

THE RIGHT TO CITY: HOW LOCATION CHANGE DECISIONS INFLUENCE PEOPLES RIGHTS ON CITIES VIA SAMPLE OF ÜÇKUYULAR MARKET

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ABSTRACT

Market places are important nodes of the cities which take places on definite days of the week. Especially in Izmir you can find a market on any day of the week at any region. For instance there are on Wednesdays Bostanlı market, on Saturdays Özkanlar market, on Tuesdays Hatay market etc. Üçkuyular market is one of the popular market place of Izmir which takes place every Sunday and becomes specialized with fresh fruits and vegetables selling including other fields (clothing, charcuterie, fish market).

Strategically markets establish at reachable points with both vehicle and foot. Üçkuyular as a region serves transfer center for metro, bus, ferry, dolmuş for districts and tram in the near future. However with sudden decision of authorities location of Üçkuyular market moved from its place to under viaducts of highway. In this paper, it is aimed to examine how these kinds of decisions were taken free from users with ignoring “right to the city”. Right to the city as a concept introduced by Lefebvre as “...the right information, the rights to use of multiple services, the right of users to make known their ideas on the space and time of their activities in urban areas; it would also cover the right to the use of the center”.* In addition to that old market place and expected one will be examined through Rem Koolhaas’s junkspace definition which is “The built product of modernization is not modern architecture but Junkspace.” **

Keywords: The Right to City, Junkspace, Abstract Space, Market Place, Üçkuyular Market

1. INTRODUCTION

Markets constitute the history of shopping culture with including all kinds of color, smell and sound. Market places are important nodes of the cities which take places on definite days or the week. Especially in Izmir you can find a market on any day of the week at any region. For instance there are on Wednesdays Bostanlı market, on Saturdays Özkanlar market, on Tuesdays Hatay market etc. Üçkuyular market is one of the popular market place of Izmir

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* Lefebvre H., (1991). *Critique of Everyday Life*, p. 34

** Koolhaas, R. (2001). *Junkspace, Obsolescence Vol. 100*, pp. 175-190.

which takes place every Sunday and becomes specialized with fresh fruits and vegetables selling including other fields (clothing, charcuterie, fish market).

Strategically markets establish at reachable points with both vehicle and foot. Üçkuyular as a region serves transfer center for metro, bus, ferry, dolmuş for districts and tram in the near future. The last attempt of authorities is changing location of market place with settling under viaduct of high way in order to build huge shopping center at current place of it. (Figure 1).

Collective memory is defined as “the memory of a group of people, passed from one generation to the next.”^{*} In that sense markets can be evaluated as significant places that heavily have a strong impact on public memory and in community’s culture all over the world. In this paper, it is aimed to examine how these kinds of decisions were taken free from users with ignoring “right to the city”. Right to the city as a concept introduced by Lefebvre as “...the right information, the rights to use of multiple services, the right of users to make known their ideas on the space and time of their activities in urban areas; it would also cover the right to the use of the center”(Lefebvre, 1991). Starting from landscape design of Fahrettinaltay Square, I have been witness to all alterations which have been done in Üçkuyular, personally. Although this sudden decision of municipality will change whole order of region and its neighbors especially on Sundays, there would not be any consultation with sellers in the market place, as far as I analyzed. Majority of population especially in Izmir especially hinterland of market place such as Güzelyalı and Balçova because of ideologically always being just behind of municipality’s decision, it does not take so much time getting used to situations. Despite of having changes with their memory spaces, meeting points in time I could not face with collective reaction to such interferences. On the other hand making quick construction to change bus stop location and interrupting market place without giving them alternative places to sell somehow make people’s voice louder.

In addition to that old market place and expected one will be examined through Rem Koolhaas’s junkspace definition which is “The built product of modernization is not modern architecture but Junkspace.”(Koolhaas, 2002). One of the aims of this paper is also seeking answers to some question such as, do we elevate viaducts in order to use ground as a space or do we attain these huge spaces beyond our control and do we try to handle this problem in time. Same situation is valid for huge bazaar places. Because of serving nothing other days of the week sometimes it can be used as a place for fair, exhibition, parking area or in alternative ways.

2. RIGHT TO CITY

2.1. Üçkuyular and Üçkuyular Market

According to Harvey the right to city is more than a right of individual, it is a right to change ourselves by changing the city. The right to city is collective right and the main concern of this collectiveness is exploring what kind of city through the question of what kind of people we want to be, what kinds of social relations we pursue with both people and spaces, what style of daily life we want to live in, etc (Harvey, 2008). In this chapter I will mainly focus on brief summary of history of Üçkuyular market and how people react to the change of location aspect of sellers and citizens.

Üçkuyular is a neighborhood of the Karabağlar district of Izmir where is located in between Balçova and Göztepe districts. (Figure 2) Üçkuyular hosts Izmir Metropolitan Municipality’s

^{*} Definition from Oxford Dictionary
https://en.oxforddictionaries.com/definition/collective_memory

transfer center and garage for Izmir's districts. Moreover, Üçkuyular can be counted as last stop before touristic towns located next to the sea such as Urla, Çeşme and Seferihisar. Two important street Mithatpaşa and İnönü which are passing roads of city centre and neighborhoods intersect at Üçkuyular. Today, with bus stops, metro stations, ferry quay, dolmuş stops and enormous vehicle traffic from west of Izmir to center both vehicle and pedestrians Üçkuyular is one of the important node of Izmir. While searching about Üçkuyular's historical records on archives and books, the only information is about Üçkuyular in 19th century as summer house places for foreigners with full of citrus trees and being next to thermal of Balçova (Beyru, 2011).

Üçkuyular market place serves at its own place since 1970s after moving from Fuat Göztepe park area. At approximately 13500 square meters of area with 870 sellers every Sunday Üçkuyular market serves about 30000 people. * Due to building new shopping center and hotel project of Orta and Doğuş groups market place was sold. Offer for sellers is moving market place to 8000 square meters area which is under viaduct. Harvey interprets the Right to City within human right perspective that reshaping the urbanization process is a human right that all people have their rights to speak about.

According to news, Üçkuyular market sellers and authorized people agreed on smaller stands but settling market place two times a week.* On the contrary when I interviewed with Ali (46) who was born in Muş and doing this job for 12 years (Figure 5):

'Craftsman's association has come to us and explained the plan that they have already agreed on. We have had forced. Nobody cares about us, where we locate our stands, where we provide water, electricity. For three weeks my stand is under dust because of construction. We have already lost people. Whatever will be done, please just do it as soon as possible.' **

In that sense according to Marcuse the right to city can obtain with 'the conscious and articulated aspect of practice of action' and summarizes as in three steps which are expose, propose and politicize (Marcuse, 2009). The daily life is a socially systematic world which needs a look in both individual and collective scales. At that point Sparling asserts that neighborhood plans represent a way in which people may be included in the planning system and participate in decision-making by allowing the creation of a statutory document of plan.

*** In his article Sparling associates localism (I could not find risky to call markets of districts as also a local movement) with neighborhood planning because neighborhood is the core of city that people are belong to and feel safe totally (Sparling, 2015). Changes in neighborhood affects individual, individual sways the smallest structure which is called as family and families have a direct impact on neighborhoods at first scale. Evaluating expected market place as *abstract space* from one of the space trialectics could be possible at that point. ****Lefebvre

* <http://www.kanalben.com/haber/287498/uckuyular-pazaryeri-iki-ay-sonra-viyaduk-altinda.html>

* <http://www.hurriyet.com.tr/uckuyular-pazaryeri-bir-ay-sonra-hazir-40057668>

** 'Pazarcılar odası anlaştık dedi. Biz de mecbur kaldık. Arabaları nereye park edeceğiz, tezgahları nasıl sığdıracağız, suyu, elektriği nereden alacağız kimsenin bunun düşündüğü yok. 3 haftadır tozun toprağın altında tezgah açıyoruz. İnsanlar da bu inşaatın içine gelmek istemiyor. Ne olarsa çabuk olsun bari.'

Interviewed with him in 24.04.2016

*** Sparling W., Localism in Action: Post-Political Neighbourhood Planning, *29th Annual AESOP 2015 Congress*, p.558

**** Adile Avar asserts that lived space, perceived space and conceived space are promoter moments of production of space inseparably for Lefebvre understanding. Lefebvre defines this process namely production of space as spatial trialectics.

Avar, A. (2009). Lefebvre'in Üçlü -Algılanan, Tasarlanan, Yaşanan Mekan- Diyalektiği. *Dosya 17 : Mimarlık Ve Mekan Algısı*, December 2009, 7-16.

connects perceived space, lived space and conceived space with three dimensionality of society as practice of space, representation of space and representing space. Practice of space includes daily life practices for definite society, namely current market place of Üçkuyular embodies a close relationship within perceived space. The reason of settling a relation between perceived and practice as lived as desiring to emphasize perception is produced not in mind but on tangible bases (Avar, 2009).

On the other hand expected market place is one of the sample of *representation of space* which is abstracted and designed spaces and firmly articulated with ideology, power and knowledge. Although physical form of this space is quite definite, it is an unpredictable already to serve as market place under viaducts. That is why I can easily call that space as an *abstract*. Besides, physical space is belonging to its users with their memories, symbols, desires, needs, etc. At that point, Üçkuyular market's current place is *representational space*. According to Lefebvre this space connects with society with unthinkable but sensated way (Avar, 2009). It is impossible to make abstraction of this space because representation cannot cover its relation with inhabitants totally.

2.2. Junkspace

According to Koolhaas, the phenomenon of shopping has swallowed the world, making museums and malls and hotels all part of a single chaotic whole. * Do we add them highway to this enormous whole? In order to distribute and provide more global world we need roads which are not just lying on earth and also passing above our houses. (Figure 8) In that sense Koolhaas believes that the city is tended to expand on the axis of globalization and money. Distribution is one of the important segments in order to continue flow of money as steady. In Izmir, especially at highway entrances and exits we come across with viaducts. Huge foots of these viaducts are used to demonstrate society itself with slogans, posters and graffitis. In Üçkuyular there was another usage of that huge space as quite chilly playground for children without sun and working trail for adults, before.

Koolhaas asserts that junkspace does not pretend to create perfection, there is not such aim (Koolhaas, 2002). However their giant being creates interest for sometimes. Expected market place void may catch your eye, but on weekdays huge parking area does not shake you, if it is not your first time at that place. (Figure6)

According to Koolhaas sooner or later each junkspace will be connected, because it is so intensely consumed beyond control. Demanding bigger creates more junkspaces and capital continues to demand.

It is easy to observe as today's market place is kind of a divider between roads except Sundays. The perspective of space disappears; the scale of human does not exist anymore or beyond control. (Figure 9) As Koolhaas underlined although junkspace pretends to unite they are actually splinters of daily life (Koolhaas, 2002). The illusion of junkspace is creating infinite space and freedom. However, rest of junkspace is somehow detachable as limited and bounded tightly.

3. CONCLUSION

Today, Üçkuyular market serves at its new place (Figure 10). If it is necessary to make comparison between today's density and past there is no detectable difference. On the other hand discussion of gentrification of the market area is rising somehow. In order to overcome

* <http://www.theguardian.com/theobserver/2000/nov/26/2>

these sort of issues we need new spatial planning strategy would appear with the change of political system that somehow will accept diversity of peoples. After embracing individuality the belief of solving problems can only be achieved by dialogues between parties. If we can replace government with governance the actors of authority becomes more than one constituting more different voices. Both Lefebvre and Harvey find a common ground that the revolution has to be urban or nothing at all (Harvey, 2008).

Production, distribution and consumption are three stages of capitalist cycle feeding each other. In shopping malls and super markets this cycle works properly. However for markets there is much more complicated relation around them. Because the gap between consumption and production namely distribution system makes more urbanized agro-food sector which aimed to be 'good, clean, fair' the intention to survive against while computing with supermarkets needs to be appreciated.

It is important to underline that right to city not as a right that already exists but the right to decide what kind of urbanism people want (Frantzanas, 2014). Urban revolutionary movements evolve with spontaneous collective action from all group of people. In such cases, unrelated groups suddenly realize that moving together can radically change something.

As a consequence (social) space is a (social) product (Lefebvre, 1991). The space of capitalism somehow makes the ground of authority concrete with abstraction and representation spaces as we face with today for Üçkuyular market place, instrumentalizes towards authority and ideology and lastly provides a house for different within its contradiction.

4.1. Figures, Graphics, Photographs and Tables



Figure 1. <http://www.hurriyet.com.tr/uckuyular-pazaryeri-bir-ay-sonra-hazir-40057668>

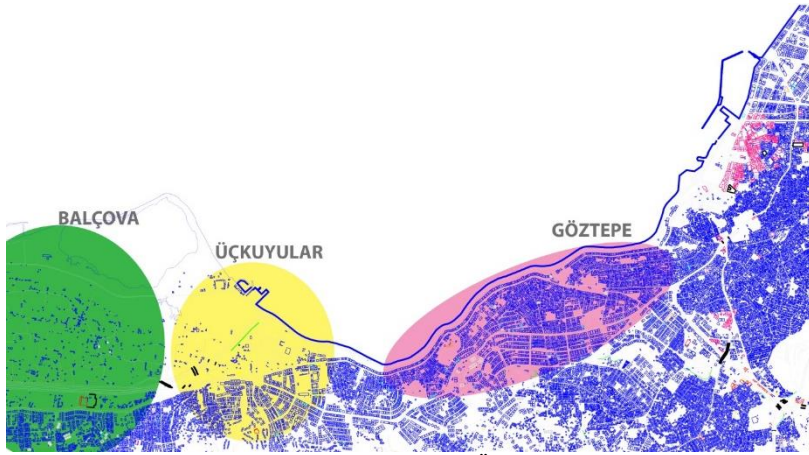


Figure 2. 1/5000 İzmir map which shows Üçkuyular with its neighbors



Figure 3. Before rehabilitating for Üçkuyular market places serves as park (Gelişkan, November, 2015)



Figure 4. While rehabilitating infrastructure of place for market (Gelişkan, May, 2016)



Figure 5. Üçkuyular market, Gelişkan, April, 2016



Figure 6. Old Üçkuyular market place on weekdays at noon time (Gelişkan, May, 2016)



Figure 7. New Üçkuyular market place on weekdays at noon time (Gelişkan, November, 2016)



Figure 8. New Üçkuyular market place on weekdays (Gelişkan, November, 2016)



Figure 9. Loosing scale feeling in junkspace (Gelişkan, January, 2017)



Figure 10. Üçkuyular Market place, today (Gelişkan, February, 2017)

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