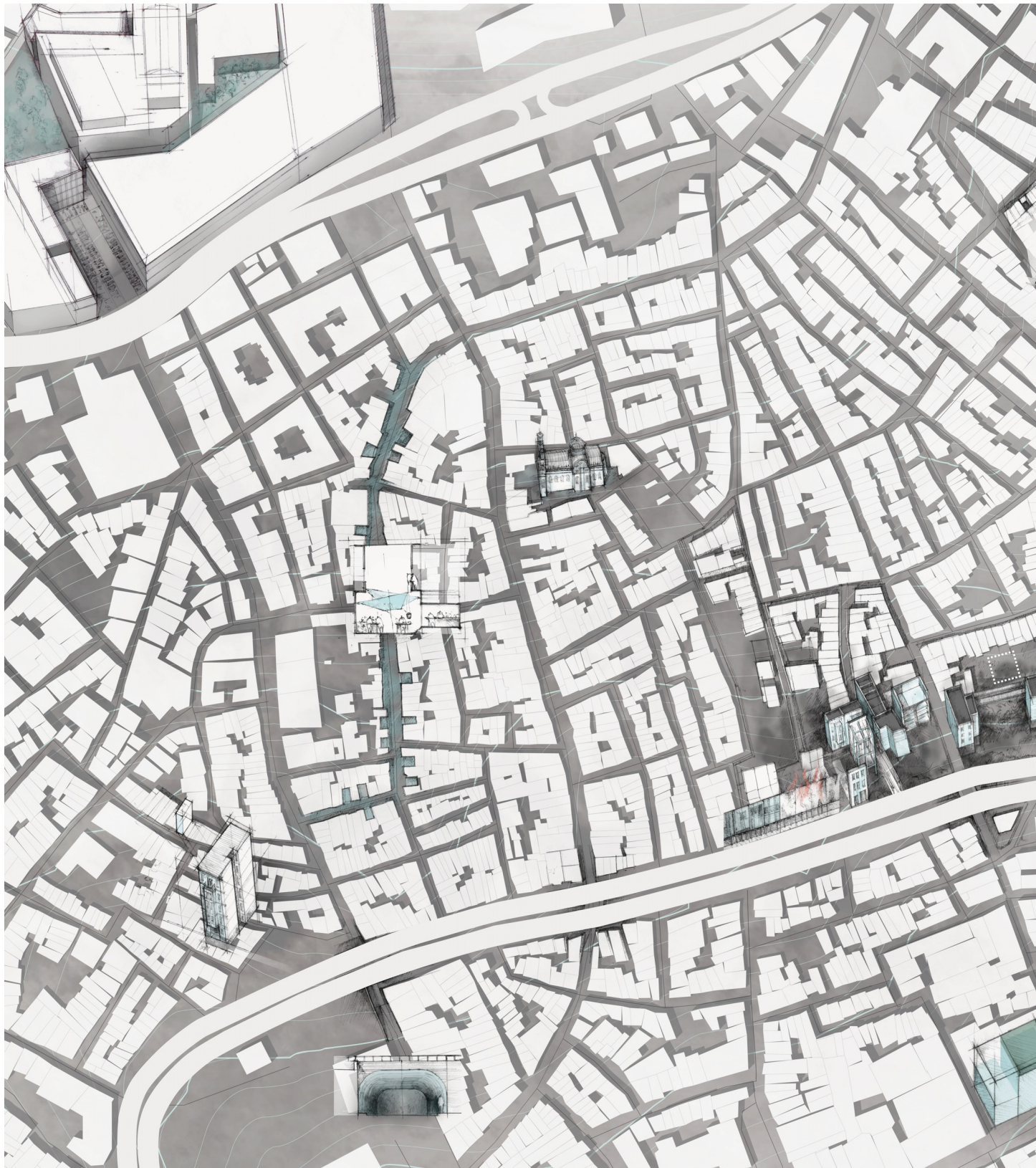


Figure 25. The neighbourhood is defined by: highways to the north and south, separating it from the universities and a major touristic destination, an isolated area of mid rise condominiums and hotels to the east.



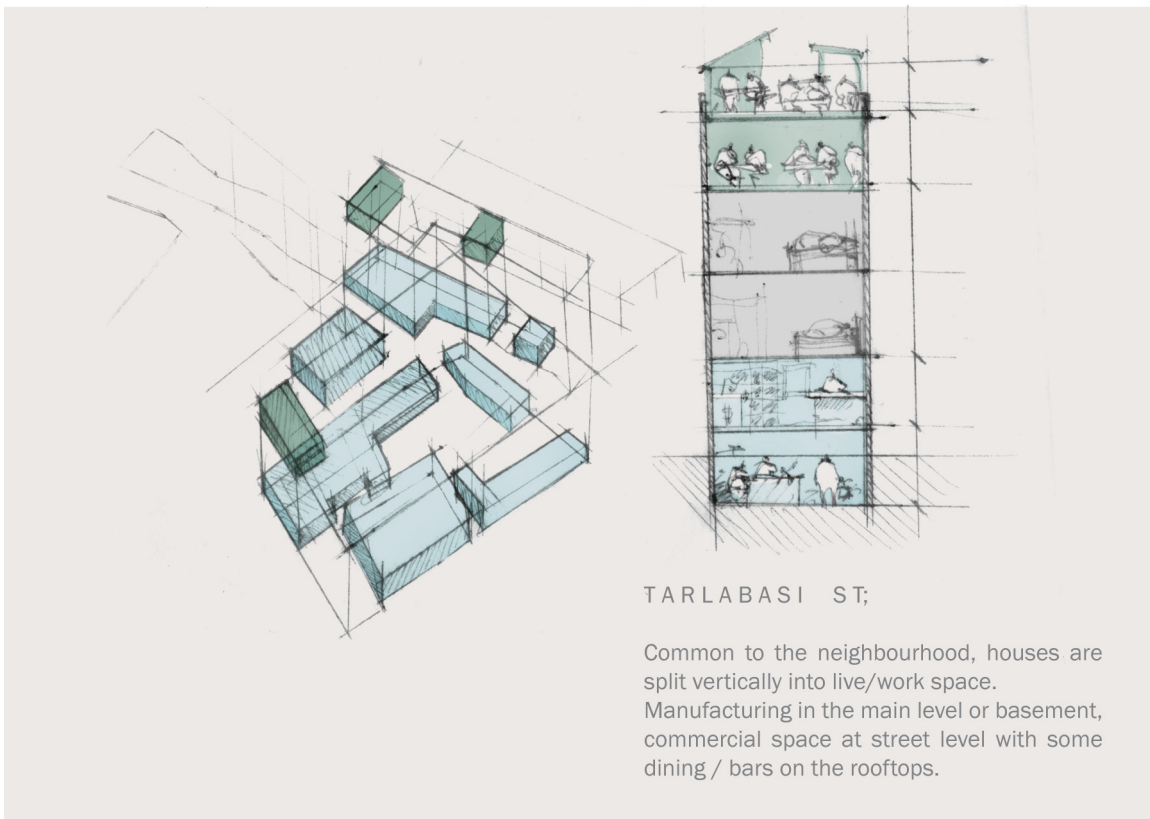
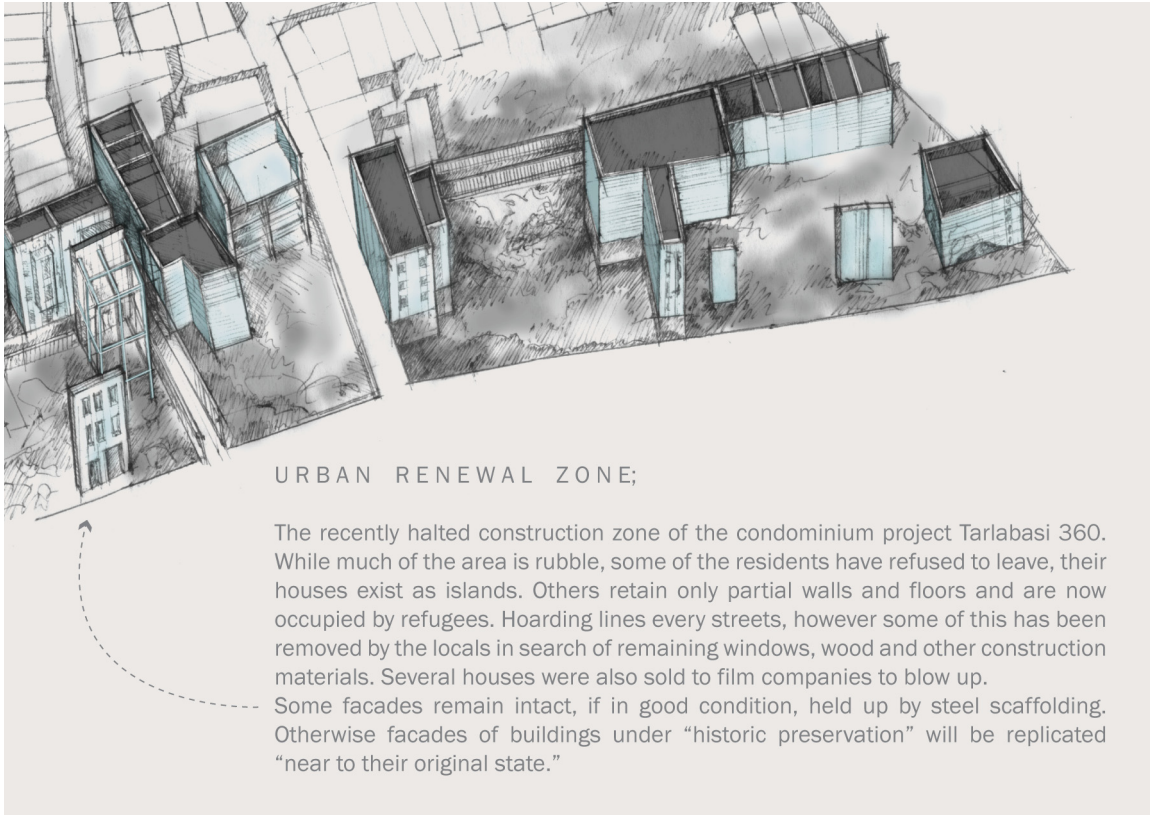


Figure 26. Sites of interest in Tarlabasi



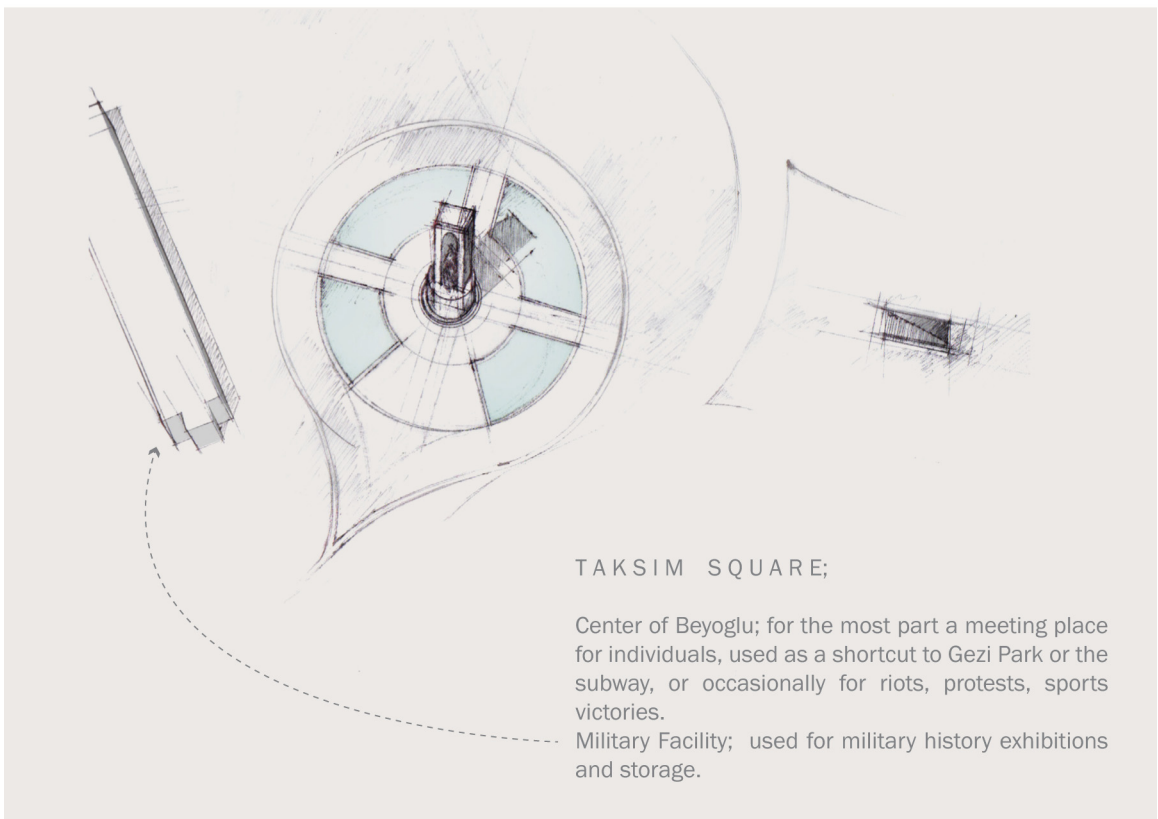
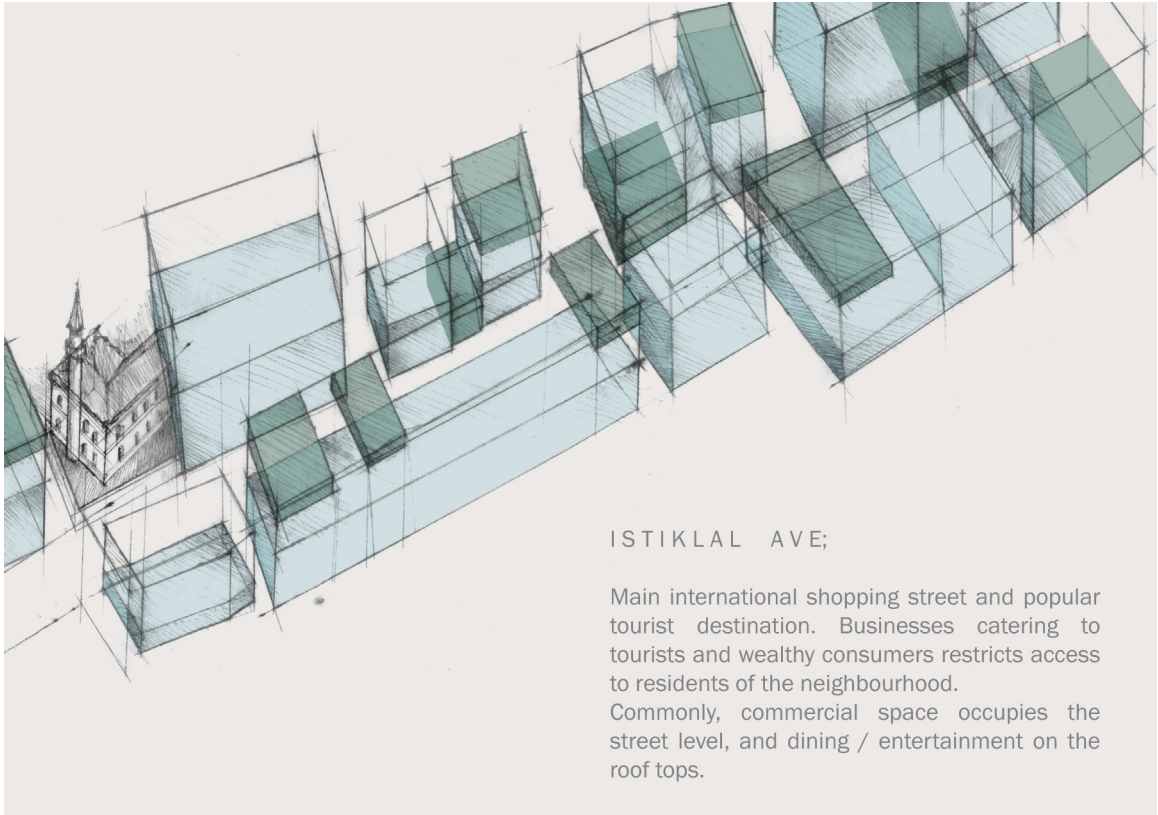
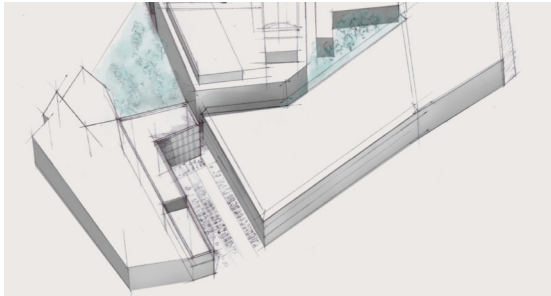
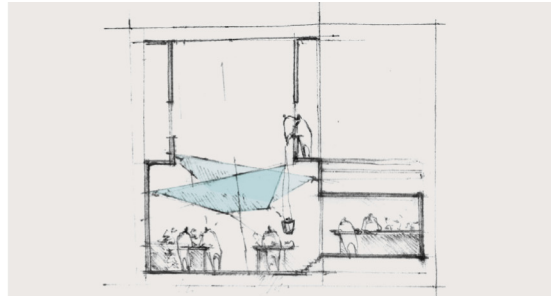


Figure 27. Sites of interest adjacent to Tarlabasi



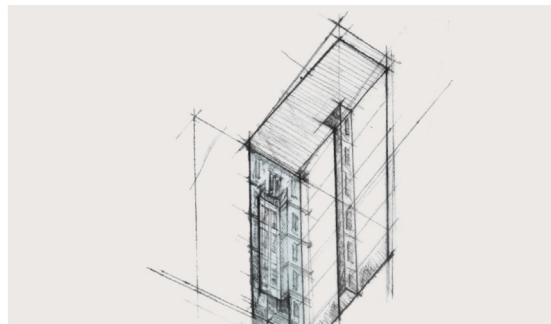
**ISTANBUL UNIVERSITY;**  
Beyoglu campus of Istanbul University. Solid walls line the exterior of the campus facing towards the highway and Tarlabasi neighbourhood. Glazed facades and main entry points are to the interior of the campus.



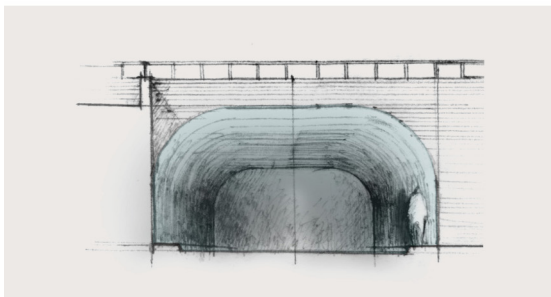
**SUNDAY MARKET;**  
A time where the area is considered attractive and "safe." Adjacent businesses co-mingle with temporary vendors, expanding street space. Residents gather supplies by lowering down buckets from the upper floor



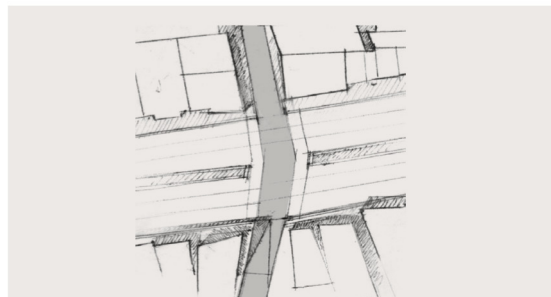
**ORTHODOX CHURCH;**  
19th Century Greek Orthodox Church of Saint Constantine. One of several non-muslim religious spaces in Tarlabasi, remnants of the previous Greek Orthodox and Jewish communities which occupied the neighbourhood in the early 1900s.



**MEL'S HOUSE;**  
Six floors of international student housing. Tarlabasi has more recently become a hub for international students and artists, as well as the LGBT community.

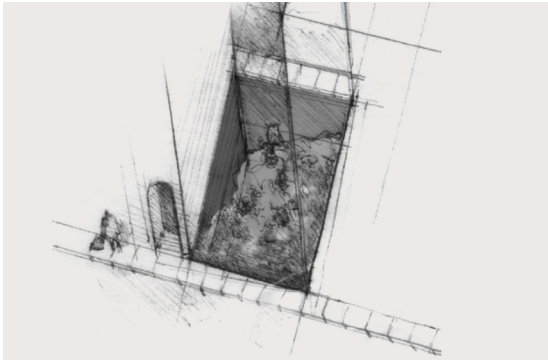


**CROSSING 1/3**  
The only two-way car traffic. This underground passage acts as a gateway dividing the main neighbourhood of Tarlabasi from it's periphery.

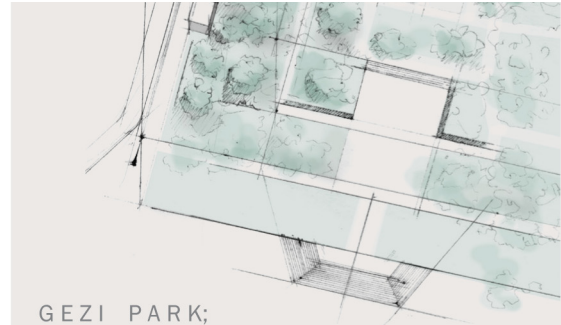


**CROSSING 2/3**

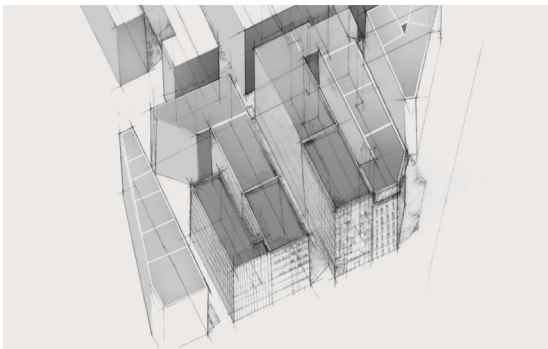
Figure 28. Context - stories about the neighbourhood



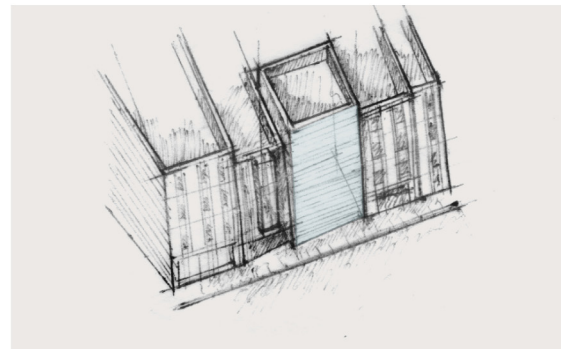
**VACANT LOTS;**  
Used as the neighbourhood dump. Inadvertently becomes a space where neighbourhood residents meet and interact.



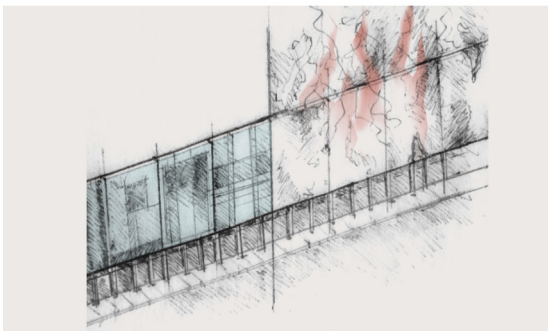
**GEZI PARK;**  
Major green space in Beyoglu. The proposed shopping center sparked protests in 2013 from the citizens of Istanbul. After a long "occupy movement" the development plans were formally suspended. However in January, 2015 President Erdogan reopened negotiations with developers.



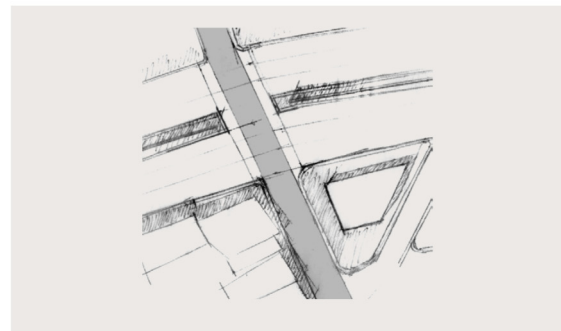
**TOURIST CENTRAL;**  
Primarily hotels and new medium - high rise residential developments. Creates a barrier to the east of the neighbourhood.



**BLANK FACADES;**  
Mass demolition for 1988 highway construction leaves many, formerly back, blank facades facing the boulevard



**HOARDING ADS;**  
Advertisements for the new development line the hoarding around the construction site ...sometimes the locals light them on fire.



**CROSSING 3/3**

Figure 29. Context - stories about the neighbourhood

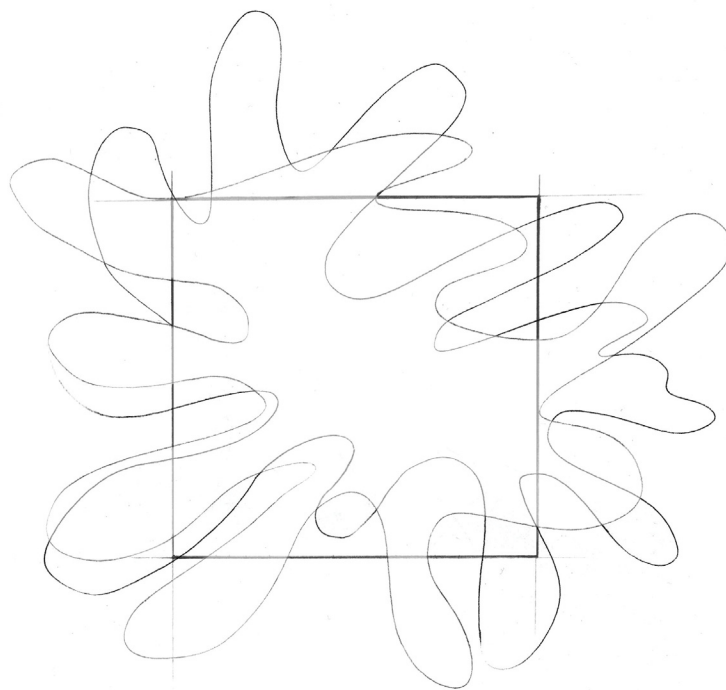


Figure 30. Initial sketch depicting the shifting of the boundary as an evolving and indeterminate form.

## CHAPTER 5: NEW TERRITORIES

How could architects avoid seeing architecture and planning as the faithful product of the dominant society, viewing their craft, on the contrary as a catalyst for change? ...could space be made an everyday instrument of social transformation, a means of changing the relationship between individuals, and society, generating new social practices.<sup>32</sup>

Boundaries can be harmful, they can also be advantageous. The area of Tarlabasi, given its proximity to a central business and tourist district wouldn't be open to less prosperous inhabitants if there was no differentiation between this area and the rest of prosperous Beyoglu. How do you preserve marginal communities while providing interaction between all? To eradicate any border completely is to allow the swallowing up of the "weaker" inhabitant.

The site in question has been historically stagnant, the neighbourhood of Tarlabasi, though it's inhabitants are in flux, though the area around it has changed and grown, this specific territory maintains its marginal status, the territory of the 'other'. The aim is to shift this boundary, make it porous and fluid, so that a person is no longer able to stand on the "right" side of the tracks and point across advising others that the other side is the "wrong" side.

There is a necessity to provide a framework to, in part, formalize the activities that strengthen this community, to give them a resilience and recognition that will endure and lead to a more permanent growth over generations. Far from removing these activities from the street, this community architecture will allow them to grow and proliferate, operating past the confines of it's walls to effect change across a neighbourhood. The informal activities which range from manufacturing, gathering, exchange and play will be provided with space and infrastructure to allow them to flourish while maintaining their ability to easily adapt according to need and present context.

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32. Bernard Tschumi, *Architecture and Disjunction*, 7.

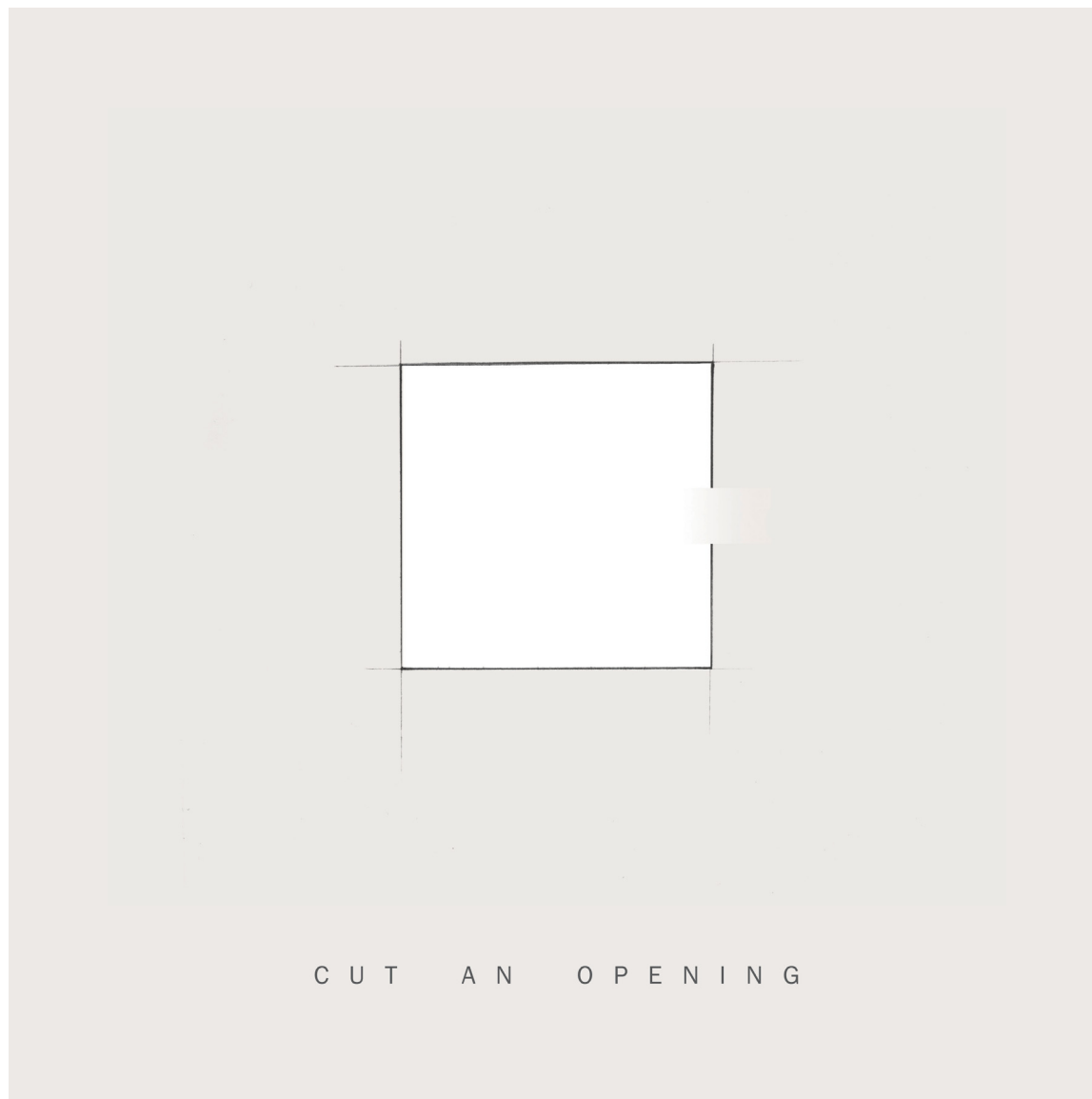


Figure 31. Allowing physical movement across the boundary will not produce the necessary change over the whole neighbourhood. Any positive progress is occurring only at the boundary, reinforcing the line by defining a gateway. Furthermore, the presence of the physical demarcation, whether it be a wall or a route, can be negligible in comparison to the far reaching and pervasive ramifications of that line.

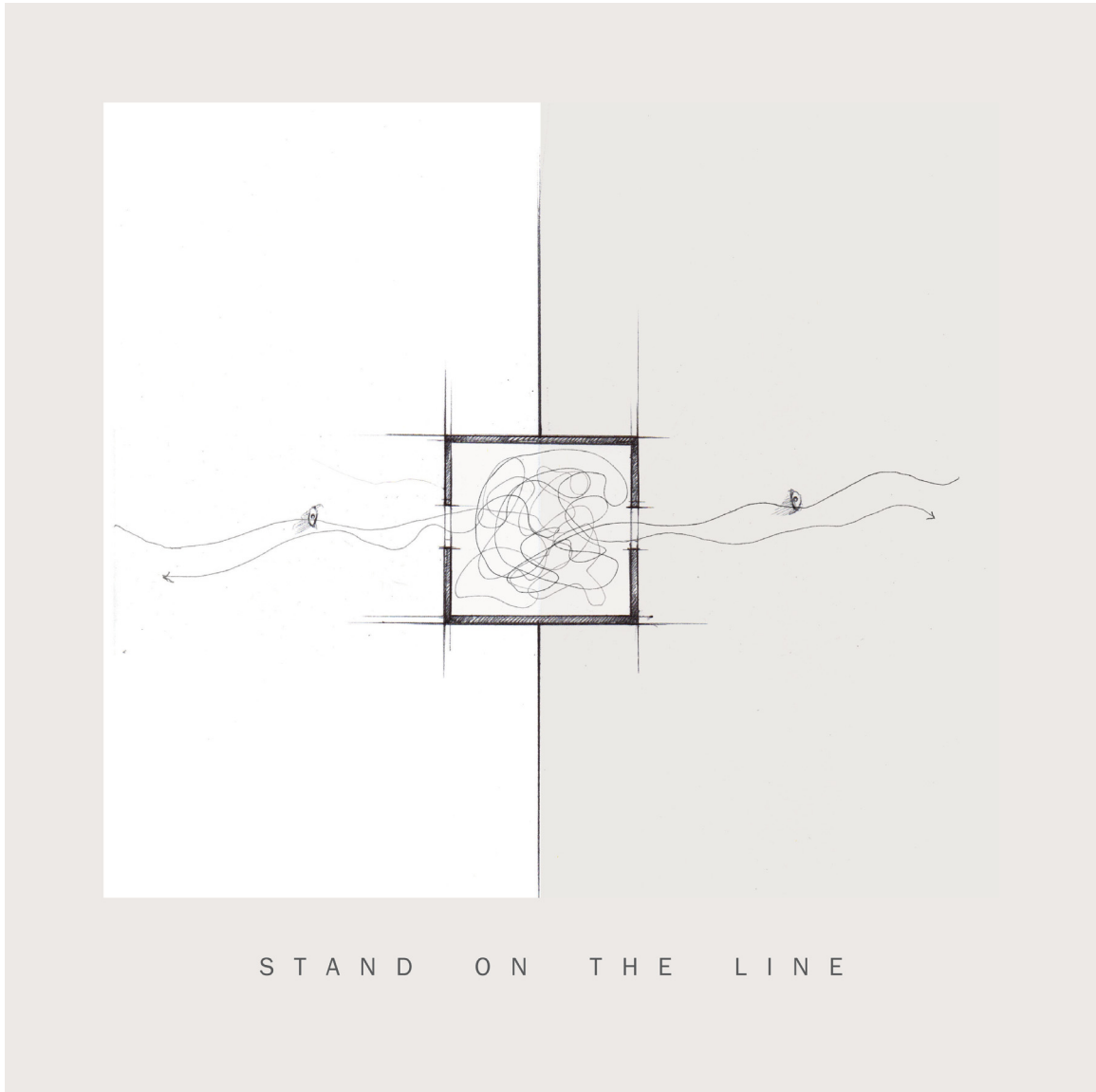


Figure 32. Interaction only occurs at the line, people from both sides subsequently return to where they originated. Alternatively, the perception of people - how they recognize the boundary - must be altered to remove its ability to restrict the flow of people and activity.



Figure 33. Rather than define a new destination, the way to surpass the boundary is to create an inclusive sense of place over a larger area prompting those on either side to venture always a little bit farther, reterritorializing the city towards inclusivity.





Figure 34. These inclusive territories must evolve over time, otherwise will establish another boundary, a new rigidly defined zone. By activating nodes of activity in the corners - a place far into either side - this allows informal appropriation to flow naturally between, with the potential to change over time.

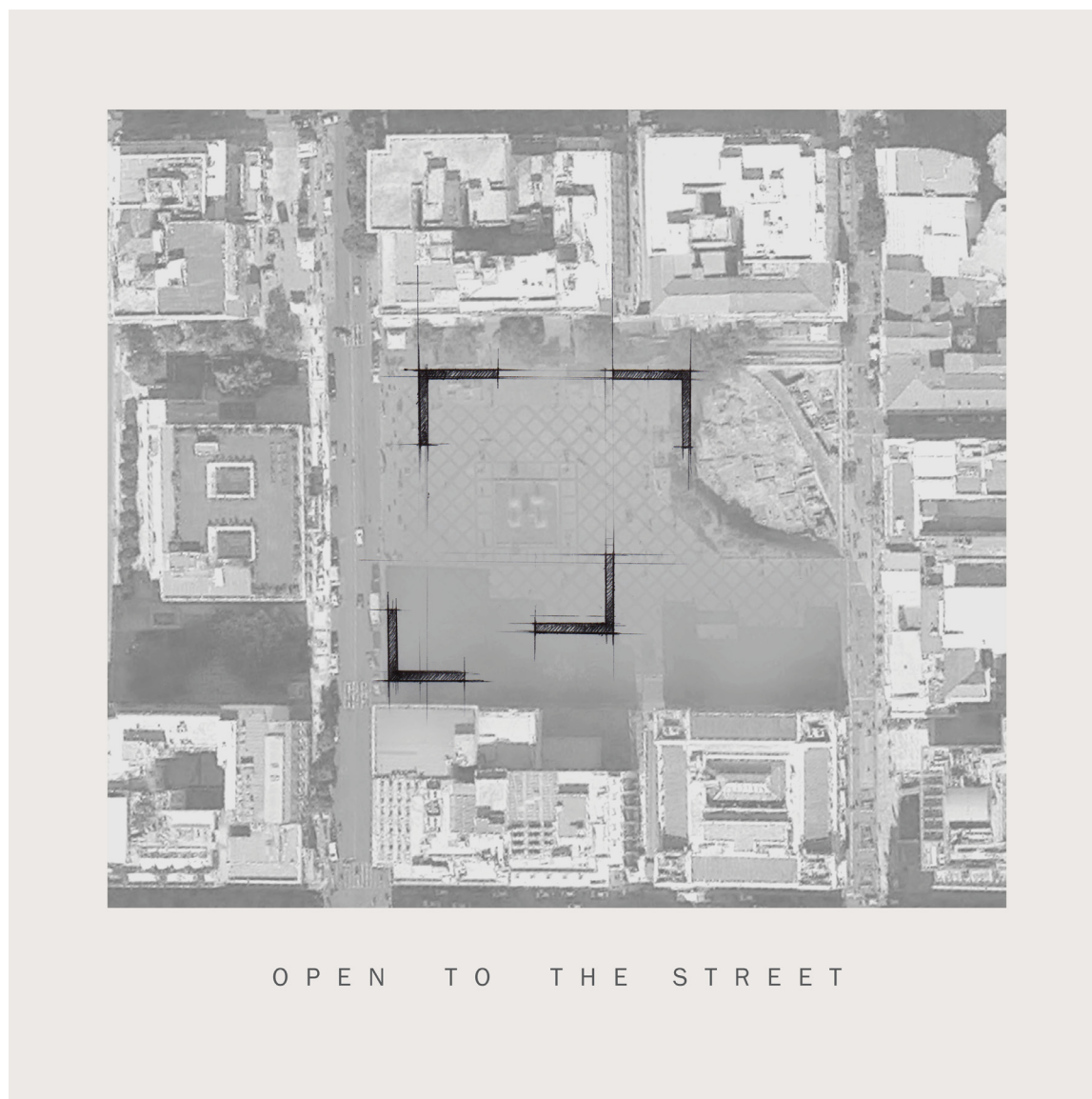
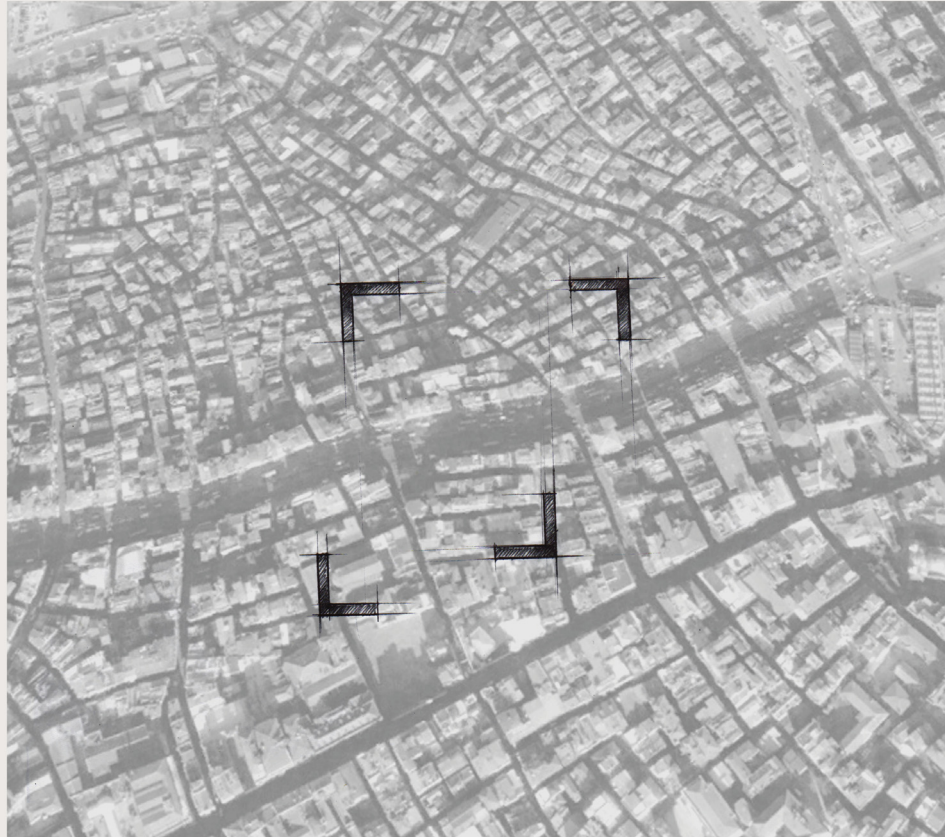


Figure 35. To condense the activities - social interaction - making - learning - into a building, but allow them to spill over into the street and the neighbourhood. There is no sharp demarcation that can determine the realm of the public space, enriching the surrounding area by operating beyond the confines of it's walls.



## S H I F T   S C A L E S

Figure 36. Expand to include a neighbourhood within one system. Acting as a social catalyst on a the scale of a neighbourhood and promoting the appropriation of the space between nodes.



E L E V A T E   P U B L I C

Figure 37. Elevated out of the urban fabric allowing a public view of the skyline in a city dominated by new luxury towers. This elevation allows the viewer to see the rest of the city as well as the activities occurring in the street below, to understand the connections between the nodes and the relationship to the city.

## CHAPTER 6: FRAMEWORK

As a framework, the buildings support the complex and changing needs of its inhabitants, by acknowledging that a framework is something to be built upon and will not be fully complete until it is appropriated by the community it serves. There are spatial considerations that will ensure that this framework is utilized and that the design actively plays a role in its environment in respect to the existing urban fabric .

How can a building offer itself up to be appropriated? More than just by allowing access, but by leaving itself open to opportunities that allow it to evolve through the participation of its users. Therein lies the importance of designing not only for collective spaces, but allowing individuals to be able to influence their environment, that as a community space it can be appropriated also by a single person to suit their own needs.

There are additional considerations towards openness, firstly by expanding its territory into the street to utilize the most possible available space. The door is not on the ground level but rather on each individual floor, allowing the possibility that separate floors may be accessible at all hours or otherwise closed off. This enables the building to be seen in its entirety not as rigidly open or closed. For example, the ground floor and roof will always be accessible while some of the internal functions, libraries, classrooms and studio spaces can be secured during certain times.

The adaptability of the floor plan allows for the many possibilities in terms of program, from temporary markets to event spaces, libraries, studios, classrooms or co-work space. This provides for the traditional activities of manufacturing or traditional crafts as well as places for working with computers or educational resources. This focus towards the act of making does not put traditional craftsmanship above the common practice of the “papermen”, as recycling, carpentry and education through reading or lectures are all considered acts which will propel the neighbourhood towards further growth.

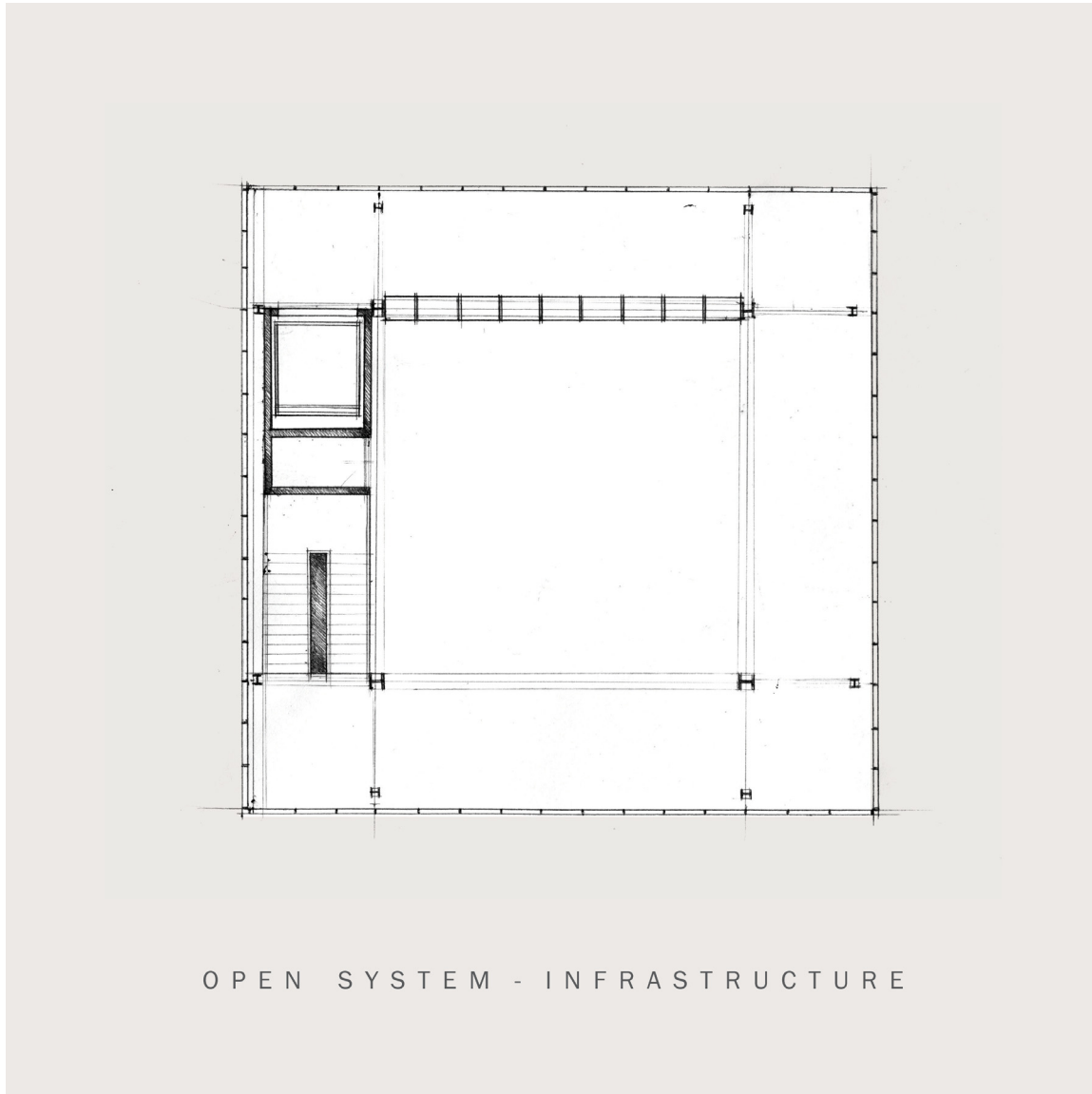


Figure 38. Providing infrastructure, structure and path. Walls and slabs can be determined based on need and use, focusing on the plurality and complexity of it's users and the necessity to offer more than a prescriptive approach when facilitating changing needs.



Figure 39. This framework allows multiple variations of the occupation and use of the space.



Figure 40. A possibility for differences in density of the frame vertically. The density, and the activities that take place within it, can change over time based on need.



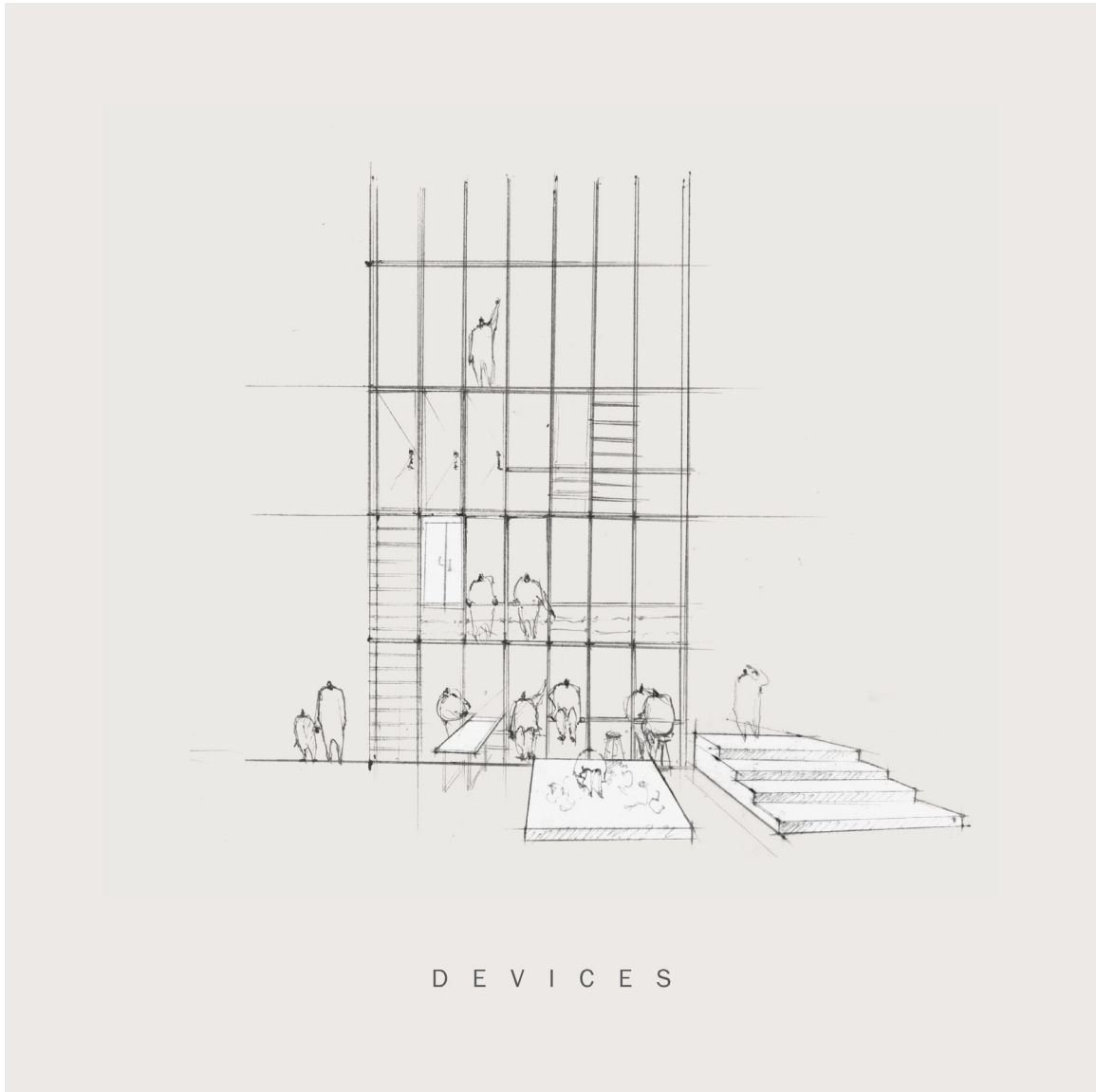


Figure 41. Within this framework, a number of flexible devices can be used to alter the space, conceiving of any interior partitions as furniture that can be easily manipulated. Any partition, rather than used merely to divide, can also serve as a seat, a table, an exhibition space, a cabinet.



Figure 42. Operation of the windows, to open, for shading at the scale of a person.



Figure 43. One persons inhabitation and ability to adapt their environment to their needs.



Figure 44. Expanded at ground level as to be synonymous with the street and engages with the neighborhood as a part of everyday rituals.



Figure 45. Above street level, the spatial arrangement focuses on putting the needs of the collective over the needs of the individual, acknowledging that we are stronger through the sharing of resources.

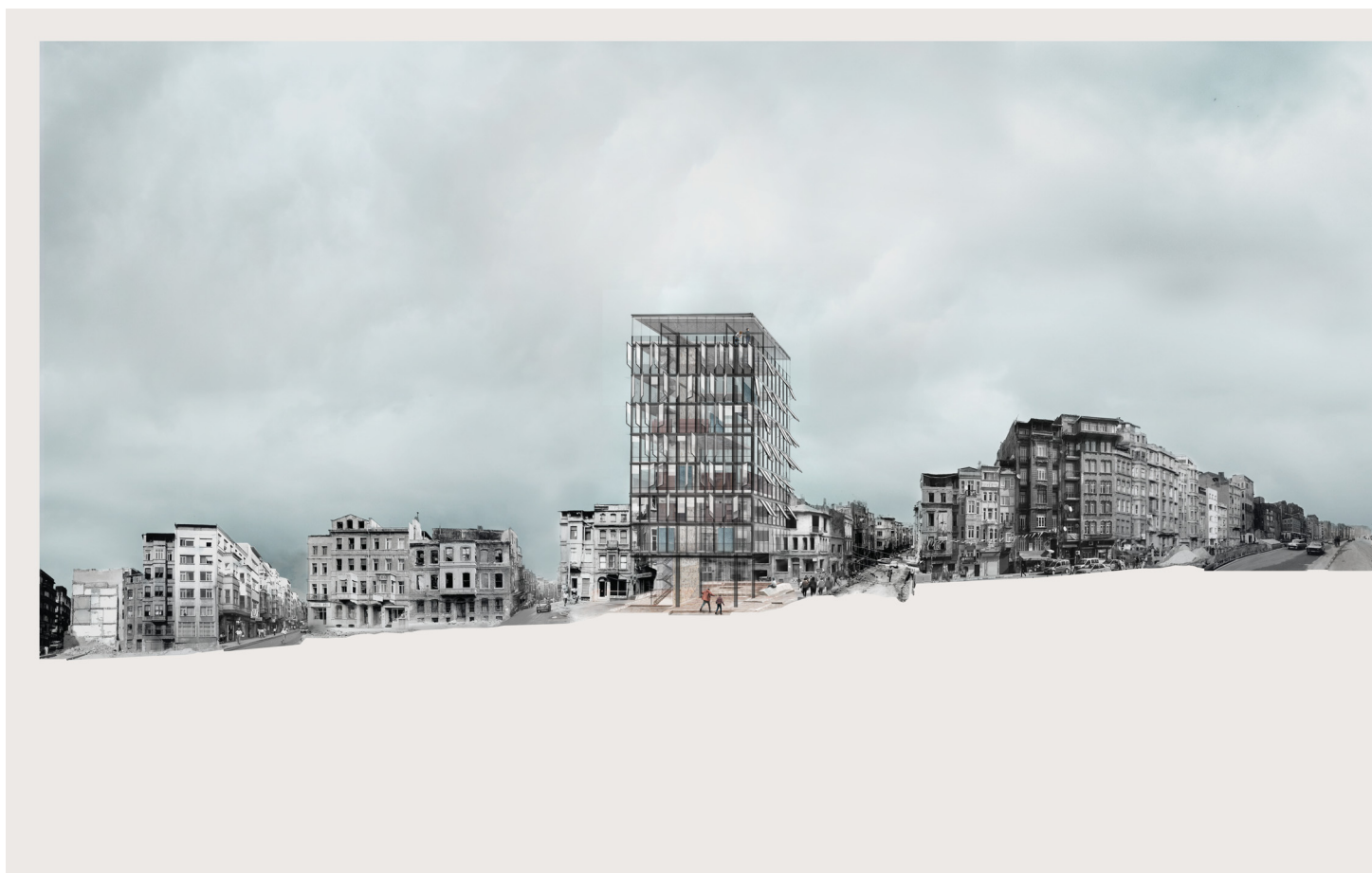


Figure 46. Two buildings in context, marking territory and places of public space on either side of the Tarlabasi highway. Despite changes in topography, each building is the same height in relation to its counterpoint.





Figure 47. Building in-situ in the Urban Renewal Zone in the neighbourhood of Tarlabasi





Figure 48. Building in-situ on Istiklal Ave.



Figure 49. Model highlights the dense urban blocks with focus on the character of the continuous, opaque street walls. Interior courtyards are shown separate from public space, and are more explicitly present on the Istiklal side where gated areas and privatized exterior space is more prevalent.

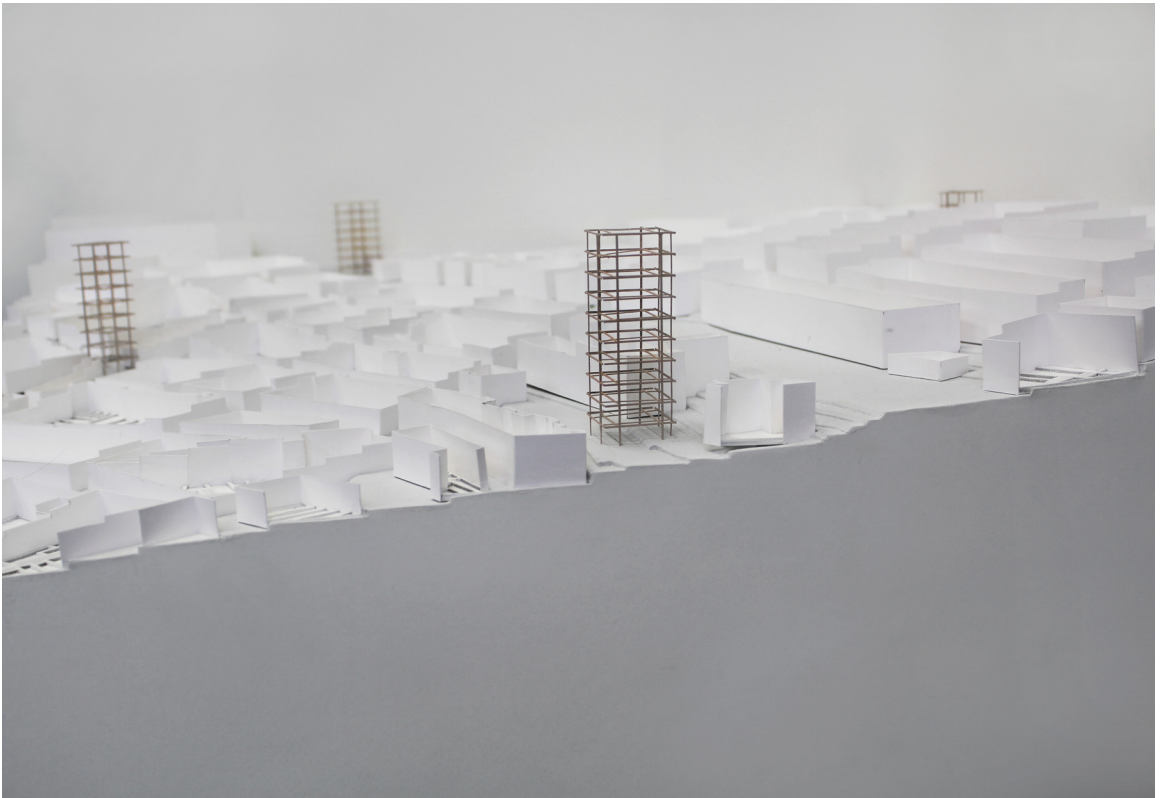


Figure 50. 1:500 model of Tarlabasi and surrounding area.

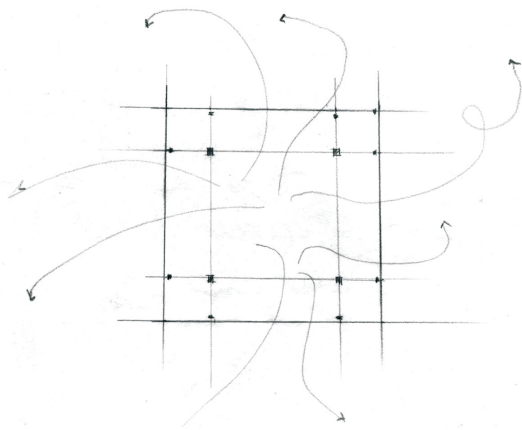


Figure 51. Situating diagram; Urban Renewal Zone

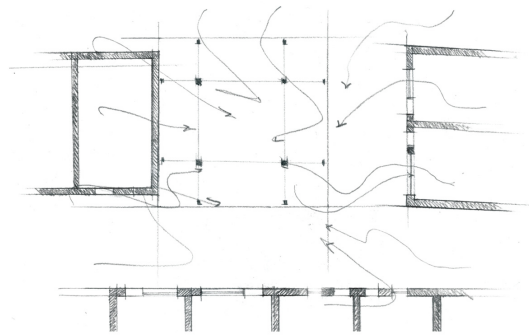


Figure 52. Tarlabasi St

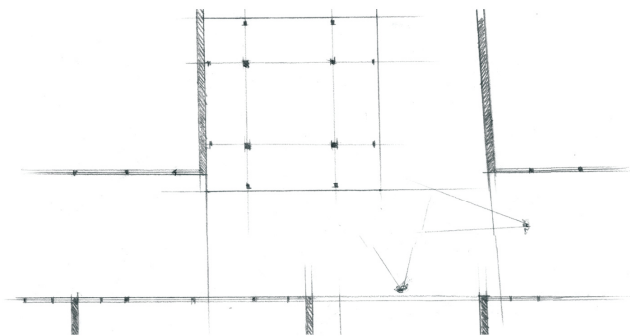


Figure 53. Istiklal Ave.

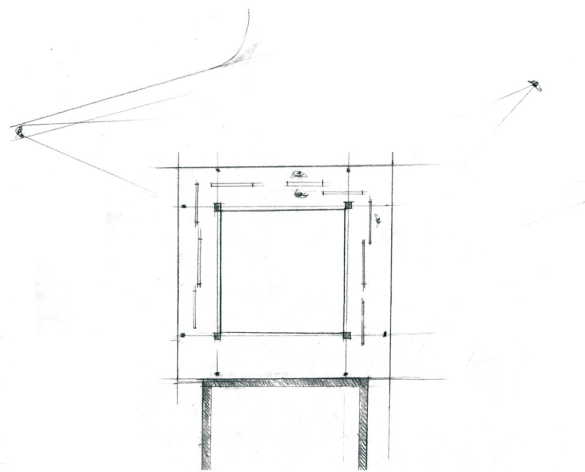


Figure 54. Taksim Square

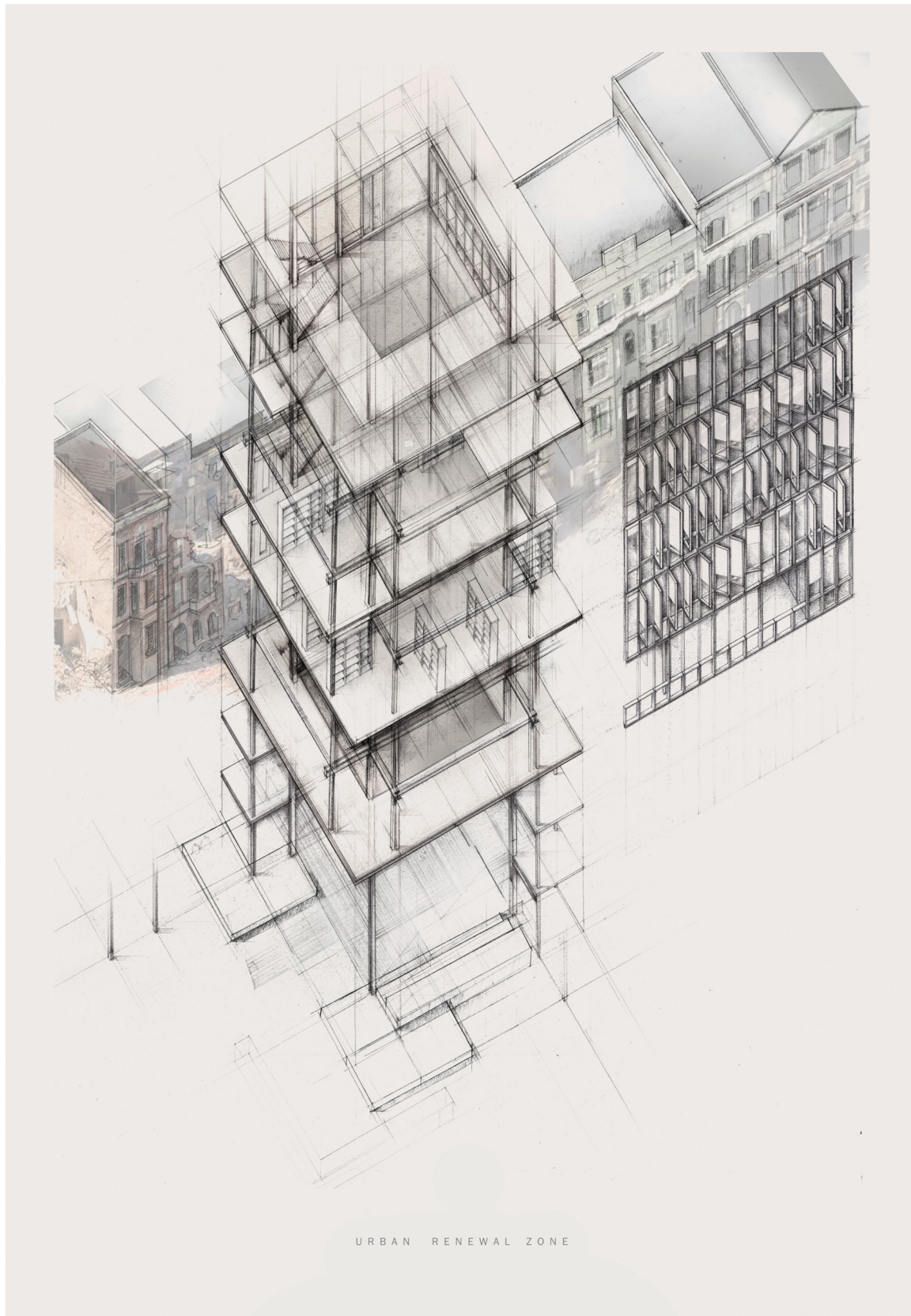
Though the buildings can be conceived of as part of a single system, the framework responds individually to their environments, serving different needs and occupying distinct roles in each.

In the Urban Renewal Zone, the tower focuses towards the act of building, delivering studio spaces, a tool library, areas for manufacturing, from recycling storage and sorting to traditional crafts. It provides space for those whose work spaces and homes were displaced during the recent destruction of Tarlabasi. This vacant area allows room to grow. The activities and infrastructure, tools originating in the building, will be prompted to leak out into the surrounding area to begin to build outside of the confines of its walls and repair the ruins of the demolition. (Figure 51)

Already dense with the activities that the other site lacks, Tarlabasi St. provides a focal point, allowing an expansion of the building practices that already take place but also formalizes them as a way for those outside to recognize and participate in these efforts. While intensifying traditional practices, this also provides a gathering space and co-work space, advantageous not only for the neighborhood of Tarlabasi but those outside of it. (Figure 52)

On Istiklal Ave., a street dominated by international retailers, this building serves as a visual monument to the variety of disparate activities within it whereas the adjacent facades showcase goods to be purchased. A public space to reside where otherwise there are only shopping malls to loiter in. (Figure 53)

Taksim Square, the largest opportunity for providing a voice to this in such a dense urban fabric, this building looks to affect perception from afar. Providing an exhibition space to voice art, local crafts or dissent, and from a distance the ability to view the work as a whole, as an entire message, as well as the other viewers, those who are also participating. (Figure 54)



URBAN RENEWAL ZONE

Figure 55. Urban Renewal Zone



Figure 56. Tarlabasi St.



ISTIKLAL AVE.

Figure 57. Istiklal Ave.





TAKSİM SQ.

Figure 58. Taksim Square



## CHAPTER 7: CONCLUSION

Participation, as a form of consensus, is exactly the wrong thing to do. You have to accept that participation is a process of confrontation, and that the richest results are found in the processes of antagonism.<sup>33</sup>

The complexity of everyday life, as well as the power inherent in people to shape their own environments, reinforces the idea that participation in our cities is a necessity. Without the involvement of people, our public spaces will fall into neglect or misuse and fail to provide a place for interaction between all citizens. Participation is the key to continually trigger growth and activate space, and makes apparent our role and responsibility to shape and question our environments.

This responsibility is especially important when our definition of public space becomes cloudy with the addition of capital, the creation of a public space where you play the role of a consumer. There is a need to transgress the social and infrastructural boundaries which create these zones of exclusivity, as these, while unbeknownst to some, are inhibiting us from the richness of interaction possible in our cities. Public space needs to be considered as a space for all people, and if it is to succeed as truly public it must be open to the possibility of change, to be influenced by those that participate in it.

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33. Jeremy Till, interview by Bernd Upmeyer, "Distributing Power: Jeremy Till on the Complex Necessity of Participatory Urbanism," *ArchDaily*, February 18, 2016

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