

**Urban Design for Sustainability: Parameters of Place Formation  
as Tools of Sustainability Projects in the Case of Temelli, Ankara,  
Turkey**

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**ABSTRACT**

This presentation is based on research in Ankara, Turkey, in Polatlı District (township of Temelli) as a case for understanding and approaching urban planning/ urban design for a SP where parameters of place formation will be delineated and applied. Although Turkey has taken part in the Rio Summit (1992); hosted Habitat II in Istanbul (1996), SPs are neglected. This is an attempt to introduce a sustainability policy into the region where an overspill of 350 000 people are expected, resulting from metropolitan growth of Ankara within the next 20 years, specifically into rural-agricultural land.

The research is based on an interrogation of PLACE for discussing a sustainability project because, firstly a place approach promises to handle the three sustainabilities interconnectedly. Secondly, the concept of place has been within architectural paraphernalia long enough but has been mostly reduced to a status of “face lifts” and this research aims to treat place on a wider scale and rediscover its boundaries as an effective tool for urban design. The research is based on observations and interviews on site, official planning documents on the town of Temelli and proposes to apply on Temelli a checklist of 6 dimensions. So the research aims to bring together sustainable development, urban design and place for redefining a planning approach. Place is described as the area in which people establish economic, social, psychological and environmental ties to support their daily life. For a sustainable place this “area” needs to be conceived holistically, since a fragmentation of everyday lives weakens the experience of place, and thus an effective control of everyday spaces.

Research based on a literature survey on the theory of place, and observation of various places of sustainable character have led to the formulation of the following set as basic place dimensions:

1. Historical-geographical/ecological materialist indicators
2. Place-identity
3. Site and natural assets
4. Architectural, historical, cultural heritage
5. Governance and subsidiarity
6. Temporality

**Keywords:** Place, urban design, boundary, parameter, sustainability

## 1 INTRODUCTION

PLACE as tool is a process to be used in sustainability projects, replacing/accompanying urban planning and design which seems to have assumed a “business as usual” format in Turkey; reduced to a blueprint showing land appropriation in terms of housing, industry, parks, playgrounds and open spaces, cultural, educational and health facilities, all located within a transportation scheme; and allegedly prepared according to long standing standards and regulations; accompanied by the required permissions from the Directorates that preside over land resources of forests, agriculture, historical heritage, etc.. This procedure has practically become a mechanical, inefficient operation for deciding on the fate of all land. This is the “ story” of urban planning in Temelli, Ankara, Turkey also, a region earmarked for an overspill of 350 000 population from the metropolitan city of Ankara for the next 20 years.

The ongoing research “Parameters of Sustainability in Urban Residential Areas” with the study of Temelli, Ankara as a pilot area is based on an interrogation of PLACE for discussing a sustainability project because, firstly a place approach promises to handle the three sustainabilities interconnectedly. Secondly the concept of place has been within architectural paraphernalia long enough but has been mostly reduced to a status of “face lifts” for cities (Harvey, 1996) and this research aims to treat place on a wider scale and reinstate its possibilities as an effective tool for urban design. The research is based on observations and interviews on site, official planning documents on the town of Temelli and proposes to apply on Temelli a checklist of 6 parameters developed as dimensions on the basis of an extensive literature survey on place-formation. So the research aims to bring together sustainable development, urban design and place for redefining a planning approach.

As the sue-Mot project (2004) determined over a perusal of more than 600 sustainability tools and indicators in use around the world today, none of the tools are truly holistic in their approach in regard to the three sustainability dimensions. According to the BRE research (2004) urban planning tools are found to be the most developed and comprehensive regarding the three dimensions. From an assesment of these tools it is seen that place is included in checklists as an indicator often enough and runs parallel to the aims of this research. Yet in this proposal PLACE is the binding concept on which sustainable urbanization is based, and not another item in a checklist alongside transportation or energy, landscape etc.

In this research Place is described as the area in which people establish economic, social, psychological and environmental ties to support their daily life. For a sustainable place this “area” needs to be conceived holistically, since fragmentation of everyday lives weakens the experience of place, and thus an effective control of everyday spaces.

## 2 THE THEORETICAL, CONCEPTUAL, PRACTICAL PLACE

### 2.1 Place in/as sustainability

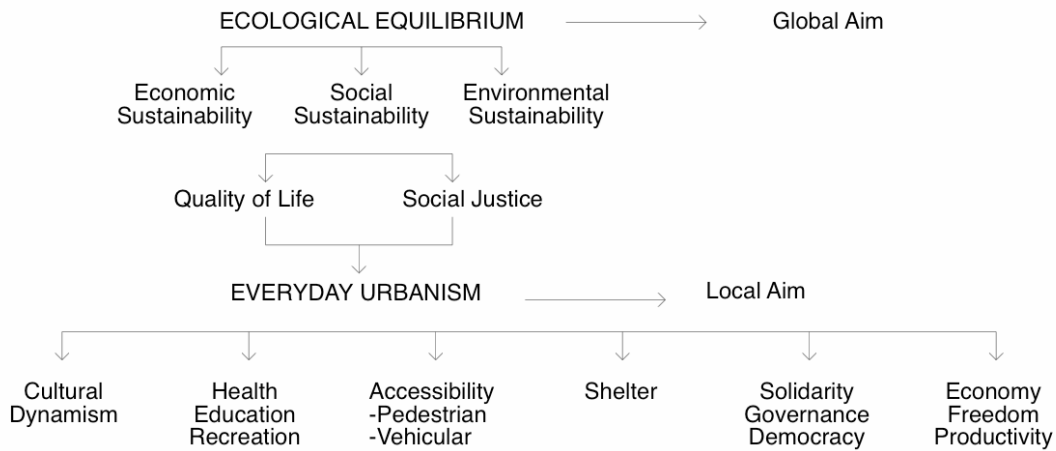
Use of the Place concept is proposed as a holistic and integrated approach to sustainability projects specifically for developing urban design for sustainability. It is a way of looking at issues from the point of view of human experience, where all design strategies are structured and interrelated for human perception, understanding and action in everyday existence. It aims to provide the necessary conditions/dimensions, and with the help of “place as tool” it may be possible to understand how land and people interact, what the vicissitudes are in this process so that we are able to conceive the rise and fall of communities, towns, regions-all natural and manmade environment. In this research the scrutiny of the process is limited to the concept of *sustainability* as a pragmatic and paradigmatic movement inflicted with tints of social justice and equity; and at the same time heavily weighed down with the paradoxes of capitalism. Nevertheless the nascence of sustainability with the Brundtland Report in 1987, and its practicalities deployed with Agenda 21 after the Rio Conference in 1992 has elicited a shuffling and interconnection of strategies and priorities in social, economic, and environmental issues which have eventually become the trilogy of sustainability and viewed in unseparable concordancy. The robustness and popularity of sustainability projects seem to have made incisions into many areas of science and technology; perhaps more easily and rapidly than into economics and social sciences, and uncannily exposed the human figure as the most important social agent in sustainability projects: s/he has to be aware, choose, decide, act; in short *change* for the achievement of a sustainable future.

### 2.2 Place as concept

The use of the concept of Place as tool purports an explanation of Place which is already under pressure from many angles, and as Wilson (1997) notes, is a concept difficult to describe because “it relates not only to the physical surroundings but also the mental ones too...actual form becomes supplemented by how much form is also constructed in the mind.” In this research parameters of place-formation is deployed on the basis of many theories of place (Harvey,1996; Tuan,1977; Casey,1993; Massey, 2005). Massey emphasizes the multiplicity of narratives in place, and holds that what characterizes and perhaps complicates the notion of Place, is this multiplicity which almost overthrows the concept from its traditional position as the one and only way; and Place for all (1999).

The popularity of such expressions as “a sense of place”, “loss of place”, “placelessness” and “nonplaces” have evolved in the face of Modernity in architectural discourse and translated into and rightly entitled as “our contemporary crisis of place” by Wilson (1997) who sees its resolution not in the nostalgia of recovering “lost places” but rather viewing places “as being very useful to think with; very useful for helping us in placing ourselves,” at the same time reminding us that it is not “possible to design meaning into

A Hierarchical Evaluation of Sustainable Development



Source: Kural, Jan. 2006

places”, that meaning in places cannot be predetermined. According to Wilson (1997) “we would be able to ‘face the future’ by recognizing our privileged contemporary perspective” which allows us to view that “suffering from a loss of place is due not to the fact that place has been lost but rather that ‘place’ has been found”\*. Modernism preferred space over place, and “... we have inherited an uncanny sense of place which has come about once it was lost- a paradoxical sense of place which defines itself as that which had once been”.

In this research the definition of PLACE is further enriched by adopting Canter’s(1997) definition of place as a “technical term for describing the system of experience that incorporates the personal, social and culturally significant aspects of situated activities...personal, social and cultural transactions coalesce within a person’s location-specific experiences”, and consequently “ what is experienced is not simply a location but a sociophysical construction that has constituents of physiological comfort and cultural significance...the terms environment or location ignore these psychological and social aspects of location specific experience”.

The above positions of “Place” is expected to eliminate the inherent constraints and promise new practices of place-formation.

### 2.3 Place as urban design

Viewed as a problematics of urban design (Lynch, 1972; Alexandre, 1979; Schneekloth, 2000; Krieger, 2006) place is an issue jostled by many parties, and a commotion is apparent on the matter of place as noted by Harvey (1996), and the place paradigm seems to be better analyzed nowadays (Casey, 1993; Tuan, 1977; Massey, 2005; Schneekloth, 2000). Its reification can salvage urban design from a narrowly viewed, singular activity of architects/urban designers and simply implemented as the design of streets

and squares, and the public realm in general (Frey, 1999).

The boundaries of urban design have to evolve to include the city at large in a hierarchical order: city region, city, city districts and individual urban spaces (Frey, 1999) Viewing place as a case of historical-geographical (and ecological) materialism (Harvey, 1996) on the other hand has deployed the inefficacies faced hither, promising a more fruitful union of place and urban design in the case of urbanization projects in general and sustainability projects in particular. As Frey holds "...the most urgent and essential task of design (is) to contribute on a strategic level to the improvement not only of land-use patterns but of the city regions and the city's form and structure. Design frameworks at this level will develop a balanced and functional relationship of the city with its hinterland, will generate a spatial and formal structure for the city's districts in their interaction and interrelatedness, and will set the conditions for design on the next lower level of the city districts." This is further to be followed by the design of "urban districts, many of which are today monotonous, single-use areas and dormitory places. Their form, structure, density, use patterns, and generally their role in the city, the degree of equity and the quality of life they provide need to be investigated" for redesign and improvement (Frey, 1999).

The preoccupation of architecture with Place gives the impression that architects are the sole appropriators of the Place discourse, until perhaps as Soja reflects, contemporary critical studies in the humanities and social sciences took "an unprecedented spatial turn" in the late 20th. Century and introduced *space* into the historical-social project. This "ontological shift" in the way the world is understood; freeing the subordination of space from the domination of historicity-sociality to a 3-sided conceptualizing and understanding the world: "...the making of geographies' is becoming fundamental to understanding our lives and our life worlds as the social production of our histories and societies" (Soja, 1999).

Another important view challenging the position of architects as "place-makers" and relocating architecture in "place-making" is a result of the fact that "the production of most of the world has been (and continues to be) the work of non-architects constructing their everyday lives" (Schneekloth, et.al., 2000).

Even in the face of "the place-resistant worlds of modernity" human beings are "working to *make a place* for themselves, in which to live, work, and play not only as individuals, but as groups." So architecture as a "cultural enterprise" is better be implaced in the "culture of placemaking", a resituation of the practice leading "*the profession to a future of greater relevance and responsibility*" as noted by Lee D. Mitang and quoted by Schneekloth et.al (2000). In this case urban design and placemaking becomes a connected and participatory process, and as Schneekloth et.al. holds "place knowledge", "local knowledge" and "situated knowledge" will inform "a relocated practice of architecture" (2000).

## **2.4 Place as tool in sustainability projects**

Place-as-tool is proposed on the following premises:

- As a process for sustainable planning, and as an integrated approach to the three sustainabilities.
- A rephrasing of planning where urban design for place is emphasized.

-Place as social ecology-a return to a relational approach/understanding between people and space (Massey, 2005; Casey, 1993; Bookchin, 1990), a reassessment and exploration necessary in the face of alienation and globalization.

-As an emphasis on the importance of everyday lives that may be better represented through place.

-Place provides the possibility of a discourse on the interaction of different stakeholders in urbanization.

Research based on a literature survey on the theory of place, and observation of various places of sustainable character have led to the formulation of the following set as basic place indicators:

7. Historical-geographical/ecological materialist condition
8. Place-identity
9. Site and natural assets
10. Architectural, historical, cultural heritage
11. Governance and subsidiarity
12. Temporality

### **3 Parameters of place-formation**

#### **3.1 Place and the Turkish Culture**

PLACE in Turkish culture is firstly affiliated with place of birth (“where are you from”-hemsehri), and secondly with lineage, (“who are you from”). So wherever they are, people would refer to their place of birth with mixed feelings of nostalgia, identity, solidarity, and collective memory. Kasapoglu et.al. note that when Turkish people talk about the environment, they mostly mean the social environment (2002). Socio-economic reverberations, deliberations of modernity, rapid urbanization, and migrations have had various effects on different social groups in terms of their place conceptions, and undermined any inquisition of PLACE, creating a culture that is heedless of their environment, stressed by economic anxieties, lack of inadequate education; further exacerbated by a harsh and chaotic market economy, alongside a bureaucratic and insensitive planning and governance structure.

The transformations, rapid growth of cities and mushrooming of new urban fragments under the rulings of a free market economy requires new approaches to urban planning and design, more inclusion, participation and advocacy in planning; and a place-formation approach seems promising or needs to be given a chance. According to Wilson (1997) Place is anyway a nostalgia, and a loss of place is misleading, what to look forward is to finding place or the act of implacing oneself.

#### **3.2 Identification of place parameters for sustainability**

##### **3.2.1 Historical-geographical/ecological materialist dimension**

Place is not just a social construct, it needs to be studied as a historical-geographical existence based on material conditions in any spatial project (Harvey, 1996). The parameter aims to understand how “network of places” are constructed in time, forming new territorial divisions of labor, power and people, the transformations they undergo due to ecological-geographical, global and local socio-economic conditions; characteristics of manipulations of

land, power and production and consumption in places: in short the study of everyday lives in places. Therefore indicators such as patterns of landownership and production, employment, income per capita, consumption levels need to be measured to understand how the place sustains itself, and how this sustenance is reflected in production of space.

### **3.2.2 Place-Identity**

“A feeling of living in an environment which has boundaries and identity” is recognized as a basic need (Hay, 1996). This parameter indicates how attachment to (bond between people and their environment) and satisfaction with place (judgement of the perceived quality of a setting) as defined by Stedman (2002) facilitates social cohesion and group identity which according to Uzzel et.al. (2002) are significant in environmental attitudes and action. A sense of place defined as a collection of symbolic meanings, attachment and satisfaction with a spatial setting held by an individual or group (Stedman, 2002) is nurtured by other parameters of place such as culture and heritage, site and ecology, and place economy.

### **3.2.3 Site and natural assets**

Site as a cognitive experience represents the visual, aesthetic, psychological (restorative) experiences in place. Nature as itself and as an adjunct to place, morphological features such as topography, landscape, ecology, climate, flora and fauna are assets of place, and need to be deciphered through local and situated knowledge. Another site indicator is the kind of human treatment it receives through urban design as reflected in spatial forms for shelter, accessibility, recreation, culture etc. Visually pleasing, psychologically restorative characteristics of sites will be indicators that need to be measured.

### **3.2.4 Architecture, history, culture and heritage**

As a dimension it strengthens the visual aesthetics, collective memory, site, ecology and traditions in place, and is one of the most popular and old-age representations of place, yet limited and misleading at times when considered by itself. It encompasses preservation and restoration, but a historicist attitude is insufficient if it does not become part of cultural creativity. Culture is the creative potential of place feeding on the past, active in the present, and generating the future through collective actions in place. Cultural politics can be at “the root of the inspiration of place-building” according to Harvey (1996). Unlike the traditional art as culture, cultural resources in place are: arts, media activities and institutions, cultures of different communities, cultural heritage, perceptions of place, the natural and built environment, leisure facilities and activities, local products and skills in crafts, manufacturing and services. Cultural indicators for sustainability are not sectoral arts like literature, painting, dance, etc., but territorial activities seeking place-making through daily routines of work and play, local rituals and traditions, ambiances and atmospheres (Bianchini, 2000).

### **3.2.5 Governance and subsidiarity**

This parameter aims to indicate the quality and character of organizations in

place for a free, democratic, equitable and transparent society in place; the ability of institutions both governmental and nongovernmental to orchestrate the local voices; that are lenient to local problem solving, development and change, and participatory interactions.

### **3.2.6 Temporality**

The time factor is a dimension of the age, evolution and destruction of places through the processes of historical-geographical materialism and globalization. The other vantage point of temporality lies in the consideration that the consolidation of place/the process of placemaking needs incremental growth and involves change and the intervention of many stakeholders in time.

## **4 A CASE OF OBSERVATION IN TEMELLI, ANKARA, TURKEY**

### **4.1 Urbanization of Temelli as a problem of sustainability**

The town of Temelli is targeted to receive the urban services of the Greater Municipality of Ankara Metropolitan area due to a legislation issued in 2004, whereby all regions within 50 km. radius of 1 000 000+ populated cities are eligible for the procurement of municipal services of the Greater Municipality. While at first glance this law seems to support the development of the towns in the province, and achieves their integration to the central city; it is also against their autonomy as self-governing entities, deciding their own destinies. They are engulfed within a tedious process of bureaucracy as well as facing a slow down of development due to financial and organizational limitations of the central municipalities which are already under pressure due to central area problems and projects.

The town of Temelli as a local municipality with a population of 7000, at a distance of 20km. from its county center Polatlı, has 11 hamlets with a total population of 3786, and is experiencing an enforced partial administrative separation from Polatlı, its path opened to rapid "urbanization" in the form of a highly speculative siege of the region. Temelli region has been designated as one (Eskisehir-Ankara SouthWest corridor) of the 2 main development axes (Istanbul-Ankara Highway-the NorthWest corridor) from a total of 6 axes, and which have evolved through the coalition of a market economy, feeble planning, and political enforcements of the past 20 years.

Founded as an agricultural hamlet for immigrants from Bulgaria and Romania in the 1920's by Atatürk, the town of Temelli and its hamlets are still in agricultural production, renowned for their wheat and melons, and a dwindling animal farming. The growth of the town has accelerated after 1990, with the establishment of its municipality in 1992. It is earmarked for urban development, housing the overspill of Ankara by 2030. The initial population projection of 250000 is raised to 650000 by enlarging the boundaries of the Temelli Municipality (to 46000 ha.) parallel to the increase in the planning area (to 12500 ha.). The Ministry of Public Works and Settlements (1/25000 scale Environment Plans), the General Directorate of Technical Research and Implementation (1/5000 scale General Plans), the Greater Municipality of Ankara (1/5000 scale General Plans) and the municipality of Temelli (1/1000 scale Application Plans) have been responsible for the planning, however this administrative hierarchy is not reflected in the context of the plans.



According to the main housing programs for the region, the central town of Temelli is expected to reach a population of 30000 by 2030. The outlying residential settlements in various housing estates are built by cooperatives; a major estate of 720 units already built by TOKI (Mass Housing Directorate of Turkey); another 25000 units being built by The General Directorate of Technical Research and Implementation for the prevention of squatter housing in the region; and 5000 units built under the auspices of Turk Konut (a non governmental housing organization). Private enterprises of individuals and groups of speculative nature are buying land. It is to be expected that the future inhabitants of the area are of different social strata (the mayor of Temelli expects and encourages an upper- middle income group); firstly divided up by the different options provided by the housing schemes. While some cooperative estates will cater to the industrial workers that will be occupied in the two industrial parks planned in the region; others will be attracted to the region for week-end dwelling, as pensioners in the suburbs; and a major group will be daily commuters to Ankara.

The agricultural population of the region is sustaining itself in the short-run by selling off their land and moving to Temelli, Polatli or Ankara, buying or constructing new houses and applying for jobs in the local industries which are in their infancy, their futures depending on the economic and industrial potential and politics of Turkey and the world at large.

Whatever the circumstances, the urbanization that is expected to take place in the next 25 years is in the form of urban sprawl across a wide region of agricultural land, based on urban planning that plants the seeds of an unsustainable, ugly, chaotic, crowded, visionless, and fragmented urban area. The urban plan faces the probability of being outdated in a short time; both due to preferences and expectations of its future inhabitants, as well as the lack of a participatory agenda at the present.

## **4.2 Place as tool for a sustainable Temelli**

This research which is in its initial stage rests on a review of development plans, and reports for the region, interviews with the various stakeholders, and site observations throughout the region, and press releases. Presently the social agents representing the projected urban population of 650000 inhabitants in the Temelli region are the present inhabitants of the town, the local municipal administration, various governmental planning agencies responsible for the various development plans, developers, and members of the cooperative estates which have started building houses, and a multitude of speculative buyers in the real estate market. It can be estimated that no more than 10% of the future population is present for the first "round" of urban transactions.

### **4.2.1 Temporality, governance and subsidiarity in Temelli**

Due to the circumstances specific to the region it may be fit to start with the temporality and governance parameters as critical dimensions, assessing the past, present and future of Temelli. With a past in agriculture, and a present of weakened rural life, Temelli and its villages lie within a radius of 25 km., the oldest village being Bacikoy(dated at 900 A.D. from the Seljuk Period, with a mausoleum and mosque dedicated to their saint Baci) at a distance of 10 km. from the town, facing destruction. The villages have undergone a change of

status as autonomous village administrations and productive economic units to neighborhoods (mahalle) of Temelli, and the landowners are selling their fields and looking for jobs elsewhere. The villagers are not happy with this change of status, Bacikoy and Ucretli have established Cultural and Solidarity Societies to support the continuation of their villages. One-third of the region already under sprawl, villages face deterioration and loss of production. A network of place formation as local knowledge has become obsolete, the future of the region is cast in legislation with little chance of amendment. The time factor is speculative rather than an asset of incremental development of place.

Governance is comprised of governmental bodies both local and regional, yet subsidiarity is misleading, and the present population is generally uneducated and economically backward: the former restrictive, reductionist, bureaucratic and antidemocratic; the latter unaware of problems, or rather only conscious of the poor state of affairs with no help to inform them for actions to be taken. The large number of inhabitants turned into real-estate agents are an omen to the future.

#### **4.2.2 Historical-geographical/ecological materialist formations in Temelli**

This research which bases place formation first and foremost on a historical-geographical/ecological materialist discussion of urbanization sees in the Temelli region an urbanization based on industrialization on rural land of agricultural quality, stemming from a national policy which prefers industry over agriculture, leaving the rural population in need with no subsidies, low technologies and services, forcing migration, instead of following a balanced strategy of development for the sustainability of both urban and rural populations. While the industrial development in the region is projected to be the second largest in the country, expected to cater to 200000 inhabitants, the contradictory character of the general plan depicting the region as a dormitory town is explicit. All land use planning is implemented in a band of 4.5 km. on each side of the Ankara-Eskisehir Highway, the urban area is a congested strip development, and the proximity of the industrial zone to the residential areas is questionable.

The residential areas are low to medium density (100-200 persons/ha.), suburban developments subject to rigid zoning allowing no fine-grained mixture of uses to sustain local or home-based jobs.

#### **4.2.3 Site and natural assets in Temelli**

Physical attributes of the region bear the characteristics of agricultural flatlands, which seem to attract developers as cheap construction sites easily competing with agricultural production costs and dwindling capital. The low lying hills as characteristic topographic features, on which most of the village settlements recline are neglected in terms of urban design; the small, steep hilly projections that dot the region are designated as open land unfit for building. The Ankara stream as a main artery of the Sakarya River is already polluted by the rest of urban Ankara, causing havoc between locals who want to use it for irrigation purposes and the city officials who destroy the vegetable gardens deeming the products as polluted. A further ecological disruption has taken place in 1997 when the Directorate of Water Works

changed the beds of several streams feeding a wetland inhabited by certain flora and bird species because of seasonal flooding affecting the Ankara-Eskisehir Highway that traverses it. Eventually the lake was dried up causing the destruction of the outlying agricultural land because of an increase in salt content of the soil, and loss of humidity. The local municipality salvaged what was left of the lake (30 ha.) and designated it as a regional recreation area (180 ha.) to be developed in the future.

The beauty of the sunsets, the tranquility of the environs, rolling hills and the spacious wheat fields are the assets of the Anatolian scenic existence in the region and await loss in the urban project. The region has not been equipped with forests or regional parks to cater to an incoming population of 650000. The plan is very inadequate in terms of open spaces except for local parks and playgrounds that boast of a 10 sq.m/person as the standard. The possibility of delineating places by belts of open spaces, and villages by agricultural belts as open space is not a planning issue.

Urban form and accessibility is eligible for discussion in site planning, since eventually the site is given an urban shape which is heavily influenced by means of transportation (vehicular and pedestrian), and in return influences cognitive experience as well as quality of accessibility. The application of a grid does not help create focal points or nodes of activity; the emphasis on connection to the Ankara-Eskisehir Highway instead of a hierarchy of intra-city layout attempting to create an urban whole is missing. Dividing up areas by wide avenues that encourage use of car, with no continuous pedestrian/bicycle routes connecting activities; no enclaves free of traffic noise and pollution and speed accept in low density, single use, minor streets where traffic is still not limited are unsustainable measures.

#### **4.2.4 History, culture and architectural heritage in Temelli**

Temelli is situated in a region (Polatli) which has a history dating back to prehistoric times. Temelli itself boasts of a village from the Seljuk period, dated at 900 A.D.(according to inscriptions found with the mausoleum of Baci in the village of Baci).

Alagoz, another village of Temelli has been the center from which Ataturk commanded the war of independence (the house he resided in is turned into a museum). Temelli itself has been founded by Ataturk for the settlement of the Balkan migrants.

While all this heritage is rich in collective memories, spatial representations have their shortcomings: Bacikoy with a population of 122 is in ruins in spite of its history, mud-brick architecture, mosque and mausoleum, and pleasing setting. The Ataturk Museum is squeezed into a lot in the village of Alagoz. The Baci Village Cultural and Solidarity Society boasts of 200 members who keep in touch through cell phones and the internet for weddings, funerals and picnics as socializing events, and hope to build a center for their society in the village if they can obtain financial help.

Traditional Turkish architecture or the Anatolian vernacular is not reflected in the architectural styles of the new housing estates; a climate of hot and dry summers, cold and snowy winters are not particularly considered in buildings. Although ethnicity is not a major characteristic of the region, migratory movements have brought people from different parts of Anatolia looking for jobs in the industries in the vicinity; a trend that will increase. The locals of

Temelli feel that alienation, distrust and loss of traditional manners is already apparent, especially among the youth.

#### **4.2.5 Place-identity in Temelli**

Former indicators have not been supportive of a place-identity in Temelli: observations and interviews in the area do not elicit a strong sense of place or identity, except for the descendents of the first immigrants to the area which still reside in their initial houses built during Ataturk's time (Cengizkan, et.al., 2006). A hopelessness pervades among the locals due to economic anxieties. Most of them have left their villages to find jobs, educate their children, and commute to Ankara or Polatli. Those of better means have already left for larger cities. However some still carry the wish of going back to their villages if they had the means to construct or repair their houses and tend their lands.

### **5 CONCLUSION**

This research attempts to introduce PLACE for urbanism. Piecemeal solutions are possible catering to specific issues, yet an integrated approach to the three sustainabilities is needed for acquainting the various stakeholders of the depth and breadth of sustainable urbanization.

Considering a governmental planning scheme laid out by legislation, implemented by a bureaucracy that is mute and deaf to the everyday lives of the inhabitants, it is expected that a place approach can be part of everyday lives in an experiential, cognitive and participatory way not imagined by bureaucracy or legislation.

The framework proposed for Place generation is a flexible, dynamic and creative process; the rigid and limited character of a planning document is superceded. Some dimensions are spatial, others social, psychological, cultural and environmental. The designer is faced with options for placing himself/herself in any one dimension. To look at a region as a network of places can also be more meaningful and supportive in terms of accessible places and their interaction. The model for any specific location can be prepared by a teamwork of professionals, academicians, locals, or governmental authorities and put to use for purposes of research, evaluation and action programs. As the basis of a sustainable urbanism in the short run, it will include tactics and pragmatic measures, and individual choices which are already in popular use around the world. In the long run strategies for planning will be developed in the face of critical issues which have global connections, and need the cooperation and participation of many institutions and stakeholders.

Applying place parameters to any urban area, at any stage of development is possible; weighing and ordering of indicators are matters pertaining to the characteristics of the area; assets as well as missing venues of place may be discovered in the process. A triggering effect of one dimension is to be expected, facilitating development in the others. Identifying and developing the qualitative and quantitative indicators and measures relating to the proposed 6 dimensions will be the task in the future. There are already checklists of similar nature (LEED, SEEDA, Sustainable Community Design, Community Sustainability Assessment, The Energy Yardstick, etc.) which will be helpful. The important consideration here, as Guy and Farmer (2001) point out, and coincides with Place, is that only through a community model which

“is created to serve common needs and goals, where humans experience true freedom and self realization, that they will be able to live in harmony with the natural world”. So sustainability is a political discourse which looks for the causes of the ecological crisis in social factors.

The possibility of observation to turn into intervention in Temelli as a contested and interactive process involving many stakeholders is not to be underestimated.. For example the Polatli Union of Agriculture is already alarmed by the rapid destruction of arable land, the decline in agricultural production and increase in the poverty level of the locals. The village of Ucretli is recently fighting against the opening of a quarry in their fields, and the villagers of Bacikoy are looking for support for their Society. A housing survey planned at the Toki Housing and in one of the cooperative housing estates may encourage the procurement of a platform for the discussion of everyday problems and future visions. The mayor of Temelli has been contacted for the establishment of a local Agenda 21 which, for political reasons, has been turned down.

Head consultant of Toki has shown interest in this research and proposals for sustainable housing design; Dogukan Planning Office is curious in terms of a comparative approach of planning versus sustainable planning. On the other hand government planning officials in charge of the macro plans of Ankara Metropolitan Area insist that sustainability is an unspoken word but a practical deed for them anyway.

## Nerkis Kural

Dimension	Eco. Sus.	Soc. Sus.	Env. Sus.	Indicators	Strategies for Urban Design
HISTORICAL, GEOGRAPHICAL MATERIALIST CONDITION				•Resources, employment, land tenure, production, consumption, income per capita	•Just and optimum land allocation for urban development and nature conservation
PLACE IDENTITY				•Meaning, attachment, caring, satisfaction, boundaries, uniqueness	•Sense of place created through design criteria based on cognitive, symbolic qualities of place
SITE AND NATURAL ASSETS				•Human scale, environmental consciousness and responsibility, local information, open spaces, natural resources(forests, wetlands, rivers and seas)	•Quality design of built environment in relation to natural environment, including accessibility as urban design
HISTORY, CULTURE, ARCHITECTURE				•Cultural dynamism, historic preservation, architectural characteristics	•Cultural activities reflected in spatial organizations, conservation and restoration; quality design of housing and public institutions
GOVERNANCE AND SUBSIDIARITY				•Non governmental organizations and societies, communication, participation, grass root movements	•Balanced and just control of public and private land; public control of urban amenities and possible new urban activities supported through public land rights and policies
TEMPORALITY				•Age old buildings and sites, incremental development and change	•Incremental urban development through stages; historical variety through conservation, renewal, and the modern; enriching and preserving collective memory

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