

**UNIVERSITY CAMPUSES AS PLACES OF
POTENTIAL PUBLICNESS: EXPLORING THE
POLITICAL, SOCIAL AND CULTURAL
PRACTICES IN EGE UNIVERSITY**

A Thesis Submitted to
the Graduate School of Engineering and Sciences of
İzmir Institute of Technology
in Partial Fulfillment of the Requirements for the Degree of
DOCTOR OF PHILOSOPHY
in Architecture

by
Berna YAYLALI YILDIZ

December 2014
İZMİR

We approve the thesis of **Berna YAYLALI YILDIZ**

Examining Committee Members:

Assist. Prof. Dr. Ela ÇİL SAPSAĞLAM

Department of Architecture, İzmir Institute of Technology

Assoc. Prof. Dr. Adile ARSLAN AVAR

Department of City and Regional Planning, İzmir Institute of Technology

Assist. Prof. Dr. Tonguç AKİŞ

Department of Architecture, İzmir Institute of Technology

Assoc. Prof. Dr. Şebnem YÜCEL

Department of Architecture, Yaşar University

Assoc. Prof. Dr. Devrim SEZER

Department of Political Science and International Relations, Izmir University of Economics

26 December 2014

Assist. Prof. Dr. Ela ÇİL SAPSAĞLAM

Supervisor, Department of Architecture,
İzmir Institute of Technology

Assoc. Prof. Dr. Şeniz ÇIKIŞ
Head of the Department of
Architecture

Prof. Dr. R. Bilge KARAÇALI
Dean of the Graduate School of
Engineering and Sciences

ACKNOWLEDGMENTS

I would like to express my special gratitude to Ela Çil who accepted to be my mentor from the beginning until the end of the process of undertaking the research and providing invaluable guidance to this study.

Thanks to dissertation committee Adile Avar and TonguçAkış for providing useful feedback and encouragement. Special appreciation is owed to ŞebnemYücel who was part of the dissertation committee until 2014 and then honored me as the outside member of dissertation committee, has been structuring practical and incipient ideas in organizing the research structure. I am also grateful to Devrim Sezer at İzmir University of Economics. I highly appreciated his class in political science theory that I took with him, which became a source of guidance for the study.

I would like to thank The Scientific and Research Council of Turkey (TÜBİTAK) for offering me the honor and supporting my research in Utrecht University as a visiting research student with TUBITAK 2214 International Research Fellowship Program grant. I am also thankful to IzTech for financial support Research Fund Project (BAP- 2011İYTE35), I could visit different university campuses in Turkey through this funding.

While doing research in Utrecht University, I had the opportunity to interact and received support from Bas Spierings; I thank him for his thoughtful criticism and advice. Also, I would in particular like to thank the students and academicians of Ege University who offered their time generously for interviews and give valuable data about the field.

My friends have brought energy, motivation and fun into this process. My special acknowledgments and warm thanks are for my close friends İşin Can, DilekUlutaş and Pınar Kılıç who listened to my ideas and provided their ongoing encouragement through the study; SinemDemirel for her support during the writing process of dissertation and the students of CP 401 studio for providing continuous source of fun and support in the last year.

I also thank inspiring music of Beethoven, Mozart and Frank Sinatra who encourage me to study at evenings.

I am indebted to my lovely parents, Semra and İsmail Yaylalı, for being my biggest supporters and for their perpetual source of love and encouragement. I would have not been able to complete my work without feeling their love and faith in me.

I would like to thank my dear Adnan Yıldız, who has listened to my worries with patience, made me laugh even in the worst times during the six years of my study. I loved sharing this achievement with him.

ABSTRACT

UNIVERSITY CAMPUSES AS PLACES OF POTENTIAL PUBLICNESS: EXPLORING THE POLITICAL, SOCIAL AND CULTURAL PRACTICES IN EGE UNIVERSITY

This paper explores the spatial potentials of university campuses for supporting and sustaining public practices in their premises. Through a socio-spatial analysis of students' and academicians' public practices in campus, this thesis questions how the university campuses could tell us about the production of publicness. This study aims to contribute to this growing literature through a case study conducted in the campus of Ege University, which a public university Izmir, Turkey.

This thesis brings together two bodies of literature: public space and production of publicness in university campuses. In recent years, universities have increasingly begun to gain general acceptance in public space literature. The focus of this thesis is exploring different forms of publicness at social, cultural and political practices. While the role of universities for the production of publicness in general has been largely discussed in the literature, discussions leave out the question on the types of publicness that may occur in the universities, as well as how such publicness occurs in the university campus and the role that its spatial organization plays on that life. With an aim of integrating two sides of the literature intersecting public space with publicness of university campuses, I elaborate that universities are appropriate for such a connection since they are the public spaces of the educational life and produce a sense of public realm in general.

My research method draws upon three realms of investigations. An exploratory method is developed for analyzing the role of spatial configuration of the university campus for sustaining a vivid public life from the perspective of students and academicians. Through analysis of spatial configuration of campus, observations in public spaces and interviews with students and academicians, this study aims to explore the various forms of publicness in Ege University campus.

ÖZET

POTANSİYEL KAMUSAL ALAN OLARAK ÜNİVERSİTE KAMPÜSLERİ: EGE ÜNİVERSİTESİ’NDE POLİTİK, SOSYAL VE KÜLTÜREL EYLEMLERE DAİR BİR ARAŞTIRMA

Bu tez; kendi alanları içinde kamusal pratiklerin desteklenmesi ve sürdürülmesinde üniversite kampüslerinin mekansal potansiyelini araştırmaktadır. Kamusallığın üretimi üzerine üniversite kampüslerinin neler söyleyebileceğini, öğrenci ve akademisyenlerin kampüsteki kamusal pratiklerinin sosyo-mekansal bir analizi üzerinden sorgular. Tezimiz, Türkiye'nin İzmir şehrinde bulunan bir devlet üniversitesi olan Ege Üniversitesi'nde yürütülmüş olan bir vaka çalışması üzerinden, gelişmekte olan bu literatüre katkı sağlamayı amaçlamaktadır.

Bu tez, iki ayrı literatür bütünlüğünü bir araya getirir: Kamusal alan ve Üniversite kampüslerinde kamusallığın üretimi. Son yıllarda kamu alanı literatürü genelinde üniversiteler giderek daha fazla kabul görmektedir. Bu tezin odağı; sosyal, kültürel ve siyasi pratiklerde kamusallığın farklı formlarını keşfetmektir. Üniversitelerin kamusallığın üretimindeki rolü literatürde geniş bir çapta tartışılmakla beraber; tartışmalarda üniversitelerde oluşabilecek kamusallığın tipleri, üniversite kampüsünde söz konusu kamusallığın nasıl olduğu ve kampüsteki mekansal organizasyonun kamusal yaşamda oynadığı role ilişkin sorgular çalışma dışında tutulmuştur. Kamusal alan ile Üniversite kampüslerinin kamusallığı olarak belirtmiş olduğumuz iki bütünü birbirine eklemek amacıyla dayanarak; eğitim yaşamının kamusal alanları olmaları ve genel olarak bir kamusallık üretiyor olmaları itibarıyle üniversitelerin böyle bir bağlantı için uygun olduğunu kurgulamaktayım.

Çalışma metodum üç araştırma alanından yararlanır. Öğrenci ve akademisyenlerin bakış açısından, kampüsün mekansal düzenlemesinin canlı bir kamusal yaşam sürdürmekteki rolünü analiz etmek adına keşifsel bir yöntem geliştirildi. Bu çalışma; kampüsün mekansal düzenlemesinin analizi, kamu alanlarında gözlemler ve öğrenci ve akademisyenlerle gerçekleştirilen röportajlar üzerinden, Ege Üniversitesi kampüsünde çeşitli formlardaki kamusallığı keşfetmeyi amaçlamaktadır.

tolalb...

TABLE OF CONTENTS

LIST OF FIGURES	ix
LIST OF TABLES	x
CHAPTER 1. INTRODUCTION	1
1.1. Theoretical Framework	4
1.1.1. Defining Publicness of Space.....	4
1.1.2. University between Knowledge Production and Public Realm ..	15
1.1.3. Exploring the Political, Social and Cultural Practices	19
1.2. Sources and Methods.....	29
1.3. Structure of the Study.....	35
CHAPTER 2. THE IDEA OF UNIVERSITY CAMPUS IN HISTORICAL FRAMEWORK IN EUROPE AND USA	38
2.1. Rise of First University Campuses in 17 th Century	38
2.2. Emergence of the Research University in the 19 th Century	45
2.3. Multiversity: A New University in the Post-War Period	52
2.4. Universities After 1980s	63
2.5. Section Remarks.....	64
CHAPTER 3. PLANNING AND DESIGN ISSUES OF UNIVERSITY CAMPUSES IN TURKEY	67
3.1. History of University in Turkey in Reference to Governmental Policies	68
3.2. Location of University Campuses in Relation to Cities	77
3.3. Campus Planning Experience of Turkey: A Critical Analysis.....	89
3.3.1. Planning a Campus as Social Space	91
3.3.2. Favoring a Centralized Campus Layout	107
3.3.3. Returning Back to the City	121

CHAPTER 4. EGE UNIVERSITY AS A CASE STUDY: SPACES AND PRACTICES OF SOCIAL, POLITICAL AND CULTURAL LIFE IN THE CAMPUS	126
4.1. Founding the Campus.....	126
4.2. Analyzing the Spatial Configuration of Ege University Campus as the Potential Carrier of Public Realm	136
4.3. Exploring the Lived Spaces and Students' Public Practices in the Campus	159
4.3.1. A Closer Look at Students' Daily Routines	159
4.3.2. Hanging out at Cafes: A Missed Opportunity	165
4.3.3. Student Clubs: Gateways into Public Life	172
4.3.4. Production and Sharing of Cultural Activities in Campus	181
4.3.5. Political Participation and Practice of Students	189
4.3.6. Section Remarks.....	207
4.4. Exploring How Students Imagine Campus Space.....	213
4.5. Exploring the Lived Spaces and Academics' Public Practices in the Campus	225
4.5.1. No Time for Social Interaction Except Spontaneous Encounters	226
4.5.2. Between Production of Public Knowledge and Political Activism	235
4.5.3. The Publicness of the Campus in the Shadow of the Academy	245
CHAPTER 5. CONCLUSION.....	255
5.1. How Open and Accessible is the Campus?	259
5.2. Use of Public Spaces for Social Interaction inside theCampus	263
5.3. Situating the Cultural Activities within the Educational Environment	265
5.4. Exploring the Potential of Politics in the Everyday Life of the Campus.....	268
5.5. Final Thoughts	271
5.6. Possible Directions of Future Research.....	274

BIBLIOGRAPHY	276
APPENDICES	
APPENDIX A. THE SURVEY WITH STUDENTS	291
APPENDIX B. THE SURVEY WITH ACADEMICIANS	293
APPENDIX C. OVERVIEW OF UNIVERSITIES IN TURKEY: STUDENT DENSITY, NUMBER OF FACULTIES AT UNIVERSITIES AND COLLOCATION OF DIFFERENT DISCIPLINES	295
APPENDIX D. STUDENT CLUBS IN EGE UNIVERSITY	300
APPENDIX E. AREA TABLE OF SPACES AND BUILDINGS	302

LIST OF FIGURES

<u>Figure</u>		<u>Page</u>
Figure 2.1	Plan of Merton College	40
Figure 2.2	Gonville And Caius College, Cambridge	40
Figure 2.3	Transformation of Corpus Christi College	41
Figure 2.4	Reconstructed view of Cambridge in 1668	43
Figure 2.5	University of Virginia	44
Figure 2.6	Plan of Virginia University	44
Figure 2.7	The plan for the College of California, Berkeley	50
Figure 2.8	Master plan of Stanford University	51
Figure 2.9	Aerial view of the University of Illinois at Chicago	53
Figure 2.10	Circulation scheme at Chicago Circle	54
Figure 2.11	Plan of Free University, Berlin	57
Figure 2.12	Aerial view of Free University, Berlin	57
Figure 2.13	Plan of Simon Fraser University, Vancouver	60
Figure 2.14	View of Mall, Simon Fraser University	61
Figure 2.15	Diagram of relationship between departments of Leeds University	62
Figure 2.16	Red Route in Leeds University	63
Figure 3.1	The prize-winning project for the additional buildings of Istanbul University	90
Figure 3.2	Site plan of Istanbul University	91
Figure 3.3	Initial site plan of the METU Campus	93
Figure 3.4	The alley extending along the faculty buildings and the library in METU Campus	94
Figure 3.5	Winning project for Atatürk University Campus	96
Figure 3.6	Current plan of Atatürk University Campus	97
Figure 3.7	The project for ITU Ayazağa Campus	99
Figure 3.8	The project for Diyarbakır Ziya Gökalp Campus	101
Figure 3.9	Bursa University Campus project by Sezar Aygen	104
Figure 3.10	Social Center in Aygen's Proposal	104
Figure 3.11	Current map of Bursa Uludağ University	105
Figure 3.12	Proposal of Enis Kortan for master plan of Gaziantep University	109

Figure 3.13	Current analysis of Gaziantep University	110
Figure 3.14	The new proposal indicating the network of axis for Gaziantep University	111
Figure 3.15	The campus map of Akdeniz University	113
Figure 3.16	Olbia Social Center at Akdeniz University	114
Figure 3.17	The project for Mersin ÇiftlikköyKampus.....	116
Figure 3.18	The proposal for Harran University Campus	118
Figure 3.19	The model proposal for Harran University Campus	119
Figure 3.20	The proposal for Mimar Sinan Campus of Abdullah Gül University ..	123
Figure 4.1	Bornova Institute of Agriculture	127
Figure 4.2	Winning project in the competition	129
Figure 4.3	Winning design for the Academic Center in the architecture competition.....	130
Figure 4.4	Winning design for the Academic Center in the architecture competition.....	131
Figure 4.5	Campus plan that was developed in 1990s	132
Figure 4.6	Universities in Izmir.....	137
Figure 4.7	The campus with its Surroundings.....	137
Figure 4.8	Land-use map of Ege University.....	142
Figure 4.9	The permeability map	144
Figure 4.10	The green space in front of Department of Computer Engineering.....	151
Figure 4.11	The green space in front of Green Palace	151
Figure 4.12	The leftover space near Kafe-In	152
Figure 4.13	The most used open spaces for social gatherings.....	153
Figure 4.14	Conference halls in the university.....	154
Figure 4.15	Club rooms in the university.....	154
Figure 4.16	Dining halls in the university	154
Figure 4.17	Sports areas in the university	154
Figure 4.18	The juxtaposition of conference halls, club rooms, food areas and sports areas	155
Figure 4.19	The map showing the potential public spaces and car parks	156
Figure 4.20	The map showing variety of green areas.....	157
Figure 4.21	The open spaces that are open to use of public are juxtaposed with public spaces mentioned in interviews.....	158

Figure 4.22	The open plaza of Faculty of Humanities	196
Figure 4.23	The student market	196
Figure 4.24	The green space next to Swimming Pool	198
Figure 4.25	The most used open space for political gatherings	199
Figure 4.26	Reading flash-mob close to Faculty of Science	200
Figure 4.27	Annual water games close to swimming pool building.	200

LIST OF TABLES

<u>Table</u>	<u>Page</u>
Table 1.1 Demographic profiles of the students interviewed	31
Table 1.2 Faculties of the academicians interviewed	32
Table 3.1 Organization of campuses in reference to cities	79
Table 3.2 List of universities according to chronological order of their foundations	85
Table 4.1 List of faculties established until year of 1980	134

CHAPTER 1

INTRODUCTION

This thesis began as a question of how the university campuses could tell us about the production of publicness. It was around the former years of my career as an architect and a young academician at the Faculty of Architecture that I observed the University campus does produce a distinctive living space in itself. As a member of the academic sphere, I had the chance to take longer times to observe the spaces where students meet, gather, interact; not only with each other but also with the academicians as well as with organizations that provide means of social and cultural involvement. These observations further motivated me to examine the dynamics of publicness in the campus.

Spatial potentials that university campuses propound towards the production of public practices have been of particular interest; which is not only clear, but also a structural background in my study. The analysis of the relation between the physical realm and the public practice on the academic plain requires both perceiving the physical character of the campus as well as the dynamics of the actual public life.

On one hand, the spatial configuration of a campus is different from urban public spaces. Unlike city parks, streets and plazas; university campuses are not public spaces that are accessible to and shared by all citizens (Carmona, 2010; Gumprecht, 2007). Regulations for access may apply; still yet, the universities' relatively mono-functional nature and demographically homogenous population, mainly in terms of age and profession, bear implications for the involved public realm. Usually designed as an introverted physical environment, university campuses are mainly used by students and academicians. Nevertheless, a very basic mission that refers to the production of knowledge through research and sharing it with the disciplines as well as with the society conceptually resolves the universities to public spaces. Although the primary purpose of collective practices in the university campus is to research, learn and transmit the knowledge, the university campus itself expands this ground towards creating a space that embraces the social needs of the intellectual environment. Further than being important at an ordinary working environment, interaction at an academic and

intellectual environment is probably an essence since it suggests means of a more intense process in production of knowledge through sharing and exchanging ideas, interests and goals. It is paradoxical nature of campus publicness –which starts out from one necessity, production of knowledge, but open to development through interaction; but still in a narrower and more homogenous population, that inspired this study and led me to rethink about the discussions in the literature. This study aims to contribute to the literature through an analysis of case study conducted in the campus of Ege University one of the public universities in Izmir, Turkey and was constructed in 1955.

This thesis brings together two bodies of literature: public space and production of publicness in university campuses. The topic of public space is complex and multi-dimensional; recent discussions focus on exploring the interrelated definitions of publicness that are formed according to practices, uses, ownership etc. (Nemeth and Schmidt, 2010; Carmona, 2010; Magalhaes, 2010; Kohn, 2004). Political theorists, sociologists, urban planners, architects and geographers are among those who are increasingly exploring not only how public spaces are produced, but also how they influence the public realm. The focus of this thesis, however, is a specific kind of publicness and I explore the production of publicness in social, cultural and political practices in a university campus. Universities have been gaining increasing acceptance in public space literature especially throughout the recent years. While the role of universities in production of publicness in general is being largely discussed in the literature, the debates leave out the question on the actual publicness types that happen to form in the universities, as well as how those forms occur in the university campus and the role of the campus' spatial organization in production of that very public life. 'Publicness' as a notion in the educational context appears to remain as such, completely marginalized from practices and the spatial character of the campus.

The current campus design trends in Turkey suggest no difference. They seem circumscribed with efforts that only serve to the production and quantitative development of higher education environments in cities. How parallel the university campuses in Turkey are to the concept of a public sphere is open to debate. We observe dramatic expansion of universities in the world; same is valid for Turkey as well. In truth, universities in Turkey have both been increasing in quantity and going through remarkable changes in quality. Over the last ten years, Council of Higher Education's main areas of focus have been the number of universities, along with the purpose of increasing it; and the location of universities, with the purpose of establishing at least

one in every city. As of 2014, the total number of public and foundation universities in Turkey is 179; 104 of them being state institutions. Between 2006 and 2013, 52 public universities and 36 foundation universities were established. On the other hand, as discussed in Chapter 3, physical infrastructure and faculty programs of most new universities are incomplete; the academic staff is insufficient to conduct the courses in the faculties. Also, the open spaces between built environment do not correspond well to the social needs of the campus community. They are far from articulating comfortable and well-defined public spaces that serve for social uses. Apart from this, most of them continue education in present public buildings that were not actually planned for the use of higher education. Twenty university campuses planned in suburban areas are currently under construction.

New campuses that were built in 2000s are mostly conceived as self-sufficient enclaves that are isolated from the city. A total of 57 public universities are located far from the urban fabric. Universities, both new and old, prefer to move to public lands outside the city in favor of concentrating on learning and research in the midst of nature. This conception gives priority to the idea that the university, most of all, is the place of work and education. The State's planning policies do not lay that much of an importance to the production of spaces to serve for socialization outside the educational buildings.

Although the insufficiency of spaces for living and socializing in university campuses has been mentioned in the *First Five Year Development plan* (1963-1967)¹, this issue seems to have lost its significance through more recent plans. The emphasis was rather laid in creating and increasing technical spaces like laboratories and techno parks that would attend to create industrial partnership (*Ninth Five Year Development Plan*, 141). In contrast to the general tendency in campus planning in Turkey, I argue in this study that universities are public spaces where campus community interacts, experiences social relations with different social groups and produces a sense of public realm in general.

Ege University is an interesting field to study the formation of publicness in a university campus. Established in 1955, it is the second campus university of Turkey. Its year of foundation corresponds to the era when campuses were produced mostly through planning competitions. The winning projects and jury reports were extensively

¹ First Five Year Development Plan (1963-1967), p. 460.

publicized in architectural journals like *Mimarlık* and *Arkitekt*. The British and West European campus models especially were thoroughly examined to get a hold of the necessary elements in setting a vivacious campus in Turkey (*Arkitekt*, 1971, V.342). The idea of Ege University campus project is based on the design of a segregated and self-contained campus in which all facilities are present in one space. On a total area of 345 hectares, the campus is located at a region which happened to be distant to the city center at those times. With the growth of the city towards north however, the campus is now situated at the periphery of Bornova, one of the major districts of İzmir. Today, with a student population of 53.000 in total, Ege University campus is like a small city with eleven faculties, eight institutes, a music academy and seven vocational training schools. Besides the educational facilities, cultural and social facilities that constitute a wide range of variety take part in the campus. Taken together, with its dense student population, proximity to the surrounding neighborhoods and physical configuration, Ege University is thought as an appropriate example to explore the formation of publicness in the campus.

1.1. Theoretical Framework

1.1.1. Defining Publicness of the Space

Production of public space has become increasingly important to scholars. Political theorists, sociologists, urban planners, architects and geographers are among those who are increasingly exploring not only how public spaces are produced, but also how they influence the public realm in social, and political manners. As the public life encompasses the social, cultural and political realms of the “whole”, each discipline has framed the discussion about public space with particular interests. Normative political theory, for example, analyzes the circumstances and discourses that shape different types of public spheres and focuses on the ways of generating democratic ground for the public (Arendt 1958, Habermas 1969, Fraser 1990), while cultural and social geography focus on the relation between public space and public realm (Mitchell 1995, Amin 2002, 2008). Parallel to these discussions; university campuses as “public spaces” have recently emerged in the literature (Liao, et. al., 2012, Fox, 2008, Adyha, 2008, Gumprecht, 2007, Carmona, 2010). In that respect, role of the campus as a space of

socialization is discussed in recent literature as one of important parameter of academic life (Chapman, 2006; Cheng, 2004; Kumar, 1997).

To begin with, it is important to discuss how the publicness in general has come to be discussed in the literature. Later, I will address how the publicness of universities has been discussed. Obviously, it is hard to present a comprehensive review outlining all discussions that address public space literature in different disciplines. Rather, my intention is to explore the ways and practices, in which the scholars discuss to define the production of public realm and to locate my study within developing public space literature in reference to university campuses and the publicness of campus communities.

Indeed, today many authors agree that the topic of public space is “multidimensional and clustered” (Kohn, 2004) and its public character changes according to contextual, functional or physical categories of space. In that respect, scholars adopt major perspectives in the literature.² In this study, I use term *public sphere* to describe the production of a common ground based on public talk and action, and *public space* to define all spaces that are “open and accessible to all members in a society, in principle though not necessarily in practice” (Orum and Neal, 2010, 1). *Publicness* or *public realm* is used interchangeably underlying the strong connection between public life –including the social, cultural and political practices- and public space. In this part, public space is discussed in reference to the two main lines of perspectives:

1. Political perspective,
2. Socio-spatial perspective.

Political perspective views public sphere as the political space that is defined and mediated through citizen debate, deliberation, speech and action. This perspective is much more captured in the powerful conception of “public realm” by Hannah Arendt, and later by Jürgen Habermas. Political theorist Hannah Arendt in her seminal study *Human Condition* (1958) exposes one of the major theories on public realm through a critical examination of division between public and private: Using the term *public realm*, Hannah Arendt described the public space as the space of political action:

² Indeed, scholars adopt different taxonomies of public. While social and political theorist Jeffrey Weintraub (1997) explains the social and political analysis of public space with four major ways: liberal-economistic model, republican virtue, Marxist-feminist model and a model rooted in practices of sociability, urban geographer Kurt Iveson (1998) explains four models of public space commonly employed by analyses of the public use.: the community model, liberal model, ceremonial model and multi-public model.

Politics ... is a matter of people sharing a common world and a common space appearance in which public concerns can emerge and be articulated from different perspectives. For politics to occur it is not enough to have a collection of private individuals voting separately and anonymously according to their private opinions. Rather these individuals must be able to see and talk to one another in public, to meet in a public space so that their differences as well as their commonalities can emerge and become the subject of democratic debate"(d'Entreves, 1992, quoted in Howell, 1993).

Important point for Arendt is public realm. It is so intently synonymous with political and sharply differentiated from the private. For Arendt, 'political' that comes from the Greek polis, describes the 'organization of people acting and speaking together' (Arendt, 198). In opposition to common misunderstanding, political is not equated with issue of governmental. Public realm is of utmost importance because it provides a common world of appearance where people are seen and heard through speech and action (Arendt, 28).³ Being apparent is important for Arendt because action and speech is the way of achieving objective reality of the world and us. The uniqueness of self is revealed in acting and speaking in front of others and public realm is the only place where men could show who they really and interchangeably were (Arendt, 41). The role of action is exclusively differentiated from other activities such as labor and work because the latter represents the needs and responsibilities of individuals in private life. However, with action "only man can express his distinction and distinguish himself" so that he gains his uniqueness (Arendt, 176). In this way, public realm therefore offers people freedom to "reveal actively their unique personal identities" (Arendt, 179).

Plurality that is achieved by the diversity of individual perspectives simultaneously is one of the essential features of Arendt's understanding of public realm. Plurality is the condition of human action in such a way that "nobody is ever the same as anyone else who ever lived, lives of will leave" (Arendt, 8). Sharing action and talk within *the common world of appearance* expose the public to the different perspectives and understandings of human, which are regarded as source of plurality in the public realm. Possibility of encounter of different perspectives becomes essential in a common ground what Arendt identifies as another component of public realm: "the world" (Arendt, 41). World refers to production of the public realm relying on the

³ Arendt discusses forms of activities of human –labour, work and action- that are fundamental to human condition. Action corresponds to our plurality as distinct individuals. This classification about the human activities is essential in theoretical argument of Arendt who defines public realm primarily by means of human activity. For Arendt this activity is revealed by communication with strangers in an active and apparent public life.

“simultaneous presence of innumerable perspectives and aspects in which common measurement or denominator can ever be devised.” (Arendt, 57)

For Arendt, however, the rise of society –the rise of housekeeping activities, and problems-, symbolizes the birth of a new realm, neither public nor private. It blurs the borderline between private and political. The social realm overturns the roles in public life and force matters that were previously a private concern into issues of public significance (Arendt, 41). It is seen as a threat to the production of public realm that is fostered through political collective action. For Arendt, the conditions of social life undermine the possibility of collective action. While the public is fostered through encounter of multiple perspectives and public appearance, the social is based on conformity, private interests and rise of necessities. For Arendt: “society, on all its levels, excludes the possibility of action, which formerly was excluded from the household. Instead, society expects from each of its members a certain kind of behavior, imposing innumerable and various rules, all of which tend to "normalize" its members, to make them behave, to exclude spontaneous action or outstanding achievement.” (Arendt, 40)

In the light these discussions, we face with the question of how Arendt conceptualizes the public space. The concept of the public space is derived from the notions of the Greek agora and the Roman forum, taken as ideal models of public areas where individuals get involved in talk about common affairs. According to Canovan (1994), Arendt’s conception of the public realm is very strongly influenced by architectural analogies concerned with the framing of public space within which “citizens can move the foundation of durable worldly political constructions, the building of a house where freedom can dwell.” (Canovan, 189) Being apparent through speech and action requires building a common world where different individuals achieve their publicness in simultaneous face-to-face interactions. It may be convenient to say that Arendt builds the idea on public realm through an analysis of historical spatial models to pursue traces of ideal public life.⁴

Jürgen Habermas (1989) is another political theorist developing a model for the production of public realm by using term “public sphere” in *The Structural Transformation of the Public Sphere: an Inquiry into a Category of Bourgeois Society*.

⁴ Some scholars see the centrality of historical references for public models in both Arendt’s and Habermas formulations as essentially nostalgic. For example, Madanipour warns about the lack of the critical standpoint in her analyses because basing on a fictional time and this causes to the lack of a suggestion for further discussions on public sphere (Madanipour, 2003).

Referring to public sphere between the state and private, it does not identify a physical location. Rather, it is aspatial and abstract space (Mitchell, 1995) that is fostered with talk, ideas and discussions about the issues of public. Like Arendt's concept, speaking and discussing foster to reveal our unique identities in the public. According to Habermas, the public sphere provides individuals with an opportunity to participate into political discussions. Habermas' argument on public sphere is materialized through a comprehensive analysis of institutions of criticism such as seventeenth century European coffeehouses, salons, pubs and coffee houses, gentlemen clubs, where the early bourgeoisie meet to undertake 'rational' debate. It has a capacity for criticism that is independent of state, often it is directed to it (Habermas, 1989, 41-51).

The great difference between Arendt and Habermas is based on the character of public realm. While for Arendt, plurality is regarded as most important component of public realm, Habermas builds the idea of public sphere around the analysis of comprehensive and overarching public. Some scholars such as Fraser (1992) and Eley (1992) have discussed aspects of Habermas' understanding of single public sphere and instead celebrated for multiple and co-existing counterpublics. For Fraser, bourgeoisie public sphere is simply departed from its ideals of inclusion, but it reflects a more exclusionary attitude to alternative publics (Fraser, 124). Alternative public refers to counterpublics including members of subordinated social groups—women, workers, peoples of color, and gays and lesbians. Fraser argues that if public sphere is based on a "single, comprehensive, overarching public," counterpublics "have no arenas for deliberation among themselves about their needs, objectives, and strategies" (Fraser, 121).

At that point, it is important to note that unlike the *public realm* in Arendt's argument, the *public sphere* in Habermas' thought refers to the social relations. Public sphere does not indicate its political function only, but refers to the interaction of individuals in cafes and salons through talk and debates. While it is based on production of critical-rational publicity, it also depends on transformation of social relations, their formation into institutional arrangements around a new social, cultural and political discourse (Howell, 1993, 309). The emphasis of Habermas is to the transformation of social relations into political arrangements:

The "social" could be constituted as its own sphere to the degree that on the one hand the reproduction of life took on private forms, while on the other hand, the private realm as a whole assumed public relevance. The general rules that governed interaction among private people now

become a public concern. In the conflict over this concern, in which private people soon enough became engaged with public authority, the bourgeois public sphere attained its political function. The private people gather to constitute a public, turned the political sanctioning of society as a private sphere into a public topic (1989, 127).

This reflects the attempt to blur the boundary between the public and the social that was previously stated by Arendt. For Habermas, discussions that are developed from private interests and experiences in a manner that produce the ordinary political conversations. In this context, the attention is given to the private experiences of individuals that guided the public use of reason (Habermas, 28). Habermas pays special attention to reaching to the “impersonal form” of idea on public issues through sharing private experiences of the members of the public. In this respect, it is convenient to argue that idea on common affairs is socially mediated.

Henri Lefebvre has been one of the important political theorists in prioritizing the role of social practices on the production of space. For Lefebvre (1991b), (social) space is a social product that has been shaped by practices of individuals and collectives.⁵ The arguments of Lefebvre does not base upon a distinction between public and private like seen in those of Arendt or Habermas. Rather, Lefebvre is interested in analysis of urban space and practices. In order to explain the three distinct aspects of the experience of urban space, Lefebvre uses his ‘conceptual triad;’ and *lived space* in Lefebvre’s triad is the most significant one to consider. It refers to the actual experience of people in everyday life.

Lived space is not just a passive stage on which social life unfolds, but represents a constituent element of social life (Lefebvre, 1991, 39; Soja, 1996). Therefore, social practices and lived space are unavoidably interlaced in everyday life. In *Critique of Everyday Life*, Lefebvre (1991a) focuses on the effects of everyday routines that include the various dimensions of social practices. Everyday life encompasses the sphere of many activities with their differences and their conflicts: “it is their meeting place, their bond, and their common ground” (Lefebvre, 1991a, 97). Unlike Arendt who clearly demarcates the practices of the public realm from those in private realm, Lefebvre brings concept of everyday and urban space to encompass the complex interplay of different practices. It includes the routines of work, leisure practices, political activities etc. Leisure is not one thing but many: photography, painting, camping in the holiday, sitting in a cinema and at a very high cultural level,

⁵ According to Lefebvre, the notion of space is developed through a threefold dialectics of space: *perceived*, *conceived* and *lived space* (Lefebvre, 1991b, 39).

artistic practice. The leisure activities are defined between passive consumption and artistic creation, between individual and collective. For Lefebvre, participation to leisure practices gives a chance for escaping necessity of work, achieving “a leap from necessity into freedom, from the enslavement of the individual into whatever will permit his self-development” (Lefebvre, 1991a, 37). Creativity plays a key role for the transformation of everyday life ('let everyday life become a work of art' (Lefebvre, 1971, 204). Lefebvre also shows us the important relationship that gives possibility of self-actualization through leisure and production of a collective activity (Lefebvre, 1971, 41). Lefebvre in *Production of Space* (1991b) uses to characterize the experience of leisure practices as a break from “localization and functionalization of activities” (1991b, 227). In contrast to tendency of modern world restructuring all social relations between work and home, between productive and consumptive, collective leisure practices gives possibilities of escape from the routines of everyday life, offering liberation and resistance. In that respect, the writings of Lefebvre became best guide for this study after I transcribed the interviews and realized how the participation into collective practices change the routines of everyday and expresscriticism to open and hidden oppressions in the campus. As a critique to rationalized and ordered routines in everyday life, Lefebvre also saw the importance of social practices as a way of change in routines and as a possibility of meeting with diversity in urban public space.

Public space referring to the interaction of diversities is rematerialized within Geography and Urban Studies (Jacobs, 1961; Sennett, 1974, 2000; Amin, 2008; Banerjee, 2001). This is followed by discussion of some of Lefebvre's central conceptualizations in *The Production of Space*, and of the ways in which these have been rematerialized in geographical studies (Unwin, 2000). The discussions address the elements of public spaces that may play a role in social interaction. Characterized as a site of ongoing encounter and interaction, public space is celebrated through its role for sociability. Then, we can ask: how do public spaces foster our social lives?

The answer to question lies in the significance that scholars such as Jacobs (1961) and Banerjee (2001) and Amin (2008) attach to the modes of social interaction. The interaction between people is dependent upon a variety of encounters, encompassing spontaneous contacts between strangers, chance meeting with friends and acquaintances, as well as involvement of publics into the planned or organized collective activities in the public spaces. They argue that such encounters, even the formal types like handshaking or just saying hello or the unplanned or spontaneous

ones, give possibility of sociability. For them, where such kind of interactions occur and where people encounter, meet and talk either with friends or strangers, then social relations appear.

Tridib Banerjee is one of the scholars highlighting the role of public spaces in contributing to the quality of public life and emphasizing how they can be captured with involvement to social activities (Banerjee, 2001). He points towards a more inclusive reading of public life to encompass different social or individual practices such as relaxation, hanging out, entertainment, leisure or simply having a good time (2001, 14). According to Banerjee, literature which equates public realm only with political prevents us to comprehend the social or simply joyful activities as an integral part of public life.

For Richard Sennett (1970), interaction becomes meaningful in public spaces where strangers come into contact with one another. Encounter with strangers whose "experiences and interests are unfamiliar" is central to what Sennett calls as impersonal dimension of public life. Meeting with strangers in public spaces, according to Sennett, exposes people to a diversity of opinions," exposed to unexpectedness, which is different, surprising and new. This argument reminds us Arendt's public space where people encounter with "simultaneous presence of innumerable perspectives and aspects in which the common world presents itself" (Arendt, 57). It is perhaps not surprising then for both scholars; public space is the realm of exploring the unexpected and risky.

The political theorist Iris Marion Young (1990) is another scholar to define public space as the site of "being together of strangers" (1990, 256). For Young, the inclusivity to difference is essential to public space and "accessible to anyone, where people engage in activity as individuals or in small groups" is one of important aspects of public space for Young (1990, 22). City life gives possibility of involvement into a complex network of spaces that are accessible by different groups. However, this argument gives a broadening concept for publicness that the access to space is not enough for the interaction, rather when people have the right to be involved in the activities and use the space; it turns into a democratic public space. As Young (1990) argues, in a democratic public space "differences remain unassimilated, but each participating group acknowledges and is open to listening to the others. The public is heterogeneous, plural, and playful, a place where people witness and appreciate diverse cultural expressions that they do not share and do not fully understand" (1990, 241). This definition includes a more positive attitude than those that praise only potential of

social encounters for the production of public realm. Young reminds us that the acceptance for differences and respect in the multicultural environments are an important for the development of public realm. However, these studies addressing the interactions of diversities in public spaces leaves out the issue of how and where contact with differences would produce “meaningful contact” (as Valentine (2008) would put it in a later article that refers to Young’s argument on acceptance and respect). By this, Valentine means contact that actually changes values and translates into a more general respect for – rather than merely tolerance of – others (2008, 325).

Geographer Ash Amin (2002) goes one step further to suggest that we need to create spaces for purposeful, organized micro-public encounters. In referring to the workplace, schools, sport clubs and other spaces of association, for Amin, micro-publics are the spaces where people can get involved in purposeful and organized activities. Since the interactions in such spaces are not simply incidental like the ones in the streets. Rather, participation to purposeful activities in student clubs or community centers gives possibility of interdependence and habitual engagement as Amin argues. Here, the question is about what kind of encounter of different groups develop what he might term as micro-publics.

For the second group of scholars, public spaces refer to physical space and they examine the constituents of that space i.e. type, size, access, land-use patterns which they think determine the level of use (Jacobs 1961; Whyte 1980, Gehl 1987, Carmona, 2003). These scholars, who are mainly from the discipline of urban design, bring the physical and geographical features of public spaces to the foreground, examining how public spaces influence public use. Use is considered as the important prerequisite of public space quality (Francis, 1989). As such, streets are mostly regarded as the focal points of public life that hold the most public and commonly encountered spaces (Orum and Neal, 2010). One of the scholars who conducted substantial studies in plazas and other public spaces in New York is William H. Whyte. In *The Social Life of Small Urban Spaces* (1980), after the observations and interviews, Whyte searches for public spaces that are preferred by people. These spaces should provide adequate sitting space, programmed events and food. Whyte found that what attracts people is the activity in public space and people tend to gather on the sitting spaces like steps or benches outside buildings (1980, 13).

Within the socio-spatial perspective, there is a renewed interest of urban planners and designers for adopting a range of design guidelines or checklists

regarding public space quality (Montgomery, 1998; Paumier, 2004; Shaftoe, 2008). Several important questions surround this interest in the experience and choices within public space. How do the spatial elements of public space influence people's overall experience? What are the spatial components of public spaces that satisfy people's needs and expectations? For example, *Project for Public Spaces (PPS)*, non-profit planning design and educational organization admits its aim as "helping people create and sustain public spaces that build stronger communities."⁶ In their online article "What Makes a Successful Place" PPS admits that the well-defined and most used spaces have four key qualities: accessibility; activity in space, comfort and sociability. In *Creating a Vibrant City Center*, urban planner Cy Paumier (2004) suggests detailed design guidelines for successful public spaces such as; location (placed at crossroads providing access to a mix of uses and major pedestrian paths), optimal size (being large enough to accommodate entertainment and civic events), programming for friendly atmosphere, design for maximum use. Urban researcher Henri Shaftoe in *Convivial Urban Spaces* (2008) seeks empirically the public spaces that draw people into activities. Shaftoe points out that urban planner must pay attention to what ordinary people want from public space. Referring to the studies of Illich on conviviality (1972), Shaftoe searches for the physical components of convivial spaces that are "rich, vibrant mixed-use public places."⁷ His study defines the physical and geographical characteristics of convivial spaces': sitting places, durable material, adaptable (for different uses and over time), horizontal surface treatments, optimum size, and location (central or at the convergence of route that people use for other purposes), relation to transport.

As seen, use of public spaces by these scholars is directly related to the quality of physical determinants of space. Based on the seminal works of Jacobs (1961), Whyte (1980, 1988) and Gehl (1987), scholars adopted design principles or checklists either to develop successful public spaces or overcome the problems in space by design. The spatial components of public spaces are discussed in favor of sustaining public spaces that are open and used by all. However, it is important to point out that such kind of design principles may not be applicable locally to every public space that are under control. Or, if space is not designed as open and inclusive or it is controlled by the

⁶ PPS was founded in 1975 to expand on the work of William Whyte, Since then, it has completed projects in over 2500 communities in 40 countries and all 50 US states.

⁷ For details see Ivan Illich *Tools for Conviviality* (1972) and Francis Tibbalds *Making People-Friendly Towns* (1992)

people who own the space; then space loses its public character at the most extreme. Some scholars advocate for the analysis of public spaces that are controlled by spatial, psychological or environmental concepts (Fyfe, 1998; Francis, 1989, Davis, 1992; Lofland, 1998; Low & Smith, 2006). They highlight, with a promise to produce safe and comfortable spaces, public spaces are increasingly controlled. Additionally with the improvement of technological devices for the surveillance of space and imposing a set of rules that, the access of different groups to public space is hampered. People such as beggars, street vendors and homeless people are seen as source of anxiety and fear and they are regarded as undesirable in controlled public spaces (Sibley, 1995). Or, as Malone (2002) exemplifies, young people are subjected to regulations, as such spaces that are mostly used by young people are rigidly controlled. Malone points to the perception of young people as potential threat in public spaces with their undesirable behaviors like hanging around in groups on street corners talking, playing or simply observing.

Although the means and extent of control in the public spaces may vary, the scholars point out to a common aim: to regulate people's use and behavior and exclude certain groups that do not fit the classification. The control of space is provided either with use of spatial elements or technological instruments providing surveillance of space. Lofland (1998) is one of the scholars that studies on the instruments that control the access and use of spaces. Either by security guards or by cameras, spaces are increasingly under surveillance. Or, as Lofland argues, the accessibility of space is concealed by spatial tricks: "... entrances and routes are hidden and are known only to - and hence are only supposed to be found by- exceptional privileged people ..." (Koskela, 2000, in Melik, 2007, 27). In a similar attempt, Davis (1992) conducts a critical reading of Los Angeles and discusses the different mechanisms of control through introduction of a variety of spatial elements. These elements are highly defensive to keep homeless people away from space. The use of "sadistic street furniture", a term coined by Davis (Davis, 1992) is described as way of controlling space. In these examples, whether the regulations in space aim to secure public spaces from crime or only to exclude undesirable groups is a question waiting for further discussions. In this study, these discussions exploring how various public spaces are controlled/regulated by spatial elements are important to evaluate the spatial character of campus that is discussed in Chapter 4, and to explore how the access and integration between different facilities in the campus is provided.

I argue that public space still keeps its importance for social and political ends in the public life, although the notion of the publicness is far removed from the times when a public space was an arena overlapping all functions of public life (Worpole& Knox, 2007). In this study, referring to the distinction of Low and Smith's (2006, p. 6) that identifies public realm as a socio-political concept and public space as a physical concept, I use the concept of public realm that is captured mainly from theoretical perspectives of Arendt, Habermas and Lefebvre. However, public realm is neither compatible fully with public realm of Arendt who turns a blind eye to the social interactions nor with Habermas's public sphere that excludes the interactions of different publics that exist in the physical space simultaneously. This thesis argues that relationship between spatial and social practice becomes essential for exploring the dynamics of lived spaces in the campus. Referring to Arendt's emphasis for *the collective action* and Lefebvre's emphasis on the role of *spatial practice*, this study questions the roles of participation into public practices that are either spontaneous or planned.

With an aim of integrating two sides of the literature intersecting public space with publicness of university campuses, I elaborate that universities are appropriate for such a connection since they are the public spaces of the educational life and produce a sense of public realm in general. In that respect, considering public space as constructed through practices of different publics, physical character of campus and their potentials are waiting to be analyzed to understand how the campus has an influence on the production of public realm in the university.

1.1.2. University between Knowledge Production and Public Realm

Universities have complex roles in defining the public realm: on the one hand, achieving their traditional role, they provide certain environments for teaching, learning and research. On the other hand, they serve as public spaces of interaction, both within the university community and with the larger population in society. If we search for the literature how the public sphere debate manifests itself in universities, we see that there are two sides of this debate: one side defines universities as "anchor institutions" as long as they produce a critical public sphere through knowledge production; (Delanty, 1998, 2001a, 2001b; Calhoun, 2006, Barnet, 2000). The other side addresses the social,

academic, cultural and political practices developed in the internal geographies of university campus. Although this thesis explores only the potentially important social, cultural and political practices for the production of publicness inside the campus, I briefly want to summarize the critical points related with the public sphere and knowledge production in this part as some interviews associate certain practices with this side of publicness.

A growing literature argues that university has lost its emancipatory role to formulate an effective public sphere (Barnett and Green 1997, Readings, 1996, Barnett, 2000). Proclaiming “the end of university”, the recent discussions declare the public mission of university as inefficient relating to its dimmed roles for producing and transmitting knowledge. This was the ideal of Enlightenment. At the center of university’s role is to produce and transmit knowledge to a broader public. However, for these scholars, idea claiming university as the central producer of knowledge is no longer tenable. Instead, for some scholars knowledge is produced and validated in and across the society (Stehr, 1994). Bill Readings in “University in Ruins” demonstrates the ambiguous position of post-historical university:

...the wider social role of the University as an institution is now up for grabs. It is no longer clear what the place of the University within neither society nor what the exact nature of that society is.(1996, 2)

According to Reading, the changing role of the university was underpinned by three ideas: university first of reason and then of culture and of excellence (1996, 163). As Readings describes, ‘excellence’ is the characteristic of contemporary university referring to specific claims of quality or merit (1996, 24). It became pronounced at the end of the 20th century as universities embarked on new public relations and marketing campaigns, management structures, and competition in rankings (Calhoun, 2006, 9). Excellence has strived for achieving the qualities that are defined in reference to class-sizes, library holdings, number of Ph.D.s, and numbers of articles in indexed journals.

For these scholars, as long as university lost its power in production of knowledge, higher education institutions turned to training skill centers. For Calhoun, the public purposes of the university become contradictory and ambivalent to the extent locating its position between *excellence* and *access* (*ibid.*). Calhoun explains the contradictory relationship between excellence of knowledge and access of public to knowledge: “On the one hand, modern societies value pursuit of the highest ‘quality’ of

knowledge... In this conception, knowledge may be in the public interest without itself being very widely disseminated to the public. Indeed, it is a striking characteristic of universities that their excellence is often measured in terms of their exclusivity." (Calhoun, 19) However, Echoing Habermas, structural transformation of the university with student movements and access of more students to the universities after 1970s is associated with openness of universities to a wider public. How the large scale student movements influenced the production of publicness in universities are discussed in Chapter 2.

On the other hand, some scholars do not agree to "the end of university" thesis. According to Delanty(2001) drawing on an analogy derived from Habermas on public role of university, the university is still reconciled with the society. For him, university achieves a mediatory role between society and knowledge. Although Delanty agree with the critics about loss of university's role in the production of knowledge; for Delanty, this offers fairly new ways for university to ally to the civil society and preventing itself to turn into a self-referential and dominant institution (Delanty, 2001, 6). Delanty's argument relocating university as a part of civil society presents a bilateral potential of university within the contemporary world: On the one hand, university searches new ways of communication with a broader public realm as seen in 1970s where public sphere was shaped through dialogue of different discourses between society and university (2001, 6). Academic work is formed by a public discourse that refers to knowledge embedded in cultural and daily life on the other (Delanty, 2006, 15). This is also based on the idea of university as the site of interconnectivity in Delanty's argument: The production of knowledge takes place under conditions of free and open debate among scholars. In this respect, "the university cannot re-establish the broken unity of knowledge, but it can open up avenues of communication between these different kinds of knowledge" (2001, p. 6). The opening the sides of communication, for Delanty, makes the university as the public space of the society.

As a second side, universities play a key role in the development of cities through land development practices (Perry and Wiewel, 2005, 2008; Maurrasse, 2001, Rodin, 2005, 2007). Universities sometimes commit themselves to the improvement of surrounding fabric physically and economically. Considering land development as a critical nexus between economic promise and political conflicts, role of the university is defined as creating new levels of partnerships in research (Perry and Wiewel, xv). Universities are the largest and most permanent sources of land and building ownership

as well as major consumers of private goods and public services (Perry and Wiewel, 5). They engaged to public world in terms of offering business and commercial centers, health and human services.

Also, as universities turn to the major contributors of the social, public, and economic life of their cities, campuses turn to resemble cities that “own real estate, purchase supplies , use local banks, purchase insurance, employ thousands of people, and utilize public services” (Ross, 1973, 4). For example, they hold hospital and agricultural services for their host cities. Locating public libraries, research laboratories, technology production zone, assembly halls and sports arenas, universities sustain a broad range of options for public facilities not only for their communities but also host cities they inhabit. Robin (2007, 2011) highlights the contribution of universities to the development of urban character of the surrounding environment. Based on the idea no university can be wholly self-contained and isolated from the surrounding, she argues that role of university on public issues is beyond the education and research. Rebuilding the surrounding environment as more safe and clean through new interventions, stabilizing the housing market, encouraging retail development through opening new shops, restaurants and cultural venues, improving the public schools, universities could play a direct role in creating a partnership (Robin, 2007, 44). Since they expand their missions “to be about the public good, public things and public space, serving for the broader public” (Maurrasse 2001,56), they take a more effective role in the regional development and training of society. In that respect, campuses moved simply being “in a city” to be “of the city” as they turned to the major drivers of cultural, economic and political relationship (Bender, 1998, 18).

Although these studies open a gateway to discussing the capacity of the university to generate publicness they leave out the question on the types of publicness that may occur inside the universities and how such publicness occur in the university life.Rather, the debates on how the university produces its publicness have generally discussed within the scope of its ability for knowledge production, research and academic practices in a wider scale. Available research has generally overlooked the potentially important social, cultural and political practices in non-educational contexts and the role of spatial configuration of public spaces in the campus to these practices.

1.1.3. Exploring the Political, Social and Cultural Practices

The discussions on public spaces result in ambiguity when the potentials of university campuses for the production of public realm are questioned. Like many urban parks, streets and plazas, university campuses are not public spaces that are open to and shared by all citizens (Gumprecht, 2007) Regulations for access may apply, for instance, but also their rather mono-functional nature and relatively homogeneous population have implications for the involved public realm. University campuses are mainly used by students and academics, even when they are legally accessible by everyone. Since universities are the house of a specific type of academic activity, campuses produce a kind of control and boundary compared to the surrounding urban fabric. That explains why university campuses are regarded as ambiguous public spaces by some scholars (Carmona, 2010). While the proceeding part briefly examines how the knowledge production creates a sense of publicness of university, I turn now to that equally important component of public life in the campus: social, cultural and political activities in the campus. Be they cultural, academic, or political, the practices in the campus are based on social practices. Social practices encompass a wide scope of activities such as smallest kind, like brief intimacies involving a wave of the hand, saying hello or large gatherings and interactions (Orum, 2010, 16). Referring to Banerjee's argument, social practices in the campus is considered as the integral part of public life in the campus.

The community on a campus is used to indicate the academicians, students, administrators. We are simply referring to a group of people who share dissimilar roles but share a common goal regardless of how they interact in the campus (Kenney, 2007). Chapman (2006) put emphasis to the social character of campus community that he calls as intentional.⁸ An intentional community is a group of people dedicated to shared purpose or concern of mutual interest who have come together. Involvement into either same classes, or activities/groups together, working together for a set of common agenda in student clubs, even sitting in public spaces give opportunity to become a part of this community. The users of the campus who gather there with a sense of common

⁸ *In Campus Life: In Search of Community*, Boyer (1990) identifies six characteristics that identify the community of universities; purposeful community, an open community, a just community, a disciplined community, a caring community, and a celebrative community (1990, 7-8).

purpose and interests interact more in shared spaces of working, studying and living (Halsband, 2005, 6).

Campus does not only serve as spaces of learning, but it also house a variety of spaces and facilities for students, academicians, staff and the larger population in cities (Gumprecht, 2007). In literature, campuses are regarded as pedestrian friendly environments where people meet green, social and cultural facilities more than cities (Filion e.t al, 2004). Some other idiosyncratic features of campuses are the predominance of a young and educated population (Gumprecht, 1993), an above average rate of employment, better economic stability, a large amount of active behavior, and a healthy life style (Adyha, 2008). In addition, living and studying in campus means access to considerably cheap food, and transportation conditions (Koçak&Ünüvar, 2011), green areas, slow traffic, less noise and pollution; (Bender, 1998; Gumprecht, 1993). Living in such kind of space may give a chance for liberating from distractions of city life. The dominancy of young population reiterates a sort of dynamic public environment intersecting fun and politics in the same ground which the public is interested, produced and shared. Taken together, all implies a distinct social and physical character of the campus unlike the other districts in city. The need for interaction is perhaps more important than in a work environment; it becomes essential in a university campus in terms of sharing and exchanging ideas, interests and goals with others. Yanni (2006) points out the role of social activities that “encourage faculty and staff members and students to fully participate in the university. Otherwise, academic life devolves into disparate, meaningless episodes – a lecture, a walk from class to class, a retreat into dormitory” (2006, 21). In university campus, socialization is also important to create and foster a learning community in the campus (Chapman, 1999, 2006). That is why Amin defines campuses as the spaces of “ideal micro-publics” where people from different backgrounds engage in purposeful organized events where “dialogue and prosaic negotiations are compulsory” (Amin, 2002, 969).

Of special importance, the interaction of students either with the academicians, their peers or wider society in the city is considered as the main component of campus life. Assuming universities as socializing institutions, I want to address the literature that is much more concerned with different ways of interaction. First, interaction in the campus to produce social means is also an important theme that flourished in recent discussions (Kumar, 1997, Chapman, 2006, 1999; Cheng, 2004). Interaction among students involves communicating either with friends, acquaintances, academicians who

study in the campus or society in the city. Although the primary purpose of the collective practices in the university campus is to research, learning and transmitting knowledge, the campus has a capacity for inviting its users into a public life. Indeed, not all interactions in the campus are occurred in educational context, and in organized nature such as those in classes. Students and academicians either meet spontaneously or participate into informal activities together in non-educational environments. In the case to the university, people are also cultivated in sport teams, student clubs and interest groups. In that respect, this study focuses on exploring the dynamics of social practices in public spaces like cafes, open spaces and student club rooms or in general, spaces that posit potentials for spontaneous and planned encounters and gatherings. Where does the campus community involve in social gatherings? In which events do they socialize? How do they produce prolonged form of contact in the campus?

The role of social relations gains a renewed interest as a reaction to the growing impersonalism of the multiversity and the lack of interaction between faculty and student after the unrests in universities in the late 1960s (Pascarella, 1980). Some scholars advocate the search for the strong correlation between social contact of students with their friends/ acquaintances and academic progress (Salovey 2005; Kuh 1995; Terenzini and Pascarella 1991; Pascarella 1980). Astin (1995) addresses the faculty-student interaction that has a positive effect on cognitive student development. In an extensive study based on interviews with students and scholars, Kuh deliberates that interaction of students fosters maturation of ideas and skills that students learn in class (Kuh, 1995). The informal environments around academic spaces help to express themselves openly. For Chapman and Pascarella (1983), student intellectual development is influenced by the institution's structural factors (e.g., organizational size, living arrangements, administrative policies, academic curriculum). In that respect, the optimum student population and the size or type of institution are regarded as important parameters that change the character of student interactions (Chapman, Pascarella, 315).

Also, there is a growing literature in the space syntax research examining the role of spatial configuration of university campuses in creating and sustaining the social life. Some scholars search for the distribution of people to the use of open space with an analysis of different campus configuration (Greene and Penn, 1997; Kim, 2009; Schwander et al, 2012). For example, presenting a detailed analysis of central plazas of two campuses, Kim (2009) investigates the reason of different kinds of vitality

produced in two plazas. By examining the role of spatial configuration of these plazas in the movement patterns of students, Kim argues that different spatial organizations of the plazas create different types of interactions in the campus. In addition to the plazas' different levels of integration, the number of people using the plazas regularly and the different events developing in and around them are defined as the reasons of difference in spaces' vitality. Although Kim analyzes the movement patterns of people to measure vitality in the plazas, she does not describe in what kind of practices vitality emerges or what the other elements of vitality can be. In a different aspect, Greene and Penn (1997) show the impact of spatial structure of university campus to the flow of technology. They present that physically more integrated the academic units; the more familiar academics are with each other and the students, and the higher their frequency of contact with the students and academics of other academic units. As they argue, more than integration in macro scale, integration of different facilities inside the campus reinforces largely the student– academician interaction and solidarity formation. In a parallel way, Schwander and colleagues (2012) focus on the spatial configuration of two different campuses of new universities that are built with an interconnected university model with the intention to understand how they foster encounters and informal communication of people from different disciplines. Performing a microanalysis of open spaces in two campuses, scholars aim to understand the potentials of these spaces for interdisciplinary communication. These studies broadly address how the spatial organization of a university campus influences the generation of public life in general but they do not question interaction beyond the academic purposes.

For others, the social life in the campus not only contributes to the students' academic success but also gives the possibility of meeting others in a creative world (Salovey, 2005). According to Salovey, the physical and social nature of the university inspires students to discover new domains and overcome the familiar thinking (Salovey, 2005). Not only the physical environments including architectural gyms, libraries, galleries, and museum collections but also encounter with students from different backgrounds help to spur creativity, as Salovey (2005) describes. That is why Kumar (1997) typifies university campuses as special places for students to explore the larger world of unfamiliar and new. Indeed, referring to a transition period during the life of students from adolescence to adulthood, for Kumar young people are exposed to change since they spend more time to experience the campus environment. Facing with the peers from different backgrounds, having a rather fluid of time and chance for access to

various facilities that are free or cheaper for students in the campus give a great opportunity for students for experience of a public world. Meeting with diverse peers might cause learning new perspectives of others which is not familiar. Even a spontaneous contact with a class mate might provide awareness about what is happening in the campus. In that respect, this thesis questions how the students and academicians meet public world that gives possibility of experience of unfamiliar and new.

Although different forms of contact and interaction in an urban setting in general have been discussed at length in public space literature, few studies so far have explored the ways in where and how students interact and with whom on the campus. Rather, the effects of interaction between students and academicians are discussed to a large extent how it enriches the learning processes and intellectual development of students. In that respect, the relatively little is known about the nature of the social practices that meet students with academicians beyond the classroom. Collective practices are not just practices of learning, studying and research. Rather, working together for the organization of social and cultural events like art exhibitions, theatre play, and political discussions are inseparable parts of campus life and the effects of involvement into such kind of practices are waiting to be discussed. Perhaps what makes university education different from high school is not only the level of the content matter but the whole environment that is a living, learning and socializing space, where its members learn how to get into contact with one another, live with different groups, produce more meaningful contacts in the campus.

One of the scholars that give a certain attention to the production of a shared public culture in the campus is historian Thomas Bender (1998). This shared public culture, for Bender, is based on dialogue and difference. Engagement of university-based intellectuals with students and the society in a variety of settings make the university campuses as the public spaces of the city. This is not simply the encounter of people; rather Bender reminds us the possibility of a “dialogue, even debate with various groups that viewed the world from different perspectives” (1998, 26). Here, in Bender’s argument, two points are important: firstly, creation of such kind of public culture, for Bender, is directly related with the location of the campus in reference to city. Considering a shift from “university in the city” to “university of the city”, Bender reflects the importance of the production of distinctive public culture in the campus that brings about dialogue with the city, not dissolving into the city. Warning of Bender with

a particular interest attributed to the social contact and networks reminds us, the public practices in the campus are based on claiming its world, not the cities. In that respect, for Bender, sharing its own public life refers more to the production of the culture of their own in the collective practices in student clubs, theatres and producing the public voice. Secondly, university campuses, like coffee houses in the 18th century, are the one of the public spaces left where campus community engages in a diverse society almost on a daily basis, in the classrooms, in cafes. Such kind of physical formulation reflects the new roles of the universities assumed beyond research, and teaching. This is also important to explore how the engagement of scholars with various groups on a daily basis gives potentials for the production of *a political arena* in the campus. Exploring the dynamics of various social practices is one side of this thesis. I am not saying that these practices ensure the production of a public realm in the campus. As the discussions in the literature point out that, experience of a public world becomes possible with participation to various social, cultural and political activities in the campus. However, the interaction of students with academicians for non-educational purposes is an important part of public life in campus that is not questioned well in the literature. This study addresses to this less explored issue. Where and how students interact socially with academicians beyond the educational purposes is the important point of this thesis that is discussed in Chapter 4.

Indeed, given the substantial importance of encounter with diversity in university campuses, there has been a growing interest in how campus community experiences everyday encounters with a variety of 'others' (Andersson et. al, 2013, Rong and Brown, 2002). Some of the scholars focus on linking diversity related experiences (such as interactions with diverse peers, diversity in curricula) to the educational and civic mission of higher education (Hurtado, 2007; Gurin et. al., 2002; Pascarella and Terenzini, 1991). For Hurtado, social interaction with diversity may not be necessary but sufficient to elicit the development of students' learning and democratic skills and adds "diversity in the student body provides the kind of experience base and discontinuity needed to evince more active thinking processes among students, moving them from their own embedded worldviews to consider those of another" (2007, 189). Particular attention has been paid to experience of specific groups, as such how minority groups (Gonzales 2002; Gundimeda 2009), female students (Giesecking 2007) and lesbian, gay and bisexual students (Ellis, 2009) face with discrimination or exclusion. Referring to Valentine's (2008) and Amin's (2002) article

on the encounter on difference, Andersson et. al. (2013) through a case study on a British campus examines how the students from different groups avoid from mixing with others. At the core of the discussion, how the encounter of different groups is affected by the dominating rules of privileged groups –white, middle class, secular students- in leisure and social spaces. The encounter of students with the society in the city is another issue that has explored in the literature (Chatterton 1999; Wattis, 2013). For example, referring to the traditional student who is young, mobile and free from family responsibilities; Wattis (2013) points out the changes in leisure patterns and ways of socializations of traditional students that are mostly differentiated from the people in the city. In fact, these discussions draw attention to demarcation of difference that forms the spatialization of everyday practices in public spaces by different groups. It should be pointed out that this study does not specifically question the experience of minority or religious groups. Rather, I intend to make interviews with different groups including students in popular student clubs, politically active groups or students working in Student Governance groups. I am particularly interested of spaces and events in the campus that gives chance to traditional campus community to encounter with difference in the campus. Or vice versa, in which activities and spaces they feel secluded from the larger population is another point that is discussed in the interviews.

Some scholars refer to the role of involvement of students into collective practices, organizations in the campus. These scholars address all social, cultural and political relationships which change, and reclaim the everyday practices that are based on learning and knowledge production. For example, exploring how the university becomes public space through art-based organizations, the studies of Chatterton are influential (2008, 2000 and 1999). Either in involvement of academicians into a participatory research for the development of surrounding fabrics (2008), or the production of art communities (2000), at the core of Chatterton's discussion, university is engaging with new, local and cultural partners inside the cities. In *The Cultural Role of Universities in The Community: Revisiting the University-Community Debate* (2000), Chatterton (2000) highlights the role of student unions producing a wide range of cultural events such as theatre, comedy, nightclubs and live music for the participation of a larger population in the city. He describes student-based cultural events as organized collective works that have a significant and direct impact on cities.

Campus community also spends time in public spaces for public gatherings during which they involve in various kinds of cultural performances and artistic

displays. Different from the spontaneous encounters; watching or working for collective practices might produce different forms of social relations inside the campus. Student clubs, interests groups or sport teams play a key role in creating an integrating public life inside the campus where different groups encounter and participate into such kind of non-instrumental and creative practices. Taking part in a collective project of interest groups, civil rights actions or sport games, people from different backgrounds work together in projects of common interest so that a habit of communication and interdependence emerges (Amin, 2002). I notice how the participation to leisure practices of students and academicians influence the production of cultural realm are less explored in the literature.

Artist Beverly Naidus is one of the scholars who teach art in university and writes about the role of art for social change (2005). In *Outside the Frame: Teaching the Socially Engaged Art Practice* (2005), Naidus explains the processes of the production of art projects by students. The most effective outcome of working on a collective art work is finding collective voice of students. Sharing personal experiences in informal gatherings give ways of producing a common ground through dialogue and social exchange. In fact, according to Naidus, producing a collective work requires sharing of personal experiences. In addition, echoing Lefebvre, it is possible to argue that leisure practices that are displayed in public spaces give possibility of producing a rupture in everyday routines. In contrast to routines that are shaped by academic practices in the campus, leisure, in Lefebvrian sense, encompasses the practices that are shaped by creativity and free choice of participants. In that respect, it creates a rupture in regulated behavior of the everyday culture by introducing a new order of action (Lau, 2012). In that respect, drawing on Lefebvre who points out the importance of creative and productive gatherings in everyday life, this study interrogates the relation between the involvement in the extracurricular activities and development of a collective voice through personal experiences. In that respect, this study aims to understand the ways of production of cultural realm in reference to following questions: How do the students create their collective performances in student clubs? What do they point to say through their performances or artistic expressions? What kind of spaces do they choose to present their performances?

The debates defining campus as the *political arena* illustrates its premise for the development of a democratic public realm where students gain a “public voice and come to their grips” (Giroux, 2002, 182). Defending university to the rising critiques of

neoliberal models of finance, or the pressures of market, cultural theorist Henri Giroux insistently points the importance of university because it is one of “few public spaces left where students can learn the power of questioning authority, recover the ideals of engaged citizenship” (Giroux, 2002, 452). In fact, Giroux points out the effects of market-based agenda that turn the university into a firm developing research only for the interests of the market, and see students in the campus as consumers. Universities strive for branding themselves in different ways that attract students and campuses with their facilities and public buildings become the most effective advertisements in marketing universities. Yet, for Giroux (2008), central to such challenge of the university, the necessity of intellectual practice is to create a culture of questioning of oppositional interests. In a similar manner, echoing the ideal of John Dewey, Margaret Kohn states that “universities -particularly public universities- were originally founded as schools of citizenship in which students learned to become competent participants in democratic governance.” (Kohn, 2004:31). This argument highlights the mission of education, especially in public universities, to foster the civic value of students who will participate in the democratic dialogue. Forming a community which embraces student and teachers and developing a culture of their own, universities can function as a site where public intellectuals speak out on behalf of society and create a critical public discourse. Brian Pusser (2006) suggests that campus as a public sphere creates a defensive shelter for public actors who come together for open conversation and collaboration. It is open to debate whether university can create an institutional shelter where campus community produces their collective voice or not. Nevertheless, for these scholars if university keeps its relative autonomy, it looks possible to produce a public sphere with its institutional value and its intellectual culture, as distinct from those in state and market. The arguments of both Giroux and Pusser who draw an analogy by Habermas’*public sphere*, if the university is to be considered as public sphere, the central point is the open dialogue and debate.

Producing the environment of open dialogue in the campus becomes also important in the production of political activities in the campus. Although how the political gatherings influence the production of publicness in city squares is largely discussed by many scholars (Dovey, 1999, 2001; Hodkinson and Chatterton, 2006), few scholars explore the role of the participation of campus community into political activities (Lanza, 2008, Aminzade et. al, 2001). Public practices do not have to be in large-scale. Rather, street theaters, public speeches, celebrations, vigils, leafleting and

other kinds of public acts give ways for “seeking to express collective sentiments or influence public opinion” (Oliver and Myers, 1999, 38). Taken together, these political gatherings are important to produce collective action of campus community in Arendtian sense. Since they open ways of “acting and speaking together”, campus community learns different ways of presenting their collective voice in non-educational contexts. We know that university campuses have a long tradition of being space of discussion and with student based protests during 1960s, and later grass-root democracy environmental problems, many campuses have served as potential public spaces for the production of a critical public sphere. Public spaces in campuses are vital both to the campus community and the society in the city. In that respect, this study is interested with the reclaiming of spaces with the dynamics of political gatherings in the campus in reference to following questions: What kind of practices is regarded as political by students? how do students create large scale political gatherings? How does the campus determine the ways of political gatherings?

As a consequence, scholars mainly address the complex ways and outcomes of public practices of the campus community in the university campuses. While doing that, conception of the university as the physical public space for the production of a viable public realm is not well-articulated. The physical environment of the campus seems to be an irrelevant component of university for the production of public realm. Even the discussions emphasizing the potential of university for the production of public realm, they formulate university as aspatial thing which has tended to show similar social, political and cultural reflexes in every physical condition. The impact of the physical character of the campus is vital to understanding the different forms of social, cultural and political practices in the campus. The university space has a paradoxical position: on the one hand, it has been seen by some as the “ivory tower” which has been formulated to be a central agent in the knowledge production and it is aimed to be detached physically from the rest of the society. The campus is considered as the space of work and education and privatized for only this function, even when it includes some public services such as university hospital and convention center. The conceptualization of the post-war university campus, that its reason of existence is only for concentration on work and research, strengthens this argument. On the other hand, university is one of the institutions that present the potential, resources and time for the production of public realm. This study looks to the equally important part of public life in the campus: social, cultural and political practices in the campus. A rethinking on what kind of collective

practices are produced by students and academicians and how the campus space regulates the public practices of campus community may help us to understand the spatial role of campus and its relationship with different dimensions of a vivid public life.

1.2. Sources and Methods

This dissertation focuses on the case study of Ege University campus as a potential space of publicness. It aims to add to literature about production of social, cultural and political activities as potential generator of publicness in a campus through case study of inner-city campus of Ege University. More specifically, an exploratory method is developed for analyzing the role of spatial configuration of the university campus for sustaining a vivid public life. Using the case study approach allows the in-depth investigation of practices and the environment not well articulated in the literature. The substance of the research evolves into a dialogue between my field researches, existing literature on public life in university campus, and normative theories on public realm and public space. This is a qualitative study, theoretically grounded in publicness and public space literature, which examines firstly complex and multi-layered socio, cultural and political activities of students' in the campus, and secondly spatial configuration of the campus.

The case study uses data from multiple resources including:

1. Spatial configuration of the campus is analyzed using morphological analysis to explore the built environment and the relations between different units in the campus.
2. Students and academicians are interviewed using semi-structured interviews with open ended questions.

Observation of activities in certain public spaces is undertaken to identify how public places harbor different kinds of social, cultural and political activities as a stage.

Spatial analysis: Physical configuration of the campus is analyzed using morphological analysis. The spatial layout of campus could be analyzed in terms of several important elements of land uses, building structures, relations between different functions, relations between open spaces and buildings and the access from the street. The spatial analysis is conducted using many resources. In order to understand the change in the physical structure of Ege campus, the data was compiled from older

campus plans and photographs of campus. Also, the information from archival research and the interviews with academicians who studied as students in the campus were instrumental in filling voids in the history of the campus. Existing master plan documents were used to illustrate current information regarding land use, open space, and built environment. This analysis outlines:

1. Land use
2. Solid-void relations
3. Analysis of open spaces
4. Analysis of the built environment
5. Analysis of accessibility/permeability of public spaces

Interviews with the students: (*questions for interviews are attached as Appendix A*) I conducted a total of 32 semi-structured and individual interviews with students in April to June 2013. Thirteen of students are female, nineteen of those are male. The majority of these students participate into a student campus organization or student led groups. At first, the interview with Chairman of Student Council and people from Student Affairs helped me to understand the dynamics of extra-curricular activities. I interviewed firstly students who have been actively engaging in extra-curricular activities in the campus, and Student Representatives of Faculties. Then I interviewed few of those who prioritize their goals on studying or research. The number of years that the students study in the campus was important, I chose the students who have been in the campus for three or more years (except one prep student). Inducing some students for interview was difficult. So, I spent time and participated in their practices to create rapport. And finally, some of them accepted my request for interview under the condition that their names were hidden and the interviews would not be tape recorded.

The interviews were conducted in different sites that the students chose, such as cafes, student clubs and offices of the representatives. Each interview lasted approximately one hour, with the shortest lasting 30 minutes and the longest lasting 70 minutes. I asked a series of questions under six subtitles including follow-up and clarifying questions to gain an understanding of how students experience the public life in the campus. I took notes, made observations, and recorded each interview session. Consent form was given to participants, and students were informed that the data gathered from interviews was completely used for academic purposes.

- Of the 32 participants;
- There are 9 Student Representatives of Faculties (out of 11) interviewed.
 - 14 students who are the directors or active members of student clubs are interviewed.
 - 6 students from the faculties with high student populations are interviewed.
 - 3 students who are the members of political organizations (not belonged to student clubs or requirements of university) and organize political and cultural events in the campus are interviewed.

Table 1.1. The table shows the demographic profile of the students interviewed.

The faculty students are affiliated with	
Faculty of Science	8
Faculty of Humanities	4
Faculty of Engineering	4
Faculty of Communication	4
Faculty of Administrative Science	2
Faculty of Education	2
Faculty of Fisheries	2
Faculty of Dentistry	1
Faculty of Medicine	1
Faculty of Pharmacy	1
School of Music	1
Vocational School	1
Prep School	1
The accommodation	
Dormitory	5
House	27
The class	
Prep School	1
Second year	6
Third Year	14
Fourth Year	11

Interviews with key figures from the academics: I conducted 12 interviews with academicians. At first, I contacted academics who have been mentioned in students' interviews and those who are actively involved into the social, cultural and political practices in the campus. The interviews were made mostly in the offices of the academics. I also asked additional questions to the academics who had been students in Ege University campus. I also interviewed a member of the administrative staff who has

worked in Ege University for many years. With the aid of these interviews, I could trace the change in spatial configuration of the campus and the way students experienced public life in previous periods.

Table 1.2. The table shows the faculties of the academicians interviewed.

The faculty of the academics	
Faculty of Medicine	3
Faculty of Science	2
Faculty of Engineering	2
Faculty of Communication	1
Faculty of Administrative Science	1
Faculty of Education	1
Faculty of Humanities	1
Faculty of Dentistry	1

The open-ended questions in interviews are used to support the discussions in publicness of university campuses and publicness of space in the literature. The questions of interviews were prepared for the purpose of understanding the dynamics of practices and spaces that are used for social, cultural and political activities in the campus. For this, there were several *what* and *how* questions I articulated. Considering the research questions proposed, Spradley (1979) framework was appropriate because it “[oriented] research to propose descriptive questions such as “could you describe the spaces you use for collective practices...”and structural questions such kind “What are the activities in which students participate...” In addition, the studies in recent public space literature helped me to identify the core dimensions of public practices in space. For example, considering the publicness as multi-clustered concept that is based on multiple, interrelated definition, the study of Varna and Tiesdell (2010) was influential to discuss the variations of *users’ practices* as one important dimension of publicness. Also, the studies on the investigation of social dynamics of university underpin the initial categories that I reformulated in interviews. I have especially been influenced by the studies of Chapman (2006) and Cheng (2004) that look to the role of social activities to the production for a sense of community. Likewise, studies of Kumar (2004) and Chatterton (1999, 2000) are influential to point out how the university has potential to produce art-based cultural life. Taken together, all these discussions give a general set of themes to question in the interviews.

In the discussion part (Chapter 4), I place ideas of each interviewer in order to exemplify how they interpret the public life in the campus from different points of view. However, voices of some interviewers become prominent. The interviews of these people are longer and they seem they have already been thinking, discussing and experiencing the issues we talk. I also interviewed people who might open opposing views to others or show the different perspectives. Through the interviews with especially each student, it became clear that conversations were about more than just their social, cultural and political activities. The stories were interwoven with how they conceptualize their understanding of publicness.

Observations: In this study, the focus of using observation techniques is to understand how public spaces in the campus are used. Practices of the users in these spaces are the main variables of interest. In that respect, observation of students' and academicians' stationary practices in public spaces aid in purposive investigation of how certain places were used as well as detailed description of multiple user characteristics.

Firstly, observation of students' practices is conducted at public spaces which were selected randomly to explore the dynamics of public life in the campus. Then, for the second time, the selection of public spaces for a detailed observation was based on their frequency of getting mentioned as most used and preferred spaces during interviews.

Data analysis: Data analysis includes examining, organizing and coding the data that are collected during field study to answer the research questions (Yin, 2009; Groat and Wang, 2013). As Cohen et al. (2000) claims that there is no single or correct way to analyze qualitative data, however, important point is to understand the themes that are recurrent in the interviews. Data analysis was developed as an ongoing process through the data collection and interpretation to explore themes as they evolved in interviews. The first step of data analysis was to develop some sub-themes based on the information derived from the literature review, and research questions(Cohen, 2000). This involved categorizing social, cultural and political practices that the students and academics get involved and public spaces through the observations. During the field study, I took notes and photos to remind myself the interesting points that may refer to the discussions in the literature. I spent time with some students in rooms of student clubs, sport fields, political protests and spring festival to observe the dynamics of encounters and gatherings. For example, sitting in a student club room for hours

provided me to observe how students use the room; they organize their events, and produce a collective work. Also, I got contact with students from different groups in terms of political background, faculty and clubs. This helped to learn the different sides of students' points of view. Then, interviews were then used to develop sub-themes within those three categories of practices and their relations with spaces.

After the interviews I started to transcribe all interviews. During this period, I often contacted the students to clarify the missing points in their interviews. Or, surprisingly I noticed some important points that are not discussed well in the literature. After each interview transcriptions, I noted all important points. I approached my data to allow my coding categories to come from the transcripts themselves, in line with Yin (2009) suggestions about coding the data in a case study. Yet, the conceptual framework in literature helps me to develop this approach by looking for meaning of practices specifically.

After I wrote all the interviews, I read through theoretical discussions to interpret thepractices in the campus and how scholars relate these practices to the production of publicness. Such insights gave this study a way to explain social, cultural and political phenomena. Referring to discussions in Theoretical Framework, I generated a list of sub-themes from the discussions relating the production of publicness in university campuses. These sub-themes were developed in reference to understanding of dynamics of social, cultural and political practices. Then, I reviewed documents of interviews and transcripts line by line to explore emergent sub-themes. In that sense, **thesocial practices** in the campus became related with *interaction, informal dialogue with academics, communication, and a sense of community*; **thecultural practices** are associated with *enjoyment, informalityand production of collective art*; **the political practices** are examined through encounter with *difference, collective voice, control, and accessibility*. For instance, although Pascarella (1981, 1993, and 2000) focuses only on the development of academic success, his discussions emphasizing the role of regular and informal contacts with academicians are influential. However, during interviews I noticed some important points that are peculiar in students' practices in Ege University campus. For example, the strategies of students for producing political gatherings and reclaiming different spaces are influential and in order to understand this, I needed to return to the multiple theories in public space literature that would allow a fuller analysis of student political gatherings. For that reason, I drew upon the theoretical insights of Arendt (1978) and Lefebvre (1990), to understand the complex interplay

between space and production of *collective action*. Also, the observations and spatial analysis of campus provided this study to affirm the relations between the lived practices of students and academicians and the conceived space that is regulated by the university.

1.3. Structure of the Study

This dissertation consists of five chapters. In Chapter 1 (Introduction) frames the topic of the study, literature and research framework. Theoretical base for the understanding of public realm discusses important theoretical perspectives on the public realm that is relevant to this study from a variety of disciplines.

Chapter 1 frames the research framework and theoretical base for the defining public realm. Referring to the paradoxical position of campus planning in Turkey and literature on publicness of university campuses, this part first focuses on the distinct physical character of campuses. In the theoretical base for the understanding of public realm, important theoretical perspectives on the public realm are discussed that are relevant to this study from a variety of disciplines. Also, how the literature discusses the public realm in university is explored in the second part of theoretical base. Later, the research questions and objectives are introduced. Research questions are crucial instruments for delineating the research methodology that is explained in the next part of this chapter. The sources and methods part highlights the case study approach that is developed for the analysis of Ege University campus and explains each of the specific research techniques (historic morphological analysis, interviews with students and academicians and observations) involved in this study.

Chapter 2 frames the history of university campuses in reference to the different university models in history: first university campuses, research universities in the 19th Century and multiversity in the 20th Century. This part focuses on reading a series of defining moments in each period that we could explore the changes in spatial layout of university campuses, the organization of public spaces in the campus and their relations with the urban fabric through a historical reading. I focus on the reading of spatial character of campuses predominantly in England, Europe and United States.

Chapter 3 highlights the planning and design issues of university campuses in Turkey. First, this part introduces the current overview of universities in Turkey in

reference some aspects that are considered as fundamental factors in changing the character of public life in the campus. These are: Student Density, Number of Faculties in Universities and Collocation of Different Disciplines. Second, this part focuses on the motivations for choosing specific locations for university campuses in relation to cities. Considering the site selection for the campus as a mutual concern that affects both development of cities and universities, this part discusses how the sites are selected in reference to certain criteria of the state. Third, it presents a history of universities in reference to changing spatial governmental policies. Fourth, it focuses on the reading of specific cases that exemplify the prominent spatial approaches in certain periods. These cases are important to understand how the campuses models have been evolved with reference to certain spatial models in Turkey. These campuses are discussed in reference to their spatial configurations that present certain spatial considerations that are discussed in Section Two. The data for this part is compiled from the reviews of campuses in architectural periodicals and online architectural databases and interviews that I conducted with architects and academicians who take part in planning of current campus projects.

Chapter 4 illustrates the analysis and discussions derived from the case study. First, this part presents a historical overview looking to foundation of Ege University campus in 1950s. It highlights some pertinent points in the development of the campus: establishment of the university, construction of faculty buildings, and also the major important social and political events that has changed the spatial character of the campus. Second, the spatial features of the campus are introduced and then physical configuration of Ege University campus is analyzed using morphological analysis. Third, it focuses on the discussions derived from the students' interviews. The student interviews uncover five overall themes of social, cultural and political practices: inventing student everyday practices, hanging out at cafes, student clubs: gateways into public life, production and sharing of cultural activities in campus and political participation of students and practices. This part focuses on the collective practices rather than individual ones and the public spaces that form the character of practices. Fourth, it focuses on how students portray the campus space in reference to its publicness. Fifth, it focuses on the discussions derived from the interviews of academicians. The focus in how and where academics are engaged to the public life in the campus outside the curricular activities. Questioning what the public role of the

academics outside of the mainstream of teaching and research is, different variations of social, cultural and political relations is discussed in this part.

Chapter 5 summarizes the concluding thoughts on key considerations and conceptualizes them for broader conclusions. How the spatial configuration of the Ege University campus has influenced the social, cultural and political practices are discussed in two sub-themes: “How Open and Integrative is the Campus?” and “The Idea of Practices in Public Spaces in Ege University campus”. In addition, how the public practices give a shape to production of publicness is discussed in other specific sub-themes: “Situating Leisure within the Educational Environment” and “Exploring the Potential of Politics in the Everyday Life.”

CHAPTER 2

THE IDEA OF UNIVERSITY CAMPUS IN HISTORICAL FRAMEWORK IN EUROPE AND USA

This section will give an overview of how the university campuses have evolved over time. The intention is not to present an analysis of the architectural styles of universities; rather I have narrowed my focus to reading of a series of defining moments in each period to explore the changes in spatial layout of university campuses, especially the organization of public spaces and their relations with the urban fabric through a historical reading. In other words, the aim of this chapter is to understand the specific spatial models that form the structure of campuses, which is crucial in exploring the spatial configuration of campuses in Turkey that will be discussed in the next chapter.

For most of the historians, only three countries matter in the development of concept of the university and their physical imprints: England, Germany and USA (Muthesius 2000, 12). The number of studies in English from other contexts, on the other hand, is rather limited. As a result, I had to narrow down my focus from that of a global perspective to the analysis of university campuses only from these three countries. Additionally, starting from 12th century these countries have led to major changes in the development of universities' profiles and became leading models for the rest of the world. In this section I focus on campuses predominantly on England, Europe and United States.

2.1. Rise of First University Campuses in 17th Century

In his seminar book “Campus: An American Planning Tradition”, Paul Turner (1984) states that: “The American campus, from the beginning, has been shaped less by European precedents than by the social, economic and cultural forces around it. As a result; it has been the laboratory for perhaps the most distinctively American experiments in the architectural planning.” (Turner 1984, 50) As Neuman (2003) indicates although term *campus* was derived from Greek terminology used for open

landscaped area, later it came to describe military camps of the Roman Empire (Neuman 2003, 2), and now it is used to identify all of a university's land and buildings: "total physical presence of an institution." Campuses were built through logical building increments such as housing, or administrative units, and were laid out in large relatively flat settings and of a scale to facilitate pedestrian-auto linkage (Dober, 1963).

Although Turner claims the American campus took on its unique spatial model, the spatial formation of first colleges acted as models to subsequent American universities (Bowman 2011, 22). Especially important were the Universities of Oxford and Cambridge (figure 5 and 6) that were founded in continental Europe, in Great Britain and mainly called as Oxbridge. The great contribution of the Oxford University was the development of the college model (Kaul, 1988). The spatial character of collegiate structure differed from the ones in Europe like Bologna and Sorbonne where the academic facilities were congregated in a district and the students lived outside.

Oxford got established largely after the model of the University of Paris in reference to its curricula and managerial system (figure 3). However, colleges suggested an understanding of total environment that combined living and learning around quadrangles. The major contribution of college model was related more with the students' lodgings than with teaching (Muthesius, 16).¹ But it was not until the fifteenth century that students begun to lodge inside the colleges and only then Oxford and Cambridge successfully became collegiate universities where students lived communally in rented buildings.

¹ As Brockliss states, till to 15th century most students lived outside the college even at Oxford and Cambridge (Brockliss, 2000).

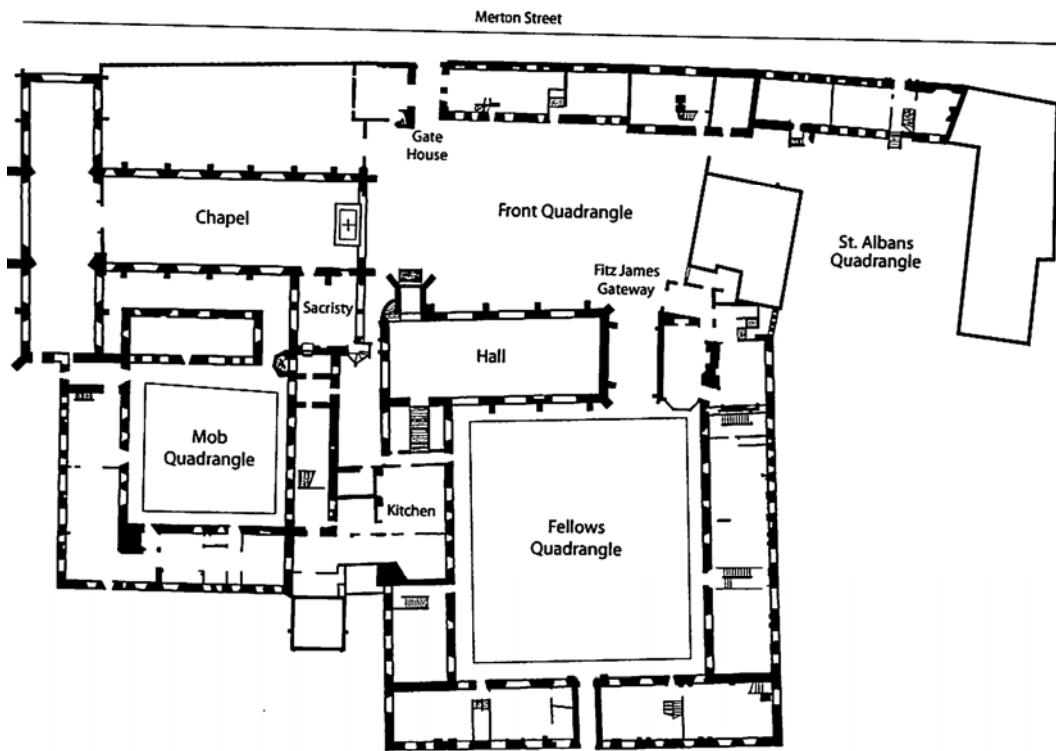


Figure 2.1. Plan of Merton College.

(Source: Coulson et. al, p. 5)

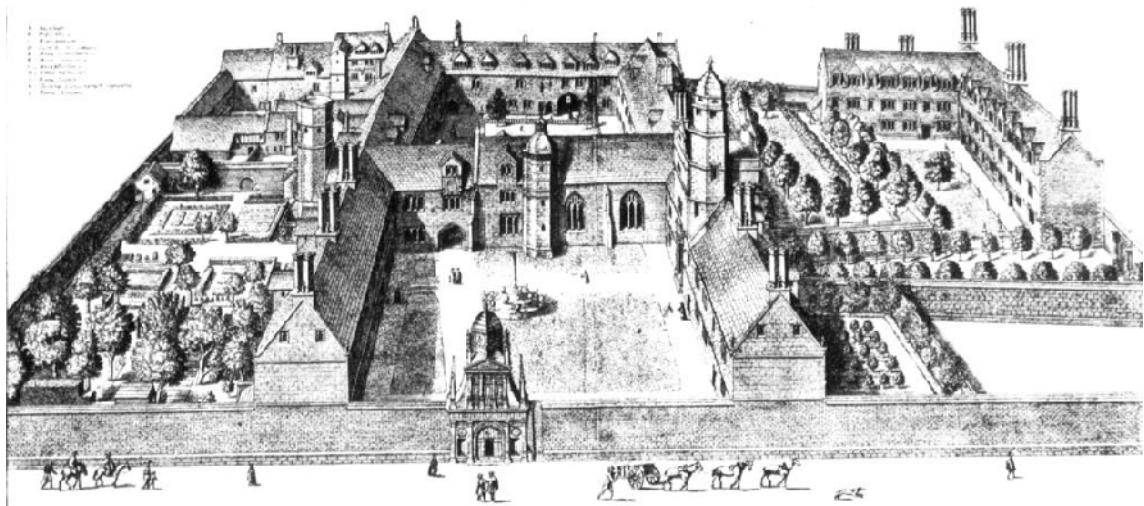


Figure 2.2. Gonville and Caius College, Cambridge.

(Source: Turner, 13)

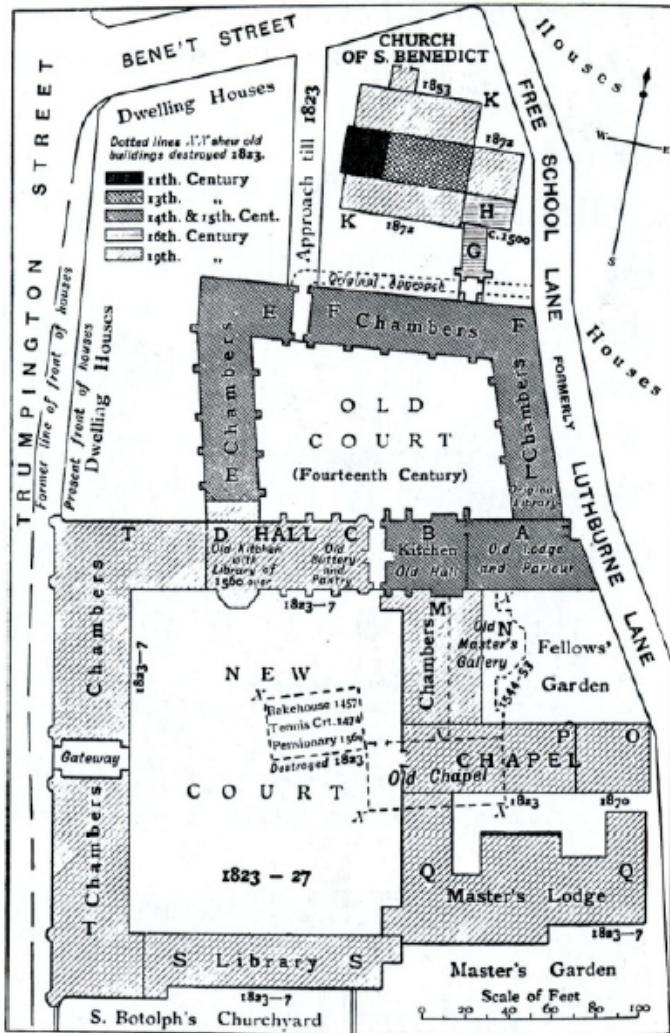


Figure 2.3. The figure shows the transformation of Corpus Christi College, Cambridge.
(Source: Turner, 10)

The first colleges were built in the thirteenth century at Oxford: University College, Balliol and Merton (figure 4). This model has a closed system of consecutive quadrangles - square units surrounding an internal court. It was designed to accommodate individual colleges around multiple and separate courtyards and also this model offered an inclusive setting where students and scholars lived and studied together (Lenglart and Vince, 1992 in Sönmezler, 2003). The enclosed quadrangle became a steady model of collegiate architecture to the present day. Formed as introverted entities, college with the enclosed quadrangle could imitate the monastic learning that promote the isolation from the world and get control over the students (Turner, 10).

One of the earliest of American higher education institutions was Harvard University founded in 1636 (figure 7). Harvard was located on a green lot at the end of a spacious plain, more like a bowling green (Turner, 23). In time, as new buildings were added and more land was purchased, the form of detached structures built parallel and perpendicular to the open space became the defining feature of the American College campuses. For the next three hundred and fifty years almost every college in America mimicked this layout (Griffith, 1994). Beginning with Harvard, the American campuses departed from their European counterparts in their spatial layout. Unlike the enclosed quadrangles of Oxford and Cambridge, a more open and dispersed model in the open landscape model was used in the first American colleges. Designed as a series of separate structures, the spatial model of Harvard favored urban fabric as approachable and accessible. The layout of the Harvard College symbolized a new approach in university planning, “a distance from the catholic associations of the monastic-style linked complexes of England and from their impression of cloistered isolation” (Coulson, et. al., 2004, 9). Also, different from typical pattern of European universities that concentrated on academic matters and paid little attention to students’ extracurricular lives, American universities put emphasis on the production of a campus community and their distinct spaces. In that respect, the dining halls, dormitories and recreational facilities were also incorporated into the spatial organization of the campuses just as the classrooms and other academic facilities.

The word ‘*campus*’ begun to indicate the spaces of the university by 18th century. It has been attributed first to Princeton’s University campus with the arrangement of its main space as a sort of village green (Turner, 47).² It also refers to community that lives, study and work together in the spaces owned by university. Indicating primarily the location of the university, term underlines self-contained community and thus its “separateness” as Muthesius argues (2000, 24). Its separateness from the society is derived from intellectual mission of the institution and serves for creating an academic community.

² Before this time, the colleges had used Harvard’s word *yard* or simply grounds. Then campus superseded all this terms and new term was used by other universities (Turner, 47). Village green is regarded as open space that is enclosed by important buildings such as churches, the town hall, or the library (Gisolfi, 2004).

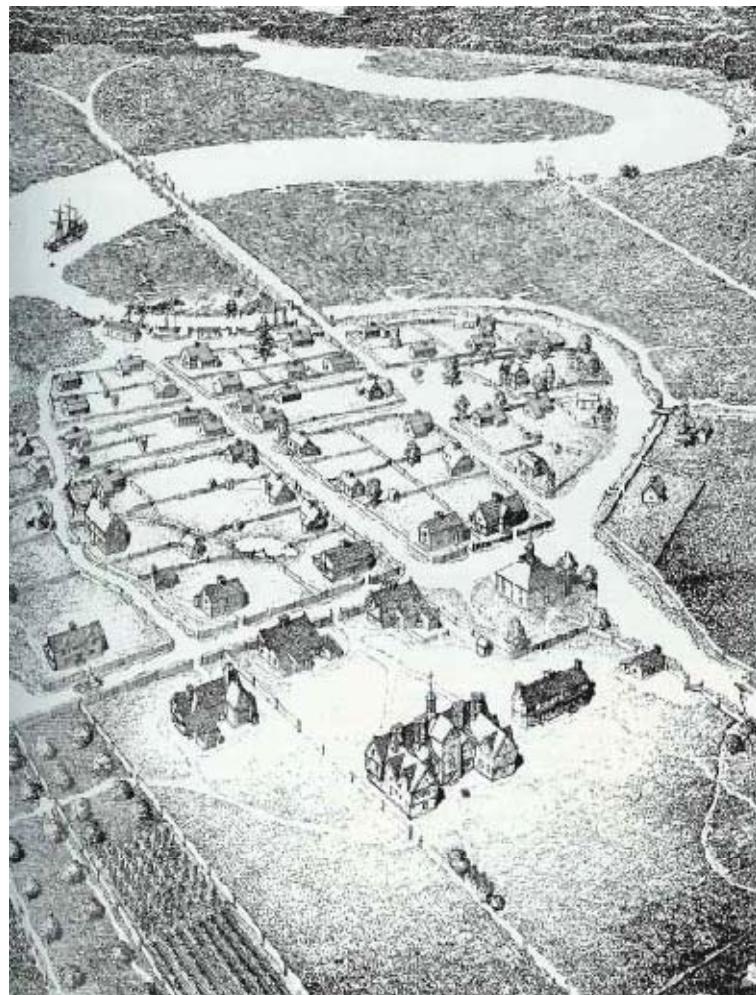


Figure 2.4. Cambridge in 1668. In the foreground, there are four buildings of Harvard.
(Source: Turner, 24)

American universities started to be located at specific sites, usually outside the cities, from the 19th century onwards. This reflected the changing understanding that promoted an inward-focused learning community that was observed in cloister-like medieval universities. With their distinct spatial organizations, these lands of universities began to be eventually called ‘campuses’. Unlike the college that was based on concentration and strictly limited size, campus entailed comprehensiveness and distribution in the vast open spaces (Muthesius, 15). City and university were also complementing each other as seen in Harvard campus model.

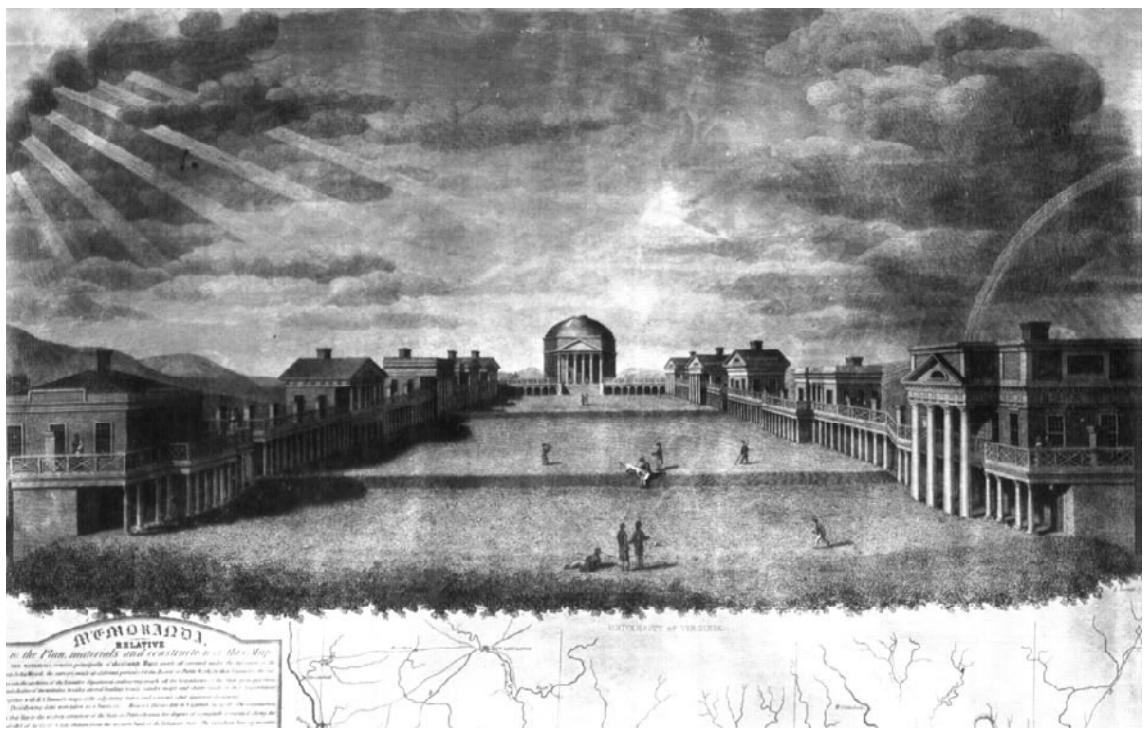


Figure 2.5. University of Virginia.
(Source: Turner, 77)

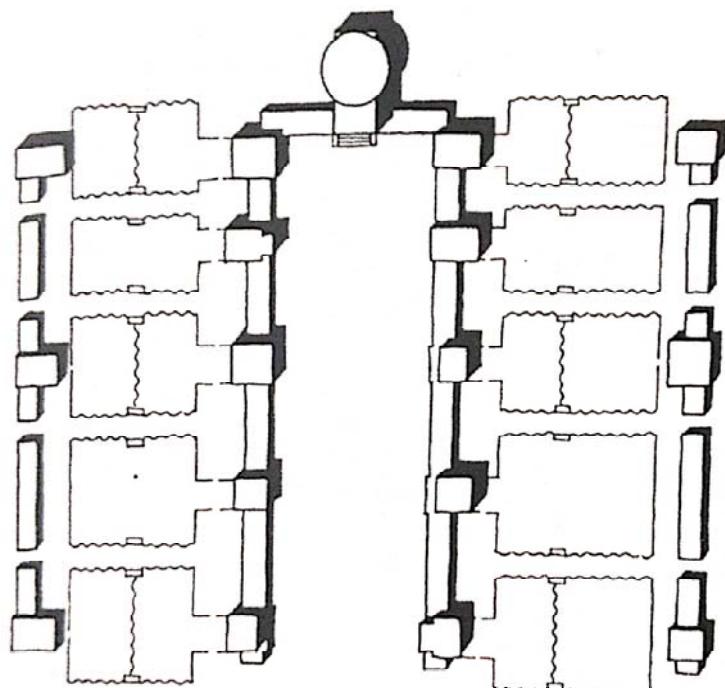


Figure 2.6. Plan of Virginia University.
(Source: Turner, 71)

University of Virginia that was located in a small town Charlottesville was assumed a major precedent for American campus planning. It was built in 1817 by governor of Virginia, Thomas Jefferson. The campus layout was simple: a wide, tree lined central space was surrounded by professors' rooms and classrooms. They were joined by colonnaded walkways and opening at the short sides to the Virginian plantations, terminating at the other side with Rotunda Library (Coulson et. al., 11). At the head of the shared lawn was the library. The central lawn was social space that served for social exchange and encounters. Jefferson argued that the college should offer spaces beyond studying and attending classes. He conceptualized an "academic village" that offered a microcosm shielded from the outside world. Looking like a village surrounded by private houses on a green space; Jefferson suggested a familiar relationship between professors and students. Although the spaces of learning were still prime importance, premises of social life based on the exchange and contact of academic community were articulated into the principles of planning. Proximity of living spaces to the classrooms and fragmenting of educational units created such kind of life.

2.2. Emergence of the Research University in the 19th Century

The spatial layout of European university remained relatively unchanged from the Middle Ages until the late 18th (Hashimshony and Haina, 2004). Yet, there were some historical turns and dates that gave rise to emergence of new types of institutions. The spread of Humanism in 15th century affected the curricula of universities in the various schools of thought; caused to the emergence of new centers of intellectual discussions and the migration of university teachers and students (Rüegg, 2003). Innovations in intellectual life such as inventing of printing, discovery of Plato's original writings, and perfection of astronomy caused to the dissolution of the power of the church on universities. However, universities scarcely changed in 17th century together with the reformation that coupled with scientific revolutions. Indeed, scientific revolution from Copernicus, Newton to industrial revolution took place outside of the universities that was still regarded as the place of outmoded theoretical knowledge (Perkin 2006, 173 and Rüegg, 13).

The Industrial Revolution that started in 18th century Britain was ignored by the universities for a long time. Yet, it initiated the emergence of modern research university. Until that time, universities made of four faculties: liberal arts, theology, law and medicine (Ridder-Symoens, 2006). New natural sciences like chemistry, biology, and geology, new applied sciences like engineering, mineralogy, electricity, and practical medicine, and new versions of the humanities like archive-based history, modern languages, and vernacular literature, came into the curricula of new universities and spread to the older ones (Perkin, 175). Different from the older system of the university that served for intellectual development of governing elite, new universities were opened to the larger populations. Student numbers rise dramatically all over Europe and United States and for the first time women students began to appear in more than token numbers.

Before the nineteenth century, university was an institution of teaching and training under the control of church and it was a transnational institution that allowed for the free access of scholars from all parts of Europe (Riddle, 51). However, with the rise of the nation-states, universities became increasingly tied to state bureaucracy that controlled university affairs as a part of national education policy (Rüegg, 6). As Brockliss (2000) states, in the early modern period, many of the old universities lost their autonomy that was described above. Rather, it was the state that became the dominant voice in the university's administration.

In the 19th century, two university models appeared that were to take place in the types of universities. The First was French colleges that were often “military, disciplined, strictly organized and controlled by an enlightened despotism” (Rüegg, vol. 3, 4). In time, the political upheavals of French revolution caused to the abolishment of French universities that were replaced by special schools and isolated faculties (Rüegg, 3). According to French revolutionaries, universities turned into factories giving privileges to the social elite and they were to set up only vocational education that would inspire other countries (Ridder-Symoens, 376). Eventually French colleges eroded under the influence of the German model.

The second was German modern university combining teaching and research exemplified with Humboldt University that was founded in 1810 in Berlin. For the scholar and statesman Wilhelm von Humboldt, the mission of the university is to concentrate upon science, the integration of teaching and research (Rüegg, 13). Envisioning research as student-centered activity, Humboldt says: “The university

teacher is thus no longer a teacher and the student is no longer a pupil. Instead the student conducts research on his own behalf and the professor supervises his research and supports him in it" (quoted in Clark, 2009). It was the era of the Industrial Revolution that made the knowledge and laboratory-based research as a new emphasis of university. Typically, German universities were located in multi-site locations. Yet, this new research university did not fit well with the campus model that was developed in the United States and United Kingdom (Coulson et. al., 55). However, the ideals on how the scientific knowledge developed also shaped the spatial organization of the university. Humboldt saw research infrastructures as imperative. Scientific research required ever larger buildings including laboratories and libraries with adequate infrastructures.

University of Berlin, the University of Madrid in 1822 and the University of London in 1836 were three of the universities that were opened in the large cities of Europe in the following years. Additionally, University of London had influenced the establishment of many provincial and colonial universities in Africa, India, the West Indies, and Malaya (Perkin, 176). In fact, the modern research university that contributed to the development of the German nation still continues to be an influence today All over Northern and Eastern Europe, from Scandinavia to Greece (Athens University, 1837) and Turkey (the Istanbul House of Science, 1863), universities soared, to varying extents, with the model of teaching and research.

European universities were located mostly in historical quarters of the cities and in buildings that were in detrimental condition and inadequate for teaching (Coulson et. al., 7). For instance, various Italian universities were situated in Renaissance palaces, and the teachers and the students of University of Paris were living in the dingy rooms of Old Sorbonne. However, existing universities in Europe went on dramatic physical transformations in the second half of the nineteenth century. With the restoration of old buildings or new constructions, universities achieved a highly historical style. All university functions were held in grandiose administrative blocks with a large lecture hall in the center of city. Swiss Federal Institute of Technology in Zurich and University of Graz exemplified the emergence of the monolithic individual buildings reserved for the administrative functions of universities. This architectural model spread gradually to the rest of Europe, excepting the new academic institutions of England, named as

Redbricks.³ These new universities that were often financed by industrialists grew up in the urban fabric. They looked as integrated physically into the surrounding, yet their monumental appearance made them distinguishable from their surrounding public buildings. By the late nineteenth century, the university in Europe began to lose its physical integrity. American campus has left its mark on the European university system in terms of integrating with the city, which revealed itself especially in twentieth century British Universities (Brockliss, 167).

In the beginning of nineteenth century, three developments changed the history of the universities in USA (Perkin, 184). First was the rise of the state university, beginning with the Universities of North Carolina and Georgia that were supported with public funding. Second was emergence of land-grant campuses, under the Morril Act (1862) that was signed by Abraham Lincoln. Land-grant universities arose out of the increasing need for technical education (Brubacher and Rudy, 1968). In engineering, agricultural, forestry, nursing, there was a need for highly trained people and the existing private colleges were educating only 1% of the population (Bonnen, 1998). Land-grand universities disseminated all over the country as the access of the public to the higher education increased and they created a major force to serve all social classes. This also symbolized a switch in the model of higher education from the college to land-grant universities. The passing of the Morrill Land Grant Acts changed the appropriation of urban lands in the city. This act assigned large federal lands to the states to be used for the creation of state-funded land-grant universities. As Dober states; "...the college lost ground to the university. This new institution was soon 'to reflect the element of bigness in the academic world' The Morrill Acts gave important impetus to the public universities" (Dober 1963, 31). The second Morrill Land Grant Act included detailed guidelines for agricultural and mechanical programs. The implications of these acts led to the foundation of universities that served a large population and some of the examples still existing today include; Ohio State University, Virginia Tech and Cornell University.

Third was the import of the German model of research university that started with John Hopkins University in Baltimore, Clark University in Massachusetts and the University of Chicago (Thelin and Gasman, 2010). The distinctive aspect of American

³ Due to dominancy in the architectural expression that was inspired by red brick and terracotta, new universities in Britain such as Bristol, Leeds, Liverpool, Manchester and Birmingham were named like this.

higher education was its diversity and expansion of the institutions to every state: state-funded universities spread to every state and large city, often with several campuses, and private universities sprang up to suit every kind of student who paid the tuition fees (Perkin, 184).

During this period, campus planning in America progressed, displaying profound unity of conception. Nature became one of the important components of campus. Campus model was based on “idea of knowledge in the midst of the nature for a maximum quietness and concentration” (Christiaanse 2007, 46). Unlike the universities in Europe, the locations overlooking to sees or perched on elevated hilltops were increasingly sought in the planning of American colleges (Coulson et. al., 13). Removed from the corrupting forces of the city, campus gathered many other functions in itself for students’ comfort and needs (Turner, 12). Its separateness from the community was derived from intellectual mission of the institution and served as a means for creating an academic community. Concurrent with the rise of the land-grant universities, Frederick Law Olmsted offered new perspectives about campus planning. To a certain extent, the land-grant colleges that adopted from Olmsted’s principles were built as irregular and picturesque arrangement of buildings in settings that looked like a rural village or park. Olmsted developed his ideas first for the College of California (soon named as Berkeley) and then applied them to other land-grant schools. The most remarkable thing in Olmsted’s plan for Berkeley, as Turner argues, was the effort to integrate university with a larger community whose special character would promote a beneficial character for the students. For the planner of various campuses including California College, Cornel University and agricultural colleges of Iowa, campus was to be located neither in the country, nor in the midst of the city (Turner, 141).

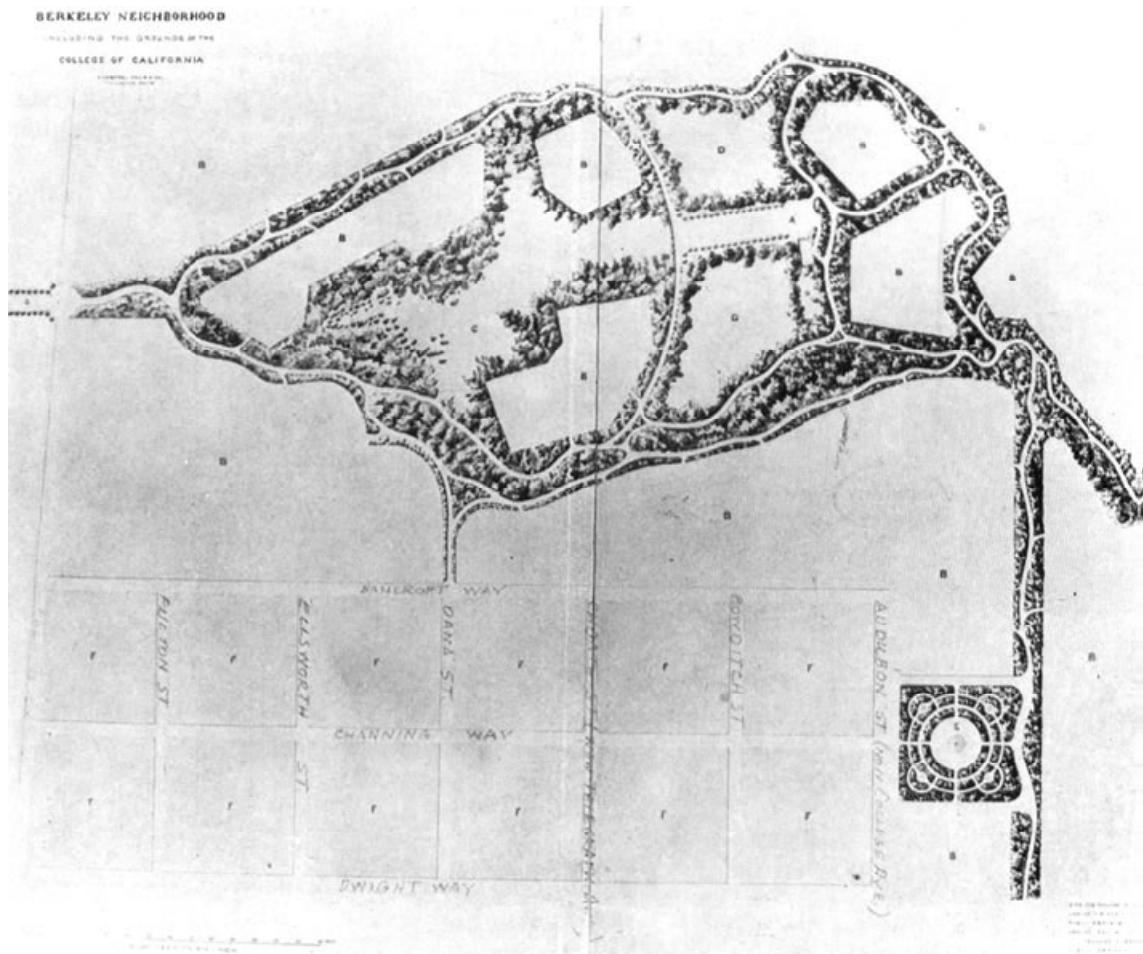


Figure 2.7. Plan for the College of California, Berkeley, by Olmsted.
(Source: Turner, 143)

In the late nineteenth century, a new consideration named as American version of French Beaux Art planning gained popularity in campus planning. It was popularized by 1893 World's Columbian Exposition in Chicago (Gumprecht, 2007). Beaux Art principles were articulated by City Beautiful plans that conceptualize campus as “towns”. Different from the campus model that was isolated from the urban fabric, this tendency was based on praise of urban pattern instead. Reflecting a degree of formality and grandeur looking that were unknown in earlier colleges, new American colleges showed the influence of Beaux art planning. In Beaux Art plans, buildings were congregated along axial boulevards and around central squares with a favor of symmetry, axiality, focal points and overall geometric clarity (Turner, 204). Two examples of Beaux-Art planning in campus design were the Rockefeller University of Chicago and Stanford University of San Francisco (Deplazes 2007, 38).

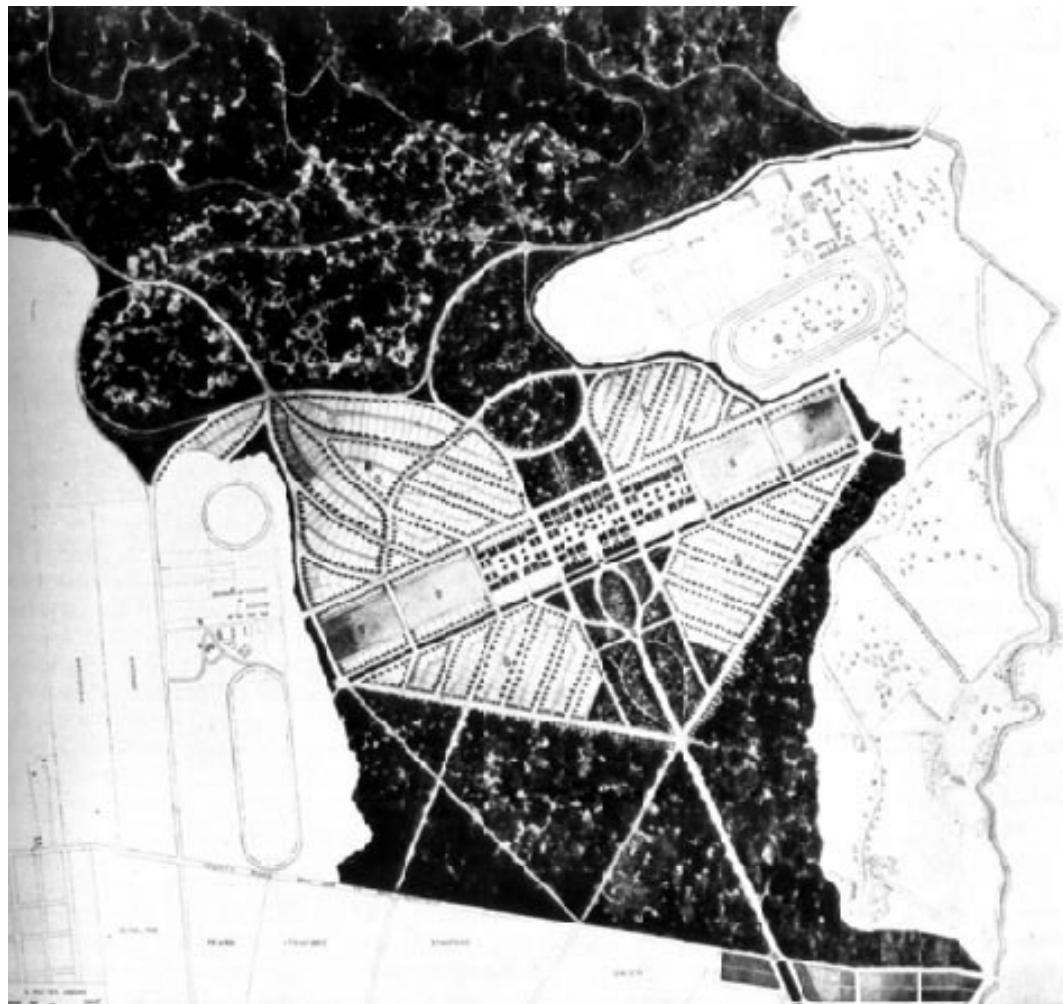


Figure 2.8. Master Plan for Stanford University by Olmsted.
(Source: Turner, 171)

At the beginning of the 20th century, the number of universities increased throughout the world. World War I strengthened ties between state and university (Hashimshony and Haina, 7). In addition to their research and teaching functions, universities have also incorporated a national agenda (especially in the West Europe countries) to serve the needs of the nation-state. In USA and England, the number of students enrolled for higher education increased and new universities were opened significantly because of rapid industrialization (Sönmezler, 29, Timur, 2000).

Universities placed emphasis on government-sponsored research projects especially in USA. Fiscal support of governments had already risen since the depression in the 1930. Maurrasse (2001) argues that the “war highlighted the role of science and technology in military strategies, leading to advocate for harnessing the existing resources of university for scientific ends” (Maurrasse, 15). All over the world, new

universities were founded and also with the increase in state finance, old and privileged ones flourished, too. Three-quarters of all universities, even in Europe, have been founded in the 20th century, majority of them were built since 1945 (Enders and Fulton, 2002; quoted in Perkin, 192).

2.3. Multiversity: A New University in the Post-War Period

After World War Two, there occurred political and social changes in the world which in turn transformed structural configuration of universities. World War Two formed a distinctive period in history of American universities. The first major drive came with the rise in the production capacity throughout the world and the emergence of USA as the dominant political and military power which in return resulted with an increase in government financed higher education. From 1950s, drive of the universities in Europe and USA towards mass higher education was a turning point in history (Rüegg, 41). The first comprehensive analysis, *The Higher Education report for American Democracy* was published with an attempt to analyze the current condition of higher education in this period. The primary concern of the report was advocating expansion of mass education and state's financial support for larger populations. The 1944 American G.I. bill and its counterpart in Canada opened up higher education to members of underprivileged classes. In 1939-40, total student enrollment at colleges and universities was under 1.5 million, however by 1950s, it increased to 2.7 million. Two types of university models emerged especially in America with the mass higher education: research universities and community colleges. The latter was eventually evolved from public junior colleges "offering two years of instruction of strictly collegiate grade" (Thelin 2011, 250). Neither high school, nor university, community college included two year colleges and vocational institutes, both public and private. The main contribution of community colleges resulted from its appeal to specific local needs of the surrounding community: offering a wide range of adult education courses to local residents (Turner, 286). As such, being located near to center of population, or near a major highway, they acted as community centers organizing local activities.

Tradition of campus planning became something of a science, what started as a "figment of American anti-urbanism became the paradigm of postwar urban university development" (Perry and Wiewel 2005, 8). The new emphasis of campus design was

on circulation and movement –both pedestrian and vehicular. Increase in automobile use in this period changed the physical organization of campus (Turner, 267). The regulations on vehicular access, parking and movement between different facilities became important concerns in planning. As the parking lots surrounded the campus, planners sought for new strategies for the proximity of pedestrian roads to the buildings. Linear arrangements of buildings and parking lots along the road structured the new campuses and “a ring road” type of plan organizing vehicles kept mainly on the outside of campus central area emerged. As Dober (1963) highlights, roads for the vehicle were re-organized by dividing into major and minor ones, and a more complex pattern of circulation and its relation with buildings were created. The priority given to the circulation patterns of the campus planning gave a new dense urban character to the campus life. Clustering similar functions together became an important planning approach with a desire to increase the pedestrian access.



Figure 2.9. Aerial view of the University of Illinois at Chicago.
(Source: Haar, 158)

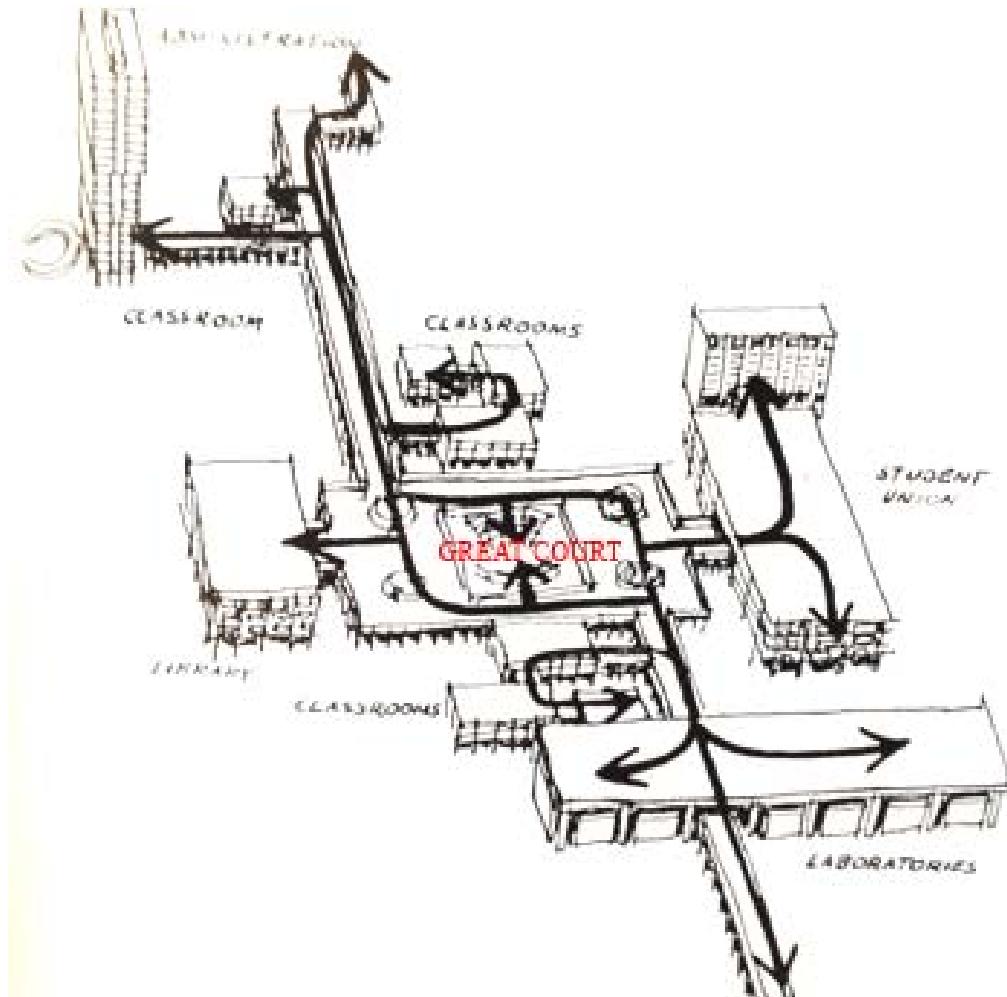


Figure 2.10. Circulation scheme at Chicago Circle.
(Source: Muthesius, 198)

“Chicago Circle” campus of University of Illinois that was designed by S.O.M (Skidmore, Owings and Merrill) in collaboration with the architect Walter Netsch exemplified how the circulation played a key role in shaping the campus overall layout.⁴ Designed as a monumental environment, the campus connected the university functions to the transportation systems in the city, and recalled the compact form of urban village (Giliberti 2011, 80). Three major elements featured the overall layout of the campus: the hub, tower and walks. The monumental elevated pedestrian highways led parking lots to central area of the campus. Also, instead of assigning each building into one department/faculty, the campus was organized by use rather than by disciplines: one tall structure was assigned for faculty offices and other buildings were

⁴ The main campus of the university that was located at Urbana-Champaign was opened in the nineteenth century and, university opened a two-year undergraduate branch in Chicago (Turner, 271).

flexibly assigned to library, student union, laboratories (Turner, 274). The central focal point, named as Great Court with large seats was connected to elevated pedestrian ways and it was planned with an aim to stimulate wider communication in the campus. According to architect Netsch, the court acted as a meeting-in the corridor on a grand scale (Turner, 278). In fact, the design of a monumental public space that was planned to serve for the society in the city was supported by a vision that the campus was to be integrated with the city.

This period also symbolized the change in the process of campus planning. Previously, universities had been generated according to long-running master plans that established principles for further expansions and the buildings in the campus were considered as parts of a predetermined whole. However, after World War II, architects and planners abandoned the formal master plans and articulated more individual concepts allowing for change and flexibility in campus planning (Deplazes, 39). Regarding the master plans as unrealistic and impossible to execute fully, they followed hit and run techniques of old days, renouncing informal and individualistic approaches that presented best suggestions to the existing needs of universities (Muthesius, 248). Considering flexibility as essential for the further growth, immediate decisions including construction of new buildings were based on the analysis of traffic patterns, and available open spaces that were near to used areas (Turner, 266.) The other important element that changed the production in campus planning was the use of *Quonset hut* (Thelin, 261). Quonset hut with its low cost and quick assembly became the new construction material to solve the increasing need for educational spaces due to the rising enrollment in universities. For instance, Yale University was one of the universities that used Quonsets to house their soaring enrollment due to the GI Bill (LeSalle 2006).⁵

In fact, quick production that was coupled with informal plans was directly related with the increase in post war enrollment and need for larger spaces in education. Across the America and Europe, universities were filling the open spaces with the new buildings based on the projections of future enrollments. Such kind of fluid and individualized planning processes differed from the earlier campus designs achieving visual and functional unity and organizational clarity through the implementation of predetermined patterns in the spatial layout of campuses.

⁵ However, by 1960s, use of quonset hut in campuses caused to embarrassment and replaced by traditional buildings. (LeSalle, 2006)

Massachusetts Institute of Technology was among the first schools that followed such a planning process. The new buildings in the West Campus were added to the existing ones in piecemeal fashion. First, Alvar Aalto's serpentine-shaped dormitory was built in 1949, after while Eero Saarinen designed a domical auditorium. These buildings were acted as individual building, each standing alone. Taken together, buildings in the campus did not follow preconceived spatial principles.

During post-war period, universities in Germany transformed on the basis of Anglo-American model to reform university life. After war, three new universities founded; Mainz, Saarbrücken and West Berlin. The FreieUniversitat (Free University) of West Berlin was founded and financed by Americans. In fact, the university was a reaction to the political manipulation of the renowned Humboldt University in the Soviet controlled East Berlin and liberation from the repression intended to manifest itself in the name of the university (Coulson et. al., 53). The university complex was a continuous and huge mono-structure that was designed with the principles of growth and communication (figure 14). Derived from a gridal structure, campus of Free University included 2-3 story buildings clustered around inner courtyards. Taken together the university was structured around a web of internal pedestrian streets. Faculties were not separated into different buildings; rather they were intermingled along the grid of internal streets and zones were arranged by use: activity, study and rest. The spatial layout of the university was more close to American campus model in terms of being located in a suburban context (figure 15). However, as the other German universities, the megastructure of Free University merged into the surrounding context, with no central entrance, no entrance façade (*ibid*, 55).

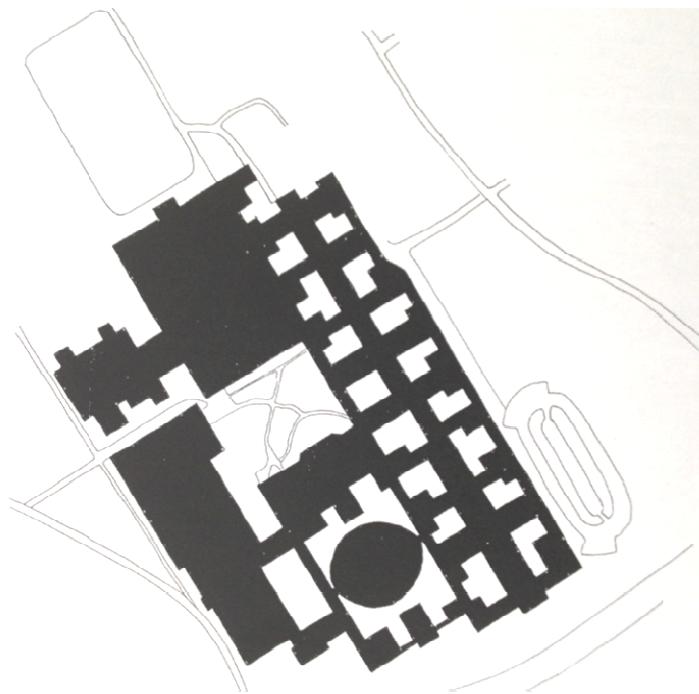


Figure 2.11. Plan of Free University, Berlin.
(Source: Coulson et. al., 53)

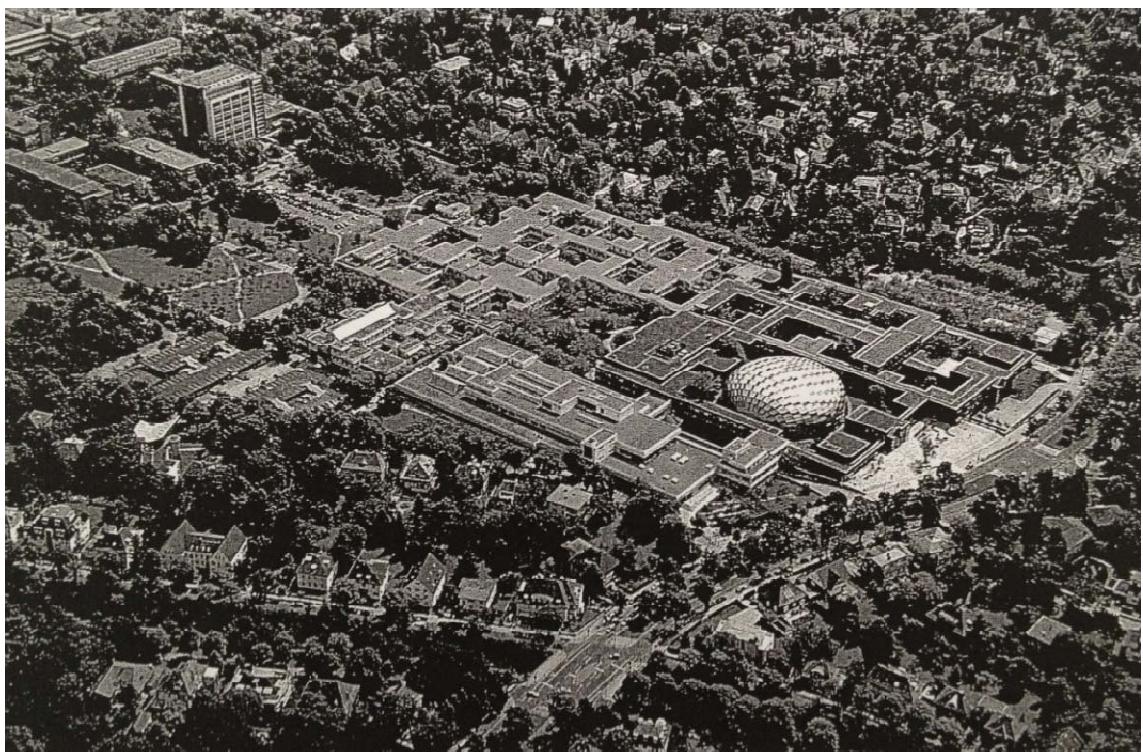


Figure 2.12. Aerial view of Free University, Berlin.
(Source: Coulson et. al., 55)

As discussed above, in most of the European universities, there was little interest for the organization of spaces for extracurricular activities including living and playing. However, during post war period, a new concern emerged in Germany, addressing students' life in its totality that was undermined in the previous research university type (Muthesius, 207). The students unions were created in parallel to American fraternities and English clubs to develop extracurricular life in campus devoted to student care. With the attempt of university authorities for articulating more elements referring to "home", extracurricular organizations were devoted to the control of students. Their constitutions were something similar to those of British students, but additionally German students unions had the possibility of providing food and some shelter on campus (Muthesius, 208). As a result, the livelihood of students became an important component of university planning. Residence units and buildings of student unions were designed in the universities where students lived and socialize with as groups of 120-200 under the supervision of a tutor.

In England, the old universities of Civics and Redbricks were developed during post war period. For instance, London University exemplified the large-scale incremental growth that was planned according to the master plan principles, while London University split up into a series of independent colleges and institutes (Brockliss, 163). However, Glasgow University represented another model of university that differentiated from colleges. Developed as inner city campus, buildings of Glasgow University were grouped under one single entity and buildings became the landmarks of the cities.

In many countries, spread of radical student movements' from France to other countries in 1968 and early 1970s led to the reorganization of universities. French universities that remained largely feudal until then were directly affected from the discontent of students (Readings, 135). Student unrests was not the result of discontent with academic situations only, rather the political and social events triggered the students' activism. Vietnam War, the military draft, the counterculture movement, and the Civil Rights Movement — triggered eventually widespread student activism (Thelin and Gasman, 2003). Complaining about the crowded students housings, large lecture classes and exclusion of minor groups in campus administration, students also felt discontent with poor conditions of the campus. For example, at Berkeley, students advocated for a variety of issues such as Vietnam War, or deficiencies in undergraduate education. West Germany and Japan were other countries that were hit by broader

student movements (Altbach, 1973). In parallel to the emergence of new cultural voices, such as women's movement, black and ethnic cultures and Marxism, this was the era in which students came into contact with a more diversified culture and faced the democratization of the university system (Delanty, 2005).

In campus planning new efforts emerged by late 1960s rejecting the architectural solutions of the earlier university designs. Campus design was based on two main tendencies: those which presented an agglomeration of separate parts and those which appeared as being unified (Muthesius, 257). First model that emerged was the concept of *megastructure*. Named as *megastructure*, new universities contained some of the city's main functions such as dwelling, leisure, and commerce. They were either designed as large, single buildings or interconnected buildings integrating the different functions within a continuous structure (Davis and Davis 1990, 43).

The design of new university buildings turned from rectilinear to multi angled and from the large single shape to the assemblage of smaller units. In fact, the attempt was to provide easy access and interconnectivity between different parts in these huge and complex structures. Thus, rather than "squeezing these diverse functions into a neatly outlined whole", *megastructures* stressed the links between functions (Muthesius, 275). Also, limiting campus size to a maximum of 10 minutes walking distances was another attempt of planners to make remote units more accessible (Muthesius, 251). Many of the new universities of late 1960's such as University of Essex, Scarborough and Simon Fraser, East Anglia and Lethbridge could already be called *megastructures*. The main attribute of *megastructures* could be seen in the plan of Simon Fraser university campus (figure 16). Simon Fraser University included two main parts of the campus, mall and the square in a linear succession. Mall that was covered with a space frame roof gave access to the social facilities (figure 17). Such kind of campus layout emphasized the unity of academic units that was declared as the primary aim of the plan. The team of Erikson with George Massey suggested the university as "One world, one university, one building" (Muthesius, 193). The megastructures gave the possibility of turning separate units into one huge structure with "their visible extensibility and adaptability, their lack of obvious regular geometry in spite of the fact that their overall form was usually easy to grasp and their small parts extremely regular" (Banham, 16). However, the concept of the *megastructure* did not answer to the expectation in the campus planning. The huge structures of these campuses were inconsistent with the surrounding and unlimited growth of the structure caused to the destruction of urban

fabric and also functional and social segregation of university community from the rest (Christiaanse, 46). Overwhelming physical structure articulating open spaces and faculties in a grid strictly dominated the movement of students. Since they did not allow easy expansion or interchange of activities within the structure (Hashimshony and Haina, 8), it was abandoned in the late 1970s. Yet, the need for huge spaces with the increasing student populations haveled to more calculated designs that focus on translating the expectations of academics and administrators about the various stages of campus planning (Muthesius, 275). The leading countries such as England, USA and Germany created professional groups and research institutions on university planning. For instance, in England the pooling of research by RMJM was supported with detailed studies at architectural schools of Cambridge and London University. While, in Germany with the development of special programs and terms, campus planning become beyond the personalized interests of clients, it was based on more rational guiding principles.

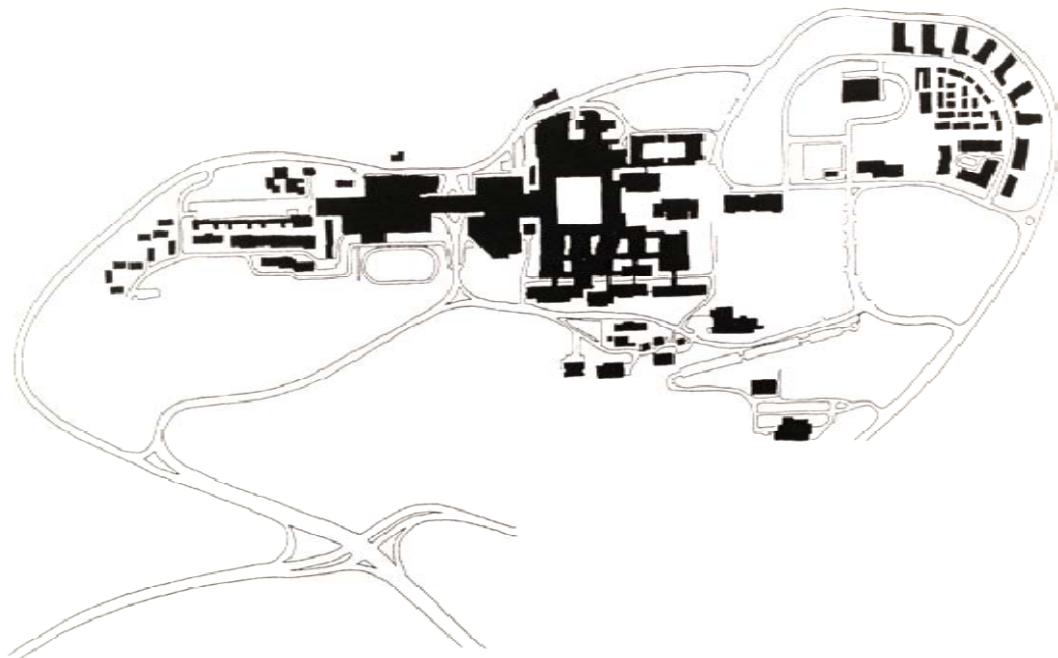


Figure 2.13. Plan of Simon Fraser University, Vancouver.
(Source: Coulson et. al., 101)



Figure 2.14. Mall with quadrangle in the background, Simon Fraser University.
(Source: Muthesius, 194)

The second trend emerged was the increasing interest for linking different functions within a university campus. As a result of the increase in the campus enrollment in USA, during the 1970s, both the number of universities and the typical campus size has tripled (Chapman, 2006). The change in the scale of the buildings and the increase in the construction of new facilities have redirected the emphasis to the connectivity of separate parts in the campus (figure 18). Architects and planners intended to study more on the patterns of the pedestrian movement and the relationship of departments. During this period, the Connectivity of different parts was the key to the organization of different functions in the campus. In that respect, the rebuilding of the campus of Leeds University in 1960s was the first of its kind tackling the study of a whole university environment (Whyte, 2008). The Development Plan of Leeds University and the buildings constructed promoted the interaction of each part with the whole of the university, and in that respect have inspired the other new universities that were founded in this period. Linking different buildings through raised walkways and covered corridors (eventually named as red route, figure 19), students could reach everywhere in a ten-minute walking.⁶ This suggested the conceptualization of campus

⁶ It was also the first ten minute university (Whyte, 183).

as being physically and socially unified in which all the functions are interwoven. For Muthesius, such kind of a strategy promoted a new understanding for the social space;

We noted a fundamental change in the understanding of the institution from one that was expected to induce certain predetermined kinds of social modes to one which should principally encourage spontaneous social behavior... Planners adopted an attitude of indeterminism here, too: proximity, we hear, does not necessarily lead to intensified socialization. Hence, interest for a central gathering space, for the forum or agora, waned. ... No part of the university is devoted exclusively to social purposes; on the other hand, there is no area in the university which could not be considered as a social space. (Muthesius, 276)

Unlike the idea of departmental zoning that defines visible barriers between different functions, this concept suggested the design of university campus as a whole stimulating spontaneous interaction of students from different faculties. One example of this trend was German University, Konstanz campus. The campus was not divided into many smaller departments but grouped around three main faculties (Muthesius, 226). All buildings are physically linked to each other and small resting places in the form of courts and open spaces were dispersed in the whole structure.

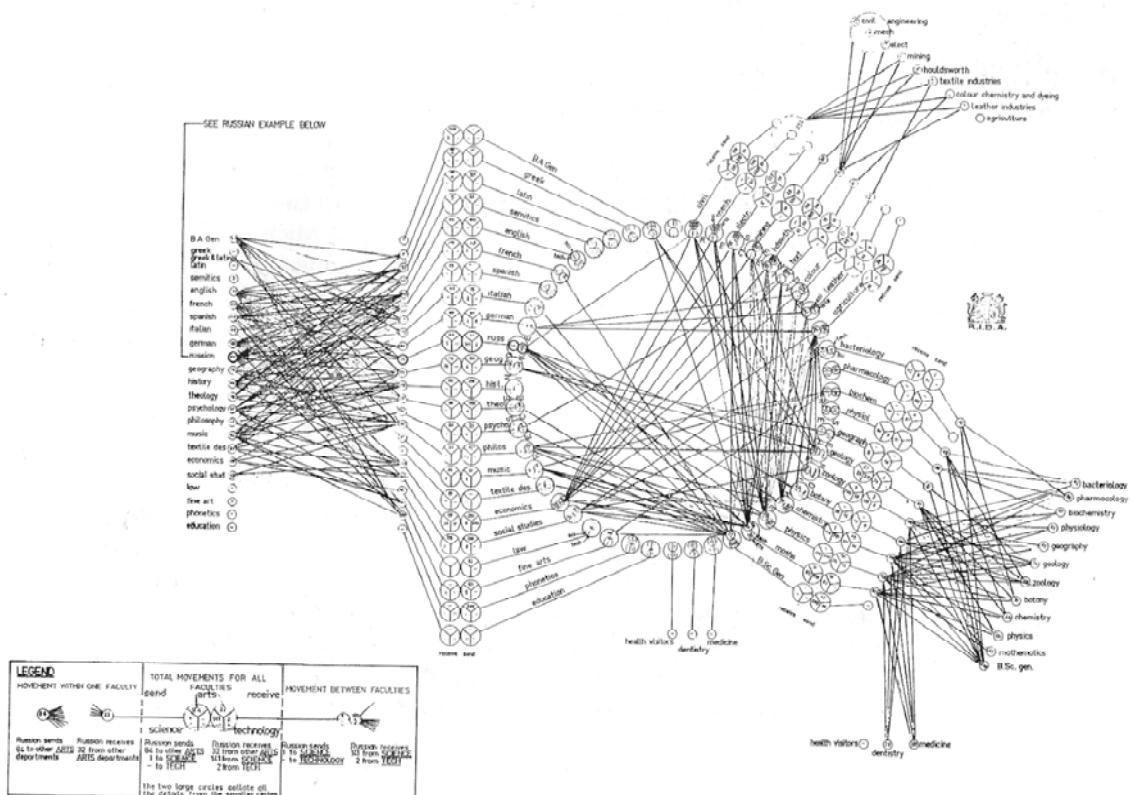


Figure 2.15. Leeds University, diagram of relationships between departments.
 (Source: Muthesius, 92)

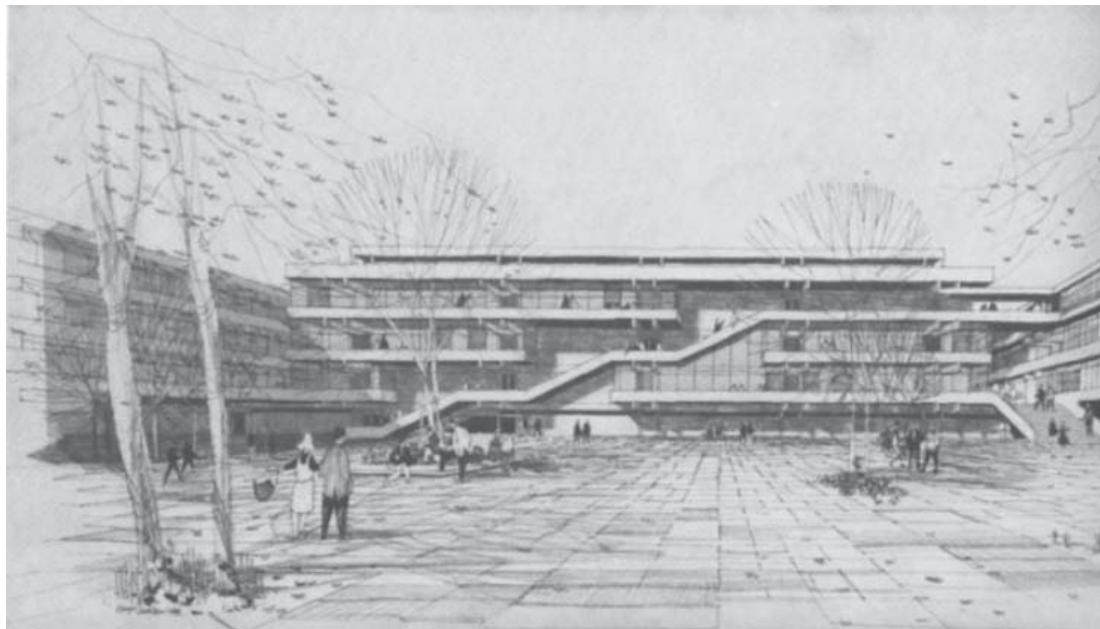


Figure 2.16. Red route in Leeds University.
(Source: Whythe, 188)

2.4. Universities after 1980s

1980s have witnessed the emergence of the “postmodern university” that refers to extensive knowledge space of the culture at large (Raschke, 2003). For some authors, it was the era that signified commercialization of the university. Commercialization meant that society demanded appropriate outcomes from universities that embraced market values under the condition of post-industrial society (Castree and Sparke 2000, Calhoun 2006). Indeed, as Delanty highlights, instrumentalization of university by market demands, or control of state is not specific to contemporary university (Delanty 2001, 13). Universities have always been involved with industry since late nineteenth century. Or, universities, especially the public ones, were under the control of the state with the rise of nation-states. However, the research capacities of corporate universities which emerged after 1980s were assumed to be more sophisticated than those in public universities (Barnett, 2000). New fields of research and sciences were produced in reference to market interest. This has made the university, in Daniel Bell’s phrase, “the axial institution of post-industrial society” (Bell, 1973). For example, Major universities like Harvard and Stanford have literally dozens of corporate partners since the 1980s (Aronowitz 2000, 44).

Neoliberal thinking in higher education has fostered the popularization of research developed by non-profit private foundation universities. Opening of non-state universities in Western Europe were astonishingly rapid after 1989 (Rüegg, vol. 4, 55). Popularization also referred to the diversification of curricula. Universities were focused exclusively on economics, management and business studies, within a restricted range of disciplines. Many of private universities have started to establish research centers. Developing such campuses of culture and research has become an important issue of private universities as a matter of social and national prestige. İstanbul Bilgi University is an innovative example that both benefits and profits from the city. Restoring former industrial buildings in less developed areas of İstanbul, Bilgi University gives a huge economic boost to the surrounding urban fabric (Hoeger, 2007, 18).

By 1990s, it was difficult to describe an overarching approach in the campus planning. Rather, the prime trend in campus development was the construction of landmark individual buildings that were aimed to transform the campuses into architectural showpieces (Coulson et. al., p.33). Campuses like Princeton, Yale, the University of Cincinnati, MIT, and the University of Chicago all looked for the construction of landmark buildings by famous architects. Simmon Hall dormitory of Steven Holl at MIT, Educaitorium of Rem Koolhaas at Utrecht University were examples to these projects that were aimed to make the university as a brand institution. With a vision of the campuses as the outdoor museums of architecture, the priority was given to the symbolic meaning of buildings, and the campus has turned simply a background holding all units together. However, the previous efforts achieving the unity through the connections among different functions with an intelligent organization of land that led to a comprehensible whole in the campus planning seems overlooked.

2.5 Section Remarks

A close reading of how universities are designed reveals that there have been many spatial variations. The medieval university was basically designed according to the spatial model of cloister heritage (Campos, 2013), while the model of English college was based on the enclosed quadrangles. These cloister-like settings that prioritized the insularity of the university community were dispersed in multi-site locations all over the city. However, American campus that evolved from English

college differed from its European counterparts in terms of its relation with the city and its spatial layout. The first American campuses were located in vast green environments in favor of more open and accessible units that indicated an extroverted approach. By the late 19th century, most of the new European universities have adopted the campus model that was planned as self-contained settings beyond the city borders. Due to the influence of industrial revolution and limited sizes of historical European cities, large structures for new campuses were built inside European cities.

However, it is difficult to speak of a single typical campus model. Rather, the campus model experienced many spatial and physical changes. As Turner states, like a city it has been subjected to change and growth with future needs (Turner, 305). Throughout history, diverse spatial references formed the physical character of the campus model: enclosed quadrangles based on the idea of seclusion in Harvard and William Mary that were adopted from Oxford and Cambridge ; the “academical village” of Virginia that was structured around a central space and referred to self-sufficient towns where students live, study and play; park-like settings that occupied large areas for land grant universities; Beaux art plans that were derived from the concept of City Beautiful that organized buildings in a formal, symmetrical and grandeur fashion; informal planning principles that were based on individualized tendencies of architects, and the current plans that were produced in reference to quick construction techniques, in which priority is given to circulation and connectivity of different functions (Campos, 2013).

Despite the spatial varieties of different campuses, it is possible to explore some distinct features of the campus design. The first is its remoteness from the urban fabric. Particularly post-war campuses developed at a distance from urban centers to create self-contained environments. The campus model reflected the idea of seclusion in pursuit of studying. Picturesque scenery that unites the buildings along the green sites supported such kind of a withdrawal from distractions of city life and concentration for studying. Such kind of isolation from city life required acting as self-contained settings with all necessary functions for everyday practices. However, an opportunity was missed in the prevalent American campus model when seeking empty and trouble free lands that are selected remote from the town centers. In this model, the distance between the existing town and the campus “impeded the initial opportunities for synergy” (Bender and Parman 2005, 55). That would be advantages to both. A campus has the potential to produce its own community even if it does not become the kernel of

a new area. However, the time for the development of the campus in the free land would cause to detriment in its course.

Another common feature of campus design is based on the special interest for the production of communities. As the space for academic community, campus reflected the embodiment of creating a total environment like a city. It was first announced in Jefferson's conception for the University of Virginia. Unlike the previous European universities that only put emphasis on learning facilities, Jefferson offered a total environment for a new community who shared similar interests and roles in Virginia University. With dining rooms, residences, classrooms and other leisure spaces, the campus was planned to suggest a social environment encompassing the spaces of leisure, study and living. In that respect, creating a variety of public spaces in the campus was important to building a community that was quickly identified in the late 1800s and early 1900s. However such kind of physical configuration creates an image of the campus as mono-functional and introverted. The word campus refers to a bounded area with controlled access and this introverted design implies creating a detached community from the surrounding fabric as observed in many campus models in the world. Such kind of spatial configuration is indeed one of the most pertinent features of the campus. Yet, it overlooks its spatial potentials that would articulate a delicate balance between openness to a larger society and closure.

CHAPTER 3

PLANNING AND DESIGN ISSUES OF UNIVERSITY CAMPUSES IN TURKEY

Universities in Turkey are increasing in quantity. As of 2014, the total number of public and foundation universities in Turkey is 179; 104 of them being public institutions. Between 2006 and 2013, 52 public universities and 36 foundation universities were established. In this section is analyzed the current condition of universities in the dynamically changing environment of higher education. I analyzed Turkey universities' social, institutional and physical structure through my research, mainly based on their physical and spatial approaches through the production of a public life in campuses.

This analysis is conducted on three levels. The first is a presentation of the history of universities in reference to governmental policies of different periods. How the political and administrative attitude of the state has been effective in the transformation of universities is questioned. In this respect; the Five Year Development Plans of Turkish State Planning Organization (DPT 5 Yıllık Planları), Relevant Parliamentary Reports and the Report for Strategic Directions for Higher Education in 2007 have been examined. The second part addresses the decisions that affected the spatial planning processes of universities in relation to cities. In the third part, campus planning in Turkey is discussed, analyzing particular campus projects created in different periods. Campuses have been examined in chronological order, based on their dates of establishment, which provided an unexpected use: The chronological evaluation provided ideas about spatial considerations of specific eras.

In order to conceive various approaches in campus planning, I used campus reviews in architecture periodicals and online architecture databases. Architecture periodicals such as *Mimarlık*, *Arkitekt* and *Arradamento* have been significant resources that reflect the dynamics of the particular eras of campus planning. I put emphasis to the analysis of university campuses that were acquired through competition projects. Jury and colloquium reports have been factors to open main concepts and commitments at campus planning into debate. I also collected data through interviews conducted with

individuals from Istanbul University, Uludağ University, Atatürk University, Anadolu University and Çukurova University during my field study in 2011.¹ Through my examination of the current trends in campus planning, I made online interviews with architects and academicians who take part in campus planning.

To this day the history of campus planning in Turkey had astonishingly received no attention from architectural historians. Although several studies were published on institutional changes in higher education (Tekeli, 2010, Timur, 2000, Dölen, 2010, Hatiboglu, 1998); little has been articulated about the physical and spatial developments of campuses (Kortan, 1984; Türeyen, 2003). In these few studies, scholars only refer to campus examples which they have designed in certain periods. In that respect, I narrowed my focus to reading specific cases that exemplify the prominent spatial approaches in specific time periods.

These cases are important to understand how the campus models have evolved in Turkey. By analyzing the organization of various units and the open spaces of campuses as well as their physical relation with the cities they are located, I aim to explore how universities evaluate the public life and public space in campuses. The discussions about public space literature that address the components of a vital and active public life are taken into consideration in this analysis.

3.1. History of University in Turkey in Reference to Governmental Policies

The emerging of universities in Turkish history dates back to 19th Century. Historians, while considering *madrasas* as ‘The predecessors of higher education institutions in the Middle East and Asia’, refrained to address them as actual higher education academies since *madrasas* lacked autonomy; which, at a certain level, a higher education institution is ought to propose.² Starting from the establishment of the first Ottoman *madrasa* in 1330 in Iznik, the *madrasas* continued to function as educational foundations until their abolishment before the Republican era (Uzunçarşılı, 1988 quoted in Sönmezler, 2013). The *madrasas* were specialized in the fields of religion, rhetoric, philosophy, mathematics, astronomy and medicine; all of which were

¹ This field study was based on the achievement of campus maps, making interviews with the people in Construction Works and analysis of five campuses. It was supported by BAP scholarship in 2011.

² First madrasas was founded by Seljukids in Baghdad in the 11th century.

given in Arabic and each of which were based on the Islamic law. Can we, in this sense, mention any similarities between the *madrasa* and the universities that emerged in Europe in the same period? We can. As conferring master and doctoral degrees, releasing inaugural lectures, granting graduation certificates showed significant resemblance among the European universities and *madrasas*; the curricular content of the two is another plain where similarities could be observed (Tekeli and İlkin, 1993, and Makdisi, 1990).

The abolition of the *madrasas* as an initial step towards modernization set ground for the foundation of new institutions. “Darülfünun”, which was opened in Istanbul after endless attempts between 1845 and 1900, is considered as the first higher education institution in the Ottoman Empire. Ergin in “History of Turkish Education” (*Türkiye Maarif Tarihi*) defines the role of the institute as the following: In order to complete their social development, obtain scientific education, to learn how to serve the Sultan and eventually to enter his service; individuals from all socio-economic classes had the right to enter Darülfünun.”³ The Istanbul Darülfünun consisted of faculties of law, medicine, letters, science and theology. However, the establishment failed to adapt itself to “the teaching and research patterns that were inherent in medieval European universities” (Dogramaci, 1984). In 1933 the Darülfünun, along with all its governing laws and statutes, was abolished.

Darülfünun was planned as a state-sponsored college where students both lived in and studied (İhsanoğlu, 1993, 561). The gigantic building was located at the city center of 1850s’ Istanbul.⁴ The classes moreover, were open to public. Nevertheless, its location could not be permanent. The building was assigned to the Ministry of Economy, losing its educational function to a smaller building next to it that was built afterwards. This was only a start of Darülfünun’s moving. Indeed, Darülfünun used a few different buildings throughout its lifetime due to fires as well as administrational decisions. Yet it never moved away from the historical city center of Istanbul.

The emerging of the modern higher education system in Turkey corresponds particularly to the proclamation of Republic in 1923 (Gürüz, 2001). Until then, all higher education schools were located in Istanbul. By the start of the Republican era, radical changes at higher education system took place. The *Higher Education Law*

³ “Üçüncü dereceden olmak üzere, Sultanlığı seniye tebaasından, hangi sınıftan olursa olsun, beşeri olgunluklarını tamamlamak için bütün ilim ve fenlerin eğitimini almak, bunları öğrenmek ve padişah hizmetinde çalışmak isteyen herkese...” qoted in Osman Nuri Ergin, 1940,p.453.

⁴ Located between Ayasofya and Sultan Ahmet Mosque, the building was designed by Fossati brothers.

entered into force in 1933, helping the basic purposes of the university to become conducting research and contributing to the advancement of knowledge. The word ‘university’ was first used at the text of the 1933 Law (Hatiboglu, 98). This Law 2252 was legislated in 1933 to develop and reform the higher education system in a number of ways: Organizationally, administratively, operationally and lecture-wise at research processes and at academic programs.

Istanbul University was founded as the first higher education institution of modern Turkey. The academy actually took over the lands of the old Darülfunun. It is a remarkable detail that Istanbul University recruited German professors who were dismissed from Germany by the Nazi regime (Timur, 232). The faculties of this young university were the Faculty of Medicine, Law, Science and Humanities. In Turkey’s founding years, parallel to the rise in national aspirations in the world and nation-states; creating a young generation equipped with the ideology of the new republic became the main purpose of higher education (Demir, 2012, 91). Prioritizing secularism and research in a modernizing society, Istanbul University became a secular institution, bearing inspirations from a typical German research university.

Parallel to the socio-political changes in the world after World War II, a new period began in Turkey. A rapid growth in population, an inevitable increase at literacy rates and the growth of middle and laborer classes entailed the establishment of new higher education institutions. This need however, was not accompanied by a parallel growth at the number of universities (Okyar, 1995, Timur, 2000).

With beginning of the multi-party system, the Democratic Party came to power. The governing of a relatively more liberal party led an increase at Turkey’s contact with the West. Foreign financial aid and US involvement in Turkish educational policies became significant (Şimşek, p.1005). The American higher education model in reference to the spatial layout of universities and the academic curricula stimulated the opening of new universities during this time. METU was one of the universities that adapted features of the American higher educational model.

Turkish higher education was re-organized with the legislation of University Law 4936 in 1946. Universities, with this law, won a new definition: Autonomous and self-governing institutions that elect their own rectors at central management level and whose faculties select their own governing boards at local management level (Timur,

246, Okyar, 234).⁵ Reflecting the Humboldtian idea on self-government, faculties were also granted with full administrative autonomy (Umunc, 443). Each faculty had its governing bodies; including the faculty council, council of professors and faculty administrative board. This new adjustment was an indication of a change in perception; faculties were being deemed as the main components of higher education institutions.

‘The Inter-University Board’, a central body with the ultimate power to judge faculty members for their actions was another bringing of this reform (Tekeli, 2011). By the end of 1940s, the total number of universities in Turkey had become three thanks to Law 4936. Ankara University, founded in 1946, consisted of four faculties which were already present by then. Those four faculties, Faculty of Law (1925), Faculty of Letters (1935), Faculty of Science (1943), and the Faculty of Medicine (1945) were incorporated under Law 4936 and formed Ankara University.⁶ Similarly, Istanbul Technical University, founded in 1944, was formed with the reorganization of the old civil engineering school which was originally founded in the late-eighteenth and early-nineteenth centuries. These schools were incorporated to constitute the basis of Istanbul Technical University (Hatiboğlu, 128).

During 1950s, with respect to the increasing need of highly qualified technical personnel, Turkey’s new government founded four new universities through the establishment of which the American Land Grant model was followed. Those were Ege University, Karadeniz Technical University, Atatürk University and the Middle East Technical University (METU).⁷ These universities brought a new perception, offering new study fields at higher education such as urban planning, architecture and administrative sciences. The plan on METU, in particular, was to establish an academy “where some of the best architects and city planners of the Western World will be brought together in Ankara, to teach selected young Middle Eastern individuals, sustaining a high academic level which is present in Western Europe and North America” (Sargin and Savaş, 2013, 88). However, except for Middle East Technical University, the higher education institutions that were founded in this period evolved eventually to resemble the other typical Turkish universities; being placed under the

⁵ “Üniversiteler, fakültelerden, enstitü, okul ve bilimsel kurumlardan oluşmuş özerkliği ve tüzel kişiliği olana yüksek araştırma ve öğretim birlikleridir.”

⁶ These faculties were independent, degree-granting institutions of higher education, attached to the Ministry of Education (Umunc, 442).

⁷ They were founded as new universities which came under new special laws, not belonged to the Law no. 4936.

governance of the Ministry of Education (Şimşek, 1005). Only METU continued to be governed by a board of trustees until 1976.

According to Keleş, founding universities at undeveloped parts of the country and thereby conveying the higher education culture nationwide was considered as a rational and realistic method to fight the difference and imbalance between the different regions of the country (Keleş, 1978, 2). New universities were founded mainly in order to serve the needs of local people. The campus university designs and the new emphasis in campus planning, from Humboldtian model to land grant campus of American models represented the change in Turkey ‘s perception of academic modeling.

With Democrats’ fall from power in 1960, a new constitution that included references to the organization of universities was prepared. This new constitution, the Constitution of 1961 has a remarkable impact on the history of Turkish higher education institutions history. Its Article 120 brought a new and detailed definition to the administrative autonomy of the universities. According to Article 120, the universities in Turkey achieved autonomy to a certain extent in terms of scientific and administrative aspects, which included the right of faculty members to elect their own rector and deans. “Universities shall be governed by the bodies elected within the universities. Neither the academic personnel nor their assistants can be dismissed by external authorities” (İnan, 1988, 10).⁸ This was referring to the removal of Ministry of Education’s efficiency from the administrative area. Moreover, with this independence, students and assistants could for the first time participate into the decision-making process on administrative issues (Hatiboğlu, 1998, 225).

Two universities were founded within the era of 1961 Constitution: Hacettepe University (1967) in Ankara, to sustain a league “between the Middle East Technical University’s Anglo-American model and the European model of state universities” (Council of Higher Education, 2004a, p. 6 quoted in Şimşek, 2007) and Boğaziçi University in Istanbul. Published in 1963, *the first Five-Year Five Year Development Plan* (Birinci Beş Yıl Kalkınma Planı) bore a responsive character against the increasing demand for higher education nationwide. In its report, the universities were addressed as one of the most important pillars to develop highly qualified human resource for the rapidly developing society. Training qualified academic personnel and advancing in

⁸ “Üniversiteler ancak devlet eliyle ve kanunla kurulur. Üniversiteler bilimsel ve idari özerkliğe sahip tüzel kişilerdir.” Law 120.

research and learning practices were stated as main objectives.⁹ The report, meanwhile, did not ignore that universities are suffering a number of problems; from insufficient faculty buildings to lack of dormitories and leisure space. It also emphasized the need for social venues with which the students would be provided with social practice alternatives.¹⁰

The increasing need for higher education throughout the society led a new drift too: The establishment of private institutions. In order to meet the demand which public institutions remained inadequate to saturate, several private universities were founded on the basis of Law No.625, The Private Higher Education Institutions Law. This however, caused criticism which was mainly expressed by professional circles: Public universities and private ones were remarkably in their academic and social selectivity. Public universities would present their students with advantageous networks of business sector and highly selected academicians. Graduation from private institutions would provide a much higher quantity of job opportunities in the industry. Due to these inequalities, private universities were declared unconstitutional. Following this, the law was abolished (Gedikoglu, 1995).

Student movements in 1970s became a major factor to change the organizational and physical structure of Turkey's universities. Student activism in Turkey in late 1960s started in a form of occasional boycotts, sit-ins, involvement to conferences and more common political discussions at conferences and symposiums. This rather peaceful start-out gained a violent character in time, usually causing suspensions at academic activity (Gedikoglu, 1995). As Altbach states, student movements in developing countries like South Korea and Turkey became the most prominent at a broader political sphere since those managed to topple governments (Altbach, 1973).

In Turkey, the 1961 Constitution enabled the expression of political views. Students started to discuss and criticize the political climate in their country and express their distaste of insufficiencies at higher education. As Tekeli argues, the prior student movements of 1960s created a reputation and encouraged the participation of different classes into the social movement wave of 1968 (Tekeli, 2011, 162). In this respect,

⁹ “Öğretim süresi ve tesislerden, Öğretim üyelerinden geniş ölçüde yararlanmak konuları üzerinde durulmalıdır. Yüksek öğrenimde öğretim üyesi yetiştirilmesi konusu sürat ve önemle ele alınmalıdır. öğretim yanında araştırma fonksiyonuna da öncelik verilmesi gerekmektedir. Çeşitli alanlarda elde edilen araştırma sonuçlarının uygulayıcılara veya ulusal kültüre mal edilmesini sağlayan çeşitli seviyede yayılmlara şimdiki ölçülerin çok üstünde yer verilmelidir.” First Development Plan, 1963

¹⁰ “Öğrencilerin yetişme seviyelerini yükseltecek lojman, beslenme ve beşeri ilişkilerle ilgili şartlar hızla düzeltilmelidir.”

universities played a key role in particular periods of campus unrest, being ground to extensive protests. It is possible to argue that a critical public sphere in universities was produced by announcements at the local press, occasional meetings and demonstrations that are organized by large student organizations. However, those student movements in Turkey failed to enact extensive changes at higher education; no opportunity for students to participate in administrative decision-making process arose as it did in Europe. Eventually, the 1971 military coup put a strict end to political movements at universities. The main target of the coup was the student unrests and the opposition of the academicians, who were actively engaged in political matters and/or did not cease from bringing their opinions to the classroom and public discussions (Timur, 290).

With the passing of No.1750 University Law in 1973, The Council of Higher Education (Birinci YÖK) became the main coordinating board.¹¹ The Council was able to supervise and intervene in the administration of Turkish universities. The extent of its authority included the ability to inspect their budget expenditures and to detect all higher education institutions in the country (Gedikoglu, 1995). The new regulation reduced the universities' "academic and administrative autonomy" that was entitled by Article 120 of 1961 Constitution.¹² The Supreme Court however did not find this new legislation appropriate and abolished the authority of the council (Hatiboğlu, 265). In Law 1750, the teaching process was regarded as of primary importance, pushing research and other public interests to the background. How a student should be educated as a nationalist intellectual (Hatiboğlu, 266) and students and research assistants' participation to the administrative issues of the University were other outstanding concerns of Law 1750. These concerns especially, indicated a purpose of enabling larger populations in universities to express their opinions and become visible at administrative issues. However, what was more critical at Law 1750 is that the Council was holding the right to throw out "criminals" from the university.¹³ In other words, the

¹¹ As such, initiating a new board that would control and supervise the universities and production of a comprehensive higher education policy were explicitly stated in Second and Third Development Plan of State in 1970s.

¹² "Üniversiteler ancak devlet eliyle ve kanunla kurulur. Üniversiteler özerkliğe sahip tüzel kişilerdir. Üniversite özerkliğe sahip kamu tüzel kişileridir. Üniversite özerkliği bu maddede berlirtilen hükümler içinde uygulanır ve özerklik, üniversite binalarında ve eklerinde suçların ve suçluların kovuşturulmasına engel olmaz. Üniversiteler devletin gözetimi ve denetimi altında kendileri tarafından seçilen organları eliyle yönetilir. Özel kanuna göre kurulan devlet üniversitelerilarındaki hükümler saklıdır."

¹³ "Üniversite özerkliği, bu madde- de belirtilen hükümler içinde uygulanır ve bu özerklik, üniversite binalarında ve eklerinde suçların ve suçluların kovuşturulmasına engel olmaz." (quoted in Küçükcan, 2009, 136).

Law set the ground for state intervention to the university. The state, whenever it would deem necessary, could exercise its authority in the university, in order to protect the campus community.

Between 1973 and 1981, 10 new universities were founded in Turkey. Before this period, each university was carrying out its own admittance procedure. The increasing demand for higher education that took off in 1950s and escalated dramatically in 1970s led to the establishment of new universities at various parts of Turkey. By 1979, the number of Turkish universities had reached to 19.¹⁴ After 1980s, Turkey exercised a readjustment at higher education due to the effects of globalization. The liberal policies of Özal who came to power in 1983 particularly focused on economy, banking and transportation, to change the face of the country during this period (Şimşek, 966). Various loan agreements with the World Bank concerning tertiary education and the re-establishment of the Council of Higher Education with the passage of Law 2547 were important outcomes of the new government's activities. Law 2547 was regarded as one of the most comprehensive higher education provisions since 1933 Reform. The Council's function was to guide the universities in their activities of planning, control, governance, instruction and research. The main functions of the Council of Higher Education were described as: "To approve the budgets proposed by the universities, to submit these to the government for legislation; to set the minimum requirements for receiving degrees; to propose Rector candidates list to the State President and to receive regular reports from university rectors on performance of their institutions." (Gedikoglu, 164) The primary focus of higher education was defined as education and teaching. This was extensively underlined in the functions of the academicians (Hatiboglu, 342). Junior teachers and students' right to participate in decision-making process, which had been introduced by Law 1750 was removed with Law 2547. The Council of Higher Education had the right to fire or exile the academicians who acted contrary to law (Hatiboglu, 352).¹⁵ Been subjugated to the Council of Higher Education, academicians' freedom to have a voice at political matters and discussions was reduced irrevocably.

¹⁴ The new universities which were established with the law 1750 were Dicle University, Cukurova University, Anadolu University, Cumhuriyet University, Inonu University, Fırat University, Ondokuz Mayıs University, Selçuk University, Uludağ University and Erciyes University.

¹⁵ "Rektörlerin disiplin işlemlerini kovuşturmak ve karara bağlamak, öğretim elemanlarından bu Kanunda öngörülen görevleri yerine getirmekte yetersizliği görülenler ile bu Kanunla belirlenen yüksek öğretimin amaç, ana ilkeleri ve öngördüğü düzene aykırı harekette bulunanları rektörün önerisi üzerine veya doğrudan, normal usulüne göre, yüksek öğretim kurumları ile ilişkilerini kesmek veya denenmek üzere başka bir yüksek öğretim kurumuna atamak."

The new provisions also facilitated the opening of private higher education institutions. Oriented by market interests, private universities were supplied with significant financial support from the industry. The first private higher education institution was Bilkent University. *The Sixth Five Year Development Plan*, (6. Beş Yıllık Kalkınma Planı) contained a clear emphasis on the importance of private foundations' support to non-profit private universities in different parts of Turkey, private sector was being encouraged to contribute in the foundation of those academies.¹⁶ This was a specific period in another sense too. All present academies, teacher training institutes and vocational schools were reorganized. Some of those were combined through forming of new public universities. Some others were converted into new faculties and affiliated to universities in their own region. During this period, nine public universities were founded (table 3.2).

The main problem that universities encountered during late 1980s and through 1990s was the inadequacy in providing resource and service to their students. *The Fourth Five Year Development Plan* (4. Beş Yıllık Kalkınma Planı) for instance, was putting a note to the insufficiency of social and cultural infrastructure in cities that stands as an obstacle to establish new higher education institutions.¹⁷ As stated in the report, universities were far from offering adequate space for living, studying and socializing. The drawback to open new universities was explained with the absence of necessary land parcel and financial support. The solutions set forth for these were enhancing university-industry partnerships at professional training and research and encouraging private sector to contribute in establishing new universities (*Sixth Five Year Development Plan*, 1990). The opening of two technological institutions in 1992 can be interpreted as State's efforts to develop industry based research.

As the latter development plans are studied, it is viewed that many universities around Turkey; especially the ones located in small cities experienced serious problems in suggesting an appropriate environment for learning, studying and living. Universities' supply of academic staff, technical equipment, additional space and other resources remained same while the number of students increased as the time progressed. The *Ninth Five Year Development Plan*, was suggesting to develop collaborations

¹⁶ “Özel kesimin okul açması ile vakıfların özel üniversite kurmaları teşvik edilecek, eğitim metod ve teknolojilerinin geliştirilmesinde ve eğitim araç ve gereçlerinin üretiminde bu kesimin daha fazla rol alması desteklenecektir.”

¹⁷ “Yüksekokşretim kurumları sosyal, ekonomik ve kültürel amaçlara ve işlevlerine uygun bir yapı ve içerik düzeyine kavuşturulamamış, farklı kurumlar arasında birlilik, bütünlük ve eşdeğerlik sağlanamamıştır.”

between public universities, thereby enabling them to share state resources.¹⁸ Another resolution was enacting efforts to take higher advantage of techno parks built inside or nearby the universities. This suggestion was presented as a way to develop the universities' physical infrastructure.¹⁹

Reviewing the cases, it is possible to assume that changes in the history of higher education in Turkey were mostly oriented by state policies. These policies furthermore, were developed in response to the occurrences at national level. The public universities still lack their own strategic governance since they are financially supervised by the government, primarily by the Ministry of Finance, and secondarily by the State Planning Institute that controls investment budgets (Şimşek, 1017). It is noticed at the Five Year Development Plans budget insufficiency for physical development is emphasized several times as a crucial problem. Another underlined issue is the authority absence that refers the centralized structure of higher education institutions (Ninth Five Year Development Plan, 79). It is surprising however, to realize that guidelines that would lead physical and environmental improvement in the universities are neither present in the plans. Once developed, such guidelines would open a way for reforms which can be adapted to a variety of situations at several campuses.

3.2. Location of University Campuses in Relation to Cities

The location of the university in reference to city is regarded as an important aspect. The relationship between universities and the cities becomes a matter of mutual concern that affects both cities' and universities' development. For Bender who discusses the role of the location of university in reference to its surrounding community, "university is *of* the city, not simply *in* the city." Beyond the location of the university, the accessibility of the campus from the city –the frequency of the transportations between city center and the campus, offering a multiple network of public transport-, offering a diversity of social and cultural facilities are the way for

¹⁸ "Üniversitelerin sahip oldukları öğretim üyesi, bina, araç-gereç, olanakların birbirine yakın üniversitelere kullanılabilmesi için gerekli tasarlamlar yapılmalıdır." (*Ninth Five Year Development Plan*, p.110)

¹⁹ Teknoparklara yapılan yatırımlar sayesinde fiziki altyapı sorunları çözümlenmiş olacaktır (*Ninth Five Year Development Plan*, p.141).

encouraging close interactions with the city. As Bender argues, the university is “*physically and intellectually at one*”, on the one hand, it develops its “distinctive culture to be brought into dialogue with the city” on the other (Bender, 1998, 25). In Turkey, universities created different relations with the cities that they were located. Decisions for the location of the universities and in which cities the universities are founded change in the light of spatial planning policies in different periods. Considering the physical relation between the university campus and the city, in this study I grouped universities based on three models:

1. The university whose faculties and facilities are dispersed inside the city.
2. The city campus in the peripheral of or inside the city as a single entity.
3. The campus outside the city as a single entity.

The universities are grouped in reference to the analysis of their distances to the centers of cities where they are founded.

Table 3.1. The table shows the organization of campuses in reference to cities. Metropolitan cities are marked with purple. (Const: Under construction, Plan: planned for construction.)

Name of University	Location of universities in reference to city						Other univ.	City		
	in city		periphery		outside					
	one	frag	one	frag.	one	frag.				
İstanbul Ü.		8		1		1	9	İstanbul		
ITU		3		2			9	İstanbul		
Ankara Ü.		3		2			6	Ankara		
Ege Ü.			1				4	İzmir		
KTU				6			1	Trabzon		
Atatürk Ü.	1						2	Erzurum		
METU			1				6	Ankara		
Hacettepe Ü.	1					2	6	Ankara		
Boğaziçi Ü.		5			1		9	İstanbul		
Çukurova Ü.			1				2	Adana		
Dicle Ü.	1						1	Diyarbakır		
Anadolu Ü.				2			2	Eskişehir		
Cumhuriyet Ü.			1				1	Sivas		
Uludağ Ü.					1		2	Bursa		
Fırat Ü.			1				1	Elazığ		
Selçuk Ü.				1			2	Konya		
İnönü Ü.	1				1		1	Malatya		
On Dokuz Mayıs Ü.						5	1	Samsun		
Erciyes Ü.		1		1			2	Kayseri		
Gazi Ü.		6					6	Ankara		
Akdeniz Ü.	1						1	Antalya		
Trakya Ü.				2		5	1	Edirne		
Marmara Ü.		9					9	İstanbul		
M. Sinan Ü.	1						9	İstanbul		
Yıldız Teknik Ü.	1			2			9	İstanbul		
Dokuz Eylül Ü.		4		2			4	İzmir		
Yüzüncü Yıl Ü.					1		1	Van		
Gaziantep Ü.			1				1	Gaziantep		
Afyon Kocatepe Ü.		3					1	Afyon		
Adnan Menderes Ü.				2			1	Aydın		
Balıkesir Ü.						2	1	Balıkesir		
Abant İ. Baysal Ü.					1		1	Bolu		
Çanakkale 18 Mart Ü.	1			3			1	Çanakkale		
Pamukkale Ü.					1		1	Denizli		
Mustafa Kemal Ü.					1		1	Hatay		
S. Demirel Ü.					1		1	Isparta		
IYTE					1		4	İzmir		

(cont. on next page)

Table 3.1. (cont.)

Name of University	Location of universities in reference to city						Other univ.	City		
	in city		periphery		outside					
	one	frag	one	frag.	one	frag.				
K.M. Sütçü İmam Ü.		2	1				1	K.Maraş		
Kafkas Ü.				2			1	Kars		
Kırıkkale Ü.	1			1			1	Kırıkkale		
GYTE						2	2	Kocaeli		
Kocaeli Ü.		2	1				2	Kocaeli		
Dumlupınar Ü.				2			1	Kütahya		
Celal Bayar Ü.		3					1	Manisa		
Mersin Ü.				3			1	Mersin		
Muğla Ü.			1				1	Muğla		
Niğde Ü.					1		1	Niğde		
Sakarya Ü.		3					1	Sakarya		
Harran Ü.	1			2			1	Şanlıurfa		
Gazi Osman Paşa Ü.					1		1	Tokat		
Bülent Ecevit Ü.				2			1	Zonguldak		
Osmangazi Ü.		4					2	Eskişehir		
Galatasaray Ü.	1						9	İstanbul		
Adıyaman Ü.			1				1	Adıyaman		
Aksaray Ü.			1				1	Aksaray		
Amasya Ü.			const				1	Amasya		
M. Akif Ersoy Ü.	old						1	Burdur		
Hitit Ü.					const		1	Çorum		
Düzce Ü.			1				1	Düzce		
Erzincan Ü.		3					1	Erzincan		
Giresun Ü.				2	1		1	Giresun		
Kastamonu Ü.			1				1	Kastamonu		
Ahi Evran Ü.				const			1	Kırşehir		
Ordu Ü.	1			3		plan	1	Ordu		
Rize Ü.		5					1	Rize		
Namık Kemal Ü.		2			1		1	Tekirdağ		
Uşak Ü.	1					1	1	Uşak		
Bozok Ü.							1	Yozgat		
Ağrı İ. Çeçen Ü.			1				1	Ağrı		
Artvin Çoruh Ü.	1		1				1	Artvin		
Batman Ü.	1			const			1	Batman		
Bilecik Ü.			const				1	Bilecik		
Bingöl Ü.			const				1	Bingöl		
Bitlis Eren Ü.	const						1	Bitlis		
Çankırı Karatekin Ü.	const						1	Çankırı		
Karabük Ü.			1				1	Karabük		

(cont. on next page)

Table 3.1. (cont.)

Name of University	Location of universities in reference to city						Other univ.	City		
	in city		periphery		outside					
	one	frag	one	frag.	one	frag.				
Karamanoğlu M. B. Ü.					1		1	Karaman		
Kırklareli Ü.			2				1	Kırklareli		
Kilis 7 Aralık Ü.		cons					1	Kilis		
Mardin Artuklu Ü.	1		const				1	Mardin		
Muş Alparslan Ü.					1		1	Muş		
Nevşehir Ü.	1			5			1	Nevşehir		
Osmaniye K. Ata Ü.				1			1	Osmaniye		
Siirt Ü.	1					1	1	Siirt		
Sinop Ü.				const			1	Sinop		
Ardahan Ü.			const				1	Ardahan		
Bartın Ü.					const		1	Bartın		
Bayburt Ü.					const		1	Bayburt		
Gümüşhane Ü.							1	Gümüşhane		
Hakkari Ü.					const		1	Hakkâri		
İğdır Ü.	1				const		1	İğdır		
Şırnak Ü.	1				const		1	Şırnak		
Tunceli Ü.					1		1	Tunceli		
Yalova Ü.		6			const		1	Yalova		
Yıldırım Beyazıt Ü.		2		2		3	6	Ankara		
Türk Alman Ü.					const		9	İstanbul		
Necmettin Erbakan Ü.					const		2	Konya		
İzmir Katip Çelebi Ü.					const		4	İzmir		
İstanbul Medeniyet Ü.			1		plan		9	İstanbul		
Bursa Teknik Ü.	1				plan		2	Bursa		
Abdullah Gül Ü.	const				const		2	Kayseri		
Erzurum Teknik Ü.			1		const		2	Erzurum		
Adana Bilim Ve Tek. Ü.				2	1		2	Adana		
Ankara Sos. Bil. Ens.							6	Ankara		

In Turkey, we can meet with all of these three campus models, but model three gradually increase over the years. Universities, both new and old, prefer to move to public lands outside the city because of the insufficiency of lands inside the city or the high prices (Erkman, 1990). Today, there are approximately 59 out of 104 state universities that are considered as a single entity, also most of the new universities that are founded after the year 2000 have located in single campuses. Uludağ University (1975), Yüzüncü Yıl University (1982), İYTE (1992) and Gaziosmanpaşa University and Karamanoğlu Mehmet Bey University (2007) are one of the examples of this model. Also, Ege University (1955), METU (1959), KTÜ (1957) are the universities

that designed with the concept of an isolated enclave outside the cities, but in years they have become a part of the surrounding districts and turned to the inner-city campuses within a walking distance from the city.

In Turkey, from the beginning, where the universities are founded is as important as the universities' educational and leading role for the cities. Where the universities are placed are under the control of Higher Education Institution (YÖK), State Planning Organization (DPT) and Ministry of Development and Housing (İmar İskan Bakanlığı) (Türeyen, 2002). The first universities İstanbul University, ITU and Ankara University were founded in the populous cities of Turkey. The oldest university in Turkey is İstanbul University whose faculties have grown out of various schools established in the latter part of the nineteenth century. The University of Istanbul was formed in 1900 by the grouping together of various schools (Okyar, 1968). Similarly, Ankara University is an urban university whose faculties are distributed in six different locations in Ankara. They form cloister-like enclaves, and they are opening their gates to varying degrees to the public. Threshold between the cities and the urban campuses in Ankara University is quite undistinguishable, academic buildings mingle with the urban facilities.

In 1950s, production of campus universities as huge mono-functional entities in a separate location from the urban fabric exemplifies the change in the idea of university in Turkey. METU, Ege University, KTÜ and Atatürk University were also the first campus universities that were planned to locate in a remote location to the city. Also, except METU; these universities were planned as “regional universities” (bölge üniversiteleri) that would provide the need for qualified labor force and act as the agents of regional development (Tekeli, 2003, 138).²⁰ These universities were also proposed to play a crucial role in enhancing information flows and analyze the economic, agricultural and social structure of the regions.

First, the general principles about the development of regions were first outlined by Atatürk in 1937. Considering the country as three major cultural regions, each region was to be cultivated by opening a new university (Umunc, 442). Accordingly, İstanbul University was to serve the western region, and Ankara University was to serve the central region; as for the eastern region, “the most beautiful part of the shores of Lake Van” was identified. But Atatürk University in Erzurum was founded, instead.

²⁰ Land Grant Universities that were planned in the second half of 19th century can be seen the origins of regional universities (Sönmezler, 2003)

According to Sargin (2007):

1. Ege University was founded for the development of cultural, industrial, agricultural facilities of Aegean Region.
2. KTÜ was founded as technical university for the geological analysis of the region that is rich in mineral beds, power suppliants and vegetation.
3. Atatürk University was founded as the key agent of cultural, social development of the region in the east.

Until 1970s, there were still seven universities out of nine that were founded in large and populous cities, İstanbul, Ankara and İzmir. Indeed, the emphasis for opening of universities in the east part of the country was a long term project that was elaborated in the foundation of the Republic, but it came to the forefront from the beginning of 1970s. “Spreading the universities to the different regions” to redress social and economic imbalances and be a means of solving the economic differences among the regions was the new policy of the government that was elaborated in Research Report of Higher Education of DPT in 1968 (Yükseköğretim Araştırması Raporu, 1970). The regions for universities were categorized as “Developed Big Centers” and Developing Center”. The proximity of the sites of universities to the developing areas in each region was an important criteria for the selection (Sargin, 2007, 140). The answer to the question what considerations have gone into the selection of the specific sites is clear in the report: “being a focal point for service, student population, the adequate infrastructure for the development of campus settlement and supportive socio-cultural environment” were criteria for the site selection (Sargin, 2007). According to these considerations, all of ten universities that were founded in this period were in small cities. While Çukurova University (Adana) and Bursa (Uludağ) University were founded in reference to the adequate infrastructure in the cities; Samsun and Elazığ as the new metropolis of developing regions were chosen for opening 19 Mayıs University and Fırat University. These cities with a population between 600.000 and 800.000 were regarded as focal points of manufacturing industry and health and educational services (Varış, 1976). Also, Dicle University and Çukurova University were the regional universities that would be expected to play an important intermediary role as it analyzes the local cultural and economic structure of the region and it shares the data gathered from the local surrounding (Korkut, 2001).

Such an ambitious project, opening universities in developing regions were planned to accomplish with the strong support of universities in Ankara and İstanbul, through the intellectual guidance and support of academicians to the new universities.

After the foundation of Higher Education Institution (YÖK), eight new universities were founded in 1982 and only three of them were founded in small cities (table 3.2): Akdeniz University (Antalya), Trakya University (Edirne) and Yüzüncü Yıl University (Van). Indeed, another five universities –Gazi University, Marmara University, M. Sinan University, Yıldız Teknik University and Dokuz Eylül University– were founded in İstanbul, Ankara and İzmir but they cannot be regarded as new institutions. Rather, their faculties were grown out of separate academies and vocational schools that were established before. Gathering different higher education schools under the roof of new universities was explained as a policy in 4th Development Plan of Higher Education in an attempt to remove the academic differences and increase the academic collaboration between different institutions. These universities that were founded in three big cities were settled in a group of old buildings and their buildings were dispersed inside the city. When analyzed the location of universities that were founded in 1980s, only Akdeniz University has an inner-city campus with a walking distance to city. Situated on the interface between a miniature city park, and neighborhood district, development of Akdeniz University campus has kept up with the growth of the city.

Table 3.2. The table shows universities according to chronological order of their foundations. (The ones designed with competitions are marked in gray.)

Universities after Higher Education Institution													
1933	1946	1961	1973	1982	1992	1993-2003	2006	2007	2008	2010	2011	2013	
İstanbul Ü.	ODTÜ	Hacettepe Ü.	Dicle Ü.	Mimar Sinan Ü.	Abant İ. B. Ü.		Namık Kemal U.	Karaman Ü.	Ardahan Ü.	Yıldırım Bay. Ü.	Adana Bil. Tek. Ü.	Ankara Sos. Bil. Ens.	
İTÜ	Ege Ü.	Boğaziçi Ü.	Çukurova Ü.	Marmara Ü.	Adnan Menderes Ü.	Osmangazi Ü.	Düzce Ü.	Ağrı Ü.	Bartın Ü.	Türk-Alman Ü.		Hacı Bektaş V. Ü.	
Ankara Ü.	KTÜ		Anadolu Ü.	Yıldız Teknik Ü.	Afyon Kocatepe Ü.	Galatasaray Ü.	Uşak Ü.	Sinop Ü.	Bayburt Ü.	Necmettin Er. Ü.			
	Atatürk Ü.		Cumhuriyet Ü.	Gazi Ü.	Balıkesir Ü.		Ordu Ü.	Siirt Ü.	Gümüşhane Ü.	İzmir K. Çelebi Ü.			
		İnönü Ü.	Akdeniz Ü.	Celal Bayar Ü.			Hitit Ü.	Nevşehir Ü.	Hakkâri Ü.	İst. Medeniyet. Ü.			
		Fırat Ü.	9 Eylül Ü.	18 Mart Ü.			M. A. Ersoy Ü.	Karabük Ü.	Iğdır Ü.	Bursa Teknik Ü.			
		On Dokuz Mayıs Ü.	Trakya Ü.	Dumlupınar Ü.			Ahi Evran Ü.	Kılıç Ü.	Şırnak Ü.	Abdullah Gül Ü.			
		Selçuk Ü.	100. Yıl Ü.*	Gaziosmanpaşa Ü.			Erzincan Ü.	Çankırı Ü.	Tunceli Ü.	Erzurum Tek. Ü.			
		Uludağ Ü.	Bilkent Ü.	GYTE			Rize Ü.	Artvin Ü.	Yalova Ü.				
		Erciyes Ü.	Gaziantep Ü.	Harran Ü.			Kastamonu Ü.	Bilecik Ü.					
				IYTE			Aksaray Ü.	Bitlis Ü.					
				Kafkas Ü.			Amasya Ü.	Kırklareli Ü.					
				K. Sütçü İmam Ü.			Giresun Ü.	Osmaniye Ü.					
				Kırıkkale Ü.			Bozok Ü.	Bingöl Ü.					
				Kocaeli Ü.			Adıyaman Ü.	Muş Ü.					
				Mersin Ü.				M. Artuklu Ü.					
				Muğla Ü.				Batman Ü.					
				Mustafa K. Ü.									
				Niğde Ü.									
				Pamukkale Ü.									
				Sakarya Ü.									
				S. Demirel Ü.									
				Z. Karaelmas Ü.									

By 1992, there was a sudden increase in the number of universities. Twenty one public universities and two technology institutions were opened in a single day. Most of them (19 out of 23) were in the west part of Turkey. Unlike the universities of 1980s, most of the universities in 1990s were generally founded in small or medium sized cities (Toprak, 12). The policy of the government reflects dominating viewpoint seeing the universities as key elements of both enriching the economic dynamics of developing cities and preparation of new urbanities. The four new universities in this period, in Afyon, Erzincan, Kars and Isparta, were planned to be opened in the elections areas of some political figures (Toprak, 2012).

This reflects how the universities in these cities were explicitly planned on the basis of national political purposes. Universities were expected to be central agents for rebuilding small cities. Most of the universities that were founded in 1992 were generally located remotely from the city centers as seen in table 3.2. Universities, in this period prefer “escaping from the rushes of cities and were planned as separate entities”. The lands of the university campuses such as Pamukkale University, Mustafa Kemal University, Niğde University and İYTE start in large, empty areas where the urban fabric stops. Development of campuses in the suburbs of the cities stems from a number of problems that the universities are faced: Inadequacy of large areas in the city center for the production of an enclosed university settlement, or increase in enrollment to higher education. Or, the question can be asked whether removing universities to the suburban sites of the sites may be a political attempt of university authorities to draw away the students far from the city center to avoid participation to political protests that increased in the period of 1980s.²¹

In two years period between 2006 and 2008, 41 new university were founded with the government slogan “University for each City”. This was the second period that the universities were opened in a short period of time. Nearly all of these universities that were founded in this period were first universities of small cities with the population between 50.000 and 120.000 (Sargin, 2007). “There will be no city without university” was also a policy that was elaborated in 58th Government Plan (2002). Opening of universities in this period became dependent on the view of the government of whether the university would make a direct contribution to the economic

²¹ In an interview Birol Aksit, personnel in rectorate of Ege University, removing the campus to the suburban site is defined as the strategy of universities to isolate from the political environment in the city.

development of cities. As one of the Member of Parliament argues if one city is aimed to develop, university is the utmost figure that is expected to initiate the modernization; economic and social change.²² However, how the universities would develop seems not under consideration. Physical infrastructure and faculty programs of most new universities are incomplete, the academic staff is insufficient to conduct the courses in the faculties. Also, the open spaces between built environments do not correspond well to the social needs of the campus community. They are far from articulating comfortable and well-defined public spaces for social use. Most of them continue education in existing public buildings that are dispersed in the city center. Also, twenty university campuses that are planned in suburban areas with a single, identifiable campus are under construction.

From 2010 to present, we see universities are founded in economically and culturally developed cities such as İstanbul, Ankara, Kayseri and Konya. All of the universities that were founded were the secondary universities in these cities. Opening new universities in cities that have old and prosperous universities can be related to current government policies which promote “construction of techno-cities” and increasing research projects are promoted in the 9th Higher Education Redevelopment Plan and Law for Technology Development (Teknoloji Geliştirme Yasası-2001).

The priority of technological investments in universities caused the political agreements in some of which turning the universities into scientific and technological institutions. For example, Bursa Technical University, Erzurum Technical University, Abdullah Gül Üniversitesi, Adana Science and Technology University and Turkish-German University were seen as rather new research institutions to promote collaboration with technology (Toprak, 2012).

In this period, the evolution of a new campus remote from the city was also viewed as a key element for the new universities' development. For instance, Muş Alpaslan University, Ardahan University, Yalova University, Yıldırım Beyazıt University (Ankara) and Türk-Alman University were some of the universities that were obliged to use existing public buildings in cities but constructed their campuses as single entity far from the center. These universities have boosted the idea of seclusion and isolation from the city. In that respect, moving outside the city, the effort of

²² Mahfuz Güler who is the representative of Bingöl say “Eğer bir ilin kalkınmasını istiyorsanız, o ilde üniversitenin kurulması kaçınılmaz olur. Üniversite, çağdaşlaşmanın, ekonomik ve sosyal yapı olarak değişimin tek adresidir... sağlıklı bir kentleşme için üniversiteli bir il olmak kaçınılmazdır” demektedir (quoted in Kavili, 14).

universities to develop the vast open areas into the campus and the sod-turning ceremony for the first building were announced in the web sites of universities and local newspapers of cities.²³ Moving its facilities completely out of city center was regarded as a symbol of physical progress and regional investments. “From the university in city to a campus university” becomes a popular slogan that can be seen even in the introductory pages of the universities.²⁴

Apart from this, some universities were obliged to move from the inner city land to the outside due to the inadequacy of existing buildings and increase in student populations. For example, one of the old and prosperous universities, Marmara University that was settled inside the city of İstanbul planned to sell their lands and move into a new and more peripheral single land that is located outside the city.²⁵ As rector noted, moving to the outside the city gave the chance of proposing techno-city and smart buildings in the new green campus that offers a new educational model with this relocation.

However, there are some exceptions that promote the production an inner-city settlement with the purpose of getting involved with social and physical fabric of the city. For example, Abdullah Gül University (2010-Kayseri) propose to construct two campuses: one of them (Sümer Campus) will be settled in the former land of Sumer Leather factory that was built in 1933 by a group of Russian architects led by Ivan Nikolaev. It will include the quick renovation of old buildings by the famous architect, Emre Arolat.²⁶ Suggesting the campus inside the city, Arolat describes campus as being an interface between city, cultural facilities and industry. “Connectivity and openness to the public” is the main objective of the project.²⁷

The inner city campus is aimed to produce a blurred physical boundary between city and the campus. Adana Science and Technology University (2011-Adana Bilim ve Teknoloji Üniversitesi) is another university that is planned to be an “urban institution”.

²³ http://www.zaman.com.tr/sehir_ardahan-universitesi-kampusu-10-yilda-tamamlanacak_1116066.html, or http://adiyaman.edu.tr/TR/Haberler/Universiteden-Haberler/Adiyaman-Universitesi-Mehmet-Erdemoglu-Mimarlik-Fakultesi%E2%80%99nin-Temel-Atma-Toreni-Gerceklestirildi_963http://www.yalova.edu.tr/yerleskedeyasam.

²⁴ <http://www.alparslan.edu.tr/genel/dergi/dergi13.pdf>.

²⁵ <http://www.arkitera.com/haber/12876/sahibinden-satilik-universite--marmara>.

²⁶ The project won the first prize in the World Architecture Festival in 2012 <http://www.agu.edu.tr/pages.php?domain=main&mainid=69&struct=&parent=69&pageid=95>

²⁷ <http://www.arkitera.com/haber/8858/master-plan-tasarimi-alisan-cirakoglu-mimarlik-tarafindan-yapilan-abdullah-gul-universitesi-kampus-insaati-devam-ediyor>.

Since university aims close connection of faculties with the city, the interaction with the public and business facilities is described as an important aspect of campus vitality.

In this section, I discussed the motivations for choosing an appropriate location for the universities in reference to cities. But what assumptions have interpreted into the selection of specific sites and cities? Do they primarily meet the universities' own needs and location criteria, or do they fit a local or national agenda? Reviewing the cases, it is possible to argue that that selection of specific sites, and the decisions for the development of universities are focused more on the universities' physical and institutional potentials like offering public services for the development of cities or regions. It is explicitly described in Five-Year Development Plans of Turkish State Planning Organization. The motto "University for each City" in 2000s reflects conceptualization of universities only as educational institutions and agents for widening the regional developments in Turkey. However, it is important to emphasize that the location of the campuses in reference to cities is based on a mutual concern that would affect both development of cities and universities in social and physical manners.

3.3. Campus Planning Experience of Turkey: A Critical Analysis

"Not all colleges and universities have campuses. Yet the campus is viewed generally as 'the norm' in higher education—something that all institutions aspire to have and improve. Campus planning has become a specific area of expertise, combining elements of town planning, landscape architecture, architecture, civil engineering and facilities management." (Turner, 1984; Dober, 2000)

The first universities of Turkey (Istanbul University, Istanbul Technical University (ITU) and Ankara University) lacked campuses in their former times. They were founded in old buildings at city centers. Istanbul University for instance, was settled in the huge and monumental building of Ottoman Empire Ministry of War. Previously, the land was the property of the Old Palace.²⁸ As the campus developed in time, new buildings joined. The original building became the Rectorate building and was called the "central building" of the school. In a similar manner, ITÜ and Ankara University were the first universities that consist of old and new buildings, located in the older parts of the cities. In 1944, ITU moved to the barrack buildings at Gümüşsuyu. Today, distributed across ten settlements mostly of which are located at the

²⁸ This building was assigned to Darülfünun (later İstanbul University) in 1923.

historic sites of Istanbul, Istanbul Technical University only has Ayazağa campus where different faculties are organized in a single location from the outset.

In the beginning of 1940s, Istanbul University decided to organize a design competition for the additional buildings that will be granted to the Faculty of Law, Faculty of Economics and the auditorium.²⁹ A national competition was launched in 1947. Of a total of twenty-nine entries, the project of Bülent Serbes and Süheyl Üryani won the first prize (Figure 3.1 and 3.2). As stated in the jury report, the design of a powerful axis from the university to Süleymaniye Mosque, the overall architectural coherence in stylistic intentions of façades, and the production of an inner courtyard that will be surrounded with central and additional buildings were the main considerations of the jury (Arkitekt, 1947, n. 192, 255). The primary strengths of the prize-winning project were explained as the coherence in the overall composition of buildings, its efficient use of site and its architectural maturity. It was a surprising fact that the jury took the architectural quality of the buildings into account while it ceased to employ clear references to how such kind of a spatial layout would build a space of learning. It was not until 1950s that universities started to occupy large lands to construct self-contained campuses.

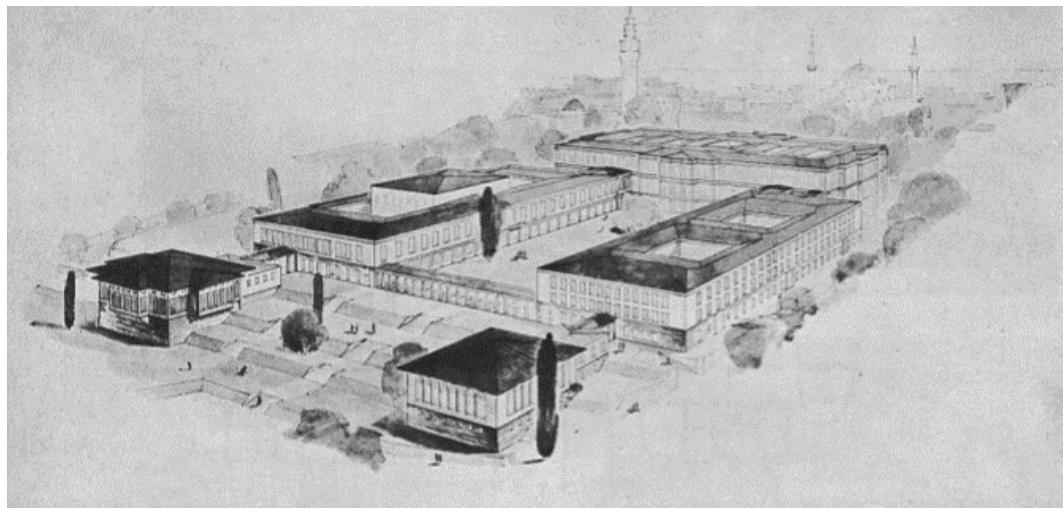


Figure 3.1. The Prize-winning project by Bülent Serbes and Süheyl Üryani for the additional buildings of Istanbul University (Source: Arkitekt, 1947).

²⁹ Previously, the project was assigned to Ekrem Hakkı Ayverdi, but the proposals of Ayverdi was rejected by the Ministry of Public Works (Bayındırılık Bakanlığı ve Yapı İşleri Reisiği).

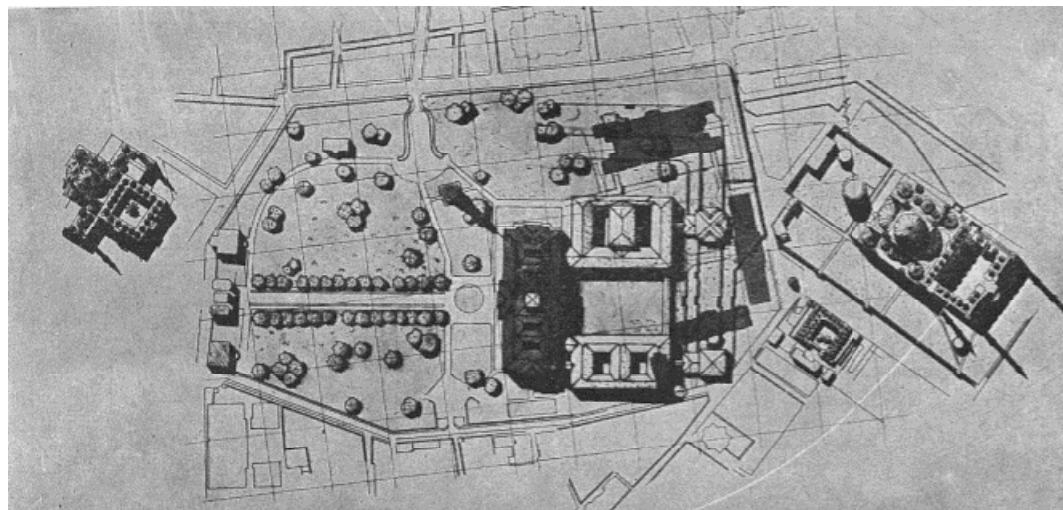


Figure 3.2. Site plan of İstanbul University
(Source: Arkitekt, 1947)

3.3.1. Planning a Campus as a Social Space

Ege University, Karadeniz Technical University, Atatürk University and Middle East Technical University (METU), all built in the same decade, were new in terms of offering new spatial organizations. All were designed as campus universities, their faculty buildings were gathered in one single location. The campus of METU especially, which influenced many campus constructions in Turkey, requires consideration.

Middle East Technical University was founded as a regional university that followed United Nation's higher education programs and United States policies. The primary mission of the university like the rest of those founded in the same period was to conduct research for industrial development and the boosting agricultural economy. The spatial layout of the campus represents the ideal of a typical American campus, which are designed to be “academic villages” rather than just a campus. In a certain seclusion from the city, such kind of a campus provides the space that brings together different faculties, dormitories, sport facilities, activity centers, research centers and so on.

The story of founding a technical university in the midst of Anatolia began with a cooperation made with a United Nations committee.³⁰ The committee prepared reports including suggestions about the main design principles for the design of the campus. Integral to committee's long-term vision was creating a campus community from the outset (Sargin and Savaş, 2013, 79). In that respect, the main architectural tools that were suggested in the committee' report were arcades, core-walks, pools, sculptures and terraces. Pedestrian arcades and pathways were suggested to create a pedestrian-friendly environment in terms of uniting different facilities in walking distance. Physical proximity of academic facilities within a 10- minute walk, production of a network of open spaces connecting to the main alley that would give opportunity for pleasant walking, achieving a good harmony of open and semi-closed sheltered spaces were also considered by administrators as main components to house a constructive social life (METU report, 1959 quoted in Sargin and Savaş, 2013).

Sites of more senior universities founded until 1950s were all located in inner-city lands. METU in this sense made an exception with a mission to create a university city for students. Selecting the land required diligent analysis of four candidate locations in city periphery. With an idea of "a positive isolation of students from the urban environment that shall provide physical, social and professional advantage" (Köse, 2010, 123); an empty land, five kilometers to the Parliament building, was selected. A national competition was launched to plan and design the master plan and the initial buildings. The selected site nearby to Balgat was far from car traffic, eligible for further expansion of campus land (METU archive quoted in Sargin and Savaş, 104). The site encompassed 4.500 hectares of open area, including large areas of forest.

The project of METU campus was obtained through an architectural competition in 1959, like those of Ege, Atatürk and Karadeniz Technical Universities. All followed the idea of creating self-sufficient campuses. Altuğ and Behruz Çinici's project won the first prize (figure 3.3).³¹ In the project, the main components of the campus were grouped at three main zones; faculties, students and academician residences and relevant social amenities. Faculties were arranged closely to academic center that included library, art gallery, administrative building, cafeteria, and auditorium. Social

³⁰ With the invitation of Minister of Education, G. Holmes Perkins, the head of the Department of Architecture at the University of Pennsylvania and Thomas Godfrey were came to supervise the structural organization of the school, and the educational programme (Sargin and Savaş, 88).

³¹ The education started in a small building in Kızılay in 1956 and continued till to the winning project was constructed (Mimarlık, 1967, v. 43).

amenities included the shopping center, cinema, and a small market (Çinici and Çinici, 1965). The jury report stated that the utilization of the site in accordance with main conceptual principles which were developed by the committee previously and the production of an architectural unity were the two main successful aspects of the project (Arkitekt, 1965, V. 3).

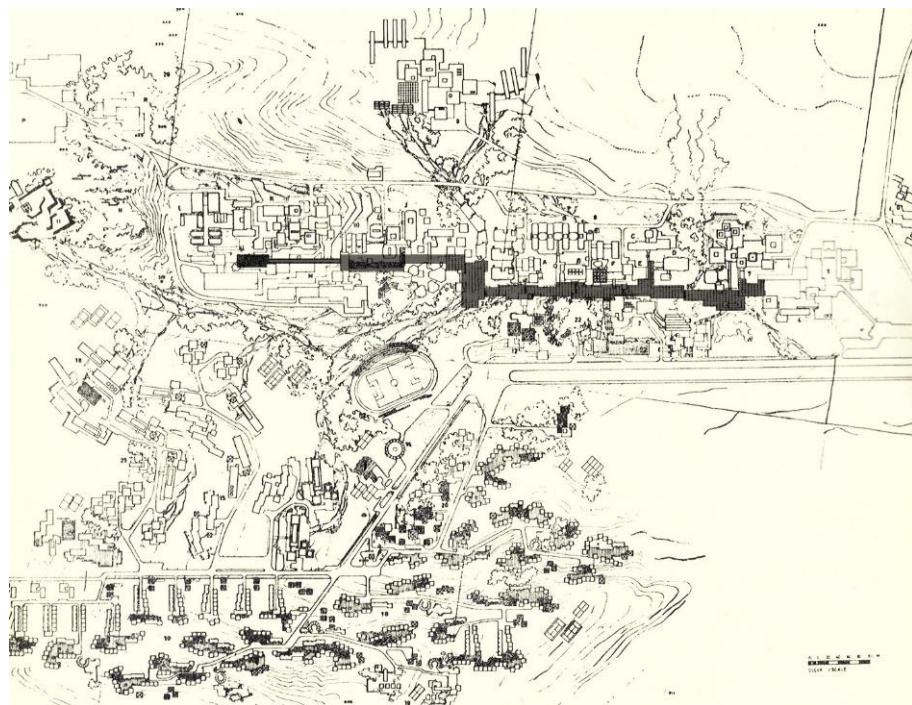


Figure 3.3. Initial site plan of the METU campus; the alley is marked by grey.
(Source: Mimarlık Journal, vol 43)

As Çinici states, the longest walk duration (from the dorms to faculties) was planned as twenty minutes. The academic center on the other hand, was ten minutes of walking distance to any faculty building (Çinici and Çinici, 1965). The access of students to different facilities was taken into consideration on break time durations basis.



Figure 3.4. Alley extending along the faculty buildings, and the library in METU campus (Source: Ilgaz, 2014).

The faculty buildings which were directly connected to the alley were supported by a variety of landscape elements such as small pools, lawns, spaces for sitting and hanging around and well-defined open spaces; all of which were to serve the production of focal points for social and leisure activities (Figure 3.4). In this respect, the development of the spatial layout of the METU campus was a deliberate effort devoted as well to the social life of community, besides teaching and learning processes.

The other three universities of the same period whose campus projects were achieved through competitions exemplify similar design principles. The first example is Atatürk University's campus. It was designed on the basis of the winning project of Enver Tokay, Hayati Tabanlıoğlu, Ayhan Tayman and Behruz Çinici. Just like the METU project, architects proposed "a pedestrian alley" free from traffic as a main instrument to flourish a vital social life (figure 3.5). The alley was suggested as a linking spine that shall determine the use of all surrounding buildings (Çinici and Çinici, 1967). In the project, a monumental alley was described as a key element to produce "the university aura".³² It was not explained by the architects what was

³² "Yayalar ise vasıta trafığından rahatsız olmadan kampüsün monumental allesinde seyredilecek, muhtelif idari ve öğretim binalarının çevrelendiği bu mekan 'Üniversite Atmosferini' sağlayacaktır (Mimarlık, 15, 1965).

illustrated with the term “university aura” in the report. However, considering the introverted alley around the faculties, it is possible to assume that they implied an underlying commitment to the production of a community that shall have an original social identity. The social life of this community was to be promoted through informal interactions in the alley. The academic, residential and social functions were grouped in different zones and the main car road was structured to intensify the zoning of different functions. In comparison to METU project however, the distance between zones at Atatürk University campus project was shorter. This seemed to provide more opportunity of bringing people together and uniting different functions around central spaces.³³ Considering the cold climate, the short distance between buildings appeared as a favor for the pedestrian-friendly environment. Today, the current spatial layout of Atatürk campus gives insights about the extent to which the basic principles of the winning project were realized (figure 3.6). The campus was divided into three zones in the proposal. By suggesting the hospital construction to be at the south west part, the plan seemed to create a new zone mainly used by visitors from the south gate. The main important part of the proposal, the alley between the academic units was not realized. The pedestrians generally use the sideways attached to the car roads instead.

³³ During my technical visit, observations in Atatürk University campus became useful to make comparisons about the access and use to different functions.

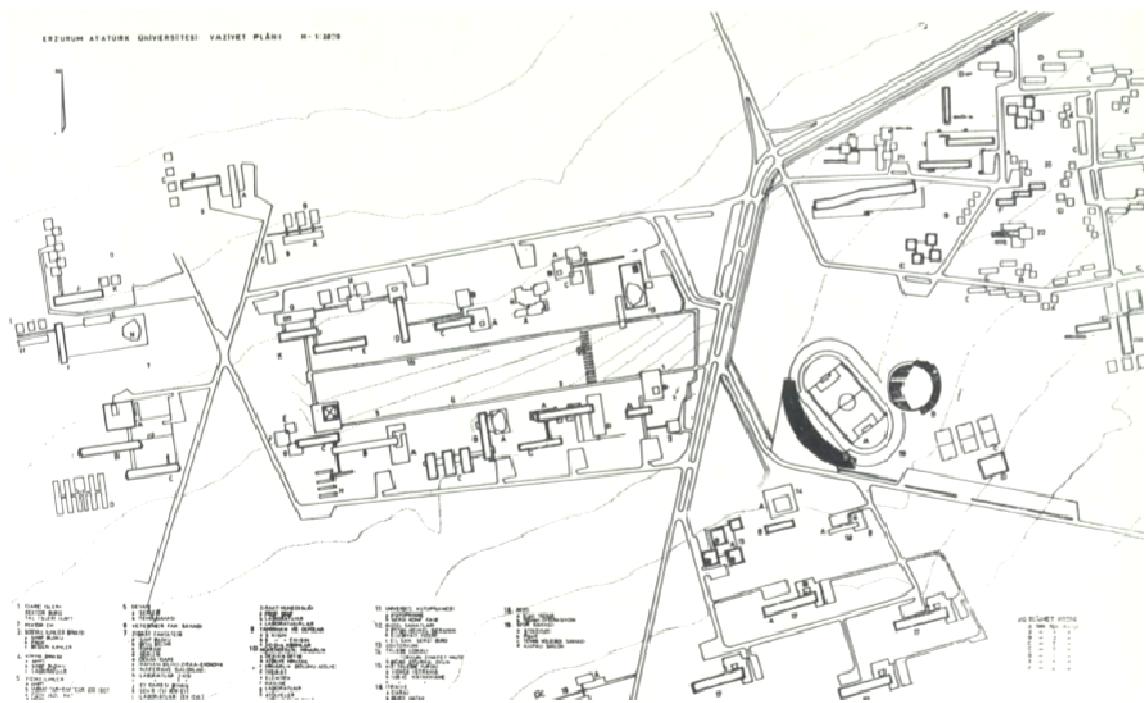


Figure 3.5. Winning project for Ataturk University campus by Tabanlıoğlu, Tayman and Çinici (Source: *Mimarlık*, 15).

An important objective of the master plan of Ataturk University campus proposed by Tokay and his team was a new promenade linking campus to the nearby city Erzurum. The physical relation between the city and the campus was interpreted in a different aspect than those of METU and Ege University. The campus was located in a walking distance to the pool in the city center. The winning project was proposing the central car road in the campus to extend to the historic city center and provide a “promenade for the people in the city.”³⁴ Unlike other campuses that bear the intention of providing seclusion from the urban life, Ataturk University was meant to be a “campus in the city”. However, in a later critic that was elaborated in *Mimarlık* Journal, being a close proximity to the urban texture was identified as an obstacle for the future expansion of the university land (*Mimarlık*, 1975, V.7). Today, the campus, covering over 4200 hectares of land, has two entries, one for hospital visitors and the other for students, separating the entrance of the two groups from each other (figure 3.6). This, which can be interpreted also as a security caution is not sufficient on its own. The increasing level of crimes in the campus such as robbery or harassment led the university to increased surveillance on its open spaces and to tighten the access control

³⁴ “Erzurum şehirlisine de bir promenad sağlayan ve Cumhuriyet meydanı ile üniversite arasında uzanan ana yola göre” (*Mimarlık*, 28).

at the main gate. The south gate meanwhile, is more moderate in comparison.³⁵ The social and physical boundaries aim to ensure that the university remains preeminent. This is apparent in the functioning of the gates despite the campus was formerly designed as an inner-city campus in the project competition.

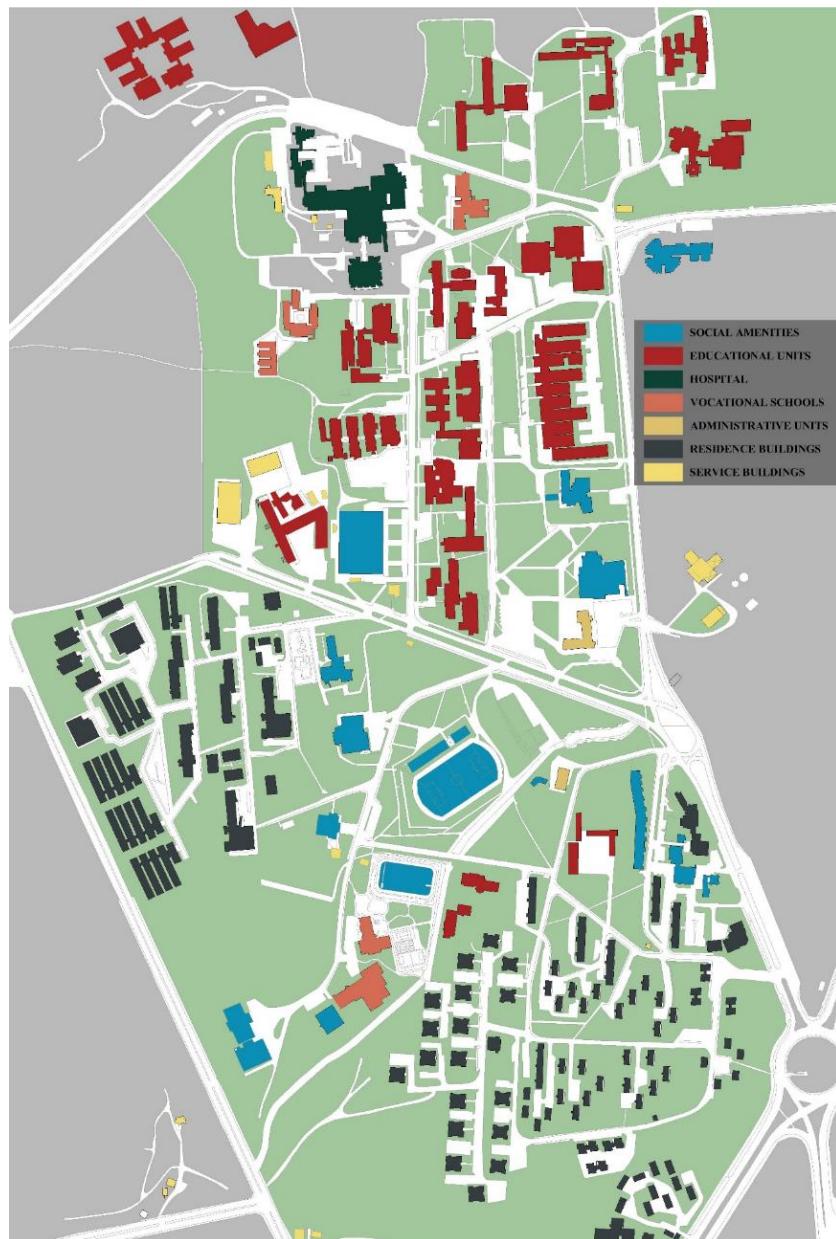


Figure 3.6. Current plan of Ataturk University campus; derived from Ataturk University and modified by the author.

³⁵ From the interview with dean of Faculty of Architecture.

Through selecting the appropriate project for new campuses, taking advantage of architectural competitions was a new approach in campus planning that was popular between the late 1950s and early 1970s. This approach also became functional at the organization of new campuses of already existing universities. Ayazağa campus of Istanbul Technical University and the campus of Diyarbakır Ziya Gökalp University are such examples.³⁶ For ITU Ayazaga campus, another design competition was launched. Behruz Çinici and his wife won the widely publicized competition.³⁷ The jury mentioned the alley to be the strongest part of the winning project as it shall enable a physical connection between the city and the university. Also, functional grouping of different facilities and the unity in architectural expressions were the project's other outstanding contributions to campus planning (Şahinler, 1999). There was then a new occurrence: The Ministry of Defense appropriated the land for the campus of Academy of War. The conflict was resolved with a distribution: The land was shared between the two institutions.³⁸ Changes in the site required a new analysis with a new team. In the beginning of 1970s, the new project for Ayazağa campus was developed and implemented with a crowded team of architects under the supervision of Kemal Ahmet Aru. In an effort to create interaction between students from various faculties, the proposed plan contained a compact form that will provide close proximity between academic units and an easy access from faculties to student residences and social amenities with a maximum five minutes walking period (figure 3.7). This project included two important points regarding conception and implementation: The first one is the physical analysis. Through the development of a rational and feasible campus plan, the design team focused on the physical analysis of the site along with a particular analysis of class hours and class attendance rates. According to the architects, this data was essential that shall help them to perceive the character of the learning spaces and the mobility tendency of the students between faculties (Mimarlık, 1972, n. 110).

³⁶ The University was later called as Dicle University by a decree law in 1982.

³⁷ There was no source about the project of Cinici neither in ITÜ archive, nor in the architectural journals.

³⁸ Previously, the land was allocated to the university as long as the university bear the responsibility of development of the land and the Botanical Garden and the implementation of the projects.

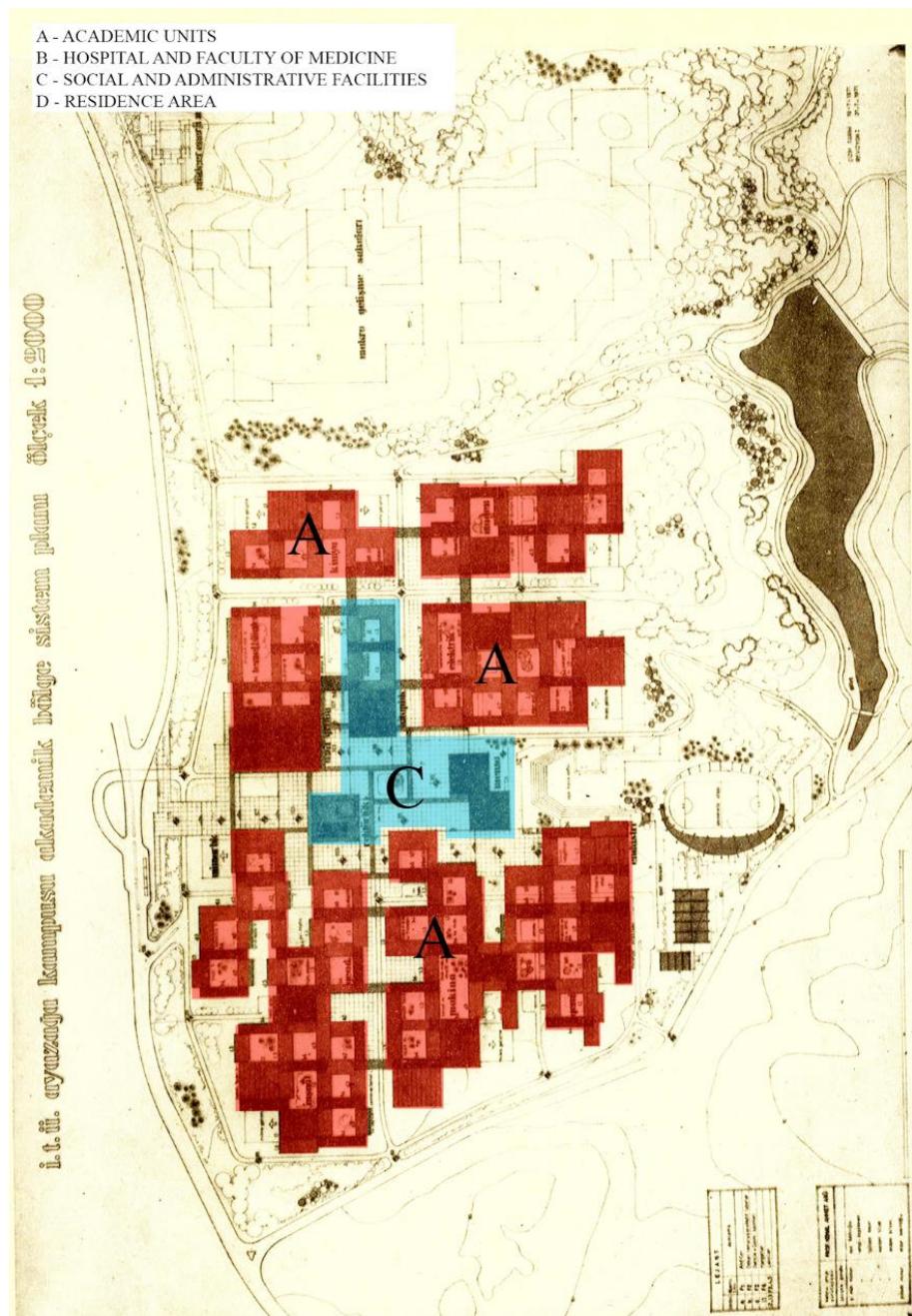


Figure 3.7. Project for ITÜ Ayazağa campus by Kemal Ahmet Aru; image is modified by the author (Source: Mimarlık, 110).

This approach in campus planning that served to investigate the contact between learning spaces was new and innovative. This first outstanding feature of the project reflected the fact that the design team remarkably concentrated on emphasizing the connectivity between different faculties. The second important point is the location. Before the construction of Ayazağa campus, ITU was settled in the historical buildings located at the city center. At the end of 1940s, the university community was relatively

small, with a total number of approximately 2000 students in four faculties. With the construction of this new campus, most of the faculties moved to the suburban area.³⁹ The main reasons of moving to a huge campus on the outskirts of the city was explained with a purpose “to develop a technical university in the modern sense, to increase the number of its students, to provide technical infrastructure for research and general infrastructure for a wide range of social and cultural amenities.” (Oktav, 1967). Inefficiency of its current buildings for further expansion played an important role in building a brand new campus. The construction of Ayazağa campus contributed to the growth of the University in massive measures.⁴⁰ Furthermore, the construction of a new campus from the outset symbolized the development of university in technical and economical means. Today, two suburban campuses and three inner-city building clusters of ITU are used for education at various disciplines. Taşkışla Campus is for Architecture and Fine Arts. Gümüşsuyu Campus includes Mechanical Engineering and Faculty of Textile Technologies. Maçka Campus has Administrative Science and Foreign Schools. Tuzla Campus contains Naval Education. The Ayazağa Campus, located on a 247 hectare area, is probably the highest populated campus of the university, where buildings of seven faculties, student residences, institutes and the Rectorate building are all organized in a single location.

The other campus that was based on a national planning project competition during the same period was the campus of Diyarbakır Ziya Gökalp University.⁴¹ Located 3 kilometers away from central Diyarbakır on Dicle plain, the university was planned to be outside the city. The architectural competition was launched in 1970. Kemal Aru and his team (Yıldırım Sağlıklıova, Yalçın Sağlıklıova and Emre Aru) won the competition (figure 3.8). A series of particular requirements and objectives were set by the competition jury: The project first had to be applicable in economical and functional terms. It had to be consistent with the topography, it must be eligible for using financially reasonable construction techniques, and the organization of faculties had to be in compact form. Second, the location of the Faculty of Medicine was to be in close proximity to other faculties and administrative facilities.

³⁹ Today, only four faculties of the university are settled inside the city.

⁴⁰ Along with growth, obsolescence of the new buildings at Ayazağa campus played a role in launching a new competition for a design of the comprehensible plan for sustainable campus in 2012.

⁴¹ Before constructing the university buildings, Faculty of Medicine of Diyarbakir started to education within the body of Ankara University.

A - ACADEMIC UNITS
 B - HOSPITAL AND FACULTY OF MEDICINE
 C - ADMINISTRATIVE FACILITIES
 D - STUDENT RESIDENCE AREA



Figure 3.8. Project for Diyarbakır Ziya Gökalp campus by Kemal Ahmet Aru; image is modified by the author (Source: Arkitekt, 342).

An easy access from the hospital to the faculty building was to be taken into consideration. The access from student residences to faculty area had to be planned. And lastly, the proposal had to include a bridge which was already suggested in the city master plan. This was requested in regard to city – university connection. Ironically, a city – campus bridge implied a sense of openness to the outside world for a university that was planned to take advantage of isolation from the urban texture. It is possible to argue that the site was selected from an isolated location while the jury has not considered the students as the only group of people whom the university will serve for.

As seen in the report, close proximity of different departments and easy access from academic zone to living spaces were set forth as priorities (Arkitekt, 1971, V. 342). My opinion is that the prize-winning project's significance lies in its ability to enable physical transition in faculties and living spaces which were originally grouped in two different zones as well as in the integration of different disciplines through spatial elements like quadrangles and pedestrian axis. The connection between two

zones was supported by a linear axis that was intersected by another axis that extends through Faculty of Science buildings.⁴²

As the design proposals of ITU and Diyarbakır University's campuses are analyzed closely, it is seen that the main conception involves the formation of the mega-structure campus where all the buildings are joined together under one roof. The campus plan was derived from gridal mono-structure that served for the production of web of internal pedestrian streets. As described in the previous chapter, such kind of spatial layout is more akin to those of post-war university campuses like Simon Fraser University in Canada and the University of Leeds in UK. The main principle was production of inner courtyards between different facilities that would promote the interaction between different facilities. In Dicle campus project, we see that small and repetitive elements are gathered to form an academic core whose location is separate from students' living space. Such spatial layout like that of Simon Fraser campus is quite conducive to incremental expansions through the possible future needs of the university. It is based on conception of university that allows programmatic change in continuous mega-structure (Davis and Davis, 1990). The compact form in addition, encourages walking and reduces vehicle trips between essential functions. This facility appears to be one of the most practical things of campus design when the movement of students in short breaks is considered. What was more essential was to promote the organization of academic facilities in a compact form. The academic zone was divided by faculties rather than by use. Yet, the closeness of different faculties were planned to foster linking and collaboration for academic production processes. Although not explicitly explained either by the jury or by the project report itself, quadrangles around the academic units and a central open space flanked by the main cafeteria, rectorate, library, and convention center structured the buildings eventually serve as social spaces that bring people together beyond the classrooms.

The other campus that was designed within the same period was the Bursa University campus.⁴³ The campus was not the result of a project competition, yet its master plan was rigorously studied and proposed by an architect, Sezar Aygen

⁴² I cannot tell for sure whether the campus was produced according to the principles of prize-winning project or not, due to the lack of data about the development of the campus and its current condition. Either in the journal archives or in the university's web-pages, no archival data about the physical condition of the current campus are available to understand the evolution of the campus from the outset.

⁴³ Bursa University was later called as Uludağ University by a decree law in 1982.

(Mimarlık, 1978, V.4).⁴⁴ The land encompassing the 1500 hectare open area was appropriated for future campus development. The campus, which was seventeen kilometers away from the city center was regarded as a self-contained settlement like a student city. It was the hospital buildings and the Faculty of Medicine that were constructed first. In the proposal, a division of the campus into six main zones, as seen in figure 3.9, was suggested: Academic units (B), Social and recreation facilities (C), Residences (E), Hospital and Faculty of Medicine (D), Administrative units (A), and Service/entrance units (G). This radial planning that includes this partition was combined with a strongly defined linear axis. This linear axis housed the car traffic while the pedestrian movement was supported by sidewalks. A skyscraper building was proposed for the rectorate. Referring to “Turkish civil architecture”, architect Aygen proposed open courtyards encircled with faculty buildings (Mimarlık, 1978). A social center, including the main cafeteria, cinema, theatre, exhibition hall, medical building, market, tearoom and a small mosque were placed at the intersection point of this axis that extends from the hospital building through administrative units (figure 3.10).

As revealed in the interview by the coordinator of Construction Works,⁴⁵ the campus plan was materialized in accordance with the main principles of Aygen’s project (figure 3.11). Yet the social center and the rectorate building were not constructed due to financial obstacles of the period (Interview notes, 2011). The university built the theatre, the medico building and the mosque (Part C in figure 3.11) in different periods. These were individual-based projects which replaced the relevant parts of the original project. The open spaces which surround the social facility buildings in Aygen’s project (figure 3.9, Parts A and C) were ignored. Those open areas look like left over spaces and they are far from creating comfortable and well-defined spaces for social activities.

⁴⁴ The data about Uludağ campus was compiled from Mimarlık, 1978 and face-to-face interviews with Nurhan Topçu who is the coordinator of the Construction Works of Uludağ University campus during my technical visits to campus in July, 2011.

⁴⁵ Uludağ University campus was one of those that I visited, examined the current plans and conducted semi-structured interviews with the experts in Construction Works in 2011.

A - ADMINISTRATIVE FACILITIES
 B - ACADEMIC UNITS
 C - SOCIAL CENTER
 D - HOSPITAL AND FACULTY OF MEDICINE
 E - STUDENT RESIDENCE AREA
 F - SPORTS AREA
 G - ENTRANCE

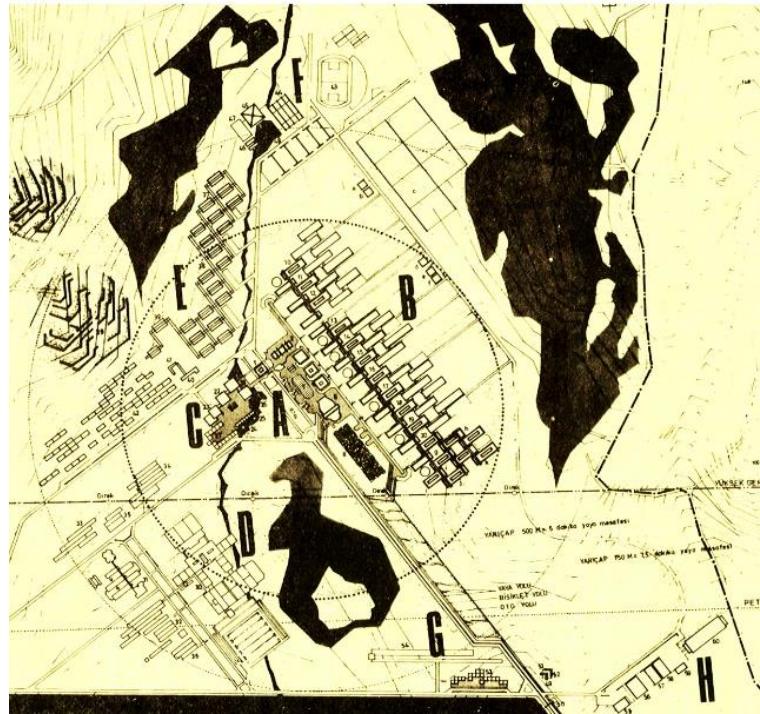


Figure 3.9. Bursa University campus project by Sezar Aygen
(Source: Mimarlık, 78)

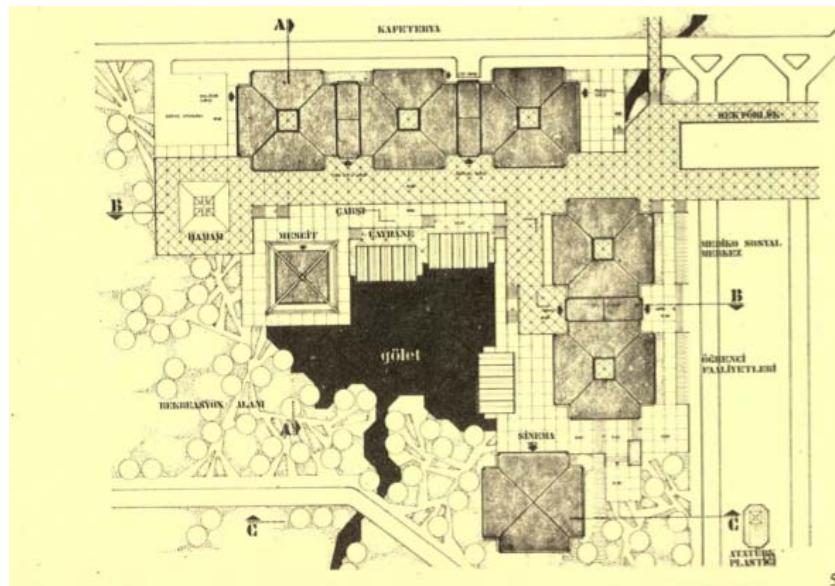


Figure 3.10. The social center in Aygen's proposal
(Source: Mimarlık 78).

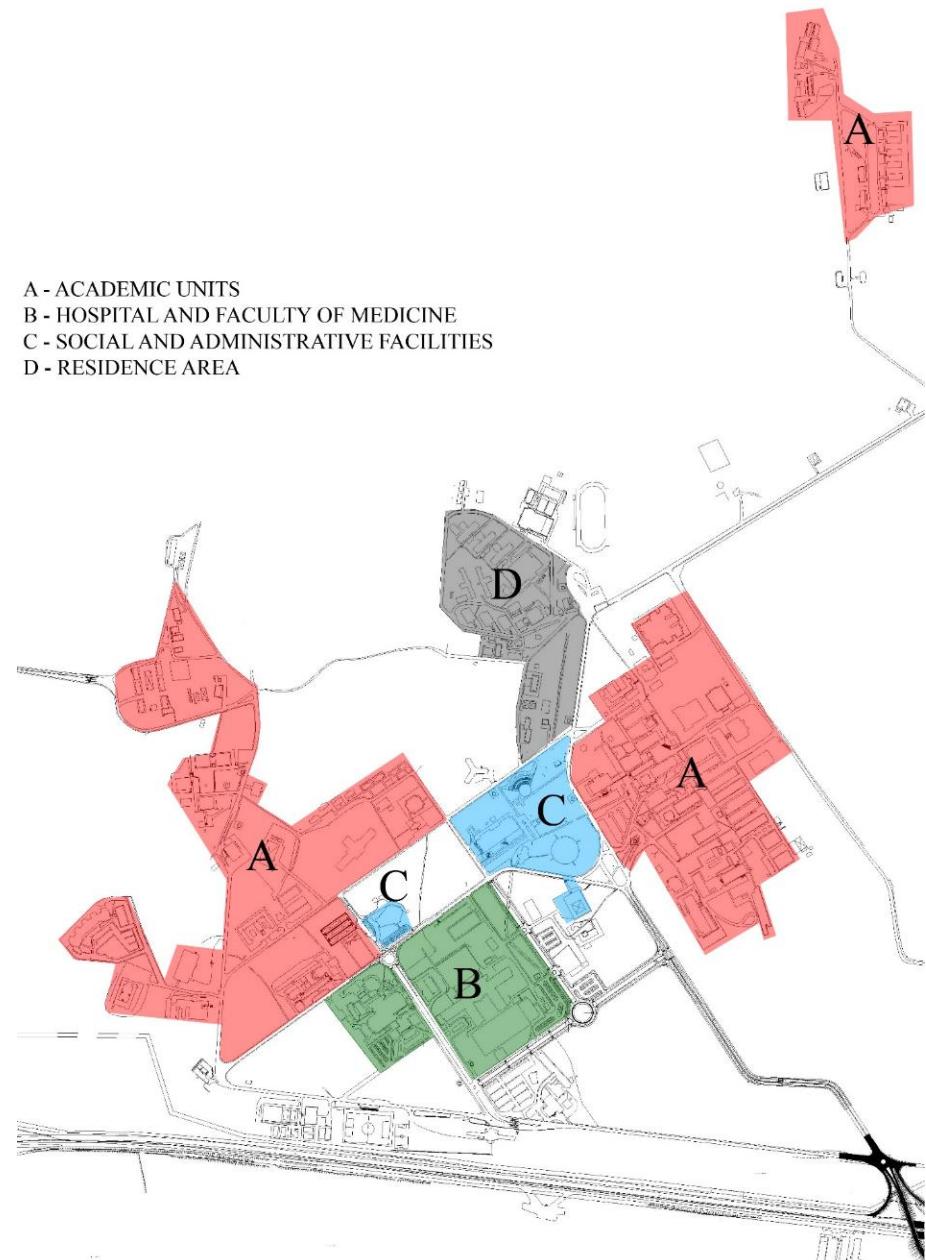


Figure 3.11. Current map of Bursa Uludağ University derived from the archive of Uludağ University and modified by the author.

As a consequence, Turkey experienced the competition selectivity approach between 1950s and early 1970s for university campus planning. The planning and construction of five campuses through competition (METU, Ege University, Atatürk University, ITU and Diyarbakır University), and afterwards, Bursa University, is a remarkable note to Turkey's campus planning history. When the physical layouts of these universities are analyzed, it is seen that all of them were planned as self-contained campuses that gather several functions within them for student comfort and needs. Most

importantly, I argue that these campuses were conceptualized as social spaces from the outset. In favor of a deliberate attempt for creating a community enlivened by informal exchange and interaction, the design of public spaces came into play more than those of the buildings. Either in the form of quadrangles (Ege University), courtyards or alley (as seen in METU and Atatürk University); public spaces served to bring the disparate parts to a unified setting and create focal meeting points for people. This model reminds us the plan of Jefferson for Virginia University that focused on the creation of not only academic environments but also social spaces. Offering an “academic village”, Jefferson prioritized the production of an academic community that was relatively isolated from the outside world. A clear example to this model is the METU, and Ege University campus projects. Considering a hierarchy of open spaces around buildings, both projects brought the aspects of social life to the fore. Communication between students from different disciplines and informal exchange were considered as an integral part of campus life during this period.

Another other important point concerns the production of public sphere that opened campus plans into debate. The architectural or planning competitions were announced in public. The winning projects and jury reports were extensively publicized in architectural journals like *Mimarlık* and *Arkitekt*. Especially the British and Western European campus models were examined to perceive the necessary elements to set a vivacious campus in Turkey (*Arkitekt*, 1971, V.342). Searching ways to create a space not only devoted to learning but also to working, living, recreating and relaxing; architects studied various spatial layouts. Moreover, some of the most prominent architects of the century were engaged in the planning of university campuses: Turgut Cansever and Behruz Çinici for METU, Kemal Aru for Istanbul Technical University-Avcılar campus, Hayati Tabanlıoğlu for Erzurum University and Ekrem Ayverdi for Istanbul University-Beyazıt campus. Regardless of having materialized or not, irrelevant to be the winning project or not; each example became an inspiration for younger campuses. What is more important during this period was that the campus projects that involved in competitions became debate subjects in architectural journals. Architects and planners were involved in the discussions. Architect Merih Karaaslan's review about the winning projects of Atatürk University campus planning competition was published in 1975 in *Mimarlık* journal. This review is of critical importance as it clarifies the primary principles of the winning projects which all focused on the spatial organization of the academic center (Karaaslan, 1975). This article opened the issue of

organization of buildings and open spaces in an academic center into discussion. Similarly, the conversion of ITU Ayazağa land into the land of War of Academy was discussed in Arkitekt. With the purpose of informing the public about the ongoing political opposition between the two institutions, the altering policy of the state was highly discussed. Consequently, the land was reassigned to the university. Although the debates about different stages of campus planning did not appear at the national press and neither the public could participate into the planning processes of the campus; the campus planning became a known issue and it attracted the interest of various distinguished architects.

3.3.2. Favoring a Centralized Campus Layout

During 1980s, an extensive reorganization at higher education became current. Law 2547 is considered as one of the most comprehensive higher education provisions since 1933 Reform. Particular provisions of the law caused changes in the physical and academic organization of the universities. These provisions brought graduate schools, a department-based academic organization and they also allowed foundations to establish private higher education institutions (Şimşek, 1007). Established in 1984, Bilkent University was the first private university. In the first phase private institutions founding was based on certain prerequisites: The schools could not be located in metropolitan areas only. They could only provide profitable courses like economics, administration, and management (Yalçınhan and Thornley, 2007, 828). The analysis on the initial private institutions reveals that thirteen new private universities were opened in the first stage. Except for Çağ University (Mersin), all of those were either located in Istanbul or Ankara.

In favor of a unified system of higher education, 166 different higher education institutions were combined under the roof of nine new public universities. While Mimar Sinan, Marmara, Yıldız Technical University, Trakya and Akdeniz University were reconstituted with merging of different schools and academies, Gazi University was converted from Gazi Education Teacher Training Institute. Department of Mechanical Engineering that was officially attached to METU was affiliated to Gaziantep University. This faculty became the first faculty of this young university. As it will be discussed later, many faculties of Ege University were affiliated to Dokuz Eylül

University. Only Yüzüncü Yıl University was founded from zero, bearing no pre-existent faculties or institutions. Also, Yüzüncü Yıl, Gaziantep and Akdeniz Universities were the only three that were settled in a single campus and designed as separate enclaves which are mostly remote from the urban texture.

Surprisingly however, very few has been published about the evolution of these new campuses that are designed during 1980s (Bilgin, 2006; Erkovan, 2013) or regarding the influence of the Higher Education Institution (YÖK) to their spatial organizations. The basic spatial principles that formed the organization of buildings and open spaces in campuses during the period that begins from 1980 remain unknown.

One of the few campuses about which were written is Gaziantep University. The campus was designed through a team work of different architects in 1973.⁴⁶ Enis Kortan, one of the architects who left his imprints on the campus, mentioned about this work in his book “Çağdaş Üniversite Kampüsleri Tasarımı” (The Design of the Contemporary University Campuses).

The analysis of Gaziantep University’s campus plan reveals that the campus was proposed for the land which is five kilometers to Gaziantep city center. The spatial layout was based on principles that aim to make the campus a pedestrian-friendly place (figure 3.12). First, the campus was divided into three zones in a compact form: the academic zone, the central zone ((space of communal use) which included the Ceremonial Square, rectorate, auditorium, open forum, library, main cafeteria, closed sport hall and the market) and the residence zone (Bilgin, 103). The academic buildings were grouped around central facilities and they were similar in size and form. Their sizes were in proportion to human scale at street level. The University’s central buildings were aligned around the main axis that starts with a square called the “Ceremonial Plaza” and divides the campus in half. I think, this plaza was designed for holding ceremonial events like semester openings and graduation marches.

In order to increase the pedestrian experience in the campus, pedestrian paths were separated from vehicle roads. Also, all buildings were settled within a 1km diameter with an aim to ease pedestrian arrival (Bilgin, 104). The proposal of a central public space (main axis) bore the potential to increase the interaction of students from

⁴⁶ The campus was designed by four architects: the design of the buildings of Main Cafeteria, Library, Rectorate, Residences for Academicians was by Kortan, the buildings of Faculty of Mechanical Engineering, Foreign Schools, A type dorms by Adnan Taşpinar, and B type dorms were by Teoman Aktüre and Türel Saranlı.

different faculties. However, I argue that the proposition of a centralized ceremonial square that is surrounded entirely by administrative buildings might create a sense of control and authority over students, although open forum and main auditorium implied the ideals of participation to discussions and public openness.

- 1 - CEREMONIAL PLAZA
- 2 - ADMINISTRATION
- 3 - MAIN AUDITORIUM
- 4 - FORUM
- 5 - CAFETERIA
- 6 - LIBRARY
- 7 - SPORTING ACTIVITIES
- 8 - SHOPPING
- 9 - HEALTH CENTER
- 10 - STUDENT'S HOUSING
- 11 - ACADEMIC STAFF'S HOUSING

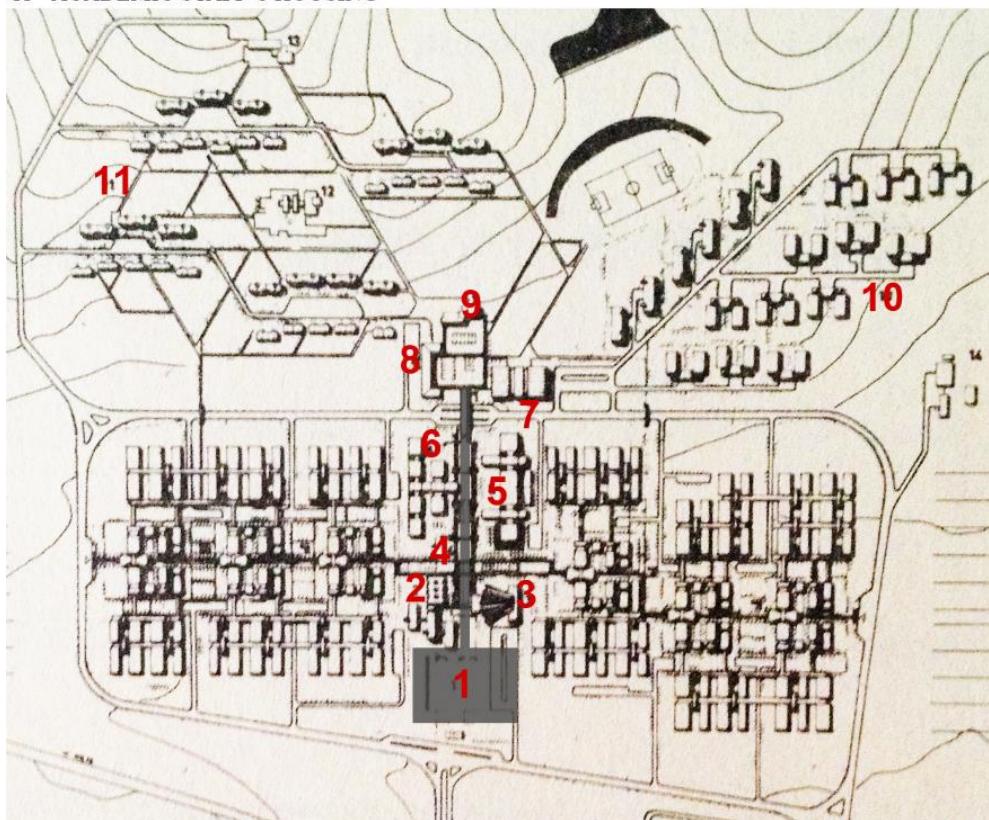


Figure 3.12. Proposal of Enis Kortan for the master plan of Gaziantep University; the central main axis and the central plaza is marked by grey (Source: Kortan, 1981).

Since the centralized axis and plaza were far away from the academic units and residences, they were not quite incentive for the visit of students and academicians who mostly use the spaces around the academic units. Also the academic buildings arranged in consecutive order left no space for an informal social life to emerge in that particular

part of the buildings. Lack of open spaces around classrooms and laboratories as well as the effort to centralize the social activities nearby the administrative facilities can be interpreted as main obstacles to propose a vivacious public life in the campus.

The analysis of the current campus plans illustrate that the organization of the architectural program suggested by Kortan was materialized to some extent (figure 3.13). The social and administrative functions were organized in a central space that was surrounded by academic facilities. However, the main axis that ends in a social center, which was priory planned to improve the social life turned up to be a weak and insignificant road that simply connects two administrative buildings. When we look at the open spaces, we see that the buildings are separated by a long axis while vast open areas are present, proposing no social functions at all.



Figure 3.13. Current analysis of Gaziantep University.
(Source: Gökcek, 2009)

In 2009, the university administration called for the preparation of a new master plan for Gaziantep University, based on a series of physical renewal of buildings and

open space improvements. New suggestions for cultural facilities were requested.⁴⁷ The purpose was both to improve the social and public facilities that have been relatively inadequate to provide the expected and to supply a sense of unity to the buildings which were produced in a piecemeal fashion through a timeline of different periods. The new master plan was proposed and the Convention Center was designed by a young architect named Güneş Gökçek. As Gökçek pointed out, the primary concept of the new plan (figure 3.14) was to create a network of axis that will create a whole interconnected system that links each disparate building to open spaces (Interview notes, 2014). The proposed network of the main axis (alley) and collateral axes that were covered with steel canopies was ending at faculty buildings. Through the transformation of vacant areas beside the faculty buildings, new public spaces were suggested. Those were directly connected to secondary axes, this was the plan to reevaluate the nonfunctional open spaces around the faculties. Since the campus was not far from the urban texture; two open spaces, an amphitheater that includes a convention center and an art park were proposed at the two sides of the main entry (figure 3.14). They were planned to be open to the society's use as well.



Figure 3.14. The new proposal indicates the network of axis for Gaziantep University by Gökçek. Image shows the Art Park and amphitheater at the two sides of main entry.

⁴⁷ This data was compiled from the interview with Güneş Gökçek who has prepared 2009 master plan of the university. Also the report of Gökçek for the development of a new master plan included a very detailed analysis of current condition of the campus.

Besides, in consideration to the dense population that arrives from the city to benefit the hospital, the entries to the hospital and the techno city were planned to be separated from the main entry. This new master plan focused on uniting the different functions that were previously secluded from the whole. In this respect, as Gökçek states, the network of the pedestrian axe and open spaces would create focal points to gather people at different parts of the campus. Instead of a centralized axis located far away from the spaces which students use the most, the new plan focused on the dispersion of rather smaller and variable open spaces throughout the campus. Yet, as Gökçek notes, the basic spatial principles that would connect the disparate buildings through the network of open spaces and streets were not materialized. Only the amphitheater with the convention center was built.

The other campus was the campus of Akdeniz University. Considered as an inner-city campus, it was located five kilometers away from Antalya city center. There is a remarkable lack of data regarding the spatial layout of the university. How the campus layout has evolved, what basic considerations have formed the buildings' and open spaces' spatial organization are not discussed in the literature. Still the design of Olbia Social Center of Akdeniz University brought an *Aga Khan Award* to architect Cengiz Bektaş in 2001 and brought public recognition to the campus at national press (figure 3.16).

Olbia Center was designed in 1999 with an attempt to hold a variety of social facilities including an auditorium complex; an amphitheater, student association rooms; a restaurant, various cafés; a book and stationery shop, various other shops; an exhibition area and a circulation area articulated with public spaces, waterscape elements, plants and sculptures. The center was settled on a 12.000 m² open area, and most of the covered area was at the ground floor. The social complex was planned on the main car road that extends to the main entry. Its location is next to the administrative functions, on the axis that connects to the Rectorate building on one side. On its other side, there are student residences.

Administrators and academicians to realize the need for a social complex in the campus was interesting. After Bektaş gave a lecture on the physical characteristics of the old city of Antalya at Akdeniz University, the academic community realized the lack of the identity in buildings and open spaces at the campus (ElKerdany, Aga Khan Report, 2001). The spatial layout of Akdeniz University seemed like having been formed by individual faculty projects that lack compliance to the principles of a master

plan. I think, Olbia Center in this regard, was a later attempt by university authority to achieve social components of campus life that was formerly unnoticed and/or overlooked.

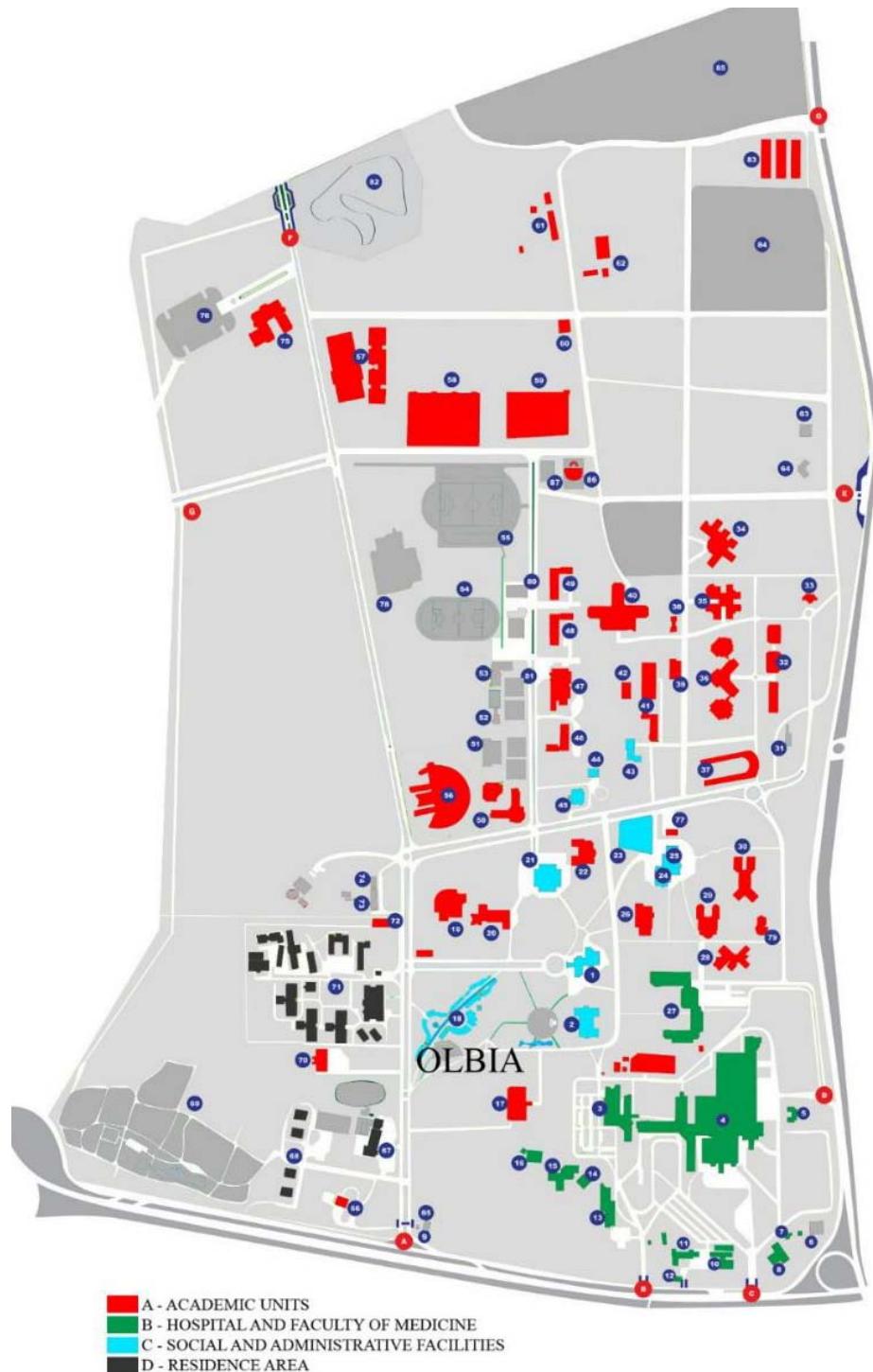


Figure 3.15. The campus map of Akdeniz University that is modified by the author.



Figure 3.16. Olbia Social Center at Akdeniz University.
(Source: ElKerdany, 2001)

As indicated in the report, the social role of this new center is important. The communication between students and teachers was described as so sterile and formal, which was formed only in classrooms. In order to overcome these issues, Bektaş suggested a new social center with a double-sided covered axis. This structure offered the spatial elements such as bridges, paths and tunnels that were placed in different parts of the campus to allow “the connection of scattered buildings of the university campus within a cohesive whole” (ElKerdany, 2001). It would give opportunity for bringing people from different disciplines and exchanging knowledge and ideas in a relaxed atmosphere. Connecting the transportation facilities, faculty buildings and student residences, the axis was imagined as an informal place that would be located on the daily route of students. Giving obvious references to well-known spaces like the Greek agora or the Oriental bazaar, the architect explained the purpose of the social center as “to engage the campus community in social and cultural activities within an interdisciplinary and intellectual atmosphere” (Aga Khan Report, 2001). On the other

hand, the location of the social complex is specifically open to debate, in my opinion. As the faculties seem to have randomly dispersed in different parts of the campus, reach to the social complex from some particular faculties seems difficult.

The other campus that was planned as a centralized organization is Mersin University's main campus which is located in Çiftlikköy. The campus was launched after a project competition in 1990s. The land, covering 400 hectares in total, is fourteen kilometers to the city center. This main campus includes the buildings of Humanities, Science, Administrative Science, Fine Arts, Architecture and Engineering Faculties. The Conservatory building, the institutes, Administrative buildings and social and recreational amenities are other elements of the campus.

Although the campus was created through a project of a famous architect, Erkut Şahinbaş, it surprisingly received no attention by architectural journals, nor by the national press.⁴⁸ A competition was held in which only three invitees took place in 1995. The aim was to develop a conceptual project in which present financial constraints and time limitations will be taken into consideration. The invitees were Turgut Cansever, Kaya Arıkoğlu and Erkut Şahinbaş.⁴⁹ After the conceptual project of Şahinbas was accepted, the architect was expected to draw site plan and concept projects of buildings for Rectorate and Department of Mechanical Engineering in a relatively short time. As Gök notes, the considerations for the planning of the campus were typical: harmony with the topography, separation of pedestrian roads from those of vehicles, organization of buildings in physical proximity and pedestrian walkways that will constitute the spine of the campus (Interview notes, 2014).

The compact form that connected the faculties through a curvilinear spine while keeping the administrative buildings at a central location is of special importance (figure 3.17). At the center, the rectorate building, the main cafeteria, the convention center and the market open out to a circular square whose dimensions are of monumental scale (Cumhuriyet Meydanı). Buildings are also of monumental size. As seen in Gaziantep University campus, the square is geometrically located at the very centre of the campus, surrounded with a curvilinear structure that holds a variety of social facilities such as the

⁴⁸ I conducted an online unstructured interview with Tamer Gök who was the coordinator of the competition and Oya Saf who work on Akdeniz University. Both of them helped me to understanding the spatial logic of the campus planning. Except this, as Saf states there was no written document available in the university archive. Yet, my interview with Tamer Gök brought to light information and documents.

⁴⁹ The other members of the coordination board were Gönül Tankut, Baykan Günay, Özgönül Aksoy.

cinema and market. Yet, it remains more as a ceremonial space for formal gatherings. The presence of an Atatürk eikon, a monumentally large square which lacks resting means like benches or green areas indicate that the open space has rather an administrative function.

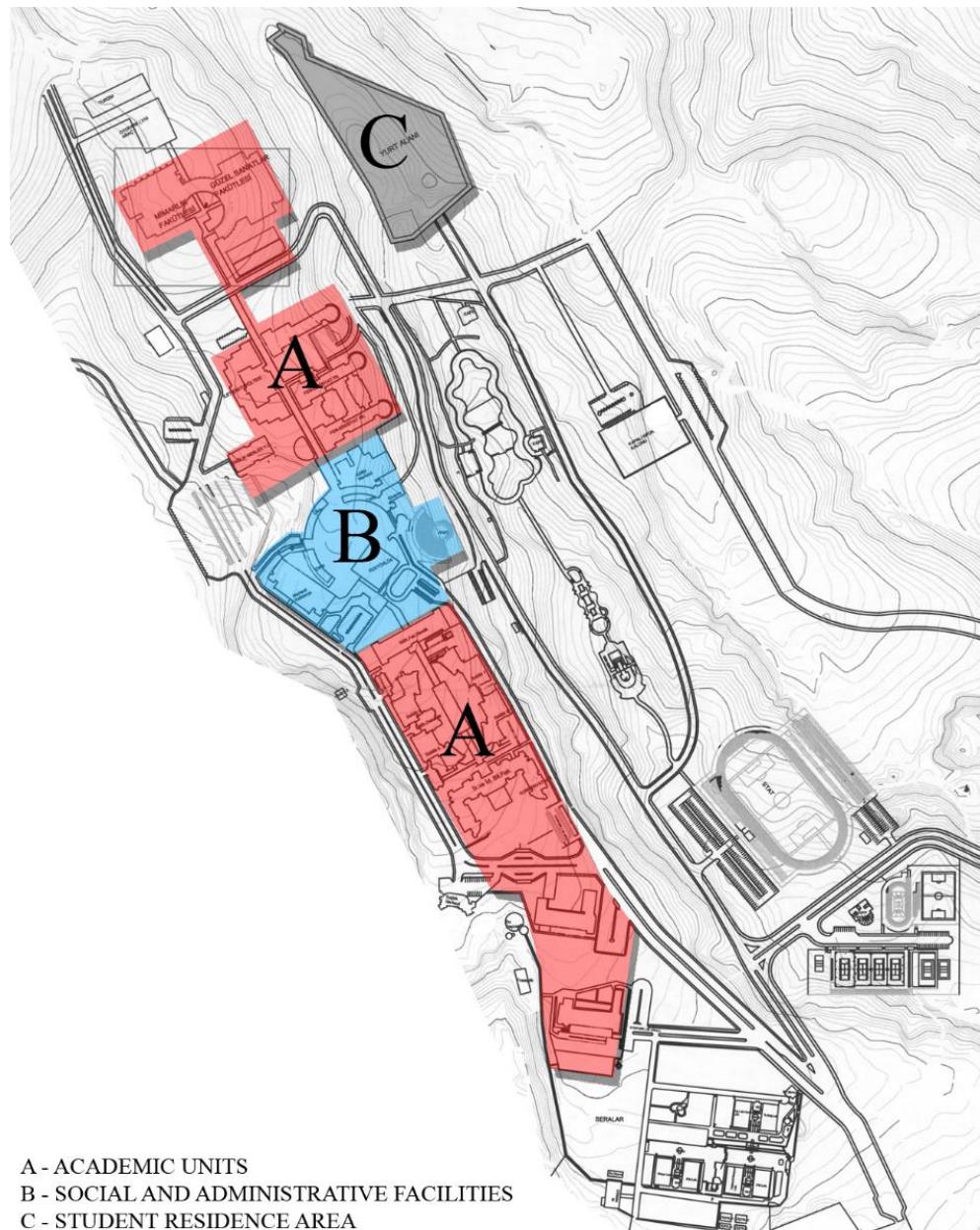


Figure 3.17. The project for Mersin Çiftlikköy campus. The image is derived from Mersin University archive and modified by the author.

Harran University, founded in 1992, illustrates a different case from the previous examples. Although Harran University was built within the same decade as the previously mentioned universities, its spatial layout is different. It must be noted that

this particular campus project promoted a ‘country life setting’ for the campus community. The Ministry of Public Works (Bayındırlık ve İskan Bakanlığı) launched a two-stage campus planning competition in 1995 for the design of Harran University’s Osmanbey campus. Of the twenty-six entries, the project of Baran İdil, Hasan Özbay and Tamer Başbuğ won the first prize (Mimarlık, 1996, 267).

The main promise of the prize-winning project was to suggest a campus life that has a pastoral inspiration that revolves around ample open spaces, pond, greenery and low-rise buildings.⁵⁰ Designers offered curvilinear walks that would be adapted to the topography. The vehicle road was separated from those of the pedestrians, and shaded open spaces such as courtyards and arcades gave a relatively comfortable public life in the hot climate of Şanlıurfa. The natural division between the academic units and residences was supported with an artificial pond (figures 3.18 and 3.19). In order to provide easy reach in between these areas, the longest distance between two edges of the pond was set to be about 400 meters. The campus was designed within a 600 meter radius circle, taking 6-10 minutes walking distances between two remote buildings. An academic center that would include the rectorate building, the library, the main cafeteria, the auditorium and a market was planned at the area between the pond and the academic units. According to the jury, the prime success of the project was that it considered the hospital and the Faculty of Medicine in a rather remote location in the campus (Mimarlık, 267). The jury stated that the project was found successful also due to the fact that it united different functions around an identifiable landscape.

⁵⁰ The data is compiled from the interview with the architects of the project that was published in <http://www.mimdap.org/?p=15224> and Mimarlık, 96.

A - ACADEMIC UNITS

B - HOSPITAL AND FACULTY OF MEDICINE

C - SOCIAL AND ADMINISTRATIVE FACILITIES

D - RESIDENCE AREA

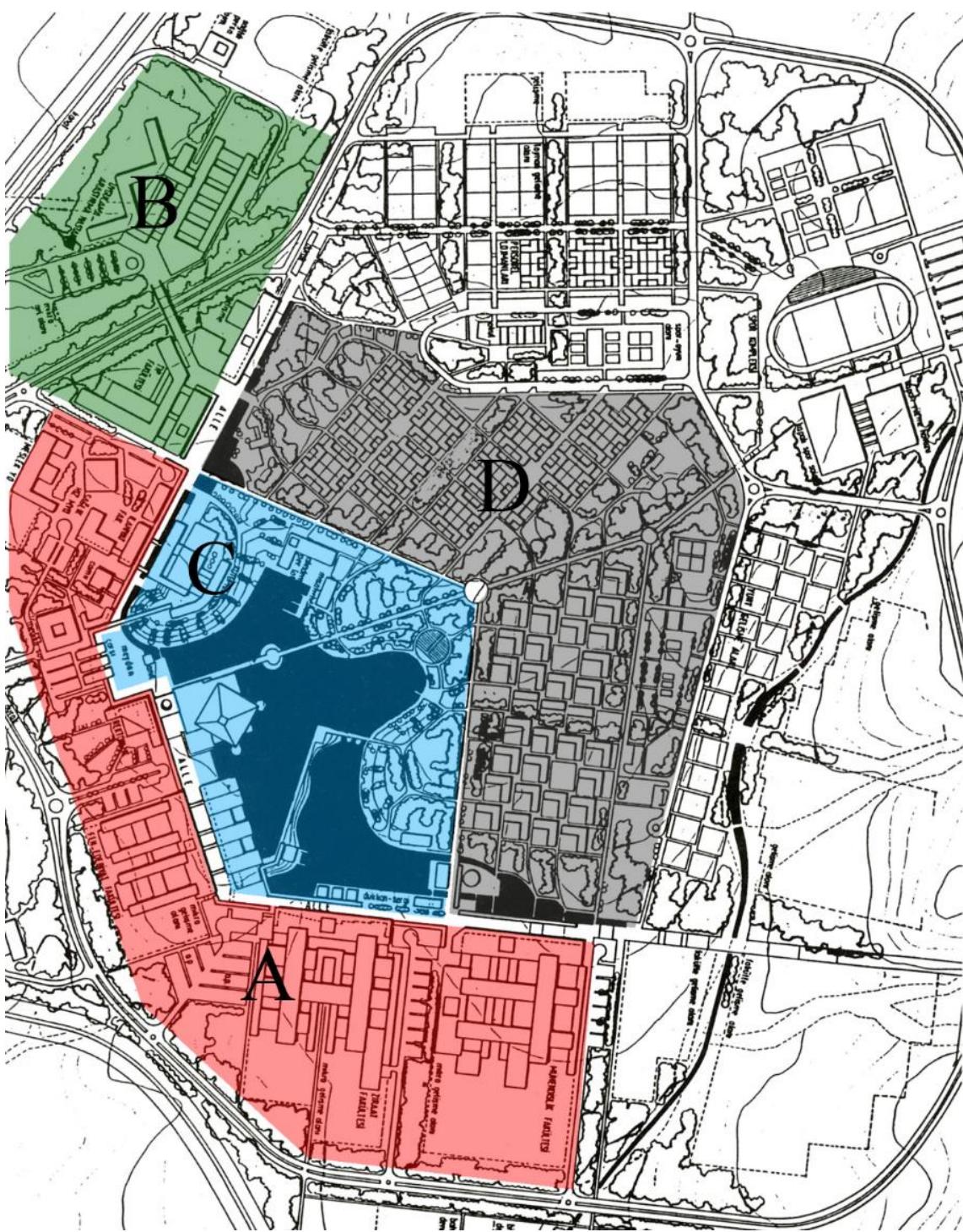


Figure 3.18. Proposal for Harran University campus. Image is modified by the author.
(Source: Mimarlık, 96)

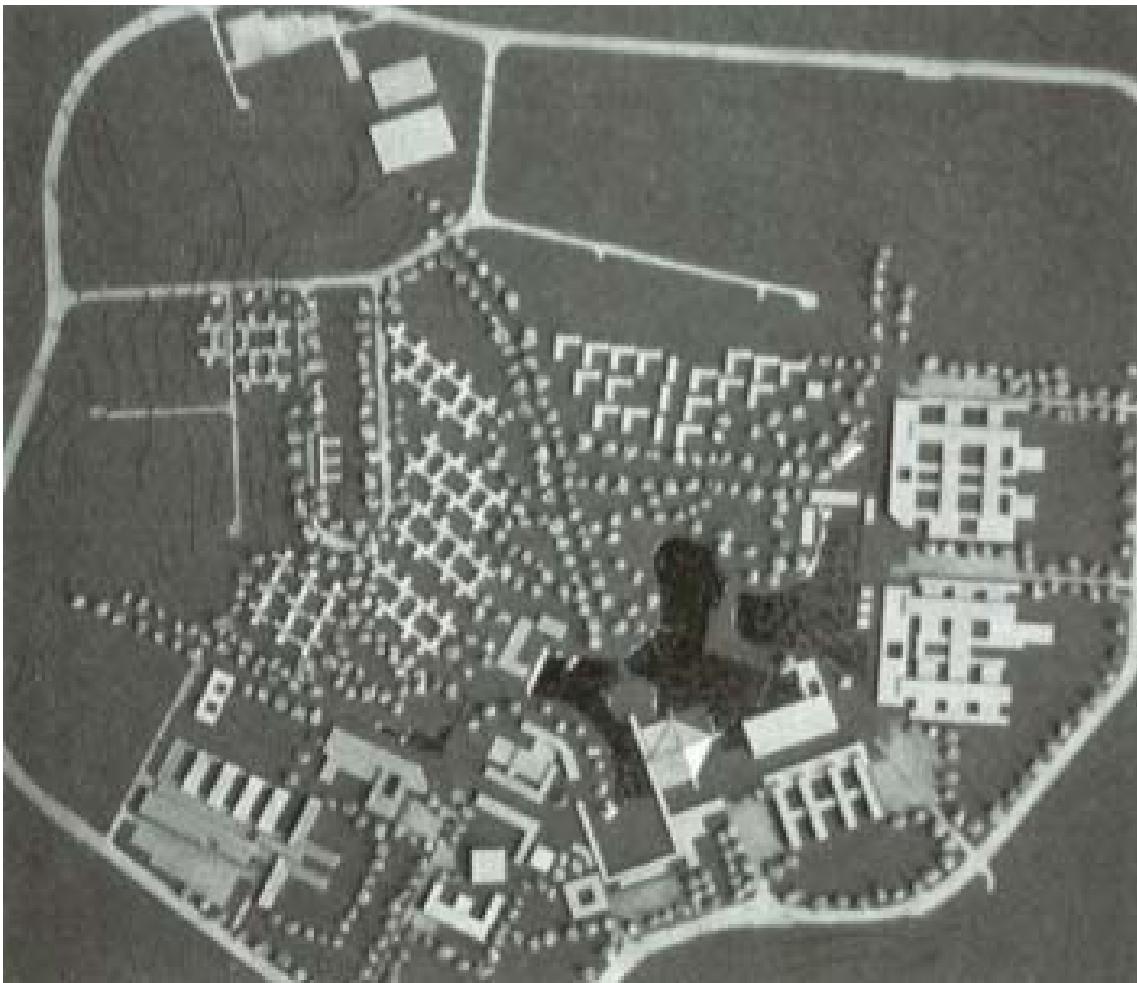


Figure 3.19. The model proposal for Harran University campus.
(Source: Mimarlık, 96)

The project however, initiated debates among architects and planners. In most of the discussions, the winning project was defined too old fashioned in the colloquium (Erkmen, 1996). The campus life was to be based on a pastoral life around the pond. Such kind of approach could not move beyond the campus models of 1950s, Karaaslan argued (*ibid*).⁵¹ Another argument was about whether the project was spatially responsive to the site and regional context or not. For a group of designers, university was to be physically worldwide, independent from contextual references.⁵² At that point, how the university was to be physically responsive to the urban texture of Urfa

⁵¹ This argument did not refer to a rational idea because the all of the campuses that were built in 1950s aimed to produce an urban life in the campus, in contrast to the idealized Anglo-American pastoral tradition.

⁵² “...üniversite teması içinde yere ait bir duyarlılığın da zaten riskli olduğunu düşünüyorum. Çünkü, üniversite evrensel bir temadır. Üniversite, bir tekke değildir! O, tam anlamıyla bulunduğu yere bağlı değildir. O yerin ötesinde bir duruma aittir...”Critics of Murat Uluğ, in Erkmen, 1996

was not explicitly explained by those who supported this argument. For Idil, the winning project was successful in terms of suggesting a university city including urban spaces supporting the social, cultural and recreational needs of campus community. In that respect, the pond was more than a phantasy. It was a binding element that aimed to produce social relations in the campus, Idil argued.⁵³

Today, *Osmanbey* campus is one of the three campuses of Harran University. Located in a 2700 hectare land, it is 18 kilometers to Şanlıurfa city center. The campus map reveals that it is the biggest campus of the university where seven out of eight faculties are located. This campus is also away from the urban texture.⁵⁴ The structure of roads and buildings, which originated from the outline plan of Idil and his team, were materialized to a certain extent by placing different functions around the artificial pond. However, in the overall site, zoning of the buildings in spatial and functional clusters were vaguely recognizable. I think today campus is far from offering a pastoral life that the designers strived to achieve. Different from such kind of spatial layout that organize the simple and low density buildings around natural elements in open perspectives, the buildings in Harran University campus are mostly of large size and they are arranged in a rigid manner that impose straight walks.

As a consequence, the search of campus plans of specific universities that were built in 1980s and 1990s reveals an important point about the spatial configurations: the centralized structure was so strong that it has become synonymous with the campuses especially in 1990s. Locating a central square that has surrounded with administrative functions has influenced the campus model to the extent that other campuses that were built from the outset in this period were mimicking such kind of centralized structure. Surprisingly I realized that other eleven campuses were designed with the idea of centralized structure.⁵⁵ While some of them came to the fore with centralized ceremonial plaza referring to formal gatherings, others are designed locating the

⁵³ “Biz, bir üniversite kenti yaratma hedefini en önde tuttuk. Böyle bir üniversitenin nasıl bir mekana kavuşturulması gereklidir ki adına kentsel mekan densin? Kentsel mekan, fiziksel bir kent imajı vermesinin ötesinde, oradaki insanların sosyal, rekreatif, kültürel ihtiyaçlarını karşılayabilecekleri bir yer olmalıdır. İşte, bizim projemiz tamamıyla bir sosyal hedeften yola çıkararak varılmış bir kurgudur ve şeması da son derece basittir. Su ögesi ise bir fantezi değil, bu sosyal ilişkileri kurmaya yönelik bireleştirici bir elemandır.” (Idil, in Erkmen, 1996)

⁵⁴ Ironically, there was no data available on the implementation of the project either in the journal archives or web-pages of the universities.

⁵⁵ Durind this period, twenty seven new universities were founded, but campus plans of some campuses are not available even in their web-site of the universities. These eleven campuses are: the campuses of Dokuz Eylül University, Abant İzzet Baysal University, Adnan Menderes University, Afyon Kocatepe University, Dumlípınar University, Gaziosmanpaşa University-Çiftlikkoy campus, İztech, Sütçü İmam University, Kocaeli University- Umuttepe campus and Niğde University.

administrative functions at the core of the campus. Such kind of spatial arrangement locates the academic units and residences to the campus periphery. Although there is no central space with an administrative focus at Akdeniz University campus, the proposition of a monumental axis that only serves the Rectorate building indicates the emphasis deliberately made to administrative functions. Surprisingly I realize that the three cases that were discussed in this part favor such kind of arrangement in the campuses, with the purpose of strengthening the administrative units.

Suggesting a central axis on the other hand, might work in favor of university individuals; it may increase the chance of encounters in ceremonial gatherings. However a campus is also up to offer spaces for informal gatherings where students, academicians and staff would encounter. Therefore, throughout the designing process; the social and recreational needs of different groups that are clustered at different parts of the campus should be taken into consideration. Locating public spaces around the most densely used routes; next to the faculties for instance, or in a disperse manner around the campus, would encourage students to depart from their academic responsibilities and participate an informal life. On the other hand, the central squares in the campus especially those that are near to administrative facilities are far from suggesting informal spaces that the students and academicians would call their own.

3.3.3. Returning Back to the City

In 2000s, current trends in campus planning represent a major turnaround from the previous cases. The production of educational buildings through architectural competitions has become prominent. The Ministry of Education launched a series of competitions for the design of educational campuses which cluster different high schools in a single campus. It was highly debated by architects and planners that the new trend suggested that each campus was planned to serve tens of thousands of students and they were planned to be constructed at the outskirts of cities. Campus projects acquired through competitions became relatively low in number. Only the projects of Abdullah Gül University in Kayseri and Adana Science and Technology University in Adana were obtained through competitions. Nevertheless, a group of architects committed themselves to the development of campus plans in this period. It is

a significant detail here that the plans and other data of those projects are generally available in *Arkitera* and *Arkiv* databases.

The Mimar Sinan campus of Abdullah Gül University is significant to discuss. Founded in 2010, the young university has been planned to have two campuses, one being the urban campus (Sümer Campus), and the other being outside the city. *Mimar Sinan* campus was planned by the young architect Alişan Çırakoğlu and won the 2014 National Architecture Award. The campus was designed as “a bridge that connects two edges; the nature and the city; science and life; technology and art”.⁵⁶ The campus is open to public. In addition to suggesting a network of public transportation between the city and the campus, a variety of recreational, cultural and social facilities help to create the openness of the space to the outside world.

The campus layout is acquired through a juxtaposition of two layers (figure 3.20); one is the spine that contains the cultural and social facilities: Library, science center, rectorate, museum, convention center, main cafeteria and a mosque. The other is a Z-shaped alley that intertwines with the cultural spine. It includes the academic units; the faculties and institutes. The cultural spine is elevated on an artificial water source and it reserves an open space for pedestrian walking. From a broader view, the project aims to increase public presence in the campus. The campus is planned as an urban park which includes a lot of green areas and gathers urban public with campus community. Another important aspect of the project is the design of multifunctional open spaces that are dispersed at different parts of the campus. Taken together, these aspects both promote the means of social encounter and cultivate the campus life experience accompanied by nature. This reflects an architectural perception that idealizes the campus “as a space of living, beyond the research and education”. This campus has been rather thought as a public space of a large population.

By 2000s, landmark buildings emerged as alternatives to creating long-term campus development plans. It is observed at most of the universities that a single iconic building, designed and constructed by famous architects, is favored. These buildings, in my opinion, are regarded to have a higher potential in attracting new students and providing recognition rather than making reference to the educational content. An attempt to create universities that take advantage of isolation from the urban texture is also noticeable. The library building in Uşak University, the main laboratory building of

⁵⁶ From the phone interview with Çırakoğlu’s office in order to get the campus map and to understand the basic concepts.

Namık Kemal University (Tekirdağ) and the hospital emergency building of Ege University are instances to this.



Figure 3.20. The proposal of Alişan Çırakoğlu for Mimar Sinan campus of Abdullah Güll University.

The library building of Uşak University (2006) that was designed by Ahmet Tercan was nominated for 2014 National Architecture Awards and has been subject to various debates in local press. Although there is no information about the spatial

organization of the campus and its facilities in University's web page, the library building generated headlines in the local press of Uşak city.⁵⁷ The university introduces itself as "a university with a pre-eminent campus design", giving reference to its library. The new Emergency Hospital building of Ege University might as well be evaluated in this extent. After the demolition of the old building, the new service was built in a monumental size, bearing black translucent glass cladding the façade. The building, being in a close location to the city, looks distinct and remarkable with its bright and huge structure.

In this part, I discussed particular campus projects that were materialized in different periods; taking the chronological order as basis. Throughout the course, it was observable that campuses provide ideas about particular campus planning tendencies of their period. Campuses built within the period between 1950s and 1970s exhibit the trend to focus on the creation of public spaces in forms of an alley, a courtyard or of green areas dispersed in different parts the campus. By then, open spaces rather than buildings structured the spatial layout of the campuses. METU and Ege University Projects are examples to this. As the spatial configuration of first campuses reveal that the public spaces were varied in size and physical character they were dispersed at different points within the campus land. Some are green, inciting people to sit or lie down while others are designed right next to classes with a purpose to increase students' chance to socialize via spontaneous encounters between classes. In METU project, the alley that was planned as the main connecting element of different units is of special importance. This refers to the term's mindset that conceptualizes campuses as self-contained cities where students do not only study but also live and socialize. However, we see that the design of a centralized public space surrounded with administrative functions in the campus became the preferred during 1980s. The buildings were rather arranged in a centralized order. Also, instead of public spaces that were varied in size and character, we see the emphasis on a single public space at a centralized location. Different from the previous understanding that gave priority to academic units and public spaces around them, we see the placement of administrative units with a ceremonial opening space in the forefront. Gaziantep University and Mersin University

⁵⁷ Uşak University with its elegant design <http://www.usak.edu.tr/dhedetay.aspx?detay=4911>

campuses are examples to this; the rectorate building is placed at the heart of the campus with a ceremonial open space. When we reach 2000s, the campuses -that are discussed here exemplify a renewed interest to connect with the city. Both *Mimar Sinan* campus of Abdullah Gül University (Kayseri) and Adana Science and Technology University (Adana) were designed as urban parks that connect the campus community with the urban public. A variety of recreational, cultural and social facilities are designed in purpose of providing access from outside world into the university. Campus is considered not only for the campus community but also for the city population. Entrance controls are relatively vague; buildings are rather planned to incite people to benefit them. In conclusion, although the analysis of specific projects give important aspects in campus design trends of each period, it is difficult to generalize these approaches as overarching concepts of those eras. As discussed in campus overview part of this section, the needs and expectations to shape the campus design process are not one; they are various and many. Deciding the campus location and its proximity to the city, the relation between the campus buildings and the organization of the overall pattern are driven by a complex interplay of interests, needs and expectations both of the state and the universities.

CHAPTER 4

EGE UNIVERSITY AS A CASE STUDY: SPACES AND PRACTICES OF SOCIAL, POLITICAL AND CULTURAL LIFE IN THE CAMPUS

4.1. Founding the Campus

This section focuses on transformation of the campus spatial layout of the Ege University. This study requires some main aspects of the campus studied: establishment of the university, development of faculty buildings, and also the major important social and political events that has changed the spatial character of the campus. This section does not focus on presenting an overall history of the Ege campus. Instead, it aims to illustrate development of an open land into a campus in the city, specifically highlighting the spatial changes in the campus. It is surprisingly realized that many faculty buildings were designed by the different architects of their time, yet the spatial history of the university campus and buildings are not well documented in the University archives. Thus, the data focusing on how the spatial layout of the campus and buildings has changed was compiled from the archival research of architectural journals such as Arkitekt, Mimarlık and Ege Mimarlık. The book of the university “*Kuruluşundan Günümüze Ege Üniversitesi*” that was printed in the 50th year of the University was also analyzed in order to comprehend the important eras in the history of the university. In addition, the interviews with the academics and administrative personnel who have spent several years in the university helped me to formulate the changes in the daily practices in reference to the spatial development of the built environment.

Ege University, which was the fourth and last self-governing Turkish university, was founded in 1955¹, in the same year with Middle East Technical University in Ankara and Atatürk University in Erzurum; within the same political atmosphere of modernization. Ege University was founded as a public university that would play a

¹ It was established under Law 6595 – Law for the foundation of Ege.

key role in development of higher education in the different parts of Turkey and this was certainly evident in medical education in the Ege University (Ertaş et. al, 2005, p. 1145). Faculty of Medicine was among the first in Aegean region to settle medical training. At the outset, the university had only two faculties and one high education school: Faculties of Medicine and Agriculture and Nursing Academy.²

After the approval of the Law 6595, the Minister of Education implemented the university project in İzmir. Ord. Prof. Dr. Muhittin Erel, dean of Faculty of Medicine at the Istanbul University, and Prof. Dr Vamik Tayşı, who was working at the Ankara University during that time, were invited to supervise the spatial organization of Bornova Agriculture School (Bornova Ziraat Mektebi), to establish and manage the academic labs and invite the academicians. Erel and Tayşı later became the Founding Deans of Faculty of Medicine and Agriculture respectively.



Figure 4.1. Bornova Institute of Agriculture.
(Source: Arıcan, 2005)

With the special effort of founding fathers of Ege University, two faculties, Medicine and Agriculture inaugurated education and accepted its first students in the

² Yet, before the opening of Ege University, there were other higher education institutions in İzmir such as İzmir Economy and Trade Institute (İzmir Yüksek Ekonomi ve Ticaret Okulu), Islamic Education Institute (Yüksek İslâm Enstitüsü), İzmir Education Institute (İzmir Eğitim Enstitüsü), İzmir Textile Technical School (İzmir Tekstil Teknik Yüksekokulu), İzmir Technical School (İzmir Yüksek Teknik Okulu) .

semester of 1955-1956 in the old building of Bornova Agriculture School (figure 4.1).³ Professors of these two faculties have been recruited mostly from Istanbul and Ankara University. At first, neither land for founding the campus, nor the location of the faculties was programmed. Later, the lower part of Bornova has later been decided as the campus land (Alsaç, 2003).⁴ Indeed, the open land in Atatürk Neighborhood was considered as the site of campus; however the current land of campus was accepted as appropriate for the construction.⁵ The campus area was acquired by confiscation and allocation of different private properties and the university reached to 345 hectare of open area which has reserved for campus development.⁶

Single floor military type barracks were started to be built with the budget assigned from Ministry of Education.⁷ Then, the campus Planning Project Competition was launched in 1959. The program of the campus project included the design of the faculty buildings of Medicine, Agriculture, Science, Pharmacy, Dentistry, Law, Humanities, and buildings of Rectorate and also the sport facilities and students housings. Perran Doğancı and her team's project won the first prize in the competition (figure 4.2).

In the project of Doğancı, Faculty of Medicine was located in the west side and separated from other faculties by the cultivated lands by Faculty of Agriculture. The access to the hospital was easy, primarily site's direct access to the Bornova city center. In the east part, the faculties were clustered and created inner courtyards. The residences of academicians and students were designed around the sport facilities, yet they were separated from the faculty buildings.

³ This building, which is used by the Department of Computer Engineering, now is called as the *Main Building*.

⁴ The site was decided by the suggestion of Orhan Alsa. He became one of the jury members of the campus planning competition.

⁵ Interview with the administrative personnel in Rectorate, April 2014

⁶ METU was established on a land of 4500 hectare, KTU on 80 hectare, Atatürk University on 3500 hectare. (Dalokay, Mimarlık, 1965)

⁷ Today, two of these barracks are used by students in Faculty of Medicine as club rooms and others are used by Faculty of Agriculture as labs, and office rooms of academic personnel.

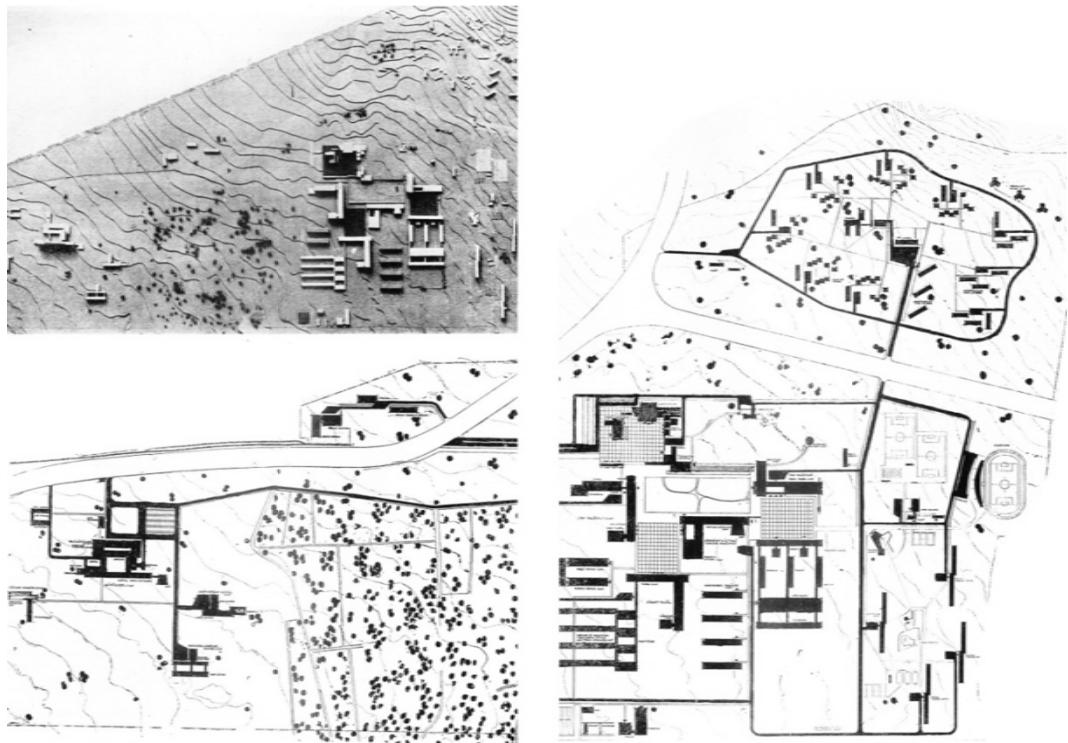


Figure 4.2. Winning project in the competition by Perran Doğancı.
 (Source: Arkitekt 3, 1959)

As stated in the jury report, the prime reason for the selection was its success in the consideration of the layout of buildings in reference to the open plazas which were planned in human scale, the effort for physical connection of hospital complex with the city and allocating faculty buildings in reference to central functions like library and cafeteria (Arkitekt, 1959, p. 109). The inner courts surrounded by faculty buildings were of prime importance and they reflected the social character of the project that prioritized the communication and interaction of students in public spaces around buildings (Kayın and Özkaban, 2013, p. 241). However, the winning project would never come to implementation and was totally transformed (“interview with Perran Doğancı”, Yapı, 2006). Although the competition prompted a focus on the preparation of a master plan for Ege University, the master plan was not actualized due to the lack in funding (Sönmez, 2003, 245). Rather, the pattern of later development at Ege University campus has been piecemeal, as individual buildings have been added in reference to the needs of the faculties and the budget.

In the following decade, different national architectural competitions were launched for the design of three faculties and the projects that won the first prizes in the competitions were built: buildings of Faculty of Medicine (1960), buildings of Faculty

of Agriculture (1962), and buildings of Faculty of Science (1963). Also another competition for the building of İzmir Technical School, which would built in the campus area, was launched in 1963. The projects that won the first prize in the competitions are: Orhan Demirarslan and Vahit Erhan for the buildings of Faculty of Medicine and hospital (Mimarlık, 1970, p.41-43), Yılmazlar Office for the buildings of Faculty of Agriculture (Arkitekt, 1963), Metin Hepgüler for the buildings of Faculty of Science (Ertaş et. al, p.37). The project for the buildings of Faculty of Dentistry was produced after university authority's invitations of architects to the bids and the teams of Betül and Erdem Talu (Mimarlık, 1965). In the same years, the Department of Textile Engineering was founded with German government's involvement for the development of textile education and the faculty buildings were designed and constructed by German architect, W. Riethmüller in 1968 (Ege Mimarlık, 2009, V.10).

Another important architectural competition was the Academic Center that was launched in 1974 (Mimarlık, 1974). The proposed area for the project (figure 4.3 and figure 4.4) was the open space that is now used as Festive Area near the metro station in the main campus. The project included the buildings of the Rectorate, library, auditorium and plaza for academic ceremonies. Yet, this complex was not constructed due to the lack of fund for the construction and location of a high- voltage transmission line near to the project area (Ertaş et. al., p. 429).

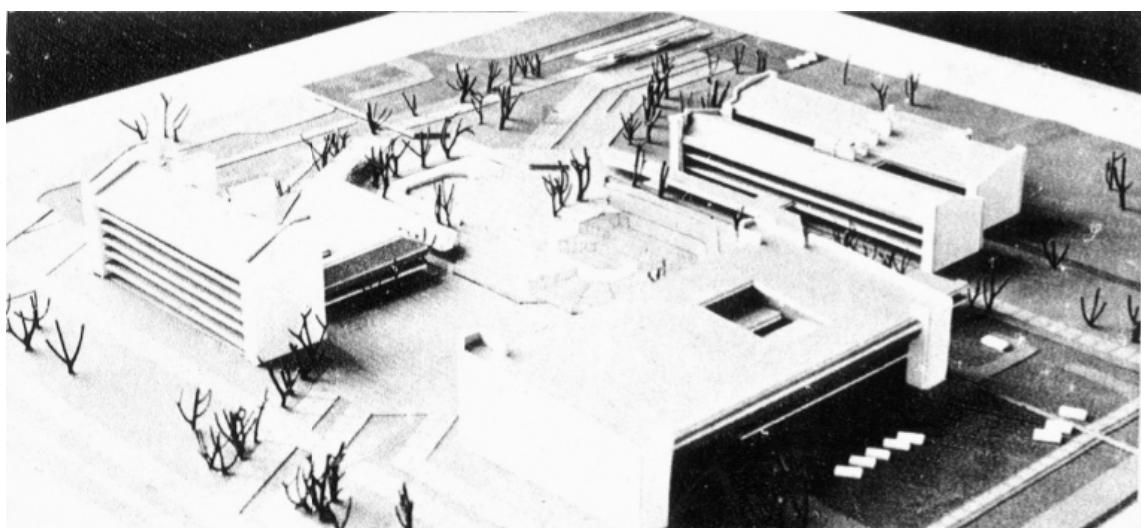


Figure 4.3. Winning Project for Academic Center by Harun Özer and Özdemir Elverdi.
(Source: Mimarlık 11-12, 1974)

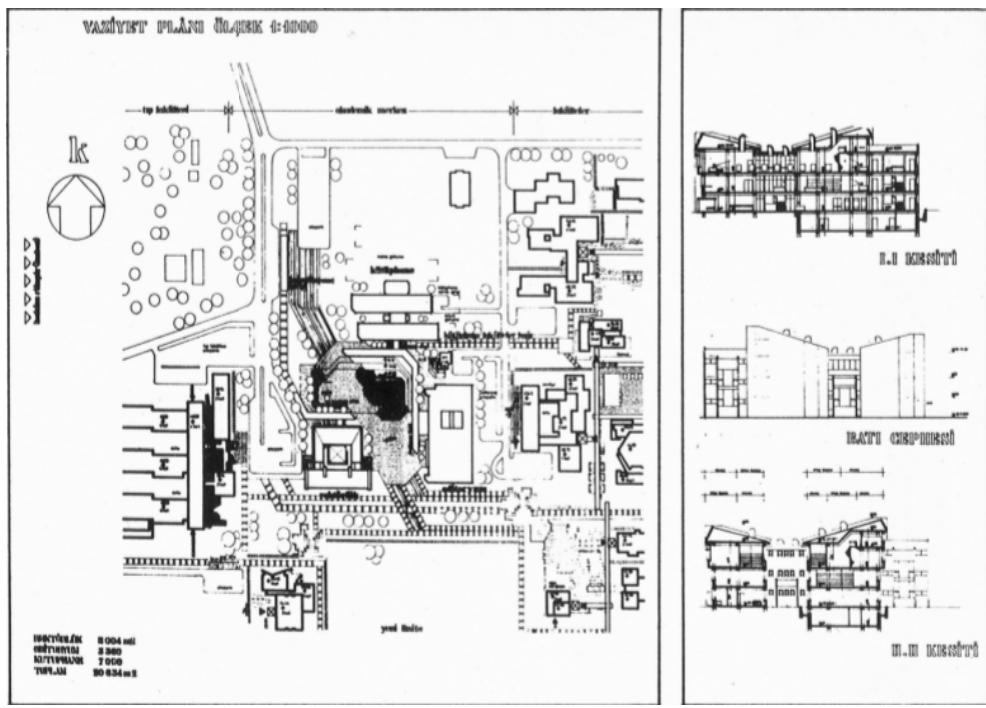


Figure 4.4. Winning Design for the Academic Center in the Architecture Competition.
(Source: Mimarlık 11-12, 1974)

Ege University did not have its own separate library building since 1990s. At first, a room in the Rectorate building was used as library and then books in the archive moved to another building in the Rectorate garden. A separate building for the library was designed and built in 1982-1992 by architect Salih Zeki Pekin but it later became current cafeteria building in the main campus. Current library building was constructed in 1990s (Kayın and Özkaban, 2013, p.245). Although library building was proposed in the cluster of Academic center in the project of Doğancı, the current library building was built in a different location, around the faculties of Agriculture, Humanities and Foreign Schools (Figure 4.5).

The establishment of İzmir Science High School within the campus areas corresponded to the period following 1980s coup. Ministry of Education increased the pressure for the conversion of an existing university building (building of Faculty of Humanities) to the high school with an attempt to position the high school in a relatively safe space that was removed from the intensity of the political conflict.⁸

⁸ Before Faculty of Humanities, this building had been used by İzmir Higher Education Teacher School, this information is derived from interviews.

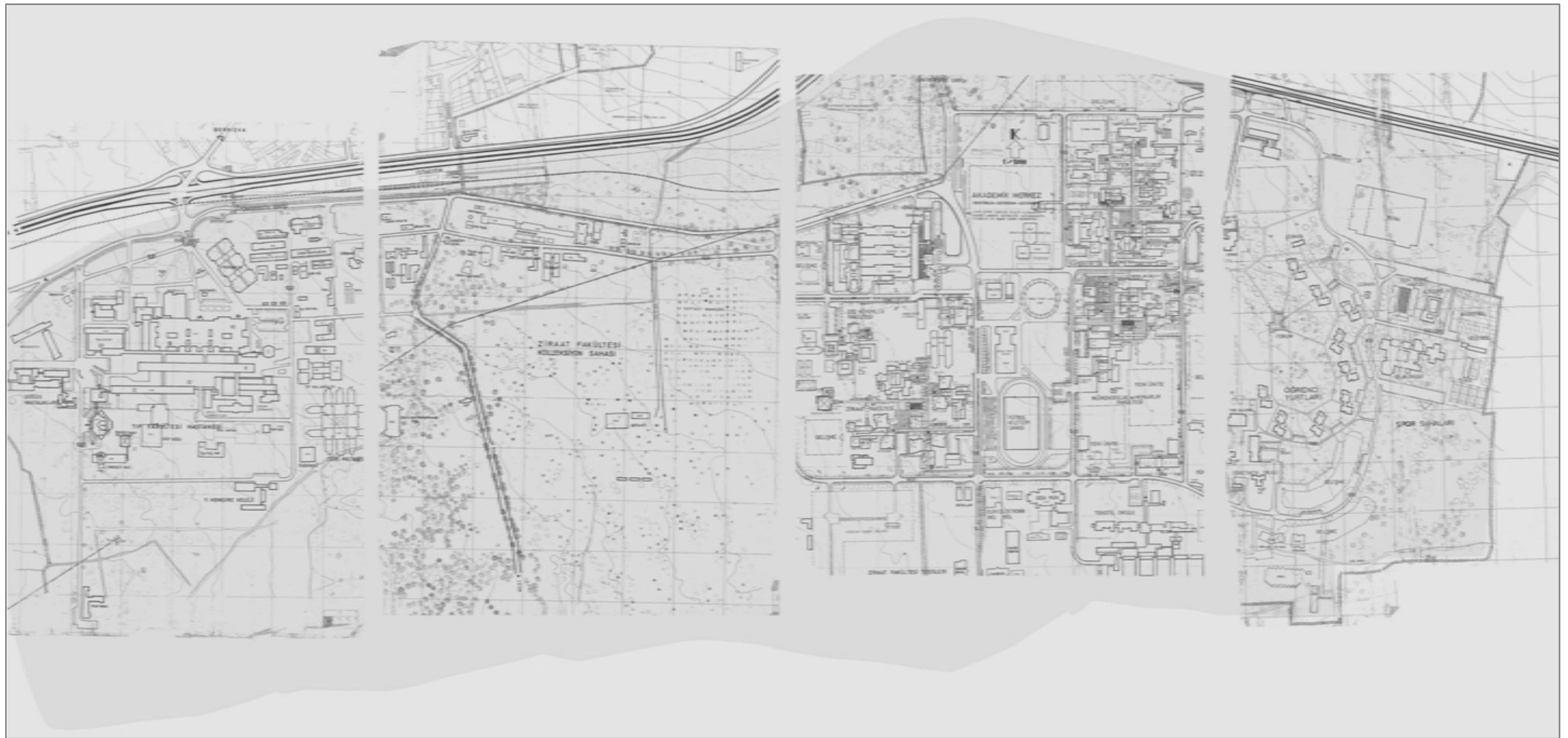


Figure 4.5. Campus plan that was developed in 1990s.
(Source: Ege University archive)

Then, Faculty of Humanities left the building for High School in 1986 and moved to its current building that was used previously by Faculty of Medicine. Since the new building of Faculty of Humanities was designed for another faculty, the new users met with some strange events. For example, the old mortuary in the basement floor was converted to canteen, and old policlinic rooms became private office of faculty staff. This was the fourth building of Faculty of Humanities and none of them were designed for the faculty itself.⁹ As seen, the state forced the university to give a building for a high school, even if it resulted with the removal of the faculties in the campus. Faculty of Humanities displaced in several times due to inefficiency of space.

After founding of Higher Education Council, Ege University faced with a large scale spatial dislocation that changed the spatial history of the campus. With the law no. 41 Decree Law dated 20 June 1982, Higher Education Council (YÖK) restructured many separate academies and institutions under the body of new universities. Dokuz Eylül University (DEU) was one of them. Eight Faculties of Ege University were left to DEU. In addition to Vocational Schools that were located out of campus; Faculty of Law, İzmir Medicine Faculty, Faculty of Fine Arts, Faculty of Management and Faculty of Economics, Faculty of Civil Engineering, Faculty of Mechanical Engineering, Faculty of Earth Science were assigned to Dokuz Eylül University (Ertaş et. al., p. 21). The buildings of these faculties in the campus were also shared by the students and academicians of the Dokuz Eylül University.¹⁰ In the 2000s, transfer of faculties can be regarded as one of the most important events because the site of DEU has turned into a vacant area and buildings became derelict, after these faculties moved to Buca campus of Dokuz Eylül University. Such kind of displacements through state's provisions illustrates how the university have become more dependent to the state—especially when it comes to budgeting and making own decisions even in the inner campus development.

⁹ Now, the three faculties (Communication, Humanities and Pharmacy) share the older building of Medicine and a new one that would be used by Faculty of Humanities and Communication is under construction.

¹⁰ The region between the KYK student dormitories and Olympic pool was assigned to the faculties of Dokuz Eylül and these faculties moved to the Buca campus 4-5 years ago.

Table 4.1. The faculties that were established until year of 1980 are shown in the table. Those which are assigned to the Dokuz Eylül University are marked as red.

	<i>Name of Faculty</i>	<i>Date of Foundation</i>
1	Faculty of Medicine	1955
2	Faculty of Agriculture	1955
3	Faculty of Science	1961
4	Faculty of Dentistry	1969
5	Faculty of Engineering	1969
6	Faculty of Economics and Trade Sciences	1969
7	Faculty of Pharmacy	1975
8	Faculty of Fine Arts	1975
9	Faculty of Social Science (Faculty of Literature)	1976
10	Faculty of Food Engineering	1978
11	Faculty of Law	1978
12	Faculty of Economics	1978
13	Faculty of Civil Engineering	1978
14	Faculty of Management	1978
15	İzmir Medicine Faculty	1978
16	Faculty of Chemical Engineering	1978
17	Faculty of Mechanical Engineering	1978
18	Faculty of Textile Engineering	1978
19	Faculty of Earth Science	1978
20	Denizli Faculty of Medicine	*

The other event that has changed the variety of spatial routines was the privatization of faculty canteens. University sealed off most of the faculty canteens that were mostly located in basement floor of buildings and allowed the opening of private cafes in separate buildings in the beginning of 1990s (Interview with academician 2, and student 32). The Little Canteen (Küçük Kantin) that appeared quite dynamic and popular among students¹¹ and subsequent Faculty canteen of Humanities were closed with an attempt to put a stop to political events. Indeed, opening of private cafes in the building of old train station occurred in the same years. The last station of the suburb train between Basmane and Bornova was removed due to the risk of land subsidence under the buildings near to the station. Then, the first café (E-Café) was opened after the train station was removed and it became the only café for 7-8 years (Interview with academician 2). As the academician 2 argues, with the opening of café, students of Faculty of Science was divided into two groups: while one group was using the café that was managed by a private firm and it looked more comfortable and stylish than older canteens, others protested against the privatization of canteens. Later, the station area

¹¹ It was located near to the old building of Faculty of Humanities (now İzmir Science High School).

was converted to a student market and filled with other private cafes. According to academician 2, the spatial change of social spaces also transformed the nature of social activities in 1990s. Previously, the newspapers, magazines and books were kept in the faculty canteens and the background noise in the canteens was mostly talk, not the loud music. They became the places where reading and discussions happened. Their spatial arrangement offered an environment for the discussions of students in large groups. On the other hand, as discussed in the student interviews' part, the arrangement of new cafes offered a different social life that is based on loud music and temporary stay only for eating.

In the light of the review that interrogates the transformation of the campus spatial layout, it is possible to argue that campus physical transformation was driven by faculties' need-based projects and ad hoc constructions rather than a phased long term planning strategies of the university.¹² The basic principles in project of Doğancı were considered to some extent in 1960s. For example, the buildings of hospital and Faculty of Medicine were located in a distant position from the campus and the access to hospital was separated from the main gate. Also, first faculty buildings of Agriculture, Science, and Engineering were designed prioritizing the open spaces around buildings. However, with the new constructions, the basic principles that prioritized the pedestrian movement and use of open spaces around the buildings fell short of full consideration. Or, renovated facilities were not roughly consistent with the expectation of the faculties as indicated in the interviews. Taken together, campus is collection of buildings some of which have been designed and renovated over time. Changing agenda of the university according to changing university administrators and financial dependence of the university to the state directly affected the structural planning of the campus.

Secondly, review of the spatial history of the faculties uncovers the traces of displacement and re-functioning: the site selected for the campus included old buildings like 19th century villas and those that were assigned for the first faculties. In that respect, campus was not "a ground zero" to be emptied for implementation of a new campus model. Instead, some old buildings were re-functioned. In addition, some faculties did not have their own buildings that were conceived in reference to their academic priorities and program. Faculty of Medicine, Department of Computer Engineering have

¹² Despite the effort in the beginning of 2000s for setting an academic committee that would work for the preparation of well-organized and long-term planning decisions, it was never be implemented (Sönmez, 2003).

used re-functioned buildings by redesign of inner spaces, some faculties like Humanities, Communication and Science faced with physical displacements in the campus.

Thirdly, since the observations and comparison of campus plans reveal that a lot of new buildings have been constructed in the campus since 1990s. The interviews with academics and General Directorate of Construction clarify that the location of new buildings were determined in terms of finding suitable open lands for construction and the easiest expropriation of site. Additionally, new buildings including the Emergency building of hospital, building of Faculty of Communication (which will also house Faculty of Humanities) and Faculty of Bio-Chemistry have not followed the major spatial principles that were praised in the competition project that prioritized the open spaces in the form of courtyards or gardens surrounding the faculty buildings. Instead, the new faculty buildings appear as giant and pounder structures supplanted the open spaces in the campus. The main principle promoting the modest human-scale built environment remain undervalued due to the increasing needs for classes, labs and spaces for academics.

4.2. Analyzing the Spatial Configuration of Ege University Campus as the Potential Carrier of Public Realm

In Izmir, there are four public and five private universities and Ege University is one of the four public universities. Ege University was established in 1955. The university gathers different faculties on a single campus area. Located just outside of Bornova district, it is with ten minutes walking distance to the center of one of Bornova's crowded neighborhoods. The campus is divided into east and west parts by a car road linking the center of Bornova to one of the developing suburbs of Izmir.¹³

¹³ This road is opened in 1990s and as stated in the interviews it divides the campus into two parts, main campus (east section) and hospital part (west section).

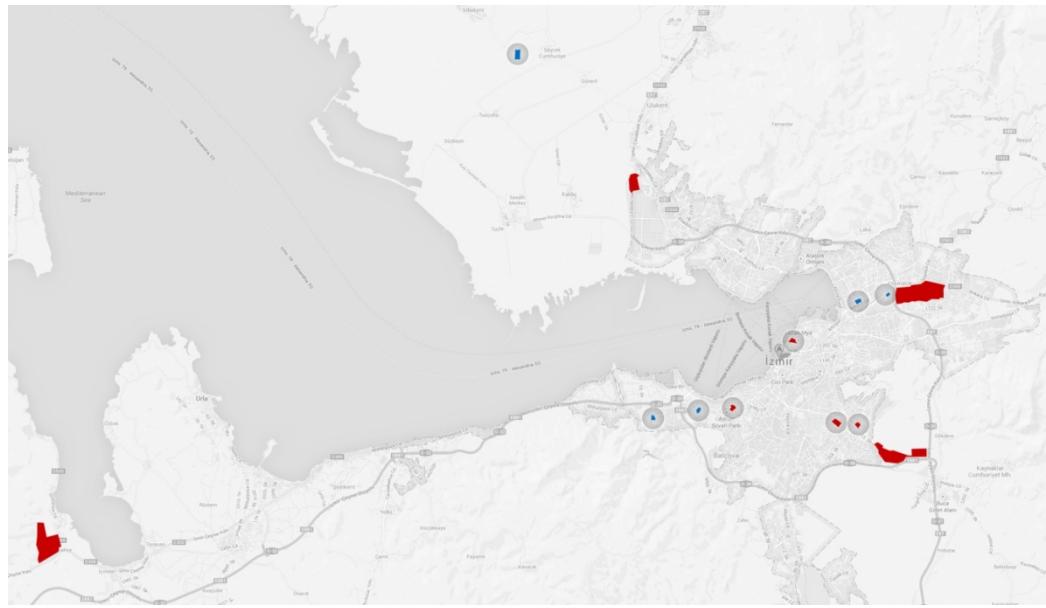


Figure 4.6. Universities in Izmir

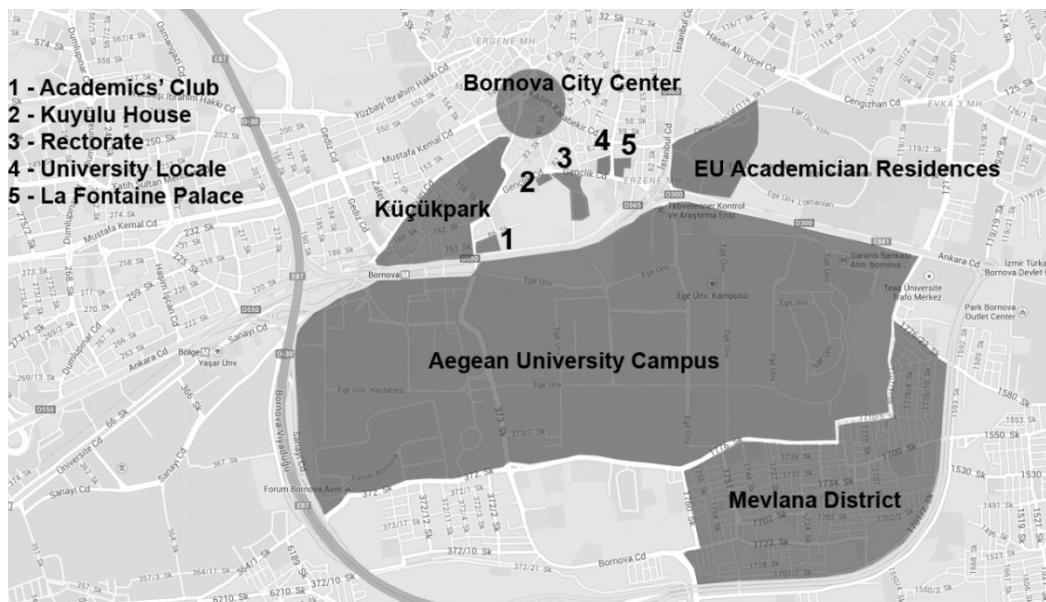


Figure 4.7. The image shows the campus' surrounding

Located in 345 hectare of open area, the campus was designed with the concept of an isolated enclave in the periphery of Izmir, has become a part of the district in years and has been surrounded by new housing developments. With a student population of 38.260 in undergraduate programs and 59.012 in total (in 2014-2015), campus of the university is like a small town in terms of its population of eleven faculties/schools, eight institutes/graduate schools, school of music, and seven vocational schools and

hospital working together with faculty of medicine. Also, some of the vocational schools of Ege University in different districts and cities are later converted to the first faculties of Celal Bayar University, Pamukkale University and Adnan Menderes University (IBB, p.241).

Besides educational facilities, there are cultural and social public spaces in the campus: closed swimming pool and open swimming pool, library, open and closed sport halls, stadium and different cultural and convention centers. Cultural activities mostly take place on MOTBE Culture and Convention Centre with the capacity for 700 spectators or Culture & Arts Hall for 330 spectators. Open-air activities like rehearsal of graduation ceremonies and some concerts take place at two amphitheaters. Muhittin Erel Amphitheater that is next to hospital buildings is covered with a membrane structure. 55th Year Ceremony Space that is open is located next to the building of Faculty of Humanities is designed for the use of 1000 spectators in concerts, but concerts mostly take place on the open area next to the subway station at the north part of the campus. There is also a campus market area located on a pedestrian alley which is closed to car and it houses diverse cafeterias, banks, and shops. In addition, ten 19th Century villas which have been assigned for the use of Ege University are sited in and out of the campus. These buildings are used for different purposes:

- Green Palace (Bardisbanian Palace-Yeşil Köşk): Café which is also open to non-university communities,
- 50th Year Palace (Wilkinson Palace-50. Yıl Köşkü): Art gallery,
- Big House (Whittal Palace-Büyük Ev): Building of the Rectorate,
- La Fontaine Palace: It is under restoration; it will later be used as Research Center and Museum for Atatürk's Principles and History of Turkish Revolution (Atatürk İlkeleri ve İnkılap Tarihi Uygulama ve Araştırma Merkezi ve Müzesi),
- Edwards Palace (Murat Palace-Murat Köşkü): University locale is open to non-university communities,
- Kuyulu House: Research Center
- Ballian House: Directorate of Strategy Development of Ege University (planning to be converted a museum),
- Sirkehane: Ethnography Museum,
- Pasquali Palace (Barry Palace-Bari Evi): Academics' Club (Akademisyen Lokali) that is open only to academic personnel,

- Yellow Palace (Sarı Köşk): Dean's Office of Faculty of Administrative Sciences.

Three of the Palaces are situated inside the campus: Yellow Palace, Green Palace and 50th Year Palace. In 2006, a private open air shopping center named Forum Bornova, and IKEA, having 45,000 m² of shops, restaurants, cinemas were constructed on the campus land. Another important development in the campus was the opening of a new subway station in 2012. In the student housings of the campus, total 7000 students can stay. Housings usually consist of study-bedrooms in large buildings which contain shared collective spaces for cooking, studying and socializing. In the main campus, the student housing is governed by General Directorate of Higher Education Loans and Dormitories Directorate (Kredi ve Yurtlar Kurumu - KYK). In the hospital part, named *Student Village (Öğrenci Köyü)*, housings are private whose prices are considerably higher when compared with those in KYK. *Student Village* is in a splendid isolation and separated from rest of the university buildings. The student housings –both in two parts– are placed in one location and encircled with fences. The access of students to the student housing sites is controlled through fingerprint registration system. The access of nonstudents to the dorm sites is forbidden. The life in the dorms is subject to many disciplinary regulations.

The access to the public facilities by the non-university communities is regulated under different degrees. Conventions Centers and Art Hall is open to the public, anybody could get in, no questions asked, and so are the cafeterias. However, at the entrance to the library, the public could get access to the counters after leaving their ID card. Books are freely borrowed by the students, while public can only read there. The open and closed sport fields are closed to the public use, except for the Olympic swimming pool. Pool is available to all Ege University students and the public through a paid membership.¹⁴ More importantly and relatedly, classrooms and lectures are accessible by the public.

Ege University campus has easily identifiable physical characteristics. One side of the campus is next to a motorway connecting Izmir to both northern Aegean cities and eventually to Istanbul, and to eastern Anatolia reaching Ankara. On the west part of the campus, there are three faculties, Faculty of Medicine, Administrative Sciences, and Computer Engineering, and the University Hospital. On the east part of the campus

¹⁴ It is paid hourly and students pay less compared to the society to use the swimming pool.

there are eight faculties and their departments (figure 4.8). In this part, car access to campus is controlled at two gates; one of the gates is located at the crossroad of Ankara, Istanbul and Izmir expressways. Due to crowd coming and going to the hospital at the east part of the campus, the main entrance on this part is not controlled.

One of the defining characteristics of the physical space of Ege University is closeness to the urban fabric. Although the university land is fenced on all sides, borders can be assumed as porous: non-students are allowed to enter the university without any control at the gate.¹⁵ The entrance to the campus is through six main gates (seen in figure 4.9). After the construction of the shopping center, and the metro station, two more entrances are added to the campus that are not controlled and seem to make the campus more integrated with the city. Its integration is in connection with the geographical location in the city and lack of the strict control at the gates, and this makes it difficult to develop a separated, self-contained public life in the campus isolated from the urban fabric.

Measuring the physical configuration of the campus; physical configuration of Ege University campus is analyzed by using morphological analysis. The morphological analysis includes formal techniques of studying the geographic and spatial properties of the campus site. This analysis is conducted to understand the amount of space that is open to public, available for socio-cultural use through analysis of:

1. Land use
2. Solid-void relations
3. Analysis of open spaces
4. Analysis of the built environment
5. Analysis of accessibility/permeability

The physical analysis is conducted using existing plan documents of campus, Google earth maps, observations and the data compiled from the interviews. Master plans of campus are used to illustrate the current information considering relations between open spaces and built environment and functional analysis.

Land Use Analysis; the pattern of functional uses is illustrated into the land holdings of the university on the figure 4.8 below. Abstraction with colors shows a more general and more readily comprehensible pattern of use. Firstly, an initial land use

¹⁵ Yet, the people while entering to the campus by car are only asked to explain their reasons of campus visits if they don't have a university sticker on the car.

analysis reveals that long car axis form a somewhat gridal structure in the campus movement system. The geometric center of the campus is regarded as the zone housing the Faculty of Agriculture and the main axe is the long car road that is connected to the main entrance and houses the direct connections to the buildings of Faculty of Agriculture, Faculty of Humanities and Departments of Engineering (Mechanical, Electrics & Electronics and Civil Engineering). As the observations and interviews point out the majority of pedestrian circulation is concentrated on the sidewalks attached to the main axe and the pedestrian axe connecting S2 public space to S3 (figure 4.8). While, in the hospital part the giant hospital buildings occupy almost all of land, so the pedestrian movement concentrates mostly on the side roads of the axe that connects the computer engineering (building 17) to the Shopping Mall (Forum Bornova).

Firstly, between the axes, major educational precincts in the campus are arranged as self-sufficient settings and connected to each other by long pedestrian and car roads. There are many short and segregated axes inside the enclaves that are connected to the long and integrated axes which are the main integrated lines in the whole campus and form the periphery of the enclaves. Such a layout also assesses introverted enclaves that enclose students' everyday routes between the faculty buildings and open spaces within the zones. The major educational precinct is clearly created along the main axe connected to the main entrance. The figure 4.8 reflects the overstuffed nature of the educational buildings in campus that are identified in red tone and dominates the built environment of seven precincts.

Secondly, spaces for eating facilities (in dark green tone) are mostly located inside the enclaves and they are identified as social hubs for students in the interviews. Except for the Ziraat Kafe (1) and Botanik Kafe (12 in figure 4.16), most of the cafes are either directly connected to the car axis or one step away from them. Ziraat Kafe is on a highly used pedestrian alley at the center of enclave of Faculty of Agriculture. While, other public buildings that house the cultural facilities like theatres, student clubs and convention centers are located remote from each other and as stated in the interviews they are not effective in bringing people together spontaneously. It is surprisingly realized that the buildings housing cultural facilities in the hospital part are located close. Yet, they are not able to produce a student-based social center due to the dominancy of non-university population around the hospital.

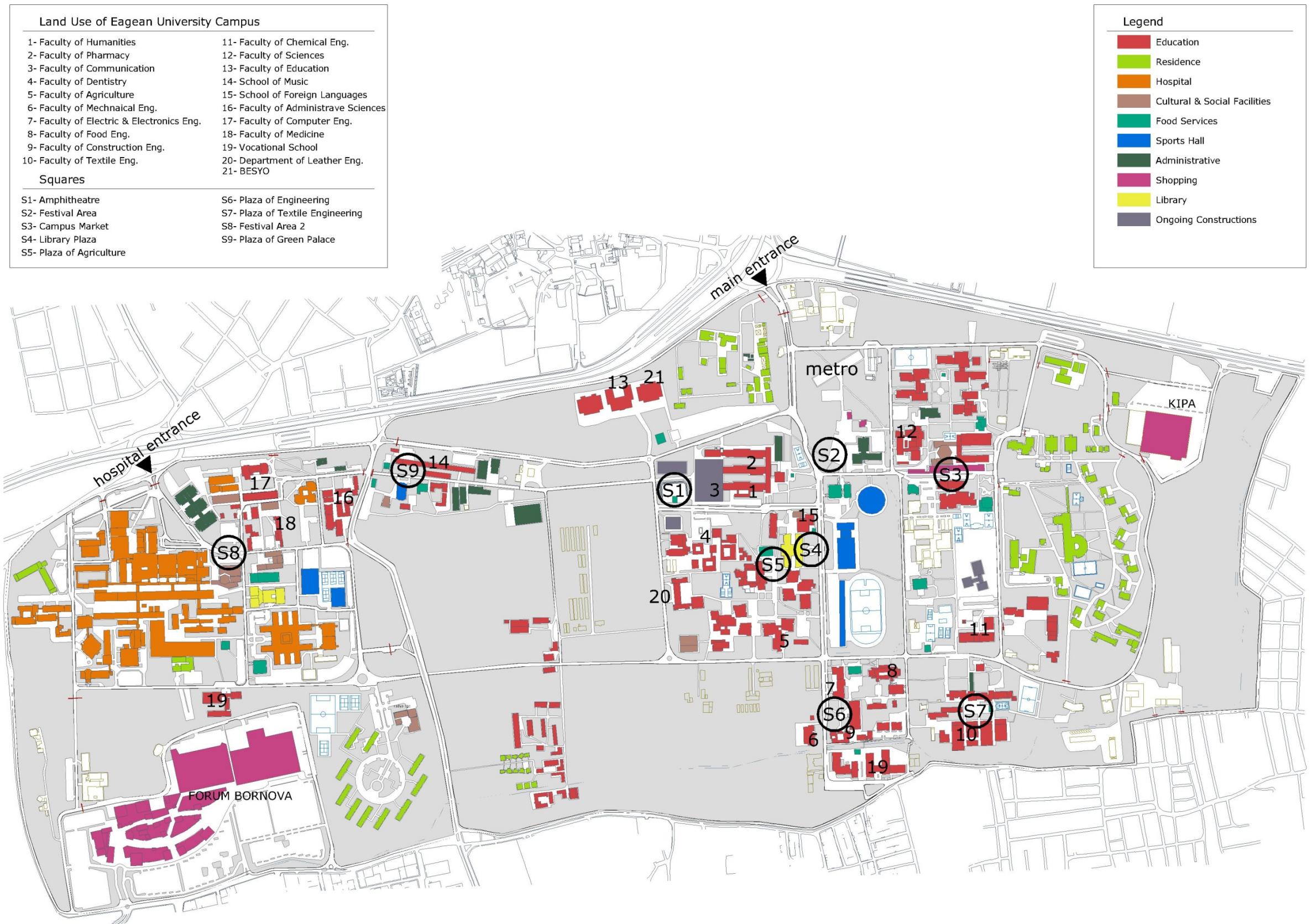


Figure 4.8. The land use map of Ege University.

Thirdly, buildings of student housing on the two sides are situated as grouped in one location. They are encircled with fences and the access is highly controlled. The other important point is related with the gates in the students' housings (KYK) in the main campus. There are five entrances shown in the map (figure 4.9). However, in reality students can use only two gates for the entrance, one (the main entrance) is near the Student Market, the other is at the backside of the residence zone and opens to a long and curved car road enclosing the student housing precinct. Others are closed by the university authority. Such kind of physical regulations cause to the isolation of student residences from other facilities. Although student housing is located near to the faculties in the main campus, such isolation causes to the detachment from the campus life activities and produce a kind of introverted residence life especially at evenings.

And lastly, the overall layout of the university campus shows differences from the city segments: Through adjacent to one of the city center and to an urban area on the east, spatially the campus can be considered almost disconnected from its surroundings with its definite physical boundaries. In other terms, the campus is substantially more segregated than the rest of the urban surface and has special enclaves which form discontinuities in the urban grid.

 : RESERVED AREAS FOR NON-UNIVERSITY USES (SHOPPING MALLS, IZSU AND OTHER SCHOOLS)
 : CONTROLLED SPACES FOR DIFFERENT UNIVERSITY COMMUNITIES (HOUSINGS, PLANTED AND PAID AREAS)
 : PERMEABLE OPEN SPACES WITHIN THE CAMPUS



Figure 4.9. The permeability map.

Building analysis; in order to analyze the potential spaces for collective gatherings, the public buildings that are used for co-curricular activities are grouped as:

- Conference halls (figure 4.13)
- Student club rooms (figure 4.14)
- Dining halls (figure 4.15)
- Sport halls (figure 4.16)

Except Culture and Arts Hall and MOTBE Convention Centre, all conference halls are located inside of the Faculty Buildings. As seen in figure 4.13, most of the conference halls in the main campus are grouped around Library and integrated to the main axe indirectly. The student club's rooms are marked in figure 4.15. Since there is no separate building that is designed and assigned for the use of students, students are scattered in the campus for club gatherings. Some rooms of Main Sports Hall (1), second floor of the two cafeterias (marked as 2 and 3), and different parts of educational buildings are used as student rooms. On the other hand, some buildings are assigned only for specific student groups. For example, the building 6 is a single floor barrack that was appropriated by students of Medicine and converted to student center for extra-curricular activities students by their efforts. In addition, it is surprisingly realized that there is no permanent space reserved for activities of students inside the faculty buildings. Rather, faculty buildings only hold educational facilities. Although the conference rooms in the faculty buildings can be used by students when they are free, spaces are given to students after exhaustive interrogations about the context of student-run events and profile of the participants by the administrators of the faculty as indicated in the interviews.

The other important point is related with the long distances between the buildings of student clubs. As the interviews points out students who participate to the classes in the main campus do not use the student clubs in the hospital part even rooms are in walking distance. Rather, they use some temporary places according to the availability of spaces such as free classrooms, cafes, or green areas. In other words, the location of faculties that the students study spatially regulates the students' extracurricular practices. Rather than using the spaces that are located in distant position, some students seem to be agreed upon for the use of temporary spaces. Thus, distance appears as a major determinant of use of spaces for extracurricular activities.

Open space analysis; in understanding how the campus offers a permeable and relatively accessible spaces that can allow routes between built environments, the open spaces are classified in figure 4.9 and figure 4.19 analyzing the degrees of physical control in the space. The open spaces are grouped as:

- reserved area for non-university uses
- controlled spaces for different university communities
- permeable spaces
- car parks
- sport areas
- public open spaces

The campus (both main campus and hospital part) consists of total 3.002,154 m² (approximately 300 hectares). The site of Rectorate in the center of Bornova and the staff residences outside of the campus are not considered in this analysis.¹⁶ Firstly, the reserved areas (marked as light gray) in the campus are analyzed categorizing the total land of non-campus configurations. These sites are situated in the campus land but they are the spaces that are rented to non-university institutions and firms including private shopping malls (Forum Bornova on the south-west and Kipa on the north-east), İzmir Science High School, fire department that is assigned to State Hydraulic Works of İzmir (İZSU), and Bornova Training Center of KYK (Bornova Eğitim Tesisleri). Thus, 308,197 m² is a reserved area within the campus and it occupies 10.26 % of the total campus area. The reserved areas are surrounded with fences and access to these zones is controlled through the gates. In addition, the sites of shopping malls are encircled with fences, their gates facing with the city are open, yet the access from the university is highly roundabout and controlled.¹⁷

Secondly, the controlled open spaces that are used by specific groups of university communities are marked as gray in figure 4.9. These spaces include the planted areas and greenhouses which are used and controlled by Faculty of Agriculture and student housings. Forest that seems undermanaged and located in the east periphery of the campus is considered under this categorization. In addition, the site of Faculty of Engineering of Dokuz Eylül University (DEU) is regarded under this category. Taken together, these spaces consist of 1.345,226 m² and occupy 44.80 % of the total campus

¹⁶ Together with these zones, Ege University is located on a 345 hectares land.

¹⁷ Although at first the car access to Forum Bornova is controlled from a gate at the south side, a pedestrian path that comes from hospital zone define a new entrance from entrance and the fences are removed at the north side.

area. The analysis of controlled spaces gives important clues about the spatial layout of the campus. Firstly, planted areas are located mostly between two sides of campus. As they function as large single-use open spaces, they cut through two parts and, they discourage passage while walking from one side to another. Secondly, although the older site of DEU has old trees that offer real shelter and shade, it is dominated by ruined and abandoned buildings. In addition, cafes in the north part and open sport halls on the south part of DEU zone are used from the periphery of the site. These sites can be considered as out-of-the-way area of the campus because they do not induce people to come and use the space for collective purposes.

Car parks together with connection roads are marked as orange in figure 4.18. Car parks consist of 135.287 m² and occupy 4.5% of the total campus area. Also, when compared with campus maps of 2008, it is seen the open areas assigned to cars are increased as 1.5 times in five years' time.¹⁸ Also, the areas for car parking would seem increase if the need for parking lots is considered. Secondly, the dominancy of the car park lots in the hospital part stands out compared to other open areas. In the hospital part, the car park lots occupy 8.21% of the site, while in the main campus they occupy 0.45 % of the total land. This shows how hospital part is surrounded with car park lots and they supplant the open green spaces surrounding the buildings of faculty and the hospital. For instance, an old basketball court that was located next to Muhittin Erel amphitheater was defined as a social hub of the hospital part in the interviews. However, it becomes one of the examples of open spaces that were converted to a car park. One of the real problems is the proximity of car parks to open spaces where people sit and hang out. For instance, car parks lots in the zone of Faculty of Agriculture are located next to one of the most used public space, alley (S5). Invading open spaces in favor of increasing car parking gives no space for public practices that take place in open public spaces. Although a new car park (attached to S14 in figure 4.19) was built near to the main entrance to prevent the access of cars inside the campus, it was not used due to the long distance to faculty buildings as indicated in the interviews. Such a spatial strategy prioritizing the movement of car impoverishes the pedestrians' movement at the street level and causes loss of public spaces that are used for crowded groups of people.

¹⁸ This data is compiled from 2008 maps of Ege campus that shows the car park areas in theses of Ayvacı, 2009 and Sönmez, 2003.

At first sight, the campus gives the impression of embellished with huge lots of green sites. However, when considering the dominancy of the passive green areas, reserved areas for non-university institutions and car park lots, it is surprisingly realized that the open spaces that give possibility of public use are not too much. The reserved areas, controlled spaces and car parks occupy approximately 60 % of the total campus land. Most of these spaces serve as boundaries between two different lots adjacent to them. Since either the access to them are controlled with fences as seen in the site of Botanical Garden, high school and shopping malls; or they do not offer comfortable spaces for collective practices. As observed in green zone surrounding the periphery of the campus; these open spaces are under-care and abandoned.

In the figure 4.19, the walkable and usable open areas are defined as open public spaces. They are either paved areas (marked as brown) such as squares, plazas around faculties, alleys or the usable green spaces (marked as pink). Public spaces consist of 758, 747 m² and occupy 25.28 % of the total campus area. The sidewalks are also regarded within the public spaces. In addition, based upon the data derived from student interviews and site observations, the potential open spaces for public use are marked with circles. These are:

- S1:** 55th Year Ceremony Space
- S2:** Undesigned open space that is used as car park near to metro station, yet in spring festival it turns to concert area.
- S3:** Market alley
- S4:** Green space in front of the Library
- S5:** Alley of Faculty of Agriculture
- S6:** Plaza of the Faculty of Civil Engineering
- S7:** Courtyard of Department of Textile Engineering
- S8:** Muhittin Erel Amphitheater
- S9:** Green space in front of Green Palace
- S10:** Artificial Waterfall
- S11:** Green space of Faculty of Humanities
- S12:** Green space next to Swimming pool (used by opening the booths by student clubs)
- S13:** Green space in front of Department of Computer Engineering
- S14:** Green space of Department of Pharmacy
- S15:** Green space of Student Housing

They occupy 94.357 m² of open area and they occupy 3.14% of the total campus area. As seen in figure 4.19, actively used public spaces are mainly located close to the Library and Main Cafeteria in the main campus. Apart from that, there are only two potential open spaces in the hospital part, one is green area (S13), and the other is an amphitheater (S8). This exemplifies predominantly built environment of hospital part supplants the open green areas and the rest of the open spaces appear as small size left-over spaces. These residual open spaces in the form of traffic islands, or little bushes in front of the buildings do not make any sense in terms of public use. Even in some cases, they work as barriers preventing the production of large open spaces.

An analysis of public spaces in the campus; the figure 4.21 is derived juxtaposing the permeable zones in the campus with public spaces (both open and closed ones). The public spaces offering spatial potentials for collective practices are marked in dark grey tones. In addition, those that are introduced in the interviews as highly used spaces are marked in the tones of red. I aim to understand how the public spaces in the campus find any common physical qualities.

In answering these questions, understanding of the spatial characteristics of two parts of the campus is important. As discussed above, shrinking of open spaces by car park constructions in the hospital park is moreover complemented by a parallel restructuring of new additions to hospital. The overstuffed nature of the built environment is realized while entering to the side from the city. The large blocks with highly connected masses act as physical barrier preventing the free pedestrian routes. Rather, in the streets which are contested by car parking and building construction, pedestrians could only move along the periphery of the buildings. Apart from that, open spaces between buildings appear as left-over spaces which do not donate enough space for human practices. Also, in addition to dominancy of buildings, open spaces generally lack of sitting spaces within this predominantly built environment.

The narrow zone in the figure 4.8 connecting hospital part to the main campus is zone of the Conservatory. The buildings of Conservatory and two popular cafes remarked in the interviews are directly connected to the pedestrian alley (Sevgi Road). However, except the open spaces in front of cafes (as seen in front of Green Palace in figure 4.19), there is no freestanding open space there that promotes a comfortable and inviting environment for public activities. The public buildings including Culture and Arts Hall, a conference hall and two cafes are directly connected to the alley. However, as this zone house only the Conservatory as educational facility, and the public spaces

are remotely located to other parts of the campus, this zone appears as segregated from rest of the campus and works mostly as a passageway connecting the two part of the campus.

As seen in figure 4.21, most of the public spaces that are introduced in the interviews are situated in the main campus. The open spaces (marked in pink) share similar physical qualities: Since they are surrounded with a combination of different functions like cafes, library, swimming pool, cinema and faculties, the public spaces are also directly connected to intense traffic of pedestrians. Most of them are situated on the axis that starts from 55th Year Ceremony amphitheater and ends with Student Market. Since they are situated on the geometric center of the main campus, they are easily accessible from the faculties. Considering the students' use, they are multiple use open spaces.

There are four green open spaces that were regarded as highly used in the interviews; the one next to the swimming pool (S12) and the one in front of the Faculty of Humanities (S11) are mostly used for political gatherings and therefore will be delineated in Section 4.3.5; on the other hand, the one in front of Computer Engineering (S13) and the one in front of Green Palace (S9) are mostly for social gathering and will be delineated in this section. They are shown in figure 4.18. Only S13 and S11 are located near to faculty buildings and they serve as comfortable spaces with trees, although none of them have any form of seating options. S9 and S 12 are used as outdoor seating space of the enclosed cafes. The tables of cafes are expanded into the green areas and people sitting in the cafes can also use the green areas.

One of the used green spaces in the hospital part is next to the building of Computer Engineering (figure 4.10). As a green space shaded by big trees, it is also enclosed with buildings on the west and south. Also, when compared with other open spaces in the hospital part, it is relatively large for occupation of enough space for individual and collective practices. It is not a crowded space holding different groups of people. Rather, people seem as scattered in different edges of the space in groups of two or individually. "We can lay on the grass, drink beer after classes and play here undisturbed for hours." says one student to explain why they feel comfortable in this space. It gives a sense of relief from overcrowding environment that is mostly concentrated around the hospital buildings.



Figure 4.10. Green space in front of Department of Computer Engineering.



Figure 4.11. Green space in front of Green Palace.



Figure 4.12. Leftover space near Kafe-In.

The other one is the open space of Green Palace (caf  in figure 4.11). Although it is not close to faculties, it is located on a passageway between Bornova metro and main campus part. Also, like green space in front of Department of Computer Engineering, it is shaded and well-defined by big trees. During observations in the campus, I realized another open space that was heavily used in the hospital part is a left over space between two buildings (figure 4.12). Yet, it was not mentioned in the interviews. This space is barely invisible at first sight, after I visited the space and I realized how this disavowed and overlooked space induces students to gather and hang out. As a paved area, it is located between two popular caf , Kafe-In and Cafeteria of Medicine (figure 4.12). It is a long and narrow strip, yet as the observations reveal it houses most of the medicine students to breathe out especially in lunch breaks and after classes. Enclosed with buildings, it stays distant from the crowded open spaces around the hospital.

Interestingly, analysis of figure 4.18 together with the data compiled from interviews reveal some insights about the public use in public spaces. Firstly, most of the selected public spaces along the main axis that are introduced in the interviews are cafes and the open spaces surrounding them. The rooms of student clubs that is attached to the sport hall (1-yellow in figure 4.15) and the cinema (1-red in figure 4.15) can be regarded as the exception in that respect. Taken together, they appear as clusters of irregular and indeterminate patterns amidst the regular clusters of faculty buildings.

Another important point is the role of the physical proximity of open spaces to the public buildings that are mentioned in the interviews. The open spaces that are enriched by the proximity of the service facilities of closed spaces or vice versa are mostly used. The access to Wi-Fi, eating facilities and seating options promote the open spaces around closed spaces. However, the green areas that are open to public uses and provide comfortable spaces are not too much. With the new constructions for faculty buildings and increasing lots for parking, the green areas are given up in favor of increasing educational facilities and movement of car inside the campus. Secondly, the analysis of built environment reveals that faculty buildings are considered as spaces of only learning, teaching and research. As indicated in the interviews, the canteens are removed from buildings and no space is assigned for extracurricular activities inside the faculties. In that respect, conference halls are exceptions that are used mostly for curricular gatherings. Apart from that, students do not mostly use any space inside the faculty buildings for student-based activities or informal gatherings outside the educational context. Thirdly, student club rooms are dispersed in different parts of the campus. Students who work on student clubs could not congregate in a space that is occupied only for the social and cultural practices of them.



Figure 4.13. The most-used open spaces for social gatherings.

CONFERENCE HALLS

- 1- Faculty Lang. Conference hall
- 2- Faculty of Sciences Conference hall
- 3- Erzurum Conference hall
- 4- Faculty of Science Conference hall
- 5-Turgut Yalcinoglu Conference hall.
- 6- Culture and Arts Hall
- 7- Mother Conference hall
- 8- Library Conference hall
- 9- Muhittin Erel amphitheatre
- 10-Yazicioglu Arslanma Fms. Conference hall
- 11- Omer Koc Conference hall
- 12- IIBF Conference hall
- 13- Leather Eng. Conference hall
- 14- Faculty of Dentistry Conference hall
- 15- Fac. of Dentistry Science and Arts Hall



Figure 4.14. Conference halls in the university.

CLUB ROOMS

- 1- Student Clubs Center
- 2- Club Rooms (cafeteria second floor)
- 3- Club Rooms (cafeteria second floor)
- 4- Club Rooms (Medico building)
- 5- Culture and Arts hall
- 6- Club rooms (Faculty of Medicine)



Figure 4.15. Club rooms in the university.

CAFE/CAFETERIA

- 1-Zirast kafe
- 2- 1. kafeler
- 3- Number One kafe
- 4- Kale kafe
- 5- Satranç kafe
- 6- Konservetuar kafe
- 7- E-cafe
- 8- Kulis kafe
- 9- Gida kafe
- 10- Teknik Canteen
- 11- Kafe-i-u
- 12- Botanik kafe
- 13- Tenis kafe
- 14- Hizmet kafe
- 15- Rokum kafe
- 16- Main Cafeteria
- 17- Edebiyat Canteen
- 18- Cafeteria (in the hospital part)
- 19- Green Palace
- 20- Winter Garden
- 21- Cafeteria of Fac. of Medicine
- 22- Akademik kafe
- 23- Selale kafe
- 23- Teknik Kafe

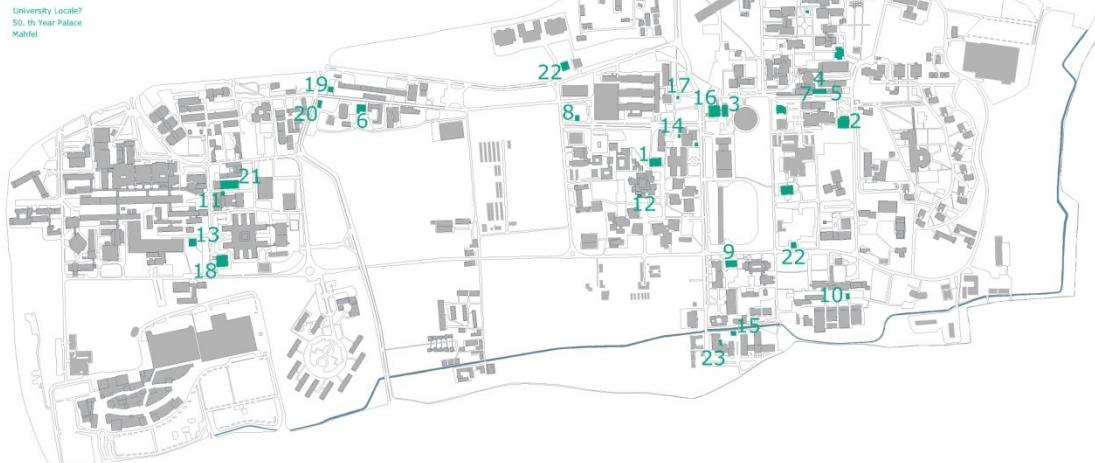


Figure 4.16. Dining halls in the university.



Figure 4.17. Sports areas in the university.

CAFE/CAFETERIA

- 1- Ziraat kafe
- 2- Lal Kafe
- 3- Number One kafe
- 4- Kale kafe
- 5- Satranç Kafe
- 6- Konservatuar Kafe
- 7- E-cafe
- 8- Kulis Kafe
- 9- Gida Kafe
- 10- Tekstil Canteen
- 11- Kafe-in
- 12- Botanik Kafe
- 13- Tenis Kafe
- 14- Hazırlık Kafe
- 15- Ruzkım Kafe
- 16- Main Cafeteria
- 17- Edebiyat Canteen
- 18- Cafeteria (in the hospital part)
- 19- Green Palace
- 20- Winter Garden
- 21- Cafeteria of Fac. of Medicine
- 22- Kampüs Kafe
- 22- Selale Kafe

CLUB ROOMS

- 1- Student Clubs Center
- 2- Club Rooms (main cafeteria second floor)
- 3- Club Rooms (cafeteria second floor)
- 4- Club Rooms (Mediko building)
- 5- Culture and Arts hall
- 6- Club rooms (Faculty of Medicine)

CONFERENCE HALLS

- 1- Foreign Lang. Conference hall
- 2- Faculty of Humanities Conference hall
- 3- Eczacıbaşı Conference hall
- 4- Faculty of Science Conference hall
- 5-Turgut Yazıcıoğlu Conference hall.
- 6-Culture and Arts hall
- 7- Motbe Conference hall
- 8- Library Conference hall
- 9- Muhittin Erel amphitheatre
- 10- Turk Dunyasi Araştırma Ens. Conference hall
- 11- Orhan Kılıç Conference hall
- 12- IIBF Conference hall
- 13- Leather Eng. Conference hall
- 14- Fac. of Education Conference hall
- 15- Fac. of Dentistry Science and Arts Hall
- 16- 50th Year Art Center

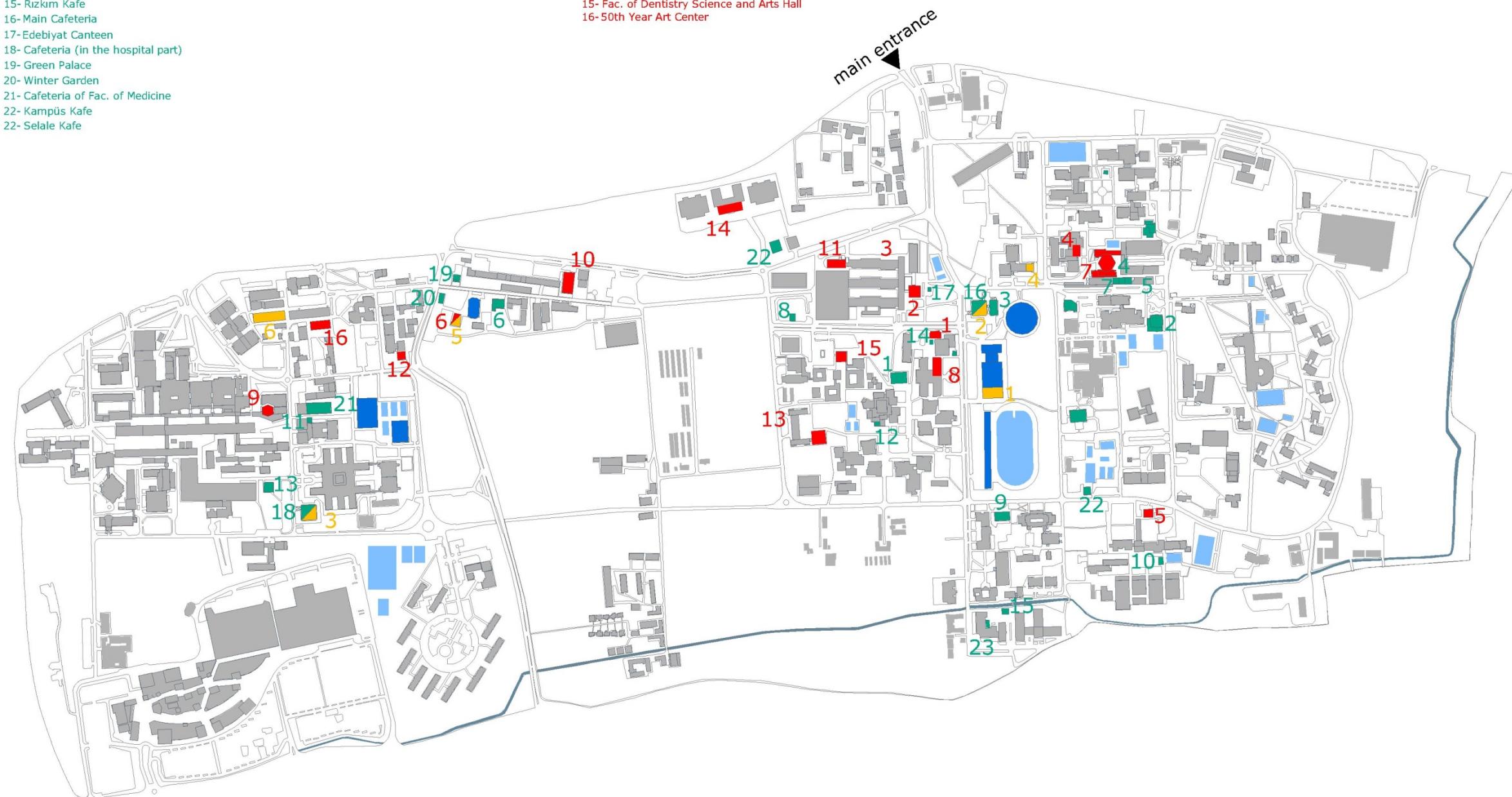


Figure 4.18. The juxtaposition of conference halls, club rooms, food and sports areas.

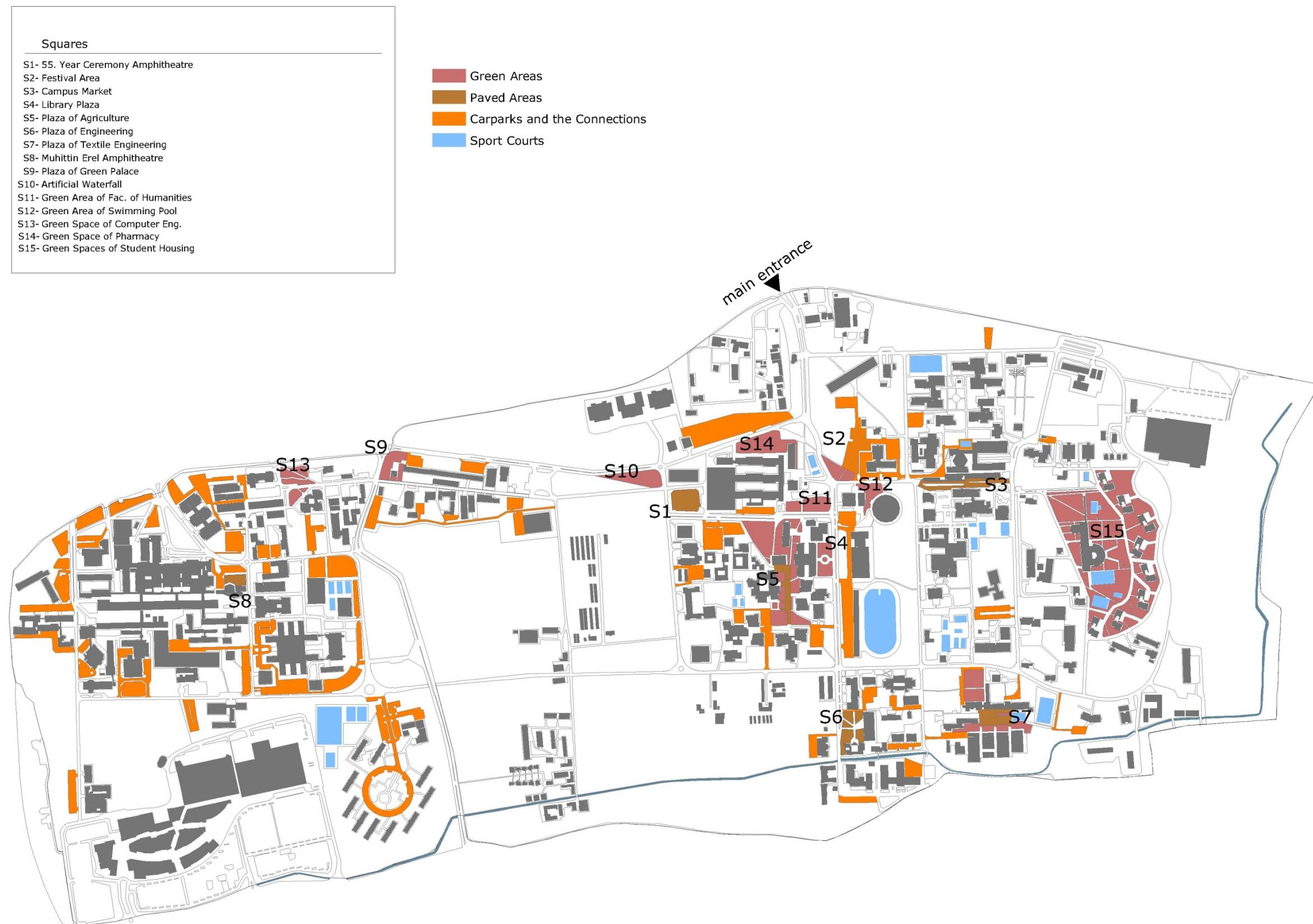


Figure 4.19. The map showing the potential public spaces and car parks.



Figure 4.20. The map showing variety of green areas.



Figure 4.21. The open spaces that are open to use of public are juxtaposed with public spaces mentioned in interviews.

4.3. Exploring the Lived Spaces and Students' Public Practices in the Campus

This section presents the analysis and discussions derived from the case study. Throughout the interviews I made, five themes in respect of students' public life in the campus revealed: A Closer look to Students' Daily Practices; Hanging Out at Cafés ; Student Clubs: Gateways to Public Life; Production and Sharing of Cultural Activities ; and Political Participation and Practice of Students. In addition, at *Exploring How Students Imagine Campus Space*; the "ideal campus life" from students' point of view is discussed.

Over a plain of five main themes, **collective practices** and **public spaces**; which altogether form the characteristics of extra-curricular activities, arise as the main axis. Extra-curricular activities mainly refer to social, sportive, cultural and political affairs; which are organized either by the university administration or students themselves. Regardless of the coordinating body, these activities are deemed as evenly important as academic programs.

4.3.1. A Closer Look at Students' Daily Routines

The attempt to analyze the daily campus life of Ege University students -which will be the subject of the first part- openly, reveals the difficulty in setting forth a common and steady student portrayal. It is a challenge to compose a big picture, a definitive and prevalent big picture of the social background of academic life through campus interviews. What does come to mind when we are to talk about the daily campus practices of a university student? Do we imagine the student as a devotee of learning who is in constant rush between classes? Do we imagine the campus as an environment where political protests are the casual practice of students? The student population of Ege University is immense; constituting a divergent demographic ground where spatial tendencies of students vary by socio-cultural backgrounds, political stances, circle of friends and involvement in social and/or cultural activities. Despite the spatial mobility in campus public life is generally led by personal or group initiatives, there are also collective routines that gather the students around specific places and events. How students discuss and decide their social life in the campus revolve around

specific questions: How shall they access to campus, where and with whom should they eat their meals, where shall they study, where should they meet the academics... Their preferences in that manner provide an insight to how students participate into campus life in individual and collective means.

Toward comprehending time allocation tendencies in the campus, I sought answers to particular questions and beheld specific moments and places where students get together. How do they get to the campus? How do they spend their time before class? Where do they have lunch or dinner? Where do they prefer to stay after classes? Do students use the campus in the evenings? Where and with which motives do they participate into large groups? How does the campus look like in holidays or weekends? With an aim to present different sections of students' collective practices in the campus, I observed extensively. In this respect, public spaces of the campus such as library, cafés, green areas; where the students more or less participate in public life, have been places where I paid frequent visits to remain and observe. Although demographic profiles in statistical sense is distant to the fundamentals of this study, the living conditions of students are taken into consideration through exploring students' daily practice differences.

Most of the students I have interviewed reside close to the campus. They share houses with other students, stay at in-campus dormitories or live with their families; being city locals who constitute the minority of the interviewees. The neighborhoods where the majority of the students live are Mevlana, Küçükpark or Bölge districts of Bornova, all of them being at a maximum 20 minutes walking distance to the campus. Among them, the ones who live relatively closer to the campus walk or use bikes/motorbikes for transportation. A rare but used option is the 525 Bus that starts from Bornova and stops around the Ege campus. Students who live with their families generally live at neighborhoods of longer distance to the campus and most of those also use public transportation; bus, metro or both. Student 17 for instance, who lives in Güzelyalı, says that reaching the campus takes between forty minutes to one hour, depending on the traffic. She points out that the students who arrive to the campus from farther distances generally prefer to spend more time in the campus and they use different spaces for studying, like cafés, library or classes.

The gathering of student groups in the morning changes according to class hours. As the students are aware that they will find their friends around the faculty before classes, spontaneous encounters and get-togethers actualize. I observed that

students study, read newspapers or have snacks at the cafés early in the morning. Student 5 whom I interviewed before his class was having his breakfast at a popular café. This indicates that the campus life starts earlier than the first class hour, they prepare to the day resting, eating or reading. Student 17 explains how they hang out before their classes:

We come over to the campus before our classes start, we generally meet up at Ziraat Café; that one is close to our classrooms. We chat and spend time together then we get to the classes. Our schedule was more intense back in the first year but now we got more availability; I mean fewer lessons so we have more spare time. We are now able to spend more time in the campus. The first year we were just around in our own faculty but now we're dispersed everywhere.

Observations and interviews represent that the students generally prefer to go to the closest social space to eat and drink, study or spend their free time. It is their curriculum that shapes the daily practice of students. In the front yard of one of the faculties, there is a café of close proximity to the classes which has become a gathering place for the faculty students. This exemplifies Chatterton's (1994) argument; the unique space-time framework of the university cluster and organize the students around the faculties. It should however be noted that with the decrease of their weekly class hours through years, students gain chance to spend their time in different parts of the campus, as Student 17 highlights.

Student 24, who studies in a faculty in the hospital part, tells that since they are not close to the facilities at the main part, they spend their time outside the campus:

Student 24: My class generally starts on 16:00; I attend my class, then hang around at cafés from time to time.

Me: At which cafés?

Student 24: The ones up at Küçükpark.

Me: How about the ones in the campus?

Student 24: It's not often that we hang around, like, in cafés in the campus; this region is a place where not many pubs or cafés are located. The main campus is actually, but it's far away. Rarely we go to Agriculture's or to Grand Cafe, but not quite often, like to see a friend or to join a protest.

He exemplifies how the physical boundary is strengthened by the car road which divides the campus in two parts. The car road therefore changes the practice of students. The observation of cafés and refectories during lunchtime gives clues about where students get together and what they do in the meantime. Students collect at the cafés and

in the main cafeteria at meal hours. The green areas are relatively empty on those hours since there are no seats to sit and eat. In the cafés meanwhile, some students study in groups, some others at the next table prepare the leaflets announcing their next protest in the campus. The observations in the cafeteria yet indicated a different social environment: Most students come alone, eat up quickly and leave. Some listen to music with headphones meanwhile and they don't get into any contact with their environment. This disengagement with their surrounding and act of eating quickly seems to be quite more typical in the cafeteria. Student 25 who eats at the cafeteria from time to time comments:

“But I don't think people choose to eat at the main cafeteria, like, to socialize or something. They have other things in mind, they eat fast to catch the class, phone in one hand, they just eat to finish and leave.”

Latter to the classes, I sighted students clustering at public spaces within the campus. Some of them have tea or coffee and chat with their friends in the cafés, some get to the student club rooms to work for student club activities, some participate into social and cultural organizations especially in conference halls, some play games on the grass yard, especially in S2 and S12 (figure 14). Another part of them open booths as can be seen in Fig. 14 (right next to the student on the grass), while some distribute leaflets in the market area (S3). The library is occupied especially in the afternoons; students study either on their own or in small groups. In the hospital part of the campus meanwhile, student clusters are relatively distant to each other as there is an intense circulation of visitors and patients; those outsiders also use the canteens and green areas. I saw students mostly around S13 and Kafe-in, both those spaces seem to provide seclusion from the gloomy hospital environment.

Student-led organizations that are concentrated around the pool building, E-café and Prep school building compose a colorful picture of different student groups together. They have food, hang around and protest together. Students who actively work for student clubs spend most of their time fulfilling club duties and their commitment to lessons seems to weaken. The following quote from Student 5 shows how club issues gain priority over lessons.

I sometimes forget to take my class while running around for group errands, arranging meetings, communicating the SKS, things like that...

This shows resemblance with responses of other students who are similarly active at students clubs. Students are more likely to skip the class if there is club work; they spend time at the student club rooms and culture centers. “I don’t have free days at all. I’m making free time for myself. I ditch classes to do this, I have to.” says Student 25 in order to express his effort to participate in public life in the campus. This sentence exemplifies the fact that some students are able to regulate their priorities in the daily routine which actually shape pursuant to individual and collective choices.

Surprisingly, I observed that the majority of students do leave the campus in the evenings while there are facilities they can participate. Campus seems turn into a ghost city as soon as the classes are over. Student 10 who uses the swimming pool in the evening remarks:

The campus becomes real quiet after a specific hour. There are of course the evening education classes then, but still, it’s seriously deserted and placid by the evening. People get to their dorms or you know; they just leave campus.

Public buildings such as the library, the main cafeteria, most of the campus cafés and the swimming pool building are closed after 19:00 pm. After this hour, some students go to Küçükpark to linger with friends. With its cheap coffee shops, booksellers and bars, Küçükpark is one of the popular spaces at students’ daily practices. Since most the students also reside close to this place, Küçükpark becomes an attractive space especially in the evenings, for students “who don’t have cars” as Student 20 says. By the students of the Faculty of Education, Küçükpark is found easier to reach than the actual campus market area. Student 13 for instance, wished to have the interview at Küçükpark in the afternoon. For her, the lively student culture in Küçükpark makes its particular places the actual meeting-up places with friends. Student 29 notes:

There was this “Sölen Kafé”, don’t know if you know it, they pulled it down. Now they’re building the new Pharmacy Faculty over there. It’s the place across the waterfall. We used to go there before, there was a nice warm atmosphere, we could meet and talk. Not only there were people from our own faculty but other faculties used to come over there, it was nice but now that it’s demolished there is no particular place the students prefer to go and hang. I’m, say, hungry; where would I go, I would go to Küçükpark. There are many options over there plus it’s closer to us than the Close Bazaar, so we go to Küçükpark.

Interviews reveal that Küçükpark offers various means of extra-curricular activity such as “Holding club meetings”, “Getting together with friends in big groups”

or “Playing games like taboo and monopoly.” Student 14 says, “Küçükpark is cool. Our house is over there too, you have everything you need in the hood, nothing you can’t reach. It’s pretty much a central place for us.” Student 21 explains why they go to Küçükpark when the classes are over:

“We prefer Küçükpark for fun, we spend time over there. We gather, we do games like monopoly or card games. So we generally do table games.”

Similarly, Student 20 also remarks that “You know for fun, students mostly go to Küçükpark bars avenue, cafés avenue in the evenings.” There are meanwhile, some other students who think that the popularity of Küçükpark is exaggerated. Student 27 says “There is nothing special for students except the smell of hookah”. Student 32 is even more critical regarding leisure time activities at Küçükpark; explaining “I don’t like Küçükpark, let me pull this first. It’s very loud, plus since I think differently; I believe it’s a place that incites people to a corrupt lifestyle.”

Criticisms aside, Küçükpark remains to be an important venue, preferred predominantly by students; especially for their evening leisure time. The relaxing atmosphere of its cafés means of participating in games or interacting within large student groups without any interruption from outside encourage students to stick around for long durations. With its cafés and bars, Küçükpark creates a student-focused environment where students experience the city life over a minimum distance from the campus.

As a consequence, this section shows how particular spaces in the campus become intensely associated with collective practice of the students. What are the implications on student daily routines in and around the campus? Considering the challenge in making categorizations among spaces and practices as being ‘academic’ or ‘political’ as well as ‘individual’ or ‘collective’; it is basically the spaces; cafés, the library, culture halls and the green areas that amass the students who are at those places at those particular hours to study, chat, relax or to protest. Although students’ spatial practices are adjusted according to their curriculum and their faculties’ location; individual choices do take a significant part in shaping their daily routines. Although some cultural and political events that are organized usually by students. Taken together, they change the academic routines and campus communities’ spatial routes in the campus. It should also be borne in mind that this particular portrayal of daily routines, spatial preferences of students for social gatherings is open to transition. It is difficult to

give a steady and unique description of students' spatial practices when the altering student population within four or six years is considered.

4.3.2. Hanging out at Cafés: A Missed Opportunity

Student interviews uncover that socialization takes place mostly at non-academic and closed settings in the campus. Café is students' most preferred space when they mean to socialize. Each café offers a different social environment for students. Gathering and talking with friends casually, encounter with friends randomly, working for the student club issues, lingering and meeting with new people are described as 'the social aspects of the cafés in the campus'. "We socialize at cafés mostly. Café chit chat is quite popular at Ege University." says Student 4, who preferred to do the interview in a café nearby his faculty. Reasons that lead the students to prefer cafés to spend their extra-curricular time vary; some students prefer cafés due to their proximity (e.g. Ziraat Kafe) or some others reckon that food variety, such as being able to choose from options of fast food, salad or stew food is important as they spend their time with friends (Botanik Kafe, Lal Kafe). Cafés are also important in means of place-time relevance; students go to the nearest café to be with their friends while waiting for the next class (E-Café, Ziraat Kafe).

The means to spend longer hours can be deemed as the most important reason that students prefer to hang around in cafés. The History student explains the opportunity to study and linger as free of interruption:

Our classes are in the afternoon but we come over earlier to spend time together. But during exam weeks I'm at school till 11 p.m., I study at the school cafeterias. We can sit around and study as much as we want.

As the quote reveals, the students can stick around, just talking or studying for any length of time at most of the cafés, even without having to order any food. Yet, do all cafés offer identical social environments? If not, do the students choose cafés according to the place's socio-spatial characteristics?

In answering these, comprehending the relevance of two paradigms is significant: The physical quality divergence of cafés and the daily practice divergence of students. Ziraat Kafe had been specified as a popular space for socialization in the majority of my interviews. Unlike other cafés, this café is located on the intersection of

four different faculties. It is on the alley of the Faculty of Agriculture, occupying a strategic point on the centre of different functions like the library, faculties and the bank branches. Ziraat Kafe offers food with reasonable prices and its breakfast pastries are popular. People can sit on the wooden benches of its garden which views the alley when the weather is eligible. Student 21 from the faculty of Humanities describes Ziraat Kafe like a cozy faculty canteen which gives a feeling of warmth and relaxation. At Ziraat Kafe, students sit around in big groups, chatting is a forefront activity. As Student 17 notes, this crowded environment of Ziraat Kafe makes it easier to see familiar faces. They also have the chance to meet new people from other faculties:

Me: How does Ziraat Café provide you chances to socialize?

Rana: There are like a lot of times that I had the chance to meet people, make lots of new friends. Uhm, I sit alone for instance, someone comes over and asks "May I sit?" It's often like this, usually there's no vacant table at Ziraat or in the library, someone approaches a table, asks people over there if s/he can sit and sits. It's like, there's silence for a while and then someone starts 'Which department are you at?' So yes, like I said, it's quite possible to socialize at Ziraat Café.

Students think everyone feels familiar even if they have never talked before; this is a fostering lead to share a table and start a conversation. The feeling of being together with familiar people that they meet in their everyday routines in the campus is present at Ziraat Kafe and this advantage is predominantly favorable... Within the general social setting of the campus, crowded spaces like Ziraat Kafe offer chances to meet with new students and socialize. Another café that offers similar means is E-Café. This café is located on the Market Alley along with other cafés like Satranç and Kule. E-café has an outdoor seating layout and indoor game stations. Table football, playstation, backgammon or card games are like fun stops on the passageway between the faculties and student dorms. As Student 20 states, E-Café being located on a crowded pedestrian path facilitates coincidental meet-ups especially on mealtimes, as those are cafes' most crowded hours. Meals are not only the saturation of nutritional needs for students, they provide time gaps in which students meet spontaneously, sit around and get involved in conversations. As for Student 22, E-Café's location on a crowded promenade makes it preferable. In explaining how E-Café promotes a variety of uses, Student 22 says:

Pretty popular, everybody knows there. It's on the passage way down from the dorm so the booths are set up right in front of E-Cafe. So yeah, it is everyone's passage way, if we suppose there are 6000 people living at the dorm, everyone has to pass by E-Cafe to go to class. That's where its popularity comes from; it's also the bazaar of the University. If you have things to do around here you definitely have to pass by E-Cafe.

Similar to that of Ziraat Kafe, the advantageous location of E-Cafe qualifies it to a popular place at which spontaneous encounters with friends occur and new interactions are set. The chance to see friends, saying “hi” and striking up conversations create a social environment around E-café and Ziraat Kafe; making them quite preferable.

Next to the metro station, Number One Kafe is another space of social practices that was mentioned in the interviews. Number One Kafe is located relatively further from faculties, yet it is on the way to the student housing and the Campus Market. Student 21, who regularly goes to Ziraat Kafe which is the closest to his faculty, describes Number One Kafe as a more decent and neat place in comparison with Ziraat Kafe. “A café that is distant from here like Number One has to improve itself to attract people. Better tables for instance, or games and play machines, or like better service etc. But Ziraat café doesn’t have such concerns.” says Student 21. As he indicates, the spatially less advantageous Number One Kafe prioritizes satisfying students’ expectations with means to access a relaxed environment. Similar to Number One Kafe, Lal is regarded as comfortable and welcoming place by the majority of students. Lal Kafe is located close to student dorms on the east side of the campus and similar to Number One, it is far from the faculties. Student 3 notes that Lal Kafe offers “a distinct place as the ones in the city”, saying:

The place, like physically, is quite nice, like it’s obvious that they’ve put effort in it. Or coffee or tea, no other place gives with glass or glass cups, only Lal did that afterwards. I believe that something’s changed with here. Other cafés, say, the service or the personnel, do they pick up the empties from tables? So this place apparently sees the guests as people rather than just ‘students’, I believe.

Student 17, who studies in a faculty that is distant to Lal, describes the cafe with these words: “Not a typical café for a campus, rather it looks like the cafés that we regularly go in the city, I love the live music here.” Student 16 expresses: “Its design is nice, I think we prefer here because we lay importance to visuality” and continues emphasizing the place’s physical characteristics. A garden with beanbag chairs and a little decorative pool suggests a relaxed and casual environment at which students are able to stay until late hours. This is a specific detail since other cafés closed at eight or nine p.m. with the latest. Lal offers food delivery to student dorms. The place also has free football broadcast; students can come over and watch the matches live. They can also hold crowded birthday parties; this is another key factor at Lal Kafe’s popularity.

Lal Kafe presents a wide range of facilities with “distinct usage patterns” for casual campus life in comparison with faculty canteens with relatively limited means.

Küçükpark on the other hand, is an alternative space for students who study at remote faculties. The Faculty of Education, The Conservatory and the Faculty of Administrative Sciences are far away from the main part, located at the vacant area between the two sides of the campus. The most proximate space to be involved in an extracurricular activity is Küçükpark. Student 13 from the Faculty of Education details why they go outside of the campus for their daily routines:

We don't have cafés around the Faculty of Education unfortunately. The building is just in between olive groves, we don't have anything against olive trees but in the end we have no cafés that is a fact. We neither have a canteen; there are only those benches before the building. And no trees around benches, no shadow but all sunny... There is just a small kiosk across BESYO. They've put machines in there, so you insert coin and take snack, that's all there is to it. There used to be a Şolen Café right across that waterfall but they've pulled it down, they're going to build a study hall or something. That was our café, and it is no longer. So when we like to sit around, chat with friends and spend time we go to the closest place; that's Küçükpark.

Student 29, also from the Faculty of Education, says his minimum involvement with the campus is of practical reason; the segregated location of his faculty leads them to Küçükpark instead of the main campus:

I know many of my friends living around Küçükpark coming from up there and they don't even get into the campus. I live ahead of Manisa junction, I walk to and from the school, I pass through the bazaar like once in six months. So I don't have an idea if there's anything new up there, like a new organization or a new group.

After classes, both Students 29 and 13 participate in regular faculty club meetings. If there is none, they do not join into campus life; the main thought is that there has to be a reason for them to go and seemingly there are pretty few. Segregation of particular faculties from the facilities in the main campus along with the absence of casual places nearby them causes their students' isolation from the social environment. In this frame, Küçükpark becomes an attraction point for the mass that needs an alternative surrounding to serve for leisure time activities.

There are also students who do not prefer to spend much time at cafés. According to Student 14, eating and drinking is the focus of social interaction in limited time, cafés do not invite students into different ways of practice. As she points out:

It's not actually a place to use actively or to spend much time. There are not a lot of places Ege University provides to its students.

Except for the consumption-oriented activities, cafés do not offer space for active use, according to some students. They claim that the people are not able to study, rest or participate in a collective activity at cafés. As Student 32 argues, it is the spatial organization and seating arrangement of the cafés that limit the social use in favor of consuming and leisure:

Here's probably the only public university that has game halls, at which like, cafés organize tournaments. They do backgammon tournaments and things like that. Especially with summer nearing, I see a lot of posters; Play-station tournament, table soccer tournament, etc. This is something new, it surprised people.

Student 32 gives emphasis on stable seating arrangements both in and outside of particular cafés. Since the seats cannot be moved, they only allow space for small group interactions; students are confined into the conditional setting which is not easy to modify. Moreover, the music plays loudly at most of the cafés and this causes distraction at verbal communication. Student 32 signifies that such an environment produces student socialization which is "based only on playing and eating rather than having conversations in large groups like what we typically see at faculty canteens" This illustrates how the practices of social space could stand in opposition to policies of university authority, striving to regulate the daily practice of students to achieve "an ideal university environment."

Another important issue is the correlation between particular groups and particular cafés. Students argue that the most important factor in this manner is the price disparity among cafés –especially at products of highest consumption such as tea and coffee. Isolation of different groups from each other is another important coefficient; different peer groups show tendency to segregate themselves from other spheres. As a group of students imply, the spatial placement of student groups within the campus is shaped by economic boundaries. Student 9 says:

I don't believe there are people in the campus who belong in, like so different or opposite socioeconomic classes.

With the most, people don't find each other odd, see I've been here for four years and didn't witness anyone telling anyone like "You are this! You belong in there!" or stuff. But still, there is not quite of an environment to keep people together here. At cafés even people look like they've split into economic classes; you go to Yeşil Köşk and see a different world, you come over here to E-Cafe and see another, everyone goes to a place that fits their budget.

There are also students like Student 1 who claims that there is no such great difference in between; any student can use any of the cafés regardless of his/her

socioeconomic class since prices are not that uneven. Yet, considering students who stay for long durations at cafés, even having tea may become a problem: Student 32, who likes to stick around with his large group of friends for long hours at E-Café exemplifies “At the cheapest café, the tea is 75 Kr but imagine we sit as 10 people, have two teas a day; even that becomes an issue.” As he notes, the price of mostly consumed products discourage a particular mass from preferring higher segment cafés. Common interests and faculty locations to drive specific groups to specific cafés is a significant fact. Student 3 notes:

Let me give an example, there is this café at the backstreet named Su Café, they have Playstation. People like, how should I say, from the vocational school hang in there; someone for instance from Food (Engineering) with higher economic level would not. One with a higher socioeconomic level, higher cultural level would go to Number One Café instead.

This quote exemplifies the divergence at crowd-place relation on the basis of peer interests and academic grounds. The invisible boundaries between different sides of the campus are not only formed by economic differences; faculty locations also designate the production of social placement. The usage habits of particular cafés by particular crowds significantly depend on the daily routines of student groups who study in different faculties.

Green areas in the campus are considered to be alternatives to cafés in means of socialization at students’ daily routine. Student 7 indicates that she prefers to study and gather with her friends from the student club (TGT) at green areas when the weather is good. Student 18 says they can buy drinks, chat, lie on the grass and take a sunbath in front of the Computer Engineering building next to the Bornova metro station. “There areas in the campus are considered to be alternatives to cafés in means of socialization at sthe spring... We. Wee campus are considered to be alternatives to cafés in means of socialization at students’ daily routine. ” says Student 2, underlining the importance of studying in a green campus. According to Student 32, the green areas provide a good chance to hang out, have conversations and rest without having to spend money; bearing cafés in mind. Surprisingly perhaps, I realized during the interviews and campus observations that a relatively small number of students prefer to use green areas for relaxing and being together with friends. Green areas are not used to their potential for leisure time activities. Furthermore, most of the green areas are either under care or in demolition process due to new building constructions. As some students point

out, the university minimizes the use of green areas by watering those at most frequent hours or enclosing them with bushes or fences.

Students also emphasize the presence of neglected green areas and the increase of constructions in the campus. Student 7 says “There are a lot of constructions going on around the campus for the last two years. They see an empty space, the next minute they try to erect a building on it. That’s a bit frustrating.” For student 27, the campus is green in general, but the green areas are not taken care of. Another important point to be discussed is the University’s approach. Students are not sure if the university actually allocates the open spaces for their use or preclude them for using. Student 2 notes, “The administration keeps watering the grass; I think they do not want us to sit around. We see the grass being watered even under rainy weather.” Student 21 says, “... we usually prefer to sit on the grass yard in the campus. But most of the time we can’t since the ones at the school water it with water jets. We go to the cafés, spend time having tea or coffee...” As for Student 1, the students prefer to spend their time in cafés rather than at green areas due to the significant internet access facility. In that respect, specific cafés such as Lal and Number One become even more advantageous with their outdoor setting. The cozy outdoor seating, Wi-Fi internet access and live music create a social environment which can be found over at the cafés in the city center, as some students note.

As a consequence, the interviews indicate that most of the students associate their social life with their involvement in campus activities. Cafés as leisure time spaces appear as fundamental coefficients in shaping students’ social life experience in the campus. The most preferred cafés like Ziraat Kafe, Number One and E-café are located in the main campus, all being central venues. Particular ones such as Lal and Number One create a relaxing and casual ambiance that reminds the guests of central city cafés by providing a wide range of entertainment alternatives; there are table and video games, birthday organizations, live music or football broadcasts. Cafés are assumed as stationary places of socializing where students find their friends, relax and chat. While some signify that they do prefer being at “inviting and comfortable places” like Lal or Number One Kafe, others enjoy a stronger inspiration of academic environment at canteen type places like Ziraat or E-Cafe. However, spatial preferences based on peer groups’ interests and socio-economic differences also have a crystallizing effect on segregation of different groups. As some students spend time at elegant cafés where they listen to loud music or watch football games, others’ priority is food with

reasonable price. Diversified both by their physical quality and social profiles, cafés create different social environments for leisure time activities.

Campus cafés are majorly associated with entertainment and spending leisure time. Especially in the lunch time and the afternoon, most cafés in the campus are almost full. It is possible to see different groups of students, who study, talk with friends, hanging alone listening to music or use tables for political discussions in a café. However, sitting around in the café and actually wasting time has also become such a serious pastime for many students; it has even become a routine for some. Although some students do create alternative leisure practices not in but in front of the cafés with exhibiting demonstrations, being involved in group games and protests; the role of cafés in producing collective life is open to question. The spatial organizations of cafés offer slight opportunity for users to assemble in large groups to demonstrate or play. The decorative setting in and outside the cafés has a limiting effect on free movement, avoiding the students from transforming the space in accordance with their needs. Furthermore, spending time in such spaces leads students to miss the opportunity of discovering and living through the public life that is produced in different collective practices; which will be discussed in the next sections.

4.3.3. Student Clubs: Gateways to Public Life

Student organizations are one of the important domains of extra-curricular activities that foster meaningful collective life. At Ege University campus, student organizations tend to fall into these following categories; student representation groups, rectorate-governed student clubs, faculty student clubs, special interest/political groups and publication & media groups. Club activities play a role in developing an internal culture between the students. The student population is served a variety of choices; people are free to participate in one or more clubs according to their expectations and interests. The rectorate sponsors a total of 67 campus-wide clubs¹⁹. Individual rooms are allocated for them at the upper floor of two refectories and at the sports hall. Not all clubs have their own rooms, some share the same space. Student clubs are quite inclusive; their social, cultural and academic focuses welcome a wide array of students as well as academicians. The only requirement from their members is commitment; they

¹⁹ In 2014-2015 semester, some inactive clubs were closed, the current number of student clubs is 62.

only have to have passion to pursue a goal. There are groups that focus on career development, sports and recreational activities, arts and cultural production, social responsibility projects and creation of social interaction.

With 900 members, EKAMIT (Caricature Club) has been one of the campus' largest clubs in 2012-2013 semesters. Although many club activities are organized as campus-wide activities, some of them develop further to be community service projects which are extensively subsidized by local city authorities. The TOG (Community Volunteers Foundation) and ADT (Atatürkist Thought Club) for instance, organize social and political projects that are set to be developed along with municipalities and civil corporations. Particular groups organize tours with socialization and recreation motives; they take their members and requester students to places outside Izmir. With those short trips, students are able to enjoy displacement to touristic venues like Spil Mountain, Efes, Tire and Foça. There are also tours that serve professional purposes; travel clubs take their guests to factories and companies as well, to help them get acquainted with business environment and maybe even, catch a job opportunity. Travels to places of national and/or historical importance such as Çanakkale and Ankara are also realized.

The green area ahead of the swimming pool is the space assigned for club booths. Students from various clubs can use this space to directly connect with other students, perform their social activities like games and tournaments and to communicate current issues face-to-face. The clubs that have a room in the cafeteria of the hospital part do not use their rooms most of the time. Instead, they gather in the cafés or at the green plaza.

Most of the clubs' operational processes are similar. The members elect their head and the team in charge, hold weekly meetings and open booths every day. They organize social, cultural and political activities, invite speakers, and announce their events with posters, hand brochures and through social media. Although the University does not provide financial support in regular cash payments, the monetary assistance helps for "the organization of venues where the clubs present their activities, printing the brochures, paying the expenses of the trainers hired by the cultural clubs etc." Head of the Creative Drama and Improvisational Theatre Club, Student 13 explains how the university supports club activities:

The school provides us stage, yes. We wanted to perform at AKM this year for instance, we did. And the Community Unit it helps us with brochures and posters. They really support us with advertising too. Even before we became the SKS Community they sent us to perform at

Vocational Schools at periphery, meaning the neighboring towns. They provided us transportation, food; supported us a lot.

As the interviews reveal, the majority of students are involved in student organizations either as the student representative or a club member; some students are both. For the most active students in this manner; club responsibilities take priority over their duties as a scholar. There are students who prefer to spend all of their time in campus' public spaces, fulfilling club duties. Student 5, the head of Caricature Club, portrays his daily routine:

It's been a long while since, I mean there was a different ritual before, but now it's been a long time since the representatives live like this. Like their private time, their lunch and stuff, they sacrifice. Have their lunch with the shortest time and take care of other things. When I dealt with the community I saw that I had to spend more time for it as things develop. After dinner we are sitting around with people and chatting. I can't even go home some days. We go to someone else's house from the club. There are still things to be done after that hour. When the day shift is like this when I get up at 10:30 and be here at 11:00 or 12:00, I take care of those by 5 p.m., I eat at 7:00 and then there are things to be done at the internet.

Especially the students who have formal responsibilities in the club show great commitment to clubs and it is actually their club duties that shape their everyday routine. According to Student 1, a member of the Latin Dance Club, the campus life is directly associated with being a part of the Club:

I come over in the morning, if I have a class I attend it and if I don't then the majority of my day passes with community work. I contact the SKS or community's outer connections. And this year specifically has been a very busy one for me as we made a festival.

In addition, there is a new organizational plain created by active club students which aims to integrate popular student clubs in a big student organization. Clubs of smaller scale were brought together with this platform. This aggregation served a larger crowd of students to get into interaction. Student 5, the originator of the platform as well as the head of Caricature Club, depicts the campus environment as "the home to students who are members of a large family", which was strengthened under the large umbrella of the platform of integrated clubs:

We are actually a large family already. Everybody knows each other more or less. This place (poolside) used to have booths aligned from one edge to the other and nobody knew each other. But the other day I was passing by and I had a friend with me, people here were like "Hi Uğur, what's up Uğur" and so on, my friend was like "Hey who actually are you?"

This is what Student 3 describes as “the environment of clubmanship”, which unites students from different departments, giving them a collective voice and providing visibility before the society. Constituting a large student crowd also makes it easier to react quickly; they are more motivated to produce a common statement. Student 2, the spokesman of ADT claims:

We ‘re careful to react right away to what the day brings, like gather right away and attend all activities. We have a strong integrity, we can be organized immediately.

Although students do hard work and show great commitment to gather student communities, working together also carries a meaning of having fun between the lines, at least for most of the students. Students organize extra-campus activities like picnics in the city, karaoke days or seaside get-togethers where they do music and sing. What makes those student-led organizations important is that they provide a refreshing escape from the academic and curricular pressure. Those activities are cultural or social, but more importantly, they are convivial:

“The club is the source of happiness.” (Student 5)

“And we really have a lot of fun when we make activities. We enjoy pretty much.” (Student 4)

As quotes show, students come together voluntarily, knowing that they will not only work but will also have fun. It is not solely the practical purposes or interests that motivate them. Club rooms in the meantime, play an important role since the physical gathering requires space, and the periodical gathering requires a permanent one. The Club room is more than just a space for social gathering for club members. Student 9 states:

The room of the club turns to a home environment where students can stay and talk together... it is an entertaining space, for instance I can print my photos when I am bored...

Indeed, the conversion of the space to a home-like place was a prominent idea in the interviews. Student 8, who is responsible from the Photography Club room, says “This place is our pillar, our helping hand.” Student 10, the head of Scuba Diving Club asked me to come over to the club room to do the interview. The room looked like a student dorm room with second hand chairs and a few pieces of kitchen furniture like a mini refrigerator and a kettle. There was also diving equipment in the room. The room

door remained open during the interview; students came in. Some had their food in the room; some others studied or participated to the interview. Student 10 explains why they create a space like home:

We especially want them to come here because I mean, there's all empty conversations at the cafés. Here there is the chance to have a few words about diving. There are lesson notes here even, people are able to come and study here.

Club rooms feel like home because the students are able to take advantage of club equipment or they can study alone in the room when they need. Converting a collective space into a secure and comfortable environment contributes to the sense of being a community. This also bears a risk within it: Isolation. The domestication of the collective environment where students can lock the door and share a collective space only within them may generate a disadvantageous state in social means. Club members see it as a right to exclude the students who are not entitled to be a part of the club, even if this is not stated in the interviews explicitly.

Nevertheless, the emphasis of student club gatherings is socialization and a common collective life. Student 26, who feels confined into the faculty building because of the busy schedule, signify that socialization is facilitated by face-to face interactions at clubs:

Socialize? Where mostly... uhm, mostly at clubs, I believe. And those communities, they 're not like ordinary activity clubs, everyone is welcomed and it's such a friendly environment, so much fun goes on there. People are really warm. I believe every university student should join one of them. They really become like brothers and sisters. There's TUHAT for example, we had gone to a place once, altogether. The organization ended, they were like "Alright we're coming' over to your place, we'll have barbecue!" It's all sincere and nice like that.

"The biggest thing I have done to socialize was to join the community..." (Student 12)

Working together is a prominent issue that changes the character of socialization. Meeting regularly, "working and deciding for a common project collectively" set ground for prolonged forms of interaction at shared spaces of the clubs. Club members have more opportunities to communicate, to get together and be involved in activities than the students who only come and go to attend their classes. Clubs and other student organizations are grounds for a specific type of cooperation: A voluntary cooperation that is entirely formed on students' common interests. Student 2, who is one of the administrators in ADT, emphasizes the prolonged interaction chance in the clubs, "Seeing each other every day in the community helped us set really nice friendships. We

spend time together, both in and out of school.” The interviews reveal that social environment that the clubs provide is a ground for close connections and warm friendships rather than just superficial socialization based on acquaintanceship. Student 6, the head of International Relations Club, says the friendships set in the club are not limited with the club room; they meet up in and outside the school too. Student 16 who had just joined in a faculty club says, “Group of friends? I did not have any outside my department till this year since I was not a member to a group.” Indeed, there are only a few students who spend time only with their classmates.

Working together promotes communication and collaboration where students work on organizing student-based events like daily trips, symposiums, or opening booths. Student 3 notes:

Since we’re close friends, say tomorrow there’s an activity. We meet up just tonight and talk it over. Who’s going to be there tomorrow, who’s opening the hall, who’ll take care of the computer... these have settled on a routine already.

The communication between club members is usually quite good since student interaction and event organization are considerably easy in a single campus that collects all in one place. This strong communication actualized through friend meetings, phone or social media. Moreover, the students who are responsible of announcing the events throughout the campus develop alternative communication strategies besides hanging posters and distributing leaflets at crowded places. For instance, whenever there is a student-based organization, Student 5 sends an SMS invitation to every member of the club and informs about the exact time and place. As he argues, this process ensures more students to participate in the event than public announcements do. Student 6, who uses face-to-face communication to announcing the events, notes:

I make up a crew of ten before an activity. I select people from different friend groups. I tell them “Talk of the community activities whenever you have a chance. Let it be heard in your dialogues.” And they do word of mouth, they say things like “And there is a conference today” during chit chats.

Casual talk in friend groups is another effective way of announcing student-based activities throughout the campus. Most of the students claim that they have been familiar with more efficient ways of communication once they got a hold of particular locations where students gather with their friends and do casual talks. Developing effective communication with different people is one of the outcomes of being a club

member. Student 16 for instance; says that working together, in some cases with the help of a special trainer, also requires sharing personal skills:

You definitely have to be a member to a student community, these super-helps your development. I mean you get to learn a program quite well when you have no idea the day before. You get to be a very good organizer, a very good presenter, a very good manager, so the student communities are in a way places that students gain experience for the outer world, for the industry.

Besides the development of intellectual skills, club membership provides means of gaining self confidence. Student 25 tells that the students have the opportunity to better reflect their inner worlds, to feel safer in voicing their opinions and to take initiatives in different ways in the shelter of clubs, being responsible to organize events.

Also, having common goals and working together through them create a sense of affinity. Student 10 explains:

Let me tell you why I socialize more at the pool. I give the diving trainings at the club trainings. When you get in the pool with people who want to take the course you get to take their responsibility. People trust themselves to you, and when people lend themselves this much you're able to communicate more freely and set a social environment.

For Student 1, “dancing is the only way of socialization in the campus.” Similarly, for Student 13, the drama hall where the club meets regularly every Monday to practice is the only space for socialization. This is because the first thing they do when they gather is communicating casually. This is followed by dancing and relaxing through creating a ‘casual’ energy which will enable them to express themselves in front of others. Student 13 notes that “informal talk is a part of their production”. The social environment of the clubs is flexible enough to include conversations on general matters and private issues. The economic, ethnic, social and cultural identity of the student is not masked but empowered in a collective space. Also, talking about private matters deeply moves students into a feeling of intimacy and familiarity. This, in turn, nourishes their artistic performance. In that sense, according to Student 13, the performance becomes a way of self expression, and the drama hall turns into a place where the outcomes of a shared social life are exhibited. The private-public relevance in student’s mind deconstructs and reconstructs; the student does not tend to hide inside once s/he is exhibited within a work of art. On the contrary, it allows and encourages the student to voice his/her story in front of others.

A significant number of interviewed club members accentuated the ‘motivation’ coefficient. Being a member of a club and working together through a goal apparently incites the students at other parts of their lives. Student 14 explains the positive effects of being in a “dynamic collective life”:

My point of view has changed, how I interpret life has changed, I notice these in myself. The harder things in my surrounding bring pressure on me the further I proceed. And there’s a flow here, together you quickly do the things that you can.

Being a part of a collective structure and the dynamism it supplies are significant factors in shaping students’ daily practices. Indeed, when students are enrolled in clubs, they live through a specific social process: Getting rid of a recessive and observant state towards becoming an active participant: Student 5 tells that the members come to the club to meet new people and see what is going on. At first, students come over to clubs like they go to a café; they hang out, observe the activities and spend time. Then however, they come across a chance to become a participant once the initiators let them be informed about in which step of the organization they can involve and contribute. Student 14 exemplifies how newcomers are far more motivated when they become part of decision-making process. In this way, the new members can develop their own working methods and become active participants while following the route of old ones:

“It is so rare that the new joiners are productive, I mean they don’t go like ‘let me go there and produce something, let me suggest them with this..’ We open things to discussion, like ‘People, there is this on the agenda, what else do you suggest?’ Nothing comes up at first but when you present a map, people take you as a role model and develop their own methods. Like what, we made this cover campaign But we asked, like ‘How should we attract attention’... We’re going to make a humor festival, celebrities will come over. One of the newbies said ‘let’s do it with tickets, distribute the tickets with covers.’ We said ‘Good idea but we might not attract the attention we want, this might come difficult to people.’ Then another one came up with something else, we kind of combined the two and reached a common decision.”

This exemplifies how new students develop their own views through decision making process when it is open to every member of the club.

As a consequence, the clubs might be a chance for students who do not share their ideas in the classroom or at other educational environments to develop themselves in speaking their mind and participating into productive environments. As clubs are regarded more enjoyable when compared to class, club membership seems to offer significant chances of social development, which are in direct proportion with the individual’s involvement within.

On the other hand, student clubs also seem to bring challenges against socializing in the campus. A contradiction that was frequently spoken of in the interviews is the tendency of club members to become isolated from the rest of the campus social life. This leads the communities to be less and less aware of what is going on in the campus. Being in the club appears to mean being in a closed and privatized realm to which only the members can participate. Although the clubs and club spaces are inclusive to students in the campus, the strong sense of community between their members and specialization in their activities of interest form a basis of reduction at encounters with diversity. Students who are actively involved in student clubs' duties confine to a small group of people who share similar interests. Moreover, the topics they talk over in group gatherings are limited. Student 7 for example, the head of a community service club named TOG, realized during the interview that the club has actually lost the idea about what is going on the campus, as they are pretty much focused on club issues; meetings, work, events... This exemplifies how clubs are eligible to transform into structures that remind of gated communities with their common goals and introversion.

The other important point I came to realize in the interviews is that the students are eager to discuss, talk and work for a common project; social, cultural or academic. However, they are much less likely to participate in political activities in the campus. Although clubs have the resource and space to create a strong sense of community, most students who are willing to, and actually work in the clubs are reluctant to be active at organizations that bear political commitment. The student clubs rather become the “third space” in the campus, they are not home or work as Oldenburg describes, but the places that help the students through the day (Oldenburg, 1999). Hosting the “regular, informal, and happily anticipated gatherings of individuals”, clubs creates a space “remarkably similar to a good home in the psychological comfort” and “market by a playful mood” that contrasts with the students' more serious involvements such as the curricular life between classes, library and conference halls.

4.3.4. Production and Sharing of Cultural Activities in Campus

Ege University offers a wide range of cultural events, a part of which are produced in the campus. Jazz concerts (of Boğaziçi Jazz Band), conferences, panel discussions, theatre performances, movie screenings, career and personal development-focused organizations, spring festivals, dance performances, exhibitions, open air games and festivals are among these. Cultural activities are organized by the Directorship of Health Culture and Sports; by Student Clubs or Faculties. The exhibitions are mostly made in the campus, at particular places like performance halls (MOTBE, Sine-Kampüs, Kültür Sanat Evi) or lecture halls within the faculty buildings²⁰. Some meanwhile, are made at the cultural centers located outside of the campus; such as AKM (Konak) or the 50th Year Kiosk in Bornova. Within the first six months of 2013-2014 school year for instance, around 250 cultural and artistic events were realized in the campus; 60 of which were organized by student clubs.²¹ Most of the campus-based performances are open to everyone while particular cultural performances, especially the ones performed in MOTBE are only open to academicians. The most major venue which activities are announced is the monthly booklet published and campus-wide distributed by the Directorship of Health, Culture and Sports (SKS).

The interviews indicate that the activities which the students prefer to organize and perform the most are art performances, film productions, exhibitions and conversation shows.²² Dance apparently takes the first place among popular activities; quite a high number of students are involved in producing dance performances. The preferred dance types suggest a wide array that includes Latin, Folk and Modern Dance. While some groups are engaged in fulltime dance trainings to prepare a professional performance, some consider it as a way of increasing motivation for other works. Student 1 exemplifies dance clubs' hard work, mentioning that the Latin Dance club does frequent trainings to present a dance performance at the end of every year. There is no maximum member limit and the club has no prerequisite; anyone can join the club. In the beginning of each semester, around 800 students are enrolled in the Latin Dance

²⁰ Muhittin Erel lecture hall in the Faculty of Medicine building, lecture hall in the Faculty of Science building, Fevzi Onder lecture hall in the Faculty of Agriculture Building, Turgut Yazıcıoğlu lecture hall in the faculty of Engineering building

²¹ This data is derived from the Health, Culture and Sports General Directorship.

²² This data is derived from interviews with Health, Culture and Sports General Directorship in Ege University.

club. They attend the trainings with professional dancers, throughout which the students in progress are selected to perform at the year-end show. The team continues to work on the choreography until they are fully ready to perform at MOTBE and in other universities. The second popular student-based artistic facility is theatre. Student 14 explains how the club decides on a play and proceeds on it: Latter to experienced students' final decision on the play, they start rehearsing along with the new members. They rehearse four days a week after the classes at Culture and Arts Hall.²³ The play is either selected from already present scripts or a brand new play is written and performed. Member students' preference has the major role in this process; long discussions are made and the decision arises in consequence. The focus of the play is generally actual issues. Student 14 explains how they interact with the play:

Suppose we're playing Ghetto (*name of the play*). We first discuss what the text should add to us. From the movies we have seen to books we have read, like whichever project we're in, we actually get into a process which leads us.

Student 14 says that the rehearsals become more frequent by the end of the first semester. In semester holidays and through the second semester, rehearsals are made every single day.

The third popular student based cultural activity is organizing debates and talking sessions with well-respected popular people such as novelists, politicians, caricature artists, etc. Although these discussions are not actually regarded as 'cultural activities', they are still important in producing a public space where people participate in social interaction. The fourth popular cultural activity is on films and photographs. Short films and documentaries are produced and screened; photo exhibitions take place in the campus. Compared to dance performances and theatre plays, the production and screening of short films and photographs are made by smaller group of students, in a shorter time. Students 23 and 8 explain:

Our short movie crew that I'm a part of is made up of five people. Short movie club is not feasible with too many people, too many thoughts all in one place is no good. So this community of 20-22 people has divided into 3-4 groups. Everyone tries to produce their own scenario, their own thought... It's more efficient this way.

²³ Through the consensus of members, the play is chosen from six different candidate plays, each of which are performed by subgroups that the club population divides into

As seen, some activities of cultural and artistic plain are materialized by larger student populations who work for a performance for the whole year. Some other activities are based on more individual works of students and the outcomes are worked on by smaller groups. In addition, some clubs are open to participation from all parts of the university while others are faculty-based organizations to which only students from that particular faculty are allowed to join.

There is also a substantial “momentary activity” fact at Ege University campus. Various groups perform playful activities which spontaneously actualize at open spaces. Sport races, flash-mobs, interactive games are example to those. Interviews indicate that the open space by the Swimming pool building and the green area on the way to metro are two specific places where students pass by and therefore form a mobile crowd. A student from TGT explained the flash-mob activity they have realized at the first location. Students were randomly chosen from pass-byers. Right ahead of the Swimming pool building, the TGT members and selected students animated a car accident, aiming to remind a dramatic incident which actually happened inside the campus in 2013. A car crash simulation was made; all participating students lay down on the ground. These practices are not absolutely incidental, or voluntary. What is remarkable about these spontaneous organizations is that they are everyday urban practices form the diversity and originality of such practices.

Students who work on producing a cultural project point out that they experience challenges in following the performances of other students. Student 14 explains:

We can't join the movie club's activities for instance because our work totally coincide theirs. While they're at the Culture Art House working we're there at the studio for a seminar. Therefore we can't show participation but there is a relation between us. But we do like, if the workshop is up to 8 p.m. we say "Let's finish up half an hour earlier, there's the Dancing Group's performance, we would just make it to MOTBE". And we rush out to MOTBE to see them.

She also underlines that mutual support does take place whenever possible; preparing the stage settings together, helping the team go and buy decor pieces or coming together to share appliances which the university assigns to student clubs are examples. Club rooms in proximity consequently happen to form a larger social environment; the solidarity in times of need creates intergroup communication and allows social exchanges. Taken together, these various forms of cultural production are thought to produce a student-run cultural life which students, visitors and academics can follow.

Some interviews inform about how working for an art-related activity together leads to a collective action. I noticed that students actually learn to use the activity they are working on as a tool for sharing their own stories and ideas. Producing an artistic work, for students, is associated with reframing their ideas about their collective concerns; the irritation from violence within families, violence in the city, the dominating emphasis on ethnic identities or police interventions in the campus are spoken of during or after their discussions. Even when they are discussing on the details such as the name of the play, the conversations trigger outpouring of ideas and stories. When the Drama Club for instance, works on a play about violence, they all sit together and try to assess how a student experiences the repression and violence within the family and the university circle. The discussions lead to a much more encompassing definition of violence which means to respond to problems experienced by Ege University students on a daily basis. Working on the performance and cultural production opens a channel through which students get into open dialogue, to come across the potential of finding their collective voice that would speak out for all students. (Naidus, 2004). Building a larger community that discusses public concerns and takes the decisions at all stages of the project creates something much more real and impressive than that of individual practices.

On the other hand, some students raise a set of critiques about the university's role at cultural activities. A few students have doubts about the attractiveness of university organized activities. Student 1 says:

It can be debated whether it appeals to students. For instance this year, I had most fun with Cartoon Humor Community's activities. It was with just the people we wanted to reach, the ones we have most fun in reading. Also, jazz concerts appealed to me a bit, there was the Bosphorus University jazz chorus and some other jazz artists. But other than these; panels or symposiums did not attract me that much. I don't believe it attracted other students either.

She refers mostly to the theoretical or political discussion sessions of professors or technocrats. She points out how these activities are out of students' interest. In a similar manner, Student 26 says, "It's the students who organize activities that appeal to students. It's the student clubs." According to some students, the university has a tendency to ignore what most of the students expect from extracurricular activities in the campus. It focuses on the production of art-based activities or academic meetings, but without giving regard to students' concerns or interests. On the other hand, students too, overlook the fact that the Ege University, being a large inner-city university, is

publicly accessible and these activities are not only for students but for the overall participation of a larger society.

However, a group of students who are active at student-based activities' organization do criticize the attitude of students who are more interested in participating to lightweight and superficial activities. They complain that students tend to give more attention to activities where famous singers or TV series actors take place while they overlook more serious or political activities in which people of higher academic or political dignity show appearance. Student 4 explains how students commonly prefer relaxing and entertaining activities:

If I was to invite Hilal Cebeci here I collect a good 1000 people. But a scholar who's written 50 books would maybe gather 200, maybe not that much even. There's this supply & demand thing too, it's the populism, the popular culture.

He continues, pointing out that even in the forums which aim to encourage students at political or cultural issues, students look for a seductive or entertaining point. This is a reflection of how panels, symposiums seem relatively uninteresting to some students. Indeed, while deciding on cultural events the organizing teams seriously have to think about making the event attractive enough to fill the hall. "Especially the prominent halls like MÖTBE are assigned for popular activities like concerts and etc. Which have that potential to fill the place" says Student 12. Students who organize political discussions or theatre plays generally prefer to use smaller halls like the faculty halls or Arts Hall.

Students who actively work for cultural organizations seem to face a considerably apprehensive approach from the university administration. They have to think multiple times before deciding on whom to invite to appear where, with which reason. Student 12 claims that the university does not give permission to invite politically active people from the country's cultural sphere because such an appearance may cause "unwanted currencies" such as protests or conflicts between different groups. She explains how they face restrictions on a guest or topic of an event they might consider organizing:

See if I was to make a political-cultural activity no permission would come up. That type is examined thoroughly. I made an activity here; it was about the social media. The guests were to come from Istanbul you know, the University was like "who are those", they searched it in every nook and cranny. It's an author who writes at papers too. So if they believe there's going to be disturbance here, take it out of your mind, it's not happening.

The production of debates at organizations of political reflex is the first and most important reason of preventions by the university administration. In this respect, the activities that are open to political discussions are not preferred, as to Student 12.

Most of the critics are also related with the organization of the spring festival. After the rectorate cancelled festival concerts in May 2013 without giving any official statement; the discontent among students increased seriously. It can be clearly see in their answers that there is an escalated level of disapprobation towards the university's attitude. For students, the festival offers ways of relaxing, entertainment and interactions with the society. Past years' city-wide open air concerts, many of which drove hundreds of thousands of visitors to the campus, are no longer. Student 23 says:

Ege University, I remember when we were in high school; it used to organize such a spring fest that we would aspire it. It used to be the longest and most enjoyable spring fest of the whole country. Since I entered university it's on decline, for the last 2-3 years the school is doing nothing in means of a concert. They're just making deals with Vodafone Freezone and having their contracted artists in here.

This reveals how the university prefers to organize festivals with the sponsorship of big companies. Commercial entities such as banks, tour operators and charter companies gather in the student market, they distribute freebies of their products and festival turns to a shopping practice which consolidates the idea of consumption. The activities that enable the participation of larger groups are in decrease. Student 4 states:

See the billion-dollar-corporations set two or three thousand booths here. They set massive game tracks but all they think is to advertise indeed. You cannot make such an advertisement with a two or three thousand dollar booth anywhere else. So they have found the right place, it's a success for those companies. For the University's name, I believe this is a total failure.

According to him, the ultimate aim of festivals is to make advertisement of firms rather than ensuring students' recreation. Student 32 condemns how the campus turns into a marketing space of companies during spring festival:

The banks see here as a market, just like the University administration. They think like "More customers, more expansion". It's the same with career days, they give certificates. People think those fairs as head-hunting days so they think like "Let's go and fill the basket with certificates." A similar routine with concerts too, it creates a whole different culture. People drink till morning, it's not that I'm against drinking or anything but it's like people convert it into a life gusto, there are times that they drink and drink and lose it and start fighting.

The decrease in student-focused and student-based activities in the festival reveals how the administration strengthens the consumption-based social life in the

campus, giving a larger ground to the idea that the university students' consumerism is a major part of their identity. Students are expected to have money all the time and they should spare time to spend it. The presence of advertisement billboards on mostly used pedestrian roads in the campus concur this idea. As Giroux argues, formulating students as consumers restructure campuses as personal offices for corporations (Giroux, 2002).

Some of the students also lament how the university undervalues the performance of student clubs. Student 14 asserts:

It's not something we desire that what we organize on ourselves is seen as 'less valuable' than what the University organizes. I believe the concept 'amateur' is misinterpreted by the school. It's conceived as 'lower' or like 'worse'. Well it's definitely not something to be underrated in our view since we do it without earning anything and we spread on much more effort to it.

Similarly, Student 1 highlights how the performances of students are undervalued by the campus community:

ELADA (*Latin dance club*) made an international festival here but the rector and Ege University TV were not even there. It's a serious obstacle. A publisher of a dance magazine came over from Istanbul and watched that fest while they couldn't make it.

Student 27 and 13 also highlight the controversy between the interests of visitors and academics: While the academics show a total indifference to the cultural events that are organized by the students, the society actually shows a growing interest. Student 13 notes:

For example we ask our lecturers in the Faculty like "We have a play, would you come and watch us" They go "ah, alright I'll drop by". What on the world is "I'll drop by"??? It means 'I'll show up for 5 minutes.' Ah alright then, we would wave back at you from the stage...

What appears to have led many academics to interpret those cultural activities of students is their important contribution to the production of public life. Since the students-led performances are mostly free and accessible for the society, students are able to share their collective voice and reach the public. As indicated in some interviews however, their performances seemingly out of academics' interests, who prefer focus more on their theoretical and academic concerns.

As a consequence, students appear to be a significant party to provide art-related activities. It is seen that the University does exercise its power to limit the freedom of students during the process of planning and conception of artistic activity. On the other hand, it also aims to encourage the students to work and manage extra-curricular

activities. Nevertheless, singing and dancing together, presenting a theatre play in the halls of campus means more than fun and having good time to students. Further than just that, the whole process is related with the production of a public environment where students find ground for self-expression and motivation to act and communicate at other areas of their lives. These are communicative and exuberant moments in which students have the chance to release them from the academic and administrational pressure. This control can be felt in classes, in lecture halls, at administrative spaces, even at open areas; as discussed earlier. Despite the increasing control over their activities, the students still feel freedom in their own spaces than they feel in front of lecturers. Throughout the collective work, they do not only work together; they sit, dance or sing as they wish. Indeed, what makes these collective works important is what Rollo May defines as “societal courage” in the artistic expression (May, 1976). Societal courage in the artistic practice requires achievement of proximity to the public through expression of ideas. Such activities give students the opportunity to achieve their visibility and social proximity to the society. Unlike the process of individual work; students are enabled to gather around a triggering aim, to discuss and participate in the production of collective art.

Despite the university’s displeasing control over activities, all cultural halls in the campus are open to students’ use –in principle. This seems to facilitate the materialization of the fact that cultural activities which are produced and performed by the students transform the campus in social and physical means. Monthly it is about 6750 people who watch art-based performances at MOTBE and approximately one third of these performances are created by student clubs²⁴. The role of the university as a major provider of art-based activities is especially evident at “Theatre Days” (Tiyatro Günleri), realized in May of every year; and at “Jazz in the Campus”, a commercially run jazz concert series sponsored by Akbank. The Theatre Clubs and the Arts Hall as the main stage have a unique role in housing the artistic community in Izmir by offering experimental performances within an educational environment. At Theatre Days, the University hosts theatre groups from various other universities and enable them to meet with the residents of Izmir and with the campus community. Thus, the cultural activities are expanded to include more audience, get more people together and generate new opportunities. The activities do not necessarily reflect the interests of local people but they are rather formed on the basis of student interests. Through the participation of the

²⁴ This data is derived from SKS (University’s Health Culture Sports Department).

city society and the populations from other universities at cultural activities, the campus; which is mostly regarded as ‘the site of knowledge and learning’ at the interviews, turns into an actual public space. Taken together, these activities can act as a conduit through which a range of cultural activities and ideas are channeled into the local community, as Chatterton (2000) argues. The public culture in the campus is shaped and enacted by many student-based activities from different groups.

4.3.5. Political Participation and Practice of Students

The statements of the interviewees revealed that there are three main themes around which the political atmosphere at Ege University campus revolves: University-related problems, the Kurdish political activism and antigovernment protests.

According to half of the interviewees, protests mostly focus on university-related problems. New regulations enforced by the administration; price rise in the canteens and the main cafeteria; restraints imposed on female students at the dormitories are the major issues against which protests are made. As to Student 25 who is the head of student representatives, says one of the largest protests was against new regulations that were imposed pursuant to the Bologna process. There was an increase in the amount of course credits, the completion of which is required for graduation. The Student 25 states that the march started from the Library with slogans proceeded with a public statement and ended with a sit-in in front of the building of Student Affairs. Student 20 states that a majority of students used social media like Facebook groups as well as e-mail groups to communicate and inform larger masses about the event. Communication plays an important role in organizing the protest, as the students intentionally prefer to gather and protest at public spaces. Another rally was against the raise at the main cafeteria prices. (The price of one meal in the cafeteria on the date of the interview was 2.50 TL. At other universities this price changes between 1.50 and 2.00 TL). Student 32 notes that the largest protest in Ege University history was made on November 6, 2012. Students in the campus recalled the anniversary of the Council of Higher Education (YÖK) with protests. This protest was organized by Student Collectives in cooperation with the Student Youth Union (Genç-Sen) and the Ege Opponents (Ege Gençlik Muhalefeti). After the police intervention, students decided to organize the protest every year. Students met in front of the Faculty of Humanities and marched to the Department

of Food Engineering. They however met with police intervention, backed up by university's private security. Pepper gas capsules were shot, panzers were inside the campus. With the support of some of the academics, the students rushed back and got inside the building of Humanities. Despite the academics remained supporting the students, 24 students were detained in the end. Student 30 explains the event's background:

They did not give permission for the march but we didn't care. We are the subject of the school; not them. We do the march and our action committee decides whether or not to. At events it's not only the police who attacks, there are times that the private security attacks too.

Student dormitories are another plain where protests rise, mostly against the raise in fees or enforcement of new rules. In 2013, restraints on female students led to a number of protests in the campus.²⁵ 11.00 p.m. was set as the latest hour of entrance and the use of the yard at night was banned. Male students meanwhile, were free to walk around and use the internet café after that hour. Student 14 explains:

It's the same gate where they enter and exit, 11:00 p.m. is available for all of them but a male student is able to enter when he comes over at 12:00 p.m. When a female tries the same thing this might happen to be a problem. It's not only the gate; they are neither allowed to be at the dorm yard after 11:00 p.m. They have to be inside the building, they don't have the luxury to sit around in the yard.

Student 18 describes how the dormitory yard and the internet café is controlled at nights:

Patrols are around. We call them Xenas, they're big ladies and they walk around with huge torches in hand. You would go blind if the torches were held to your eye, those things are massive. They scan the dark areas, say you're at the internet cafe they come over and tell you to go to your dorm.

Students claim that the protests about dormitory restrictions receive lower participation than the protests against university's administrational enforcements do.

The second theme is the Kurdish movement. According to an important amount of students, the major political activity in the campus addresses the Kurdish question in view of supporting the Kurdish peace process. Gathering in front of the faculty of

²⁵ The interviews which took place May 2013; there happened a new development. At the beginning of the new semester, 2013-2014 Ege University excluded male students from the dormitory (KYK) in the campus and their dormitory was moved to İnciraltı. This also caused to protests in the campus.

Humanities, regularly opening booths and distributing leaflets, organizing a specific festival in springs and celebrating the Nawruz; a number of students sustain to voice their demand for education in native language for Kurdish people. According to another group of students, this movement is just the representation and propaganda of PKK. This mass does not refrain to criticize the gatherings before the Faculty of Humanities. Student 21 says, “The only policy produced at the campus is the separatist Kurdish policy. ‘Separatist’, meaning towards the country’s national unity, as you can guess.” Student 22 claims that that is simply the propaganda of PKK. It has not been surprising to realize both at the observations and the interviews that the students have a tendency to oversimplify the diversity among various political groups in the campus. There are indeed different political groups which cluster around the same space while differing in practice. The market area for instance, is a common ground used by different groups. Ege Opponents and Collectives are side by side with student groups that are there to talk, eat and hang out. Considering the entire political actions in reference to one single group or ideology creates the tendency to overlook the fact that different groups do shape the spatial use of the public spaces in the campus.

The third political axis, the existence of which is expressed by a relatively minor group of students is anti-government activities. The students note that a part of the protests in the campus focus on the late policies of the government such as the Syrian policy and Reyhanlı bombing, which happened back in May 2013. The Student 14 notes however, that quite a fewer number of students attended to the antigovernment protests in the campus.

In addition to spontaneous and organized political gatherings which evolve with the political atmosphere of Turkey, students also organize commemorations and festivals regularly. Student 32 says that they have been making a commemoration for Serkan Eroğlu since 1998, who was found dead in a toilet of the Faculty of Humanities in 1997. This remembrance is a regular yearly organization during which the students start their walk from the Faculty of Humanities through the student market, carrying posters.

Some students are more willing to work on civic responsibility projects. They mention that those projects might be considered within the scope of the political activities as long as they extend to a wider political sphere to include the involvement of people from different flanks. There are civil society projects for which student clubs receive collaboration from local authorities. Student 10 explains that they run projects

for children with leukemia, namely “Shore and Underwater Cleaning” and “Sharing the Underwater”. Similarly, Student 7 notes that they (TGT) perform interactive plays at open spaces of the campus to create public awareness;

There was a car crash for instance, a student died because of a speeding car. We made a flash mob to avoid speeding in the campus. We all stopped at the siren and reanimated the event altogether. We pretended to be hit like that, and then unfurled banners. We attracted attention to avoid speeding here.

...and projects to interact with society:

Let’s do it” activity. It was an activity where people at 96 countries around the world collected garbage simultaneously. We realized it at Izmir Konak along with the support of Konak Municipality. I don’t know if that can be counted as a ‘campus activity’ but uhm, that one had a massive advertisement at the school. It was cleaning at 96 countries at the same moment; the purpose is to raise awareness to avoid garbage pollution.

According to Student 7, the focus of these projects is to bring social change in the local context and to increase the social disposition to work for the people in need. Such activities are also remarkable as they enable students from different spheres to come together through a purpose. Referring to the argument of Amin, involvement in such activities helps creating an environment based on dialogue.

Another annually held political organization is the ‘alternative’ student festival, which was named after Canan Kulaksız²⁶. Students from different political groups organize social and cultural activities such as concerts, film displays and conversation sessions. The festival, which takes place in front of the Faculty of Humanities, lasts four or five days and hosts around 5000 people. Student 30 notes that the Canan Kulaksız festival is one of the most favored social and cultural activities of *Ege University*. It is mainly the leftist students who are displeased with the official spring festival with its sponsorships from huge companies like Akbank, or Boyner and all consumer-oriented events who organize the Canan Kulaksız festival. In an effort to create an alternative cultural environment based on dialogue, discussion, collectivism, sharing and production (students sell second hand clothes, political newspapers and the food they make); the festival stands against the mainstream culture and the cultural production process foisted on by the administration. The concerts of Kulaksız festival were

²⁶ Canan Kulaksız was a biology student who passed away after starting a death fast to protest her uncle’s imprisonment at an F type prison. This alternative festival is dedicated to and named after her and is being organized regularly since 2004.

realized at the amphitheater (Tören Şölen Alanı) last year but the students had to move the concerts to the open space before the Faculty of Humanities after the university restricted the use of the amphitheater. The interviews indicated that particular political groups are active at the political side of the festival. They are:

Student Collectives: This group is a university-based organization that was established in 2006. The student movement is not under the influence of any political party, neither under the control of the university administration. The organization works actively in 25 cities and 40 universities in Turkey (Kocak, Birikim, 2011). The Collective sustains a hope for “the rights for a democratic and free education in university”, “the rights for a mother tongue based education that is free from dogmas”, “socio-cultural interaction between the society and the university, and “the production of the public space in the campus which freed from the state” (Koçak & Ünüvar, 2011). The Collective’s “The Educated People Stands by the Public” (*Eğitimli İnsan Halkın Yanındadır*) project aims to interact with Izmir’s economically weaker neighborhoods. Within the scope of this project, individuals from the Collective meet academicians and students who volunteer to work and play together with children. They open classes in those neighborhoods and scholars meet with people who do not have access to knowledge. Such projects, in fact, aim the production of knowledge, interaction and purposeful activities for the interests of public through participation of different groups of people. The Collectives state that they also fight against the commodification of higher education under the influence of companies and the degeneration of campus culture with escalating religious dogmas. Being a political group, Collectives follow and organize regular local studies, conferences and workshops. In this respect, they issue fanzines, show films, perform theatre plays and invite politicians and intellectuals to their universities. In Ege University campus, opening booths and distributing leaflets in front of the E-Café have become their daily routine. Student 32 defines the *Collectives* as an “alternative address” in the campus which students can interact spontaneously and discuss about the political issue. According to him, opening booths every day without being interrupted by the private security, being able to use café tables without having to obtain permission are all results of a struggle. As to Student 32, these are achieved by the long and flat-footed resistance of the group: “... see, as I said it's actually the result of our action practice. We don't have a bylaw, we're not linked to the SKS (University's Health Culture Sports Department) but they know us anyway.”

Radical left groups: Ege Opponents (Ege Muhalifler), October Youth (Ekim Gençliği) and the Ege Youth (Ege Gençlik) are relatively more keen-edged groups from the left wing. My attempt to interview with these groups was refused repeatedly, until at last one student from the *Ege Youth* and one from the *Ege Opponents* accepted to talk with the condition that their names will remain anonymous and the interviews will not be tape recorded. These political groups are not enrolled as ‘student organizations’ and they are mostly devoted to political issues. Interview with the *Ege Youth* member reveals that they open booths and organize public statements every day at the open space before the Faculty of Humanities. Student 30 from the *Youth* states that opening a booth can be considered as the most important political activity in the campus, as they involve face-to-face political conversations in small groups and in turn, creates an environment of strengthened deliberation. Student 30 notes:

And our table also attracts attention, we have music for instance, we put on music and people come over. When we set a table there are various dialogues, they buy the magazine, they ask... A student comes over, s/he's curious of our ideas and asks about the activities. It's not important that they choose to be a part of us but them to know and understand our attitude.

This quotation highlights that being visible for different groups of people is the most important reason for opening booths at most crowded axes.

Ataturkist Thought Association: With around 500 student members, the Ege University Ataturkist Thought Community (ADT) works as an official student group which is connected to the main Association (ADD – Ataturkist Thought Association) in the national level. Its structure, program and regulations are settled by the ADD. At the campus level the foundation is inclusive to all students; participation does not require any financial contribution. It organizes political gatherings in the campus at national holidays and other important days. It also works to bridge inter-university workshops which are organized by the National ADD at a different university every year, as Student 2 explains. Trips to the relevant cities at nationally important days, occasional motivation picnics and extensive rallies regularly organized along with the collaboration of Izmir’s local authorities are ADT’s routine activities.

Students organize their political gatherings at specific places; it is hard to believe that the site selection for that is random. The most mentioned space in the interviews is the open space in front of the Faculty of Humanities (figure 4.22).

This place is used mostly by the leftist groups; they open booths every single day, they sell newspapers and food throughout the academic year. They organize

specific activities at different times of the year. Nawruz celebrations, anniversaries and festivals are among those. The most mentioned reason why leftist groups choose this peculiar space is relevant with its location. For some, open space is close to the Prep School and its gives people the opportunity to meet new students and inform them about their local and national affairs:

“... The biggest reason is that it’s central. Being central I mean it’s by the main cafeteria... That area is where all the main studies are made. The area by that parking lot (in front of the SKS) is where they do the festival activities; another advantage is that the place is just crossways to the Faculty of Humanities. It ‘s also pretty convenient as a field, and the most important factor is that it’s besides the prep...” (Student 25)

“Usually at the prep area... If I was a part of such activity I also would realize it here too, it would especially be easier to appeal the freshmen.” (Student 6)

Well after a while there’s this perception: “Humanities (*Faculty building*) is the ‘saved area’, there’s no need to do an activity elsewhere.” If a table should be set it’s usually at Humanities or Prep. Prep is because it’s where the newcomers are.

Being close to Prep School may be one reason of why the Plaza of Humanities is used for social and political gatherings. Also, it is located at the center of the campus, especially considering its proximity to a wide diversity of social and educational facilities. For example, the main cafeteria, the sports hall, library and subway station are close to the plaza. Besides a few trees and street benches, there is no street furniture in the plaza. Yet, the big trees inside the plaza create a comfortable space for stationary activities. That is why students prefer to stay in tents at evenings during alternative festival. In addition, the plaza is located close to the main entrance and I think this makes the plaza highly accessible while walking inside the campus. However, the internal organization of the space obstructs the visibility of the space. Although it is the first open space located near to entrance road, it is not easily noticeable when approaching by car. Because, the edges of the space that are mainly planted with bushes and shrubs. Around the plaza there are patches of grass that are surrounded with bushes. In addition, it is also one of the spaces controlled with strategically located CCTV cameras.

I think plaza of Humanities is more meaningful especially for political gatherings because of its historical association. As mentioned in interviews, leftist students generally study in faculty of Humanities and this makes the plaza “familiar space” of faculty students for political gatherings. Also, it is possible to argue that in

addition to the social profile of students, the association of space with annually political events like alternative festival and commemorations as described above appropriate the plaza for political activities.



Figure 4.22. Open plaza of Faculty of Humanities.



Figure 4.23. Student Market.

The second most mentioned place was the Student Market area (figure 4.23). It was located on a pedestrian road that directly connects the entrance axis to the Student Housing. It houses different cafes and shops. The shelter along all shops and cafes creates a sheltered passage. Also, at the other side of the road, the low wall gives possibility of seating. Especially in front of E-Café, *Collectives and Opponents* open booths every day. They announce their events with megaphones, interact with the campus population, have conversations and drink tea. The employee of the café actually strives to prevent the use of its space for political activities. Tables lying along the student market are chained to the floor, the use of café tables is forbidden too. Yet none could prevent politically active groups from gathering and proceeding with their schedules in front of the café. Students move tables from different places to their booths every day. Especially, I realized during lunch time and in the afternoons, students sit on the wall, meet with their friends and hang out. This space is important to meet different types of practices along the road. It is possible to see different groups of students who drink tea outside the cafes, walk, make protests on the road, work in the booth tables and sit on the wall.

The third most preferred space is the Food Engineering Department's cafe. This place is referred as the radical right groups' zone, Nationalists being the prior. A student details: "The Idealist Nationalist group is generally at Gıda Kafe. There's a large cafe along the road where the bus 525 passes." This quotation exemplifies the reflection of political polarization of different groups. However, during observations on campus, I did not observe any gatherings of large groups or political events in this space during my field work. It seems like although this space is not currently used it is active in the memory as one of the major political venues. Unlike the plaza of Faculty of Humanities, the open space of the café is located relatively distant from the faculties and other facilities like library, main cafeteria and student market. Yet, it was located on the bus route and it is connected to the main axis connecting to the main entrance.

Another politically popular space severally mentioned in the interviews is the open space ahead of the Pool building (figure 4.24). The space is small green area defined with the buildings of Pool and the Number one café. There is no seating options and street furniture that provide comfortable space for stationary activities. However, it is highly used for organized and interactive games of clubs and opening booths regularly. Its visibility from subway station and the entrance makes the space recognizable and accessible from a distant point. I think, the reason that the students

choose Market and the open space before the Pool for political activities is related with the daily intensity of the route that connects the subway station with the faculties' area and student housing.



Figure 4.24. Green space next to Swimming Pool.

Taken together, all three spaces are located on a pedestrian route and they connect to one another through the road as seen in figure 4.25. Since all are located close to the entrance gate, they are easily accessible from the city and they are visible for the students who use this axis. Also, their closeness to different facilities makes the spaces around the most used axis. However, as the figure 4.25 shows, none of them offer designed and well-defined spaces. In other words, they seem as left-over spaces that are formed with the physical boundary of surrounding buildings. And the students reclaim these spaces through their gatherings and events. These spaces are mostly identified with political practices of students, either they are organized or spontaneous.



Figure 4.25. The most-used open space for political gatherings.

The interviewees showed that that most of the students don't prefer to participate in political organizations or activities. Student 18 remarks that there are occasional protests in the campus that are announced previously, but still made with a very small part of the population; most of the students do not even take notice of the action although they have been informed in advance. Students report little recruitment; they have little interest and many express fear and alienation about politics and the government. Student 14 explains the general reaction of students towards political activities. She explains that the Theatre Club once read a public statement before their play in reaction to the university administration's restraints on student housings. Some students in the club left the place and the club when they saw this. Student 14 continues:

These activities arise from events that actually affect or might affect people; the Bologna activity participation for instance, was low. And you know, it's not necessary that a person himself is affected from an incident, he can just support people who have seen injustice in seeking their rights, and we believe he should too. Raise at main cafeteria prices affect thousands of people who eat there but there was hardly 50 people at its protest activity.



Figure 4.26. Reading flash-mob close to Faculty of Science.
(Source: Archive of Caricature Club)



Figure 4.27. Annual water games close to swimming pool building.
(Source: Archive of Caricature Club)

As she sets forth, even the gatherings are directly related with the educational contexts; students do not seem to be willing to participate into large scaled movements. They are more likely to focus on themselves and their individual concerns rather than on ‘irrelevant political issues’. In another sense, as Student 32 points out, they tend to participate into ‘more superficial and enjoyable’ activities:

People die in Reyhanlı, the event is being hidden, yet there is still no reaction. People keep playing around and doing fests.

Students raise reasons for the lack of interest towards political activities. According to the students who are unwilling to participate in protests, the individual act is actually more effective than collective act. Although gatherings and protests are defined as student rights at the university policy, a number of students favor alternative ways such as submitting official petitions signed by many, making public statements and talking with the authorities. An Art History student, who is also the representative of the Faculty of Humanities, says:

For the values I believe, I choose to use the authority I have instead of joining in a political foundation. I at least had the chance to relay what I think to our rector. To my account I feel that I did my part for my own political views.

Another student who does not participate in any activity or club says:

I'm against to any protest activity, I don't believe protest activity is a right thing. You can write a petition and relay your issue. Or if I go somewhere, knock the door; like if I go and knock the dean's door the dean will talk to me.

The latter quotation reveals two important points: First, she has not even tried to negotiate with an actual person from the Administration; she just bears the idea that the university administration is accessible to students when they seek their help. Perhaps, surprisingly, this perception is more important than being in actual dialogue with the faculty. The student may keep her voice low as long as she feels valued as an individual in the university. Similarly, according to the University's student representative, it is the institutional character of the space that changes the methods of political action:

I believe activity is necessary at some issues. Best example of this is getting to the streets. But here you know, on university basis it's different, some things have to be handled with contacting official authorities, they have to be talked over and resolved on official rank.

As these quotes show, students are much less likely to participate into collective actions of greater scope. Most of the students think that expressing their problems individually through official papers is powerful than being in the street as one in a crowd. Student 2, an active ADT member who is actually involved in public protests through the organization admits that official ways, like having meetings with the

authority, is the best way to solve problems. All Student Representatives whom I interviewed think in similarity with Student 2. According to them, the representatives are officially recruited by the Rectorate and they are less interested in being involved in political actions. Rather they make public statements when necessary. A student representative explained during the interview that their latest public statement which will be broadcasted at Ege TV or Radio Ege is against the political attitudes of the ‘Wise Man Group’, a specifically constituted group that works for the Kurdish peace process. This is an example to reflect the fact that the representatives in the governing body have limited rights; they have the right to speak out yet are not allowed to vote on admission decisions, faculty appointments and residential regulations. Representatives as well as the administrative communities of student clubs define themselves as “apolitical in the campus” because they should “represent all of the students who have different points of view and different socio-cultural and ethnic background”, so they should be objective to every side. Although the representatives have the right and initiative to collect students; they seemingly seek for ways which are “more official attitudes”.

The students who prefer more official ways of being involved in political matters are indeed suspicious about how protests and gatherings provide ways of enacting the change. For them, protests are “romantic, aggressive, and always against everything they face”. Student 5 for instance, on protests against price rise at the main cafeteria, says:

I believe these are done just to be opponent. You have to analyze first, they go “It’s to that price here while it’s that price at Istanbul University.” Well do you think of the cost of here’s meal before saying that?

Student 3 criticizes the political protest to advocate the rights of Kurdish people:

Well I think the Kurdish problem is expressed in really ridiculous ways. They are in a continuous opposition mood but I don’t see any tendency to work together, to compromise and negotiate.

This quote actually refers to the perspective of a large crowd who does not give credit to the role of protest in resolving collective concerns and bringing about change. For this population, the protests are just negative tones and they simply mean being in the streets, shouting out with microphones. Student 27 asserts:

It’s like millions of people meet in the internet environment but I never saw any marching or stuff in reality. Yet I don’t think I would join anyway since I believe marching brings no good itself either.

For Student 6, being on the streets is “useless to produce a public sphere”. These students appear to feel that they would gain nothing through participating in protests. They do not consider protest as a viable tactic to voice their collective frustration. They are more pessimistic about the role of civil political activity in improving a situation and changing towards the better.

Also, “the University is not the place of political action” was a statement expressed by the interviewees who feel discontent about the political activities in the campus. For them, the campus is the space of higher education. Student 26 details why he would not participate in collective actions:

I would never join. Everyone has their own political thought to themselves. I don't believe university is the place of it. Say I would make a protest; I will graduate in two years, so what?

In a similar manner, Student 10 in his quote below sums up how students are actually assigned in a limited role at the overall sphere of higher education and campus life:

... I wish to tell them “Go play at your own playground”. This is my university, my cultural area, my academic area. If you want, get out of the campus and do whatever you want. This is not a place for these things.

This refers to the predominant role of the university which I have also come across at the literature that highlights the university as ‘the site of education and research’. These students insist that the campus must be a safe place where no one feels uncomfortable in the educational environment.

The discussion deepens with the conception of ‘protest’ and ‘expression’; there are different points of view. According to Student 13, being a political coefficient in the campus requires the production of a common voice, diversity within the crowd is of little use:

Protest activity is not necessarily rushing to the streets actually; a word can be a protest too. I love the word “protest” in means of activity but I don't think the 70's spirit exists any longer. Even if they do a protest I don't think its influence is as it used to be. Today's protests, let's call it gatherings rather than protests, I see a huge difference. They could all act as one body. Today's people are at hammer and tongs within themselves. You go there you see everyone furling their own flags. Why? There is no common word.

The emphasis of Student 13 is also important in means of defining the concept. He refers mostly to voicing themselves up, either individually or in collectively. For

him, a political action in the campus does not have to shake the world; it is sufficient to solve the problems in their own circle of interests such as new policies of the university, police interventions, increasing fees etc. What is important is to collect and voice the students' matters.

Despite protests do take place in the campus, the interviews uncovered that different groups do not engage in direct dialogue with each other. Sparing time to go and listen what each other have to say, exchanging ideas and joining in forums -which are truly open to multiple perspectives, seem to be absent in the political circulation of the campus. Majority of students tell stories of conflicts between political groups which, in majority, end with police interventions. Well-balanced discussions that give ground to the multiplicity of different views are not present and seemingly, are impossible.

Student 7 is a student who is willing to participate in political protests that are based on student-related problems. She emphasizes that students from different groups prefer to stay in separate corners in a protest. She laments the aggressive attitude of political groups:

Violence is executed under 'No Violence' title. This is my idea; they don't even sit at the same table. It's not the idea that dispute, it's the individuals.

It is interesting to see that even a very collective issue such as student rights cannot spatially get different groups together under a single roof.²⁷ This is what Hurtado claims, even in the public spaces of the campus there are "invisible, but psychologically actual walls that separate different groups" (Hurtado, 1998). Different political views is not only a fact of diversity in campus life, it is a fact of protests; a preventive fact that influences the unification of the crowd.

The increasing displeasure against the University authority has been another issue which was mentioned in the interviews frequently. Some students think that the University prioritizes specific groups in allowing the use of public spaces. There is a privilege issue that is to say; mainly for Kurdish groups. According to Student 2, the university permits pro-PKK protests while it prohibits protests that side the Atatürk ideology. The main discontent is related with the freedom given to the leftist groups; they are allowed to gather and open booths wherever they want. The rest of the politically active crowd can only gather in front of the Pool and the Campus market. Student 22 explains the discriminatory behavior of the university:

²⁷ Some students mention that they can come together for university-related issues.

They do not have an official permission from the rectorate to meet there, that place is neither a festival area. Yet no sanction is executed when they gather there. When I ask the Madame Rector – we’re holding meetings - she says they’re following a ‘balance policy’ and that actually means the administration is totally dependent to the political trend. They act accordingly, right they don’t permit those groups, but they close their eyes to what they do over there.

Student 2 says, “No permission is given to political activities; not to specific groups, more precisely.” He also asserts that giving privilege to leftist groups’ leads to the dominancy of them over other groups and goes on:

Permission can be given to that group within the legal frame, but if you go ahead and prohibit the activities of the opposite thought then there will be a problem. Terrorist organization supporters are not permitted with an excuse like “You can’t set a booth without our permission”. Well yes, they are the administrator of this whole university, how can they allow such a thing?

Moreover, members of the ADT assert that they face intimidation and threats from leftist people who approach their booths with knives and sticks. The private security meanwhile, tends to ignore the entire happening which is impossible to be unseen, it happens in the middle of the day. Another student laments how the university represses their political activities and imposes unnecessarily strict detections on their activity schedules. Student 30 sets forth that the university deliberately restricts the use of public spaces when students are to organize the alternative festival:

They shut down the electricity this year for instance. They said “Finish up the protests by 22.00” But you saw us, we were staying in tents at night. We had to draw electricity through cables from faculty of Literature but of course there were tons of obstacles, they’ve removed the sockets from where we took the electricity, etc. But then we hold the school responsible if a problem emerges at the fests.

She details how students form a civil initiation that extends to occupying a public space when the university does not allocate one to them. Students encircled the green area in front of the Faculty of Humanities to show documentaries and films at evenings and they stayed in tents. In a similar manner, Student 2 explains that they faced obstacles put forth by the university authority when they organized ADT National University Congress in 2013. Although the University has given official permission to host the congress in the campus, it cancelled the event a week before the happening without releasing an official statement. After the fruitless meetings with the university authority, students decided to organize an extensive protest with the participation of forty ADT clubs from different universities. Students held a sit-in that ended with a

public statement at the Rectorate building. In the end, the students succeeded in holding the congress.

Moreover, some students point out that the university follows specific politically active students closely. According to Student 30, plain clothed police officers strolling around the frequently used public spaces in the campus is quite common. She claims that the police wiretaps some of the students, records their phone conversations and in some cases, contacts their families. Another student mentions that the university implements a strict control on students who stay at dormitories. Student 7 notes:

We had problems with water last year, the heaters were not working, and neither there was hot water. Students gathered and said “Let’s march from male student blocks through the exit and let them hear us.” I was outside the dorm that day, I had not checked in. They made me write an apologia, asked me if I was there. I said I did not know about such a thing, it’s that much they tried to avoid us.

As a consequence, as obvious in the interviews, the University adopted more restrictive policies on the use of specific public spaces like the Plaza of Faculty of Humanities and the Student Market. Political gatherings are regulated and the use of specific areas is restricted. Open plazas are controlled with surveillance cameras and security officers not only to watch out the safety, but also the movement of the students. In spite of University’s attempts to take control over the political activities as well as the use of public spaces and participation of students; the campus’ significance remains as a public space where students learn to advocate their rights and to express themselves on collective issues to some extent. Students’ engagement to collective concerns plays a crucial role in developing a political life in the campus. As the interviews show, the students strive to find ways of deliberation when they face repression and control by bringing the issue into the open, rather than silencing or abandoning the activity. As Weiland (2013) argues, students’ eyes are open to restraints and injustice and they collectively assume a “take on the world” attitude, through attempting to resolve disputes.

‘Student rights’ is another important point. In theory, every student has an equal right to assemble in the public space and to speak in the campus. This yet seems as a privilege over time entitled by the authority.²⁸ According to some students, radical or minor groups should have less legitimacy than the students who are actively involved in legitimate student organizations that are acknowledged by the University authority.

²⁸ This issue was discussed widely and changed with the new regulations of YÖK in November 2013.

Rather than seeing the campus as a site of different voices, some students prefer to view it as the space where the authority controls and mediates opposing sides. This brings an important question to mind: How does the campus become a public space if it is not open to the use of all groups?

4.3.6. Section Remarks

Participation in extra-curricular activities provides students a variety of opportunities to become acquainted with the campus life (Kuh, 1995; Montelongo, 2002). In this section, I aim to reveal how collective practices contribute to students' development in the campus. As interviews suggest, students' involvement²⁹ in various activities, the time they spend in the campus and their interaction with the academics intensely contributes to their improvement in two specific plains: Experiencing the campus life and Encountering with diversity.

Experiencing the campus life; the campus constitutes shared spaces for students who study, eat and live together. As the majority of students suggest, the campus population has the opportunity to communicate in the cafes, club offices, open public spaces and collective events. Student 24, a responsible in the organization of collective events in the Student Village, says:

I've learned to establish dialogue with people. I've learned to talk and chat as per different personalities, according to the person before me. I've developed my surrounding, I myself developed in means of world-view.

Student 24 works as the representative of the Student Village (Öğrenci Köyü) and he deals with students' problems every day. The dialogue with different people helps to moderate his opinions in favor of creating a sense of empathy and understanding. Similarly, Student 7, who organizes social-responsibility projects in the campus, notes:

Throughout these two years I have been able to declare my opinions more easily. It helps us to socialize; we find an environment to express ourselves. And the campus environment, it's open to everyone. It's a place where we can be heard. If we have a complaint we say it, if we are to make an activity, I mean it's not necessarily a protest, you protest or you show your content... Ege is really free in that sense.

²⁹ Astin says "student involvement refers to the amount of physical and psychological energy that the student devotes to the academic experience." (Astin, 1999). See also Kuh, 1995.

For her, the campus presents an environment of speaking up, a ground of open discussion on controversial issues; and this is regardless if the opinion of students is heard by different groups. Student 26 explains how he got acquainted with public speaking courage and rhetoric skills after he spoke his mind in front of a crowd:

I never thought I would become this kind of person. I entered university to change anyway, my first day in front of a crowd I was like ... Now let it be ten thousand people. I would get up and talk comfortably.

Organizing activities prepare a ground to develop public speaking skills. Active students learn to present and defend their own points of view in front of others. The big change comes when students take role in the organization of student-led activities in the campus, as Student 5 observes. Students turn into the producers of cultural life in the campus. Student 8, a member of the Photo Club notes:

A routine like “Get to the class, go home when it ends” or attending to others’ activities only are, in my view, it might be a bit rough to say but like graduating as a vegetable.

Student 23 notes that students will feel the contribution to their social life when they use the served resources and opportunities effectively. He adds: “It is not enough to hang out in the café to become a part of campus life”. Interviews with students show that being with other students who feel the same affinity towards an issue provide dynamism and motivation to create their own environment and to demand more resources -including financial support from the university. Dealing with bureaucratic systems in student organizations brings a bit of ‘real life’ into students’ lives before they graduate. Student 2 explains the experience of the club (ADT) while dealing with material challenges in the campus:

Plus we get to learn how politics in real life is, like thoughts are not silky pinky as they are in books, you live through how things really run in life... We always used to say before we came here like ‘there’s this pressure on students’. But it’s different when you actually live it. These have been quite of an experience.

In other words, engagement in the real practices and responsibilities opens the students’ eyes to the cruelty and injustice in real life, as Weiland (2013) argues.

Encountering with the “other”; one of the major discussions in the interviews regards the chance of getting in touch with different personalities, ideas and cultures. In other terms, coming upon difference is due within the daily routines of students. The

idea of being a part of the diverse society after entering the university was highlighted in most of the interviews. Student 2 says:

We gain a variety of things in one to one conversations. With ‘other’ friends; like ones from another camp... For instance I have a very close friend, s/he is from a very opposite wing; I mean if we were to meet before I entered here I would have been very up against to him/her. Here we have such a good communication, we exchange ideas.

Student 3 details how a friendship with a student from a different cultural background helped him to develop empathy and tolerance against the difference that he used to criticize:

I haven’t been to the East, I mean my parents are from Malatya but I’ve never been there. The events that happened in the East back in the 80’s, people’s houses being raided and them being taken, my friend told me about those. When you listen to reasons why people would choose to become guerillas you become really upset, your eyes get teary. I tried to understand why those people were put in such difficult situations; my friend says “They shot my father in front of my eyes, they came over at night and raked our house with gunshots and we could not even get out of the door” etc. I understood that we should not consider things from one angle.

Sharing the same space to study, live, eat and work together helps to demolish the privileged condition of specific social groups who assume to hold social, cultural or economic power. The interviews suggest that learning (classrooms, library) and living spaces (dormitory) have potentials for intergroup contacts. Hearing each other, sharing their own stories, telling and listening to anecdotes about their friends or family members explicitly remove the barriers between social, cultural or economic differences. Sharing personal experiences initiate the development of students’ understanding and respect on cultural, social, ideological and ethnic diversities (Perrin, 2005). A distinctive characteristic of the campus environment is the chance to spend time and work together through class assignments, extra-curricular activities and collective responsibilities at student housings. Such kinds of sharing at spaces and events help them to get to know each other, not only in individual means but also in the upbringing and values they represent. Sharing room in the dormitory or playing in the same team creates social companions between students, as Student 6 explains:

They say the identities make a difference but university students get to see that those identities do not really mean a lot. Dormitories especially are important at this point. Sometimes a specific group can take over dominance at dormitories, if this can be eliminated... Because you see, people are living in the same room, at the same flat; they cook and eat together, do homework together and get up in the morning together. They seize the chance to know each other, their perception changes.

Students depict that they have the opportunity to meet new people at the dormitories who are different from their own socio-economic class. A prolonged form of contact as well as the interaction at commonly used spaces of the campus open channels to perceive different points of view. In addition, as Student 23 expresses, “talking about common problems of the students” consolidate the idea of collectiveness in the campus.

However, one student points out that the necessity to share the same place in the living and working environment with friends or colleagues brings another limitation to discussing ideas freely. As Student 10 states, the fear of hurting a friend’s feelings or losing a friendship leave the discussion to remain superficial. Student 3 says he prefers to listen rather than to express his ideas freely in an effort to avoid conflicts in the meetings with close friends:

When an atheist friend of mine gets into the same environment with a religious friend of mine...By religious I mean he practices prayers, etc; I become worried. Like “Would they get in a quarrel and would my friendship with either of them be affected?” They had small arguments though. And they’re like, how I should say, they don’t mince their words. One came up against the other; the other was frustrated and so on. I myself prefer to listen though, I don’t get into discussions. I go “You’re right”, “yes, you’re right”...

This exemplifies the fact that some students may prefer to be ‘diplomatic’ and act according to the environment while speaking their minds. By those with whom they share the same thoughts, they talk openly and by the others who might disagree or be offended from what they have to say; they prefer to express themselves in a more careful or polite manner. Interactions among close friends differ qualitatively from interactions among peers and associates. As Student 3 argues, intimate relations and a greater degree of emotional closeness between friends prevent the students from expressing their opinions freely and openly and this impoverishes the revelation of self-interests.

Exposure to diversity in more open ways becomes more apparent at the collective works of student clubs. Contrary to the interaction between close friends, students working in the same club express themselves freely while talking about activities they organize. Student 14 from the theatre club expresses the role of working on a theatre play or a drama performance together on getting acquainted with different points of view:

When we get to select a play to perform at the end of the term we discuss what we should tell the audience. It’s a criteria to choose something in which each of us can find a part from ourselves. The dramaturgy process is the most valuable process because a different interpretation can come

up against one single sentence. When we read the text we find something from ourselves in it, dramaturgy studies progress as everyone interprets according to their point of view. They discuss from their perception and this develops our understanding.

According to Student 14, artistic work is the sum of all voices that reflect the wealth of diverse perspectives. This illustrates how experiencing the difference throughout a long period of contact becomes effective in observing the other side and producing an improved personal point of view. Being in a collective practice is peculiarly different from that of an individual practice like being alone at home and reading lots of books, as to Student 13. Being into such a collective life that nurtures artistic production gives the opportunity to discuss and work towards the composition of unexpected ideas. Student 23 says:

Here I might have met thoughts that I was not even aware of. I might have met inspiring people here. As I said, my point of view changed a lot and actually the process is still going on, the adolescence is not over yet...

Interaction with pluralities has dramatically influenced the behavior and thinking of students. It is more than the encounter in public spaces and saying hello. Interaction inspires the student to learn about new perspectives. “You can learn different things in a small talk. It is not enough to go to the theatre or cinema to meet with different cultures” says Student 12 to underline the role of meeting with new people. Student 10 highlights the role of campus’ proximity to the city center that meets the students with a dynamic social life:

There are a lot of opportunities here. When, say, you don’t have the means of transport that day and walk for like 5 minutes you get to meet even more opportunities. I liked this place a lot because of this. I went to high school in Kütahya. There’s really a low number of theatres, music, exhibitions there. Here you can see and follow a lot of things from lots of different styles and thoughts. It’s quite pleasing. If you don’t go to one you go to another, art contributes to you.

On the other hand, the physical improvisation at leisure spaces leads to another result: Groups are isolated more easily. As some students assert, spatial segregation is clearly marked by the policies of the university. For example, students are required to pay monthly fees to use the sports hall or the swimming pool. In consequence, students with financial restraints are unable to participate in sports facilities. Student 18 emphasizes the role of the university policies in the management of collective sport spaces:

I used to go to the pool. Now I don't. When I first started they used to charge 1.75 lira for an hour. I became third grade; they said it is 5 liras. I was like "What the... What happened?" They said "We renewed the tiles"

She goes on:

Maybe it's because of the prices that we do not prefer cafés. It's not that I can't pay for it but why should I? The cafeteria is good though, but its prices rose pretty much too, there were marches because of it.

In an effort to emphasize spatial segregation which becomes more visible at the usage tendency of cafés, she claims that students around Lal and Number One Café look like the students of a private university.

A similar alienation is felt at students' expressions when the use of the open space before the Faculty of Humanities is spoken of. Interviews suggest that this public space is mostly remembered with the political activities of leftist groups. In turn, it happens to practically become a place specified to the use of those groups only. There is no policy or procedure that restricts other groups' use, but the diversity still tends to decrease as other groups abstain from using this space for their interests. Student 17 who studies in Faculty of Humanities asserts that the domination of political groups and their appropriation of space for political activities end with exclusion of others from the space:

Student 17: Faculty of Literature is the center of it. Kurdish songs, their folk dances, I mean this can be their own political view. OK and it's not my concern but within the last term there were 7-8 buses of riot police who came to the school. They used tear gas and the police had to intervene even inside the faculty. This irritates me. Some regions are conquered. I suffer from this as a student of the Faculty of Literature.

Me: What if you say "I will sit here during Nawruz celebrations"?

Student 17: No way. You cannot set foot here; it's that much of a crowd during celebrations. You cannot reach the grass yard, singings and dances spread up to here. It's impossible, all those tongue-lashings...

The space in front of Faculty of Humanities can actually be used by other student circles between classes but the students feel excluded from the space with the predominance of leftist groups. Another student who actively uses the place does not deliver that the space is allocated to particular groups in practice:

You can actually be a part of it; you can enter the social environment somehow. You see we make pancakes, we set a table here, we sit around on the grass, songs are played etc. At some

activities we even set tents. We run a campaign for detained students, we promote magazines... So it becomes an environment for peer to peer student communication anyhow.

As this example shows, plaza of Faculty of Humanities is not used in a similar fashion by different groups. While the space appears to be ‘less public’ according to some; other groups interpret, use and experience it more as a public space. The inclusivity of the space varies by students’ involvement to the practices that have currency at the space.

On the whole, the interviews reveal that involvement in extra-curricular activities, especially in student-run organizations presents numerous opportunities. It contributes to the intellectual, social and cultural development of students. Experiencing a shared public culture and encounter with diversities are the issues that students mostly mention in the interviews. Students at Ege University campus have several opportunities to experience diversities in student organizations, class projects, student governments and cultural facilities. They however, experience spatial segregation as well, particularly at leisure spaces. This is mostly related with the ways through which the university policies shape the experience of everyday use of campus leisure spaces.

4.4. Exploring How Students Imagine Campus Space

The universities in the current condition have mostly relocated themselves between two principal poles: either they are integrated with the city or they create a sense of separateness’ from its surrounding. Indeed, geographical location of the campus in reference to city directly formulates how the society uses the campus. Isolation from the city may become much more complex term than what may appear: the campus is either open or closed for the society not only to the uses of public services but also uses of public spaces in the campus. In the case of Ege University, campus is set out on open ground when the university is established, now it has surrounded with the new neighborhoods of İzmir in each side. And with its library, medical facilities, stadium, concert arenas and sport halls; the campus is regarded as the public space of the city. In this part, how the students interpret the physical and social components of an ideal campus space for assuring a lively public life is discussed in this section.

When asked what an ideal campus would look like students depict a variety of spatial suggestions for public spaces in the campus. Invoking the lack of free sport areas

which are all accessible by students, some students manifest there should be more open and free spaces for sport activities. In the campus, open sport areas are designed for playing basketball or running only. When students want to swim, play tennis, football, athleticism, they need to pay money. Also, the use of closed sport halls is regulated with monthly membership. For example, according to student 10, who uses the swimming pool regularly, an ideal campus space would obviously have more different varieties for sport facilities. Especially, with the usage of swimming pool by the non-students at the evenings, some students experience difficulty in finding pool as empty. For student 12, students need more space for studying:

It must be a place where people read more, research more. The library for instance, must be a place where longer hours of study can be made. So it should be available for longer hours; see the Medicine Faculty's library is open for longer durations but our library is not. Plus there's an inequality to Social Sciences Faculty. We can see this clearly as we're social science people. Books supplied to the Faculty of Science would be supplied to Social Sciences too. I for instance, don't withdraw books from the library but when I need to find a book there, an out of print book, I can't. This is inequality, and as I said the library must be open 24 hours a day.

Although some students lament for the lack of open spaces for different uses, for a majority of students, campus offers a variety of facilities which are easily accessible. Interviews show that "Living in a campus offering such a complete range of facilities for living, working and leisure all in one space" is much more appreciated by nearly all of the students. This is one of the basic tenets of public life that is based on experience of single campus model.

"Classes are here, theatre is here, cafeteria and everything, since all are here; living here is really easy. (Student 9)

"This environment feels so optimum to me, you can reach anything you need. It has a bazaar, the faculties are altogether, the campus is not far away from the center, and transportation is easy; you can reach everything." (Student 1)

"It's a large area, a comfortable environment; almost all facilities we may need are present. It's compiled together too; it's not parted in sections..." (Student 2)

Campus where academic facilities are located nearby to social and cultural spaces is often tailored to students' expectations from an ideal campus environment. As most of the students indicate, "single campus offering all in one space" fosters easy access of students to a plethora of daily necessities. Proximity between buildings promotes an environment tending students for walking rather than using car. In that respect, campus becomes a livable environment referring to the easy access between the different functions and proximity of different spaces that are located in one single campus.

In fact, the main controversy comes up in the expectations of students about the general appearance of the buildings and the campus. While some of the students prefer to live in a campus with contemporary looking buildings, others think the campus should appear untouched and natural. For the first group of students, campus needs to be developed through either the renovation of existing structure or construction of new buildings:

I believe a contemporary campus should be established. The roads have changed, bicycle roads were paved, they tiled stones etc, but you know something like a shopping mall can be made. Stores here (the bazaar) can be moved there... (Student 3)

According to student 22, the campus has unused and vacant open areas and buildings, after faculties of Dokuz Eylül University moved to the new campus:

I sometimes see idle spaces in the campus. All are ignored, meadow-like, moor-like fields... These places should be benefited from, there should be more halls. There should be more discourses.

These sorts of expressions reflect how the improvement of commercial and cultural functions along with the educational facilities is important for an ideal campus environment. On the other hand, for some group of students, campus should be kept natural and not filled with buildings.

“There are a lot of things that I criticize at the university, in architectural sense. I believe the university should consist of larger ‘field’ areas at certain parts of the campus. The grass yards should be larger for instance.” (Student 5)

What he has really in mind about ideal campus environment is based on the dominancy of green areas allowing for social use. Single campus that is isolated from the city with a clear boundary has a potential for giving a sense of openness and greenery for the public use of students. The more important point here is how large and green a campus must be in order to seem both open and accessible because regarding statements of a majority of students, increasingly over time the Ege campus has its open spaces have become congested with faculty buildings and car park lots. Also, when thinking the neglect of open spaces between buildings which are not large or clean enough for sitting and relaxing, it needs rethinking how students are exposed to stay in buildings. Indeed, green areas which have potential to provide interaction between large groups, they are not preferable for long term uses by a majority of students because of their wilderness and neglected appearance. Or, considering how some green spaces are

surrounded by hedges as seen in the plaza of Faculty of Humanities, it can be no longer thought that the campus offers enough natural environments for the use of students. Conservation of campus' green zones in terms of "protect certain portions from the onslaught of development" plays a key role in keeping a natural environment (Sturner, 1972, 106).

It is here that the tension between the university's desire both to insert new buildings and keep the campus as natural and untouched becomes most apparent. As students enter to university for each year, university needs for more space for the educational facilities and it causes to construction of new buildings, while the open spaces used by sport or leisure facilities decrease.

The other important issue about how the campus should be is related with its connection or separation with the city. Ege campus with its walking distance to Bornova district has potential for blending the students and other users of campus with the community in the city. Planned with the idea "campus as the public space of the city", the campus may turn to the major contributors of the social, public, and economic life of city. However, as Christiaanse (2003) argues the controversy over the "desirability of interaction" with public in the city versus the effort to keep the campus as "gated community" becomes also apparent in the students interviews (Christiaanse, 2003). While some of students underline the importance of keeping campus as the space apart, others argue that the university should interact with the in the city. For instance, thinking that ideal campus would become the privileged space of students, a group of student state:

Student 23: Ege University should be a more confined place, it should belong to students. I mean it should be closer to people from outside the university, to people who are not students. Campus life should provide more to people, especially in residence sense. We have the students' village, we have the KYK dorm. Other than these we hardly have any places.

Me: Why should it be confined?

Student 23: When it is confined there is a chance that you influence the campus life. We always defend the university's autonomy. One reason to this is to let the students prepare for life, let them do everything by themselves. A confined environment will help them get prepared to their future life, to real life that they will get into. When there is outside mixed into the campus, there remains no difference of here from the street. I can meet anyone, talk to anyone. It can be a person who totally has no relation to the campus. There are its advantages and disadvantages. But being "confined" I do not mean like no one else than students should be allowed it, it's rather like let it be known who enters when, let it be checked...

It must be a place where there is limited entrance from outside. I mean just like you leave your ID when you enter a military area, the campus should be the same for people who don't live here. (Student 20)

This shows the effort to keep the campus as public space of refuge for students who want to get left the society in the city behind. For the students who think campus experience based on the knowledge production and “a certain seclusion of mind” (Halsband, 2005), isolation for the production of knowledge may be jeopardized with the involvement of the community for the everyday use. Use of hospital for medical facilities, or use of cafes or green areas for leisure and recreation seem to obstruct the production of space for experience of students based on intellectual sharing and social affinities. Campus is more likely to be experienced differently from streets in cities where people do not need to interact and share similar goals. Also, students claim that campus should be an isolated physical space “removed from the corrupting forces of the city” (Turner, 1990) and it should have residential, commercial and cultural functions in which “students do not need to go outside.” This idea promotes the focus of American campus model required a full system of services serving only for the student community and staff, creating a self-sufficient unit (Bowman, 2011). Students can live, study and interact in an enclosed setting without feeling a need to go outside.

The other reason of desire for living in an isolated campus is related with the “security problem”. It is so interesting that for most of the students, easy access from the city tends to annihilate the sense of security in the campus. Although there are securities who control car and pedestrian access, with the opening of metro inside of the campus and IKEA, according to some of students, the mechanism that limit who is coming decreases. This seems a threat by most of the students, description “a person with a bomb in his suitcase can get to the campus without being challenged” is a very common expression repeated. Explaining the lack of control that limits every one entering the campus, student 21 notes:

There is the hospital here, citizens are able to come and benefit. As I said we have gate connections with Mevlana district, then there's IKEA at the rear area, by the student village... Shortcut roads to IKEA pass through the campus. All citizens are able to use those roads, without any authentication.

See they recently made a something over there like “Visitor Entrance” they stop the entering cars, ask a few questions and let them get in. Our subway is finished as you know, there are banks also. Not bank ATM's, the actual branch offices. So people from the neighborhood come and use them, it's the same with the post office. So everyone from everywhere can enter our university. Our evening education friends had real hardships before there was subway here. When they used to return from their classes at night there was no lighting at the rear road, our female friends were exposed to harassment at spring fest times.

Students often demonize the access of the visitors to the campus and suggest containment in order to create a defensive structure for themselves. In contrast, Ege

University that is “public university” (halk üniversitesi) that is described as all open to the public in current strategic plans and offers social, cultural and physical way of dissolving into the city. It is a paradoxical situation for some students who see connection and access of the visitors from the city as a threat for a safe campus.

“Our university has been founded as a “public university”. Therefore you cannot shut your doors to people from outside. Like an entrance card-reading system that they use at private universities, you cannot do this kind of thing here.” (Student 25)

The rules of the administrations of the university that regulate the access to campus and a certain type of physical boundary with the city do not seem as sufficient for students. The fear of danger makes the students nervous about the permeability of the campus, as a public space in the city. This cannot be interpreted solely as a desire of students for opting out of the city to get involved more with a university culture. Rather, it can be presumed as an effort to create public space controlled for the safety and freedom of the students within an enclosed space.

Indeed, the desire for living in such a self-contained campus where students find various facilities in a walled enclosure is manifested by nearly half of the students in the interviews. Before choosing a university, students question different outcomes of the education such as which program they will enroll, how they reach their long-term goals, and how much they pay for the education, etc. However, the interviews show that a remarkable number of students choose studying higher education in Ege University because of the possibility of experiencing of the campus life. For example a fourth year student (student 26) explains how he decided to pursue a pharmacy degree after hearing the suggestions of his English teacher who has graduated from Ege University. He was so inspired by the depiction of the campus which gives the possibility of involvement into a social, cultural student life. With its pool, sport halls, cinemas, libraries; the university campus offered a new and different world that he did not experience before. “Living in İzmir” for some students is another important reason to choose Ege University for higher education. Especially for students who lived in small cities and towns previously, studying in İzmir symbolizes the freedom from the restrictions of the norms of society and parental control.

Student 31: I really loved İzmir. I've always wanted to study here.

Me: It's interesting that everybody says the same thing.

Student 31: Seriously? Izmir is an easier place to live; I lived in Ankara, at Sincan district, there's a much more repressing society there. This is how the tendency developed in me; I wanted to live more comfortably.

Freedom from restraints of family and the society supports for self-expression and individuality in such an urban life. For him, experiencing the urban life becomes possible with studying in a campus that is enriched by the city. Living and studying in such a campus that evolves the academic and urban environment together appears as inseparable part of the higher education. In part, more than the time spent in studying, or the effort to take good grades in heavy examinations, higher education is regarded as experience of the public life fused with the dynamics of city life. Indeed, interviews show that nearly all of the students formulate their idea on publicness in accordance with their envision on how a campus should be, how the university relocates itself in reference to city.

Considering a single aspect does not shape their understanding about the publicness of the university campus, meaning of the publicness changes according to the three broad terms for the students: accessible by the society, owned by the state authority, or public space of students.

As the interviews indicate that, students give paradoxical arguments indicating whether the university is a public space or not. The major distinction for the assessment of the publicness of campus is made to the user profile. Whether this is society or the intellectual environment or a public that is controlled and regulated by state authority; definition of publicness changes according to the people using the campus. In that respect, the boundary of the campus and how permeable and open to the outside world become an important perimeter of publicness. For example, nearly half of the students argue that public character of the university is related with the ability of the university to define a public space for society. For students, the ways of producing public goods can be diverse. For example, defining the meaning of public space is where the public is allowed to access and use freely, student 26 explains how the campus turns a public space:

When you say “Public Space”, a government office may come to mind first but it’s not that actually. Public space is the subway. Campus is the public space. All places that are not private property are public space. When you look at the campus you see that everyone can get in and get out. Ege University is this sort of a public space; it has its own hospitals.

As seen, for him, conception of publicness in the campus has discussed within the framework of access to public services of the society. The campus has public buildings such as library, hospital and culture halls that are accessible by public from city, highly use of health services change the public character of the campus. Similarly for student 28, the organization of public activities such as concerts, festivals and film shows, which mingle students with non-students, makes the campus as public space of the society:

Ege University is an area that's open to public. Our university is a model in this, it's open to everyone. Concerts, activities, everyone can join, entrance is free and easy.

Ege campus in the middle of Bornova becomes as the hub of cultural activities that makes the campus more than a learning environment. As the quote above indicates, the easy access and using the campus for public activities make the campus as public space of the city. A local public culture that is nurtured either through organized cultural activities or use of public services gives possibility of the encounter students with the visitors on a daily basis. On the other hand, according to student 32, the effort for producing a local culture that embraces the city cannot be thought freed from its physical configuration and Ege campus has different boundaries opening to four different districts. And as student 32 states, the campus that has walls with wires in the Mevlana district side obstructs the idea of "campus in the city":

There is a Mevlana wall if you've noticed, it's like they're protecting the university from Mevlana. They chase the paper tissue selling kids that come over from there. They have made that wall so high and put a wire too, like they're saving the school.

Above quotes highlights that access is limited and/or controlled to the members of an identifiable group, namely non-students coming from the gate of Mevlana. While during a long walk to reach to the Mevlana gate, people pass two gates under wired walls and a security. Security is able to prevent the access of undesirable people like street vendors, or activists as indicated in some interviews. This blurring boundaries in different gates cause to lose its way in terms of creating open public space in physical terms. The high walls separating the campus from the Mevlana neighborhood show a paradoxical situation for the public character of the university which has embedded in the urban setting. The question how "a walled campus" in the middle of the city can creates the environment of "public university" reveal the contradiction between representation of campus in strategic plans and its current condition. However, for a

group of students, university gains its publicness to the extent of producing of knowledge for the benefits of society:

"It's a campus inside the city, it's a part of city's wholeness. I believe that a university should be inside the city. People who come to the university and develop academically should be close to the city so that they would return what they obtain to the field." (Student 10)

For students thinking like, university should bridge the connection between the society and university through the knowledge production. As student 10 asserts, being close is not being located in proximity in physical terms. Rather, it means addressing the problems and needs of local environment, and sharing knowledge that university produces. By then, universities can expand their missions "to be about the public good, public things and public space, serving for the broader public" (Maurrasse 2001, p.56). However, one student claims that university can produce the public knowledge as long as it retains a public space for its academic society.

University is primarily for university's sake. University is for people to develop themselves. If we were to handle the patients of the Faculty of Medicine and do nothing else, we could not find another doctor in 3 or 5 years. So the purpose of the university before all should be to raise students, to raise scientists. If it will help the public it should help the public like this. The campus area on the other hand, should not be that 'public'. I mean the campus itself is like a town but I believe it should belong within itself only.

Indeed, this argument raises a slightly different point from the previous one that production of an academic environment and student integration becomes possible without interfering with the non-students of the campus space. And campus is a physical space cannot be interpreted as the streets where every person is allowed to use. Rather, the campus is regarded as "ivory tower" which is translated into an academic space for the use of the academic environment. In other words, the connection with the society becomes possible with the knowledge produced within the universities that are available to society, not the use of space.

It is so interesting, in fact, to see in the interviews that half of the students who see the campus as public space of society, point out the campus should remain as isolated zone for students. As seen, they pretend to see the campus as a privileged space of live, study, intellectual sharing and play for the community in the university. Student 22 emphasizes the importance of keeping campus as space of intellectual life:

This should not be a place where everyone can freely enter. You cannot get into Gazi or to ODTU like that; you have to leave your ID. The universities should leave a 'university' impression when you view from outside, as a place where higher education is given.

The argument about leaving an identity card is important to understand the students' will about access of non-university communities. Where the boundary between society and students lie is a matter of these expressions. Although not states explicitly, leaving an identity card requires pronouncing public's aim of visit to the campus and the possibility of access to the personal information of visitors. For students, campus is more likely to be used in the circle of intellectual practices, not as streets in the city. Publicness of the campus can be produced with production of campus life where students interact, make decisions about the governance of university and produce together. The role of university is to relocate a space where students experience self-exploration, freedom, independence and being a part of collective work. For student 30, the publicness in campus is about creating own world of students. In other words, the publicness of the university can be assessed by the authority of the students who are able to define their own ways of interacting and producing a collective work. Similarly for student 9, it is "togetherness" of students, the desire for producing a collective work, and the student clubs create the possible ways of public life in Ege campus in terms of gathering students with the aim of collective work. As these students highlight, one important point of togetherness is characterized by plurality of ideas that are shared in talks and discussions. Student 12 explains how the togetherness of students creates the pluralized culture of the university:

The concept of 'public area' emerges with the cluster of diverse ideas. As somewhere different from the high school, university does not just mean being away from your families, coming in with casual dress or being more comfortable. University is somewhere where ideas are discussed.

Togetherness here is being in close proximity defined in the form of participation into debates and in some cases meeting with challenging views. However, for some students the interaction between students, practicing a hobby, and further discussing do not constitute the public realm in the campus. For example, as student 2 states:

...if students have chance to orient themselves toward changing the policies in the university, or participating into the decision making process in the society, we are able to discuss about the production of the public sphere.

He relates the public realm in reference to the involvement of students to the decision making process of university. Expression of opinions in the senate meetings and achieving the rights by the representatives of students for voting are ways of production of public realm in the campus. In other words, creating a type of public

space where students and university engage in discussions and negotiations over the management of the campus is a way to produce a public realm.

Surprisingly, for others, campus is site of the state protected by the police and security. Referring to land ownership, public realm of the university is measured to the extent of the involvement of state authority.

“When you say ‘public area’ I think of somewhere within the body of the government or where government is dominant at. Does this university enter public space category, I think it should.”
(Student 15)

Feeling segregated from the rest of the university because of the isolated position of Conservatory of Music, one conservatory student points ‘There must be an authority, there must be a sanction or something or someone to put in order.’

Or, stating publicness as a commitment to following policies of the government, for student 24, University is an autonomous institution between state and society:

Student 24: Saying public sphere, I support that the university should be non-autonomous. Oh, when you say publicity is it like ‘connected to the state’? Well I see the university as an administration that works dependently to the state; of course the university should be dependent to somewhere but as I said there is an autonomy status today.

Me: What do you mean by autonomy?

Student 24: Like exempt from intervention. It’s alright that all kinds of ideas exist on paper but you know I do not want it to be so autonomous. I mean when I wish to file a complaint for particular things that I witness, who will I go to? When I do, the reply I receive is “The university is autonomous, we can’t interfere.”

Although the autonomy in the form of unlimited freedom in decision-making process of university is highly open to debate³⁰, it is so interesting that some students want to see the university as embedded in the larger fields of authority of the state. Referring to funding of the government for the expenses of public universities, these students formulate a relative autonomy for the university, “administrated from the top” by the authority of the state, which in turn is related to the university’s productivity and governing processes (Roberts, 2001). Connecting the publicness with state authority also reflects the need of an institutional shelter which protects and surrounds the students from the turmoil of urban life and reflects the desire for the right of police

³⁰ For Calhoun, the answer who is the owner of the university must include asking what obligations different sorts of funding entail (Calhoun, 2006).

control when there is a political conflict, or undesirable events in the campus. In other words, public realm defined in reference to the administrative means is nourished in the university by involvement of control of the state.

As a consequence, the publicness of the campus is an ambiguous concept that is hard to assess and changes according to the interpretation of individuals. As one third of the students comment, Ege University is not able to become public space for a variety of reasons. First and most important reason is related with the police interventions in the campus as discussed in previous sections. Also for some of the students, promoting the private interests in the form of sponsorships of student festivals, management of cafes and advertisement billboards obstruct the production of public realm in the campus. Second, the task of the university which is to shape the public opinion with the critical debates and knowledge-generating is not fulfilled according to some students and university is politically disengaged from the society. For some, university can produce a public sphere as long as it creates a consensus about public matters:

“The university to be a public space, yeah why not? University is a place that directly influences life. A change that is to be made in the country or a constitutional change for instance, universities are first places they should ask, but unfortunately we are not asked anything. So the meaning of the public sphere is different. University should be a public space, this university is not.” (Student 13)

This sort of publicness defined is based on aspatial and institutional functions rather than physical means. Third, for other students, publicness in the campus is a dream to the extent that universities crystallize social inequalities by promoting private spaces that are accessible with payment such as swimming pool and cafes. As student 32 asserts the use of swimming pool and sport hall that is regulated to service costs obstruct the perceiving the campus as public space of students:

Student 32: If we were to describe the public space as a space where everyone uses equally, well it should be served equally to be used equally. So it must be free of charge and it must be a qualified place.

Me: Alright, is your campus a public space?

Student 32: No, not entirely, we cannot benefit it equally.

The arguments of students reveal that publicness of university depends to a great extent on social, cultural and spatial connections or separations with the city. Following arguments of Bender, we can assert that “university *of* city” does not simply mean “university *in* city” (Bender, 1998). Rather, according to students the university can

produce and sustain public realm as long as “keeping the city at bay” (Bender, 1998) while producing a public space for the use of university community. Students once again reintroduced the concept of integration with society in accordance with production of a shared knowledge to bear on urban problems. However, the physical boundary with the city is important to produce the distinctive public realm of students which has framed with their socio-spatial dynamics and routines.

4.5. Exploring the Lived Spaces and Academics' Public Practices in the Campus

Scholars writing on the role of the higher education for the production of public realm are expressing their views in numerous ways of the engagement of the university to the society (Boyer, 1996, Checkoway, 2004). Yet, little focus has given to how the academicians participate to the production of public realm inside the university. Many discussions that are associated with the public role of the academics are applied to the “engagement of scholarship literature” that formulates a host of practices in the circle of teaching, research and outreach functions in which scholars communicate to society (Ostrander, 2004; Ward, 2003 and Barker, 2004). My point is much broader than the ones just mentioned because I am looking beyond the public roles for teaching, research and learning functions. In what ways could the academics participate into the social, cultural and political practices in the campus? Do they interact with students in non-educational environments? In what forms do they take part in the production of publicness? Moreover, referring to Giroux (2007) who formulates the university as a democratic public sphere and a site of struggle, this study demands a new understanding of what it means to be an academic as a public intellectual. Central to this discussion, it can be potentially important to comprehend the ways of various activities of academics that support a sense of publicness inside the campus.

Regardless of their professions or their academic responsibilities including weekly program, administrative duties, research projects they are involved, my point here is related with the understanding of social, cultural and political activities of academics that foster collective practices in the campus. In this section, through the analysis of interviews of academics, I plan to discuss the ways in which the academics are engaged to the public life in the campus outside the curricular activities. Questioning

what the public role of the academics outside of the mainstream of teaching and research is, different variations of social, cultural and political relations is at the core of the analysis.

4.5.1. No Time for Social Interaction except Spontaneous Encounters

The interaction of academics with other academicians, students and visitors in the campus occur mostly along spontaneously and contextually based continuum. They either meet in informal places such as university locale, cafeteria or they encounter randomly to the extent the academic program is possible. Social interactions seem not like regular in pattern except the gatherings for lunches. Also, the most striking thing revealed in the interviews is the general lack of the organized meetings that serves for the interaction of university communities. The interviews point out about the differing degrees of participation to campus life by academics: while some of them are mostly busy with their academic duties; some of them require isolation to focus on their individual researches. Others who take notice of social interaction, express their socialization is based on informal meetings with other academics. However, the student-academician contact is based on a dilemma: between formality and friendship, academics establish social relations with students in differing degrees.

The interviews reveal that the academics do not have enough free time to meet and organize social gatherings with their colleagues, friends and students in the campus. Most of them work alone for preparing lectures, teaching, writing their papers; examining patients (for the doctors in the hospital part) and these academic duties take too much time during the day in the campus. In such kind of academic routines, disengagement from the social life in the campus becomes a deliberate attempt of some of the academics for focusing on their academic work. Their disengagement from social life is sustained either through choosing deliberately not to participate into campus routines such as going for lunches with colleagues, and organized events such as concerts, theatres. Academician 4 at the faculty of Biology states that the reason of long hours that he spends in the labs is for following the experiments' results. In order to not to interrupt the ongoing work, he states that he has lunch at his office alone after buying something to eat from the closest cafe. He explains "because the room is quieter when compared with cafes to think about the project I work on." Similarly, preferring to use

the closest cafes to their faculties for eating quickly alone, for academician 5, the everyday routine is mostly based on the movement between the café and his room:

The only hour I take advantage of the campus is the lunch hour; I go to campus cafés... Rest of the time I 'm in the building, in my room.

For academician 11, the disengagement from the campus live is more obvious for academicians who study in the field of Physical Sciences:

Can't say we experience an actual campus life, I mean we get to the school building, work starts right away, we leave in the evening. So campus is not something we're directly in touch with.

According to him, the academics working at the Faculties of Physical Sciences remain relatively more isolated than the ones in the faculties of Social Sciences because of the erratic nature of the work that is conducted in the labs and around computers. Their work necessitates their direct assistance and long observations in the labs which is considered as uncommunicative and antisocial behavior ending with social isolation and loneliness. In addition to the workloads of academics, which primarily are teaching and research, academics are also involved in a range of professional activities such as in participating in academic conferences, community service meetings or research projects. And some of them are organized in different parts of the city or country, not in the campus. The participation into these kinds of academic organizations may also another reason of feeling of retreat or social distance from the everyday life of campus.

Nonetheless, the academics are involved in changing social exchanges in the campus. Social life of academic community members outside the classroom is mostly formed through spontaneous encounters. Most instances of informal encounters are formed during the everyday routines of the academics. These include lunch breaks or visits to other buildings for functional reasons. Also, greetings and short talks while walking in the campus are typical of the interactions that are labeled as spontaneous contacts. The opportunity of participating into long informal discussions is something that is a rarity in the busy schedules of the academics. Talking about his overloaded program with faculty responsibilities, courses and management issues, academician 2 remarks on his busy program:

I have class on specific days. Then there is managerial work because I have administrative duty too, and then there are projects I run... All those take the majority of my time, so my daily agenda is intense. It's not just that, it's our department too, it's quite an active department; there are conferences, student activities... So yeah, our ordinary schedule is crowded.

According to him, there is no time to take a coffee with his colleagues and make long conversation in the public spaces of the campus. Instead, he prefers “keeping his office door open” to see others who are physically proximate to his working environment. Such kind of attempt exemplifies how he prefers a more subtle form of interaction.

On the other hand, in another interview, academician 1 gives an explanation why she has to lock his office door to have a personal time. She is an academician who works in the Faculty of Dentistry. Her room is on the floor and just in the view of main entrance of the faculty building. Since the Full Day Law regulation (*Tam Gün Yasası*) increases the responsibilities to the doctors to fulfill the needs of the patients, academician 1 explains how she gives her full time to the patient visits. During the interview, she locks the door and posts a notice in order to reserve some time for our interview. However, the door is knocked by the patients for several times. Academician 1 laments that as she and other doctors don't have time to talk with colleagues or relax. Yet, even the small breaks for coffee between the visits are still widely considered by patients as an escape from the work load rather than chances for relaxation that make patients' visit more efficient. She argues, these small breaks with friends or colleagues, though often randomly and superficial, might serve to more considerable interactions, either in academic or social functions later. As a result of the busy routines between patients and teaching, she explains socialization becomes possible after work and only spontaneously:

There is this villa up there, we call it the Winter Garden, and it's quite vivid. We get together with friends from the faculty or from other faculties, we eat there... but that's all spontaneous. I mean we do this after work, like after 5:30 p.m. but it's all occasional you know I don't specifically strive for it to be honest.

Rather, for her, casual conversations on the telephone with close colleagues and take the place of physical encounters in the campus. This exemplifies how the phone calls in the form of focused interchange take the place of face-to-face dialogues, which occur on an unscheduled basis for some of the academics who are recruited to do a specified amount of teaching or research, when there is no space or time for the casual interchange in proximity.

Between these academic routines and spontaneous encounters, lunch breaks become a valuable time for socialization in the campus. A significant number of academics often prefer to meet with colleagues either during lunch breaks or after

courses for eating and drinking. The main cafeterias in the two sides of the campus or the Academics' Club in Bornova (Akademisyen Lokali) are informal places for eating and drinking. Academics' Club as the renovated Levantine house near the Rectorate is one of the frequently visited places by the academics for social activities such as celebrations of different social events, like birthdays and academic dinners.

Academician 7 working at the Faculty of Medicine misses the sport activities that he thinks sport helped to facilitate socialization when he was a student in the same campus. Due to the time pressure and academic work load, he now mostly prefers to meet with colleagues in the lunch break:

Academician 7: We usually have our lunch at Medicine Faculty's cafeteria. We just had lunch with friends from Orthopedics for instance.

Me: It's the place across the festival area, right?

Academician 7: Right. Over there we get together with academicians from almost every branch. We see our friends from Gynecology, Orthopedics, anatomy... The cafeteria is a place where we get together, have quality time together.

On the one hand, the cafeteria that is allocated to the academics in the Faculty of Medicine gives possibility of gathering with those who work on similar fields. On the other hand, it produces an academic based socialization. For a considerable number of academics, lunches are occasions for exchanging academic knowledge and opportunities as strengthening the social connections. As most of the interviews show, when colleagues have lunch with each other, they usually talk about work. As an example of lunch routines, academician 12, who is also responsible for the regulation and control of gluten-free menu in Tennis Cafe, explains how the lunches turn to academic and social meetings. She meets occasionally in the cafe with graduate students working on the disease. They both have opportunity to withdraw from the academic environment and engage in causal talks and make knowledge exchange about their professional concerns.

However, cafes, which are mostly used for students during lunch time, are not preferred by the academics. The academician 1 explains why some academics prefer not to go to the students' places in the campus:

This side (Main campus) has more like 'bistro type' places, they're louder and livelier. Youngsters go to those. We oldies go to the other part (locale); there we 'find shelter' we could say. The locale is open to outsiders too so we can host our guests over there. It's a clear fresh place with trees, it's delighting; like in the evenings you listen to bird chittering... Really a relaxing place, takes you to trance.

This quote exemplifies how the cafes are noisy and crowded for academics and she thinks cafes are managed to suit the interests of students rather than different social groups.

Functional contact: Sharing academic responsibilities in the campus makes the academics clustered around same social networks. The academician 1 reports whom he spends his informal time with:

Quite honestly, people I feel close to myself, people I feel sincerity with are also from the professional sphere. There are friends from our faculty or from other faculties, they're the ones I spend time with.

Participating into formal, structured nature of activities such as conferences, faculty meetings or committee gatherings give a chance to meet with colleagues from different disciplines. Yet, it is surprisingly stated not all interactions with other academics occur in the formal and organized activities. Nor is it obvious that studying in the same faculty or working on similar fields is regarded as fostering the social interactions. Indeed, social contact among academics that are not working on similar fields is occurred through sharing academic duties as academician 2 states:

With Fazıl for instance, he's in Medicine; we had nothing in common department-wide but he's a social guy like me, he manages electronic environments like me. I founded this together with him; we struggled for it together, became friends meanwhile. Then we did the television. I mean there are other examples like this too. And of course as I said when you have administrative duty you get to enter the senate or board, you get to meet people from different departments with that...

This quote concurs the idea that social contact encourages development of innovative interactions supporting a kind of friendship and interaction.

Indeed, engagement into some kind of out-of-class activities in the campus offers some ways of socialization for academics. Working together for TV channel of the campus (Ege TV) becomes the most important fertile ground for social interaction among academics in Ege campus. Ege TV and Ege Campus Radio is a typical example of campus-based media activity that offers the production of knowledge-based TV programs.³¹ As the video studio is located near to the student dormitory in the hospital part of the campus, TV programs are mostly produced by the assistance of the academics together with students. In addition to the professional team of 45 people working for the campus TV, nearly similar numbers of students work part-time. The on-

³¹ Ege TV is regulated and run under the supervision of the Research and Application Center of Information and Communication Technologies (BITAM) that is established in 2003.

campus TV that only broadcasts to Aegean region provides academics and students with a platform to produce their programs or share the news.

In addition to the campus media's role in promoting the public learning and education for larger communities, working for TV suggests an informal yet productive environment where the academics share their knowledge; create public forums with participations of audience from the society. Academician 3 who is the director of the program *Ege and the Green Environment* reports the ultimate aim of the on - campus program is to create public awareness for the community about the environment. Similarly, academician 1 who prepares a program about the public tooth health invites public to the show and responds their questions. The interviews with the academics who prepare TV programs based on their academic fields can be seen as an evident on how working for the TV with other academicians fosters socializing. For the coordinator of the Ege TV who is an academician at the Faculty of Medicine, working for TV creates a social setting for him:

My other socializing is with the television naturally. We take guests to it from all over the university. Lecturers from all faculties do programs here with their students. This place became the Kaaba of the school as I call it, everyone revolves around it.

As this quote reveals, different from academic spaces, TV building is considered like a social hub that encourages students and academics to work together around a common and less institutional topic like city histories, public health. Another academician 6 who prepares a program on organ transplantation regularly for the campus TV, expresses similar sentiments on the ways of socialization which becomes possible in participating in the academic-based collaborative activity outside the faculty. As they meet and work together with other academics from different fields, they get engaged into different social worlds:

Apart from work, there are people I met thanks to the TV program and became friends with. You know, we have small talks with people we host, like before they leave, I tell them to drop by whenever they wish, whenever have a health issue... So they start to come over occasionally, we have chit chats, they talk about things they have in mind like, if he has a question or she has a project. We share ideas.

The formal duties that academics volunteer outside the context of education and research become opportunities for them to meet with others from other disciplines and work together. What makes working for the campus tv as a social event for academics is related with the relocation of the academics in a considerably informal environment in

the campus. In contrast to the increasing amount of work and research pressures in the academic environment, TV program meets social needs of academics as people from very different fields can come together. Also the academician 1 argues that working for TV helps to become aware of certain issues and get engaged in public life of the campus:

I go to debates. When the university has an interview with someone I appreciate I try to catch its time and go and listen. Our head of department is also our Radio and TV Coordinator; he lets us know whenever there is such an event. We try to go to some of them in particular because it's a part of our duty too you know, not only because we enjoy it.

However, among the interviewers only few academics get involved in the extra-curricular activities that students are in. The interviews reveal that the interaction with students occurs in two ways: either they work together to organize socio-cultural organizations in the campus or few of them try to meet with students in unstructured and informal settings in their daily routines. Academician 9 explains how she insistently creates an informal environment around the faculty plaza especially after lunch to meet and talk with students:

And there is the yard we spend time at (Faculty of Humanities), we have a nice yard. We sit with friends and hang. Then there's the Agriculture cafeteria, I have tea with folks. There are places I go with the kids..

She also explicitly talks about how these types of informal interactions outside the classroom are occurred:

There are two types of occasions I use the campus for in social means. I meet with friends from other faculties this is first, and if I have a time limit, I spend time with my students in the campus. I mean it's not all organized, they call out when I pass by, they go like 'You want to have a tea together', I say ok... There are also times I take the whole class for hanging around when they do something good, it's sort of rewarding them. Sometimes they invite you themselves, you know, when you stumble upon. So it's not always scheduled, it's generally spontaneous.

The encounter of academics with students in popular public spaces around faculties such as canteens, and open areas promote these kind of spontaneous and informal gatherings. Similarly, according to the academician 3, the face-to face contact with students in the "places of students" such as canteens is an important way of participating into the social life in the campus. Even the small breaks for drinking tea in the open spaces while working together play a key role in student-academics informal contact. Interrupting formal project meetings with casual talks or vice versa motivate

students for creating relaxed and interesting environment as he thinks. The topics discussed during informal interaction are often unrelated to the research projects or university. "... I like it when my students share their personal issues during talks. At times I manipulate this to share ideas about our progress and academic performance. I try to both talk about our lives and convert the conversation to an evaluation of how we are doing." says academician 3 in order to explain how the informal and personal talks initiate any further conversations about the academic matters.

In a different example, academician 8 is one of a few I interviewed who turns his private office into a social space. During our interview, many students come to his office. While some students sit on the couch, smoke cigarettes in the window, some only visit him just to say hello. The topics discussed are unrelated to the education or classes. Rather, they begin to conversations to address some matter of personal interests like the news in Faculty. As academician 8 states, these types of personal conversation are mostly developed from the institution-related matters. However, different from the encounters of academics with students in the learning environments, which are based on perfunctory communions to some extent, the informal interactions in a room of the academics provide ways of realizing they have something in common.

According the academician 2, having some administrative duties brings close contact with students. According to academician 2, after he became the Chair of the Department, the interaction with students was maximized in order to help them organize extra-curricular activities:

Technically, I am responsible of logistics and management of the clubs. I participate in their meetings, so I deal with these two directly. But in means of 'activity', there is none I'm directly into but I help the theatre club. Help them to sell tickets and to find sponsors because we know many people from business world.

These types of contact make the academics more visible and approachable in the campus, when students need other types of counseling for academic or private functions. Ironically, some students who work on extra-curricular projects state that they rarely develop such kind of interactions with academicians that are based on counseling about extra-curricular activities. Rather, the contacts with academicians are based on above and beyond the call of duty.

In addition, coordinator of Campus-TV informs about the forms of social contact with students in extra-curricular activities:

Some students come over spontaneously though, that's different, but in general... It's really nice from this side to see students getting coordinated by themselves. Due to this model, like they come over, explain their projects to us, we help them; this cycle naturally leads us to spare time for students in our daily schedule. Students who need us always come in the beginning of the term, they explain us what they have in mind and we back them up. So one, there's the daily meetings with students, and two, students come and make TV programs here by themselves. Right, we have students here every day, at all times. When they have a thing in mind they first reach the news director, they talk to him first and tell him what they want to do. News director comes to me the next day and explains the project. If it makes sense I accept to support it right away. So we have momentary, hourly solutions in fact.

The quote above exemplifies how the academics encounter, meet and interact with students for the production of TV programs. Yet, campus-TV already seems under the control of professionals. It is not therefore produced as an informal public space where students are freely able to speak authoritatively or produce their unique voices about common topics. Additionally, campus TV is highly regulated and controlled space where students and academicians are expected to adapt to the regulations of the TV about the content of the programs.

For the academician 10, the dialogue about extra-curricular activities is interpreted as detached from the academic practices. As the academician 10 argues, the informal interactions with students outside the classroom are mainly considered as inappropriate by other academics:

Some lecturers find it weird when they see I sit with my students at Küçükpark or here on the grass, they even ask why we are there. I never saw this at METU or Hacettepe. At Hacettepe our lecturer used to say "Come on kids, we're going to the café after the class to have tea..." There were a total of five cafés, we used to sit at one of them and discuss our class. We could have the chance to experience spending time with a lecturer.

According to him, education is a part of the social process. Sitting in such a relaxed environment with students is an important way for students to understand professors are not only academician but also people that students like talking. This exemplifies that academicians who engage in social interactions with students outside the classrooms clearly recognize the "humanizing and personalizing role" of the social life in the campus (Colwell and Lifka, 1983). Involvement of academicians with students outside of the learning environment encourage them to extend their professional roles into more personal realms and to socialize and interact with students in more informal settings (Rupert, 1997). Otherwise, student-academics social contact is largely confined to formalized, organized activities within the limits of the curriculum.

As a consequence, while the routines of the most of the academics in a daily basis are confined in classes, where they give lectures, and in their offices; almost none

of them participate into the out-of-class organized activities like campus-wide cultural events, festivals and rituals. Rather, there are few academics who I interviewed gathering with students and other academicians through spontaneous and informal encounters. Also, it is surprisingly revealed during interviews, the meaning of interactions is different for the academics than for the students. While the social contact with students motivate academics “to learn from the students the alternate ways of art and politics” (academician 2), the students feel valued with the personal interaction outside the classroom. However, as the interviews show most of the academics do not use public spaces where students use mostly. While the academics encounter and interact with students in classes and in their offices; they choose to eat and socialize with the colleagues in the more distant and quiet spaces in the campus. As “the students’ spaces”, cafes are regarded by academics to be designed according to the expectations of the students.

4.5.2. Between Production of Public Knowledge and Political Activism

In this part, the political activities in the campus from the academics’ viewpoint are discussed. In what ways do they engage into the political activities? How do the academics perceive the students’ political dynamism? Taking into account the different ways of academics that interpret and fulfill their public roles, they localize themselves in different parts of campus, either in classes, office rooms or in public spaces. As the interviews indicate, academics generally are too busy to engage in the campus environment. The participation of few academics to the student-based political actions can be seen as an exception in this respect. Before exposing academics' involvement to the political life in the campus, there are some points require interest.

According to some academics, they think they are politically involved as long as they accomplish their academic duties. These activities are ranged from teaching inside the classroom, attending seminars and to participating in the administrative community such as faculty councils and senate meetings. For instance, academician 2 thinks his political involvement is accomplished through getting involved in faculty governance bodies and senate meetings and taking administrative responsibility is enough to discuss about the matters related to students, education and the campus. As he underlines:

These are being discussed at the senate of course, we express our opinions. I mean that place is the official medium that we bring up this kind of issues; this is what the senate stands for. Its goal of existence is to be the place where the university community speaks its mind, we're able to speak freely there.

As the academician 2 argues, entering of academics into the mechanisms of university governance to express their ideas in university-related issues deserves attention in terms of bringing multiple perspectives in decision making process. Saying “being administrator in the faculty is an important duty on its own” indicates how the academics holding the administrative responsibility achieve more visibility in terms of expressing their voices in front of the university.

For academician 3, opening up and broadening the scientific knowledge for developing practical actions that are more relevant for the public goods is important way of the production of public realm in the campus. Working on sustainable and green environment, the academician 3 thinks the concrete attempts might be developed through bearing on problems in campus and the local environment in reference to the scientific knowledge which the university produces and transmits:

The more lessons about environment and ecology your curriculum contains the further you step through becoming an actual green university. We aim to be the university that utilizes the waste that minimizes the waste; we want to be the university with zero waste. We will consider ourselves as a green university when we totally achieve this. Then you know... maybe the society will follow us, take us as an example and plan the same thing for itself too.

The link between the curriculum and the public knowledge that a university education should give to students is regarded as concrete attempts to fulfill the public duties. In this example, the courses emphasizes experiential and research oriented study that was developed for solving the problems on the campus and this creates a model for the larger community.

For a second group of academics, however there are other ways beyond academy. This is to produce a collective practice rather than to produce knowledge. Quite apart from all the academic duties of scholars, the important point is the commitment of time and energy for working with students, other scholars and wide community about the common issues. Gathering on unscheduled basis, talking and working to find alternative ways to express their common concerns are considered the different ways of collective action. Working collectively seems as an elusive concept that is difficult to determine what kind of actions produce public realm in the campus. While some of them define the close collaboration for a public research project as the

collective action, for others the ultimate aim of the collective action is to produce change, social, political or physical. For example, the academician 1 illuminates how their community that works voluntarily for the rights of the campus animals might be considered as collective action that addresses public concerns:

I work for animals. Not being an activist we could call it, but I care about them. Students close to me know this side of me. Uhm.. I mean, we work together to find homes, to spay the strays... I collect money from other teachers or raise donations from people and pass it in to students.

As the interview remarks, Animal Rights Community gather to deal with the problems of the dogs in the campus. They spend their personal resources for animal care and treatment, and they also try to call attention to the cruel behaviors of people around the Hospital where a lot of animals suffer. The struggle for the life of animals in the campus, for academician 1, is intimately connected to the struggle for the rights of others that are disadvantaged or excluded in some terms. At the core of this activity are new forms of collaboration between students and academics whereby they come to understand the ways of dialogue and division of labor outside of the classroom. Also, collective action that focuses on the volunteer works is required some sort of fellowship experiences that “reinforce a sense of group cohesion and motivation” in a nonhierarchical environment (Jamison, 1992).

Similarly, for a group of scholars, it is not easy to separate political dynamism from academic specialties in the campus. Ways of fusing the political interests and academic rights become an important opportunity to experience a collective action in the campus as indicated in some interviews. Academician 12 explains how her engagement to political life in the campus altered after the graduation:

Back then it was the Turkish Doctors Union. I was working both at Izmir Chamber of Doctors and at the Miners' Union. Then there was the Youth Association; so I was working for three different places. The protests were in a whole unity, it was beautiful. With September 12th coup we were ruined, we were scattered. My work shifted direction because we had to get ourselves back together. I used to work hard in my student years; I worked both for my profession and for Doctors Union. I can't work for the Union now. Why? I'm an academician now; I don't have extra time for it, that's why! But in those days there was the Students Association; it was a strong union which I believe is necessary today too. It's the same today you know, today's issues are more or less at the same front. We could work together, we could go to the Youth Association but hold our meeting at Miners Union's room. They opened their meeting room for us. There were of course marches and protests too. But it was getting beaten up at most; there was no gas or stuff like there is today.

As she underlines, now her political representation is only “through the membership to the professional communities such as *Chamber of Doctors* (Tabipler

Odası) and *Union of Public Employees in Health Services* (Sağlık Emekçileri Sendikası)". In order to gain professional rights against the changing policies about public health³² the struggle of the academics and the students in the Faculty of Medicine is conducted mostly through membership to the unions in the campus. Lobbyists of the unions are active in pursuing legislative goals. Yet, as she emphasizes this is not enough "to feel as engaged and politically active and in order to produce a public realm, academics from different disciplines should gather to voice a common voice up in the campus". In other words, in contrast to the approach that marks the political activism as irrelevant to the public mission of the university; for some academics, collective action in the campus where non-university communities' visit regularly for public services may evoke public interests more. For instance, as academician 12 states, the protests of doctors and students in Faculty of Medicine are conducted in front of the Hospital building to call the patients attention. Rather than the academic papers written for a limited audience, social and political gatherings are more likely to give opportunity to contact with the public's interests.

Getting involved to student-based political actions is considered as the most motivating way for the production of public realm, yet few academics point out. Being together outside the academic environments, talking and discussing public matters are inseparable part of academic life as they argue. Participating most of the leftists students protests, academician 9 dramatically illustrates the interaction between students and academics during a big movement in the campus:

And at that event (November 6th); the University reacted really well, I'm talking about the academic members. They stood behind the students. They condemned the 'fascist attacks' because there was an obvious attack against students.

Similarly, academician 1 notes:

We have demands regarding politics in Turkey and Turkish universities. From time to time we do protests and press statements where we express those demands, this is us being in action altogether, lecturers and students in a unity. Apart from that, uh, I myself have been following protests like a human rights observer since the last November 6 thing when our students were exposed to an intense detainment, and that included custodies you see? I'm trying to watch their back, trying to avoid them get any harm, as I could.

Indeed, Gezi Park protests that started in Taksim square and spread different parts of Turkey in May 2013, became also a milestone in terms of increasing political

³² She refers to the increasing responsibilities of doctors with the law Full Day Regulation.

awareness of the academics in the campus, as some academics states. Observing how the protests are appropriated by larger groups of people after Gezi park protests, academician 8 notifies:

Academician 8: You know, politics was something specific to politically engaged groups until Taksim Gezi events. Gezi started a new era. There's an interesting example in this, want to tell you the story. A gay student from Faculty of Communication was attacked by another student from the same faculty at the campus, in a café.

Me: That was after Gezi?

Academician 8: After Gezi. The student initiated a protest along with the LGBT individuals who had already applied to become an official body in the university. Their protest lasted for two days and a lot of lecturer friends of mine, you know, who never participated in such protests, and a lot of students besides them joined in the movement. It was really hope-giving, made us really happy.

Finding a simple answer “why do the Gezi park protests change the attitude of academics in the campus?” is not in the scope of this study. Yet, understanding how the protests in the city affect the political dynamism in campus evokes an important relation between the two spaces: university within an urban setting can be more responsive to the social movements in the city. Different from the university campuses in İzmir such as İYTE and Dokuz Eylül University that were segregated from dynamism of urban life during street protests, Ege University seemed to hold collective actions more.

Talking about these gatherings play a key role in comprehending the ways in which academics and students have the opportunity to interact outside the schedule. Although political gatherings are dominated by individualized efforts of academics, they try to redefine new forms of public interactions freed from the authority of the university. The academician 9 exemplifies how the engagement of academics with students reinforces the forms of opposing: “There is no definition that “*political activity that requires permission*”, not even in the law. We can protest wherever we wish.” Also, there are other points that stand out more prominently than the ones in student interviews. First of all, some academics are aware of how the authority intends to control and regulate the public spaces where academic community becomes visible with their political actions:

On the second anniversary of Hrant's death, we were preparing the commemoration program. We had just posted the schedule. The dean sent us a message saying that no program can be realized within the school borders. We reacted immediately and ran a campaign. (Academician 1)

Another academician (4) describes closing of the canteens of the faculties as the attempt of the university admin, “to avoid the political dynamism in the faculties”.

According to him, canteens of the faculties were considered as social spaces where “students involve a variety of political talks and discussions, and become aware of the agenda of the university.” The other issue is related with the production of resistance as a reaction to repressing mode of the university. As academician 8 states:

Political groups create their own areas of freedom. They sustain their presence independently from the academic sphere. Some groups don't even ask for permission when they organize activities, they just find an empty hall, settle in and do their cultural activity there. With some of the Administrations this causes tension, yes, but some just close their eyes to it and let them go along.

The examples of shrinking public space for the political activities open ways of appropriation of other spaces that are not planned for that use. Here, the space becomes a dynamic entity that is shaped by social relations, restrictions and appropriation. When the campus becomes the spaces repressions by the university authority, it also becomes more available to the production of alternative practices. Similarly, for the academician 9, the interventions produce alternative ways of student spatialization and political practices in the campus:

The more dominance they apply on free attempts, the more the alternatives will surface. That life experience cannot be rinsed away with interference. One closure leads another opening; they close the Literature cafeteria and the students will gather by gate front. They privatize the small canteen and convert it to a ‘Bazaar’, an ‘E-Cafe’ opens the next door and students go there. Kids’ cultural & art activities are remarkable, there are a lot of things among those you will enjoy watching. Yeşil Köşk (The Green Palace) became accessible in the meantime; it was only open to the lecturers before. These are all earnings which I believe are significant.

At that point, the academician 9 refers to the students’ desire for change: success of the transformation of space is intimately connected to the desire for the social change of students. Students’ demands for a physical space where they can express their voice and work collectively make the struggle as perpetual and the space as the site of transformation. I would state that students are able to change the physical spaces in the campus to a certain extent. In the plaza of Humanities or Student Market, message of students in the form of putting up posters, and making graffiti on the wall, opening tents all day is produced to appropriate the space. Yet, they do not achieve their rights for the use of space without any interruption of private security and university authority.

On the other hand, students and academics who are actively involved in political actions face with the university authority that has been producing alternative ways to resolve student conflicts in the campus. Targeting the academics who are actively

involved in protests, university admins intend to convince the academicians to become mediators between police and students during protests. As academician 8 notes:

We have a different OGB Chief; he comes to the protests with us. He wants us lecturers to make conciliation in between, but this request is kind of off the edge.

Academician 9 explains how the university authority avoids direct conflicts with students and rather they try to assign some academics to avoid political outbursts:

Our Chancellor is aware of all this. We went to the rectorate too; we made a press release and held a meeting. Mr. Chancellor asked us to act as peacemakers but we insist that the police back away. One time, it was the Newroz day; I had a class in the evening. The day has passed with celebrations, the kids opened banners, and they danced and so on. Around 4:30 p.m. a serious crowd of police, and they were not uniformed police, a plain-clothed team of 200 or 300 rushed in. I guess they waited until the hour that the crowd dispersed. I ran downstairs. And it was the vice chancellor who informed me you know, he came up to me yelling "Something's going on downstairs!"

The university authority tries to distance themselves from the conflicts in the campus. Yet, as the phone call shows the authority thinks the occupation of these known sites by students requires the testimony of the academics. What can be the role of the academics as public intellectuals in the political activities? The academician 8 states:

What is more important than to participate to student protests for us is to keep them safe from violence. This is not parenting them; this is not telling them what to do. This is taking initiative.

The academician describes how she wants to protect the academic freedom of the students who wish to discuss their prevailing views. They look like supporting students to create their own voices about student-related issues in their own way. The more important point is that the political activism of academics is mainly formed according to the agenda of the students. The efforts of academician concentrate more on the production of public spaces where students and academics collides and participate into public discussions. Academician 9 explains how the Faculty building of Humanities became a third place during police interventions on 6 November protests:

Tear gas and water started. Students that were exposed to gas came over to this side; the ones who could escape ran through the Literature Faculty. They were running towards here because they were being chased towards here. They had to get into the building. The police attempted to get in, we as a group of lecturers avoided them in. Arguments rose. This repeated for two weeks, they showed up again and again. Disputes, voices rising, shall the police get in, no they can't, backs and forths... Incidents every time they come over. Two weeks passed like this.

The collaboration of academics with students fosters the visibility of student-based politics in the campus in front of the university authority. The support of academic groups that are expected to hold a kind of recognition and power over the university may facilitate being apparent of students in front of the authority and other students. It is surprisingly realized that the political actions are occurred around some specific faculties like Humanities and Medicine where students find ways of the collaboration with academics in the political activities. In other words, these faculties include the public spaces where I face with political gatherings with the participation of academicians. However, the aspiration for participating into collective practices along with students is threatened by a climate where a significant number of academics tend to retreat into a private life, in classrooms, labs and office rooms. Academician 12 expresses a lack of communication on the unscheduled basis between students and academics:

See, they don't get into dialogue. As the 'lecturer guy' if you help them get together and talk, if they can sit down side by side and communicate, then yes they get into dialogue. But if you do not lead this, those people won't go and talk with their own will. There always has to be a kick starter, but you know there is no kick starter, that's not possible. Self-initiation is essential.

Here the march symbolizes the compelling effort to motivate academic community to participate into organized activities that have potential for fostering a dialogue and interaction. Yet, a significant number of academics seem willing to stay in more private circles of their own as academician 1 states:

Medicine Faculty academicians are more active than us. I find my department inadequate in this sense. It makes me sad that there is not a strong academician attitude here. Here is quite different than what I have in mind as an ideal; our faculty has a more materialistic, more indistinct attitude, like uhm.. a "let the sleeping dogs lie" mind.

Such kind of retreat from public life is also illustrated in the reluctance of the academics to attend social gatherings such as happy hours in faculties, social meetings such as academic celebrations or birthdays. However, the dialogue in these social gatherings, either in spontaneous or organized ways, is likely to produce to a vibrant and productive community which opens the environment of free exchange, and critical thinking. The idea about the academics as public intellectuals who communicate with a broader public and share his ideas openly is in contradiction to the recent portrait of academician mentioned in the quote above. Drawback of the academics from public realm may be more or less connected to the conceptions that attribute some public roles

only related to teaching, and research and not to other elements of academic roles. Preoccupation with the academic interests and the desire for professionalization into different study fields (even in the same faculty) inhibit the encounters of those from various disciplines in the campus, as the academician 11 states. This tendency seems even stronger in the field of Natural Science:

People who are ideologically close get together in a way or the other, they spend time together. They sit at the garden, have conversations on the grass yard. I'm not sure if these are examples to "political life". It's hard to talk about a wealth in this sense. Because before all, you know there is a serious disintegration between the departments as well as between the faculties. This diversion is incited by the positivist system which is actually imposed by the capitalist sphere. Mathematician is a mathematician and that's it. Engineer is just an engineer, or the sociologist deals with sociology, that's it. There is nothing much we can share already. If every once in a while we do, the reaction is up to put you in your place like "You're an engineer, why would you care?" or "You're in philosophy, how come do you talk about techniques?"

Detachment from other departments means strong privatization of ideas and knowledge in the boundary of each discipline. Rather than production of institution-wide communities that are open to social and academic exchange, this cause to micro-publics of academicians based on the disciplinary boundaries that colloquies even in the same discipline may know little about each other. As the observations and interviews show that the problem is that the academy is not only fragmented into different study fields. The more serious thing is related with the political isolation of academics who abstain to share their ideas. In the interviews although not stated explicitly, some academicians lament on bias of their colleagues who are judging the "unbefitting a university professor" (Hall, 2005, p. 32). Being an academic has come to mean giving lectures to so limited audiences, (mostly in the campus) and writing papers addressing highly specified debates in a theoretical language. Participation into collective political actions such as protests, or making political speeches is thought of more broadly in contrast to the accountability of the academics who would rather work on critical public issues within the limits of theoretical assumptions.

The other issue is related with how the academics interpret the student-based political activities in the campus. Academics are aware of the political dynamism in the campus to the extent they spend time in the public spaces of the campus and contact with the students outside the classroom. On the other hand, a significant number of academics observe the political dynamism in the campus from a distance, from their offices. The quotes below exemplify how they overlook the political activities of students in the campus in the flurry of educational and research activities:

Ege University is not in an aggressive and threatening mode. (Academician 2)

Well since my studenthood, there have been typical protests in the campus but none of them do catch a remarkable scale. I mean, their echoes do not reach far. The reason that there's a weak participation is because marginal groups actually initiate the protests. Marginal groups standing in the front cause people to cease from joining in. (Academician 7)

I never saw a police with official uniforms here. We never private security either. I do not recall any intervention to protests. Our students have always been able to express themselves in democratic protests. It is just that they're under monitoring. Well... That might be the decision of authorized law-enforcers. (Academician 3)

As implied in the interviews, a group of academics tend to overlook how students witness the control and suppression of the authority in public spaces during interviews as explored in interview of the students. Ironically, the faculties of these academics that give the quotes above are not distant to the public spaces where students face with the police interruptions. This is precisely not an effort to retain their own separate academic world outside of the students' life. Rather, this exemplifies how a group of academics are alienated from the dynamics of politics in the campus.

Rather, as same academics notice that a sense of humor and fun evoke a more productive way to express dissent of students. Spontaneity, a calm tone, creativity highlighted in slogans is significant indicators that characterize a sense of humor and fun, according to academics:

Being a political student represents having cheerful and hopeful situation, I mean youth generations become politicized but they express their needs in creative ways and in a sense of humor. (Academician 7)

Yes, there are political protests, and students have a sense of humor and fun. Students actually enjoy becoming student and using the campus and it is related with the political environment of the campus allowing appropriation of specific spaces and political context to express their voices in ironic ways. (Academician 2)

The other issue discussed is related with the role of the faculties that students attend. For some academics, students who study in disciplines that are related with socio-cultural focus such as Humanities and Education tend to think more critically and they are more sensitive to the political issues more than the ones who study in Technical Faculties. According to academician 2:

Faculty of Economics is not quite active at protests. As far as I know, students of Literature or Psychology are more... political, maybe because of their educational content...

Similarly, for academician 3, political activities are occurred around the Faculties of Social Science:

“We cannot observe this political activism in the Faculties of Applied Science. It may be related with the academic practices of students, which are mostly based on reading.” However, for another academician (8) who is involved in political events in the campus together with students, the relation between the academic disciplines and willingness to participate political activities is beyond “becoming a student in the Social Science”. Rather, as he argues the point is related more with the opportunity for participating into conferences, reading groups and discussions that are focused on cultural and political issues while studying at the Social Science faculties. This also means paying more attention to study and think critically about the public affairs.

The questions coming to mind here about whether disciplines in the social sciences are only ones that are responsible for teaching of being critical or not and what sort of practices are thought to produce public sphere in the campus. Indeed, during the interviews there is tendency to see that the disciplines in social science as only the place that students learn to read, think and discuss. On the other hand, as the observations and interviews with student reveal that the students from different disciplines gather not only around faculties of Social Sciences. For instance, Plaza in front of Hospital is one of the public spaces where students negotiate with political activities and the academy.

As a consequence, the communion of academics with students in student-based political activities both produce a social environment where they learn to discuss, find ways of resistance together and achieve ways of visibility in front of university authority. In that respect, choosing of plazas of Faculties that are located in center of two parts of campus for political protest and gatherings cannot be regards as unintentional. Rather, being visible to the different users of campus and being together with the academic community can be seen as the deliberate effort to gain the ownership of space for political activities for both students and academics.

4.5.3. The Publicness of the Campus in the Shadow of the Academy

The university must be an area of living; it shouldn't be just classes, departments, auditoriums, lecturers and students. The structure that we call campus must be somewhere that's open to society... with its bazaar, its cultural activities and sports areas. (Academician 2)

Bologna is a city that's pretty much identified with its university. Especially with its medical services, I mean the university serves the entire city. Its swimming pool is also open to everyone... The library as well, if I'm not wrong. Despite there is security at the entrance... you cannot get into METU for instance. In here (Ege University campus) there is no such limitation. (Academician 3)

The definition of ideal campus environment varies among the academics. Each pursues a different ideal for a campus environment which is related to their routines, academic interests and social networks. However, campus which is open to the all segments of society is of primary importance for a significant number of academics. The openness of the campus for the society is reflected in the willingness of a group of academics for both sharing the spaces, resources and facilities in the campus and making commitment through working in collective projects with people outside the academy. The more important thing implied in the interviews is opening up the university campus to the uses of the society includes the “experience of the university where society access to public life with its academic, social and political components”. During the hospital visits, public concerts, theatre performances, and conferences, society have a chance to enter into a dialogue with the academic community. The experience of the campus life is central to a certain kind of sharing, interaction and participation between society and the academic community. Why is interaction between academia and society regarded as important? As a group of academics reveal in the interviews, understanding how the academy study, live and socialize in the campus might remove the barriers between society and academy in social and physical terms and create a sense of affinity. For example, closeness of the Mevlana neighborhood, according to academician 2, gives an opportunity to share the campus with them:

They use the campus as a pathway too, the rear neighborhood, Mevlana district is a suburb but they get to see here when they get in. It's a good thing because people understand that this place is not a crystal ball; it is students, lecturers, officers, so inside the school there are all ordinary people like themselves. (Academician 2)

Living between two worlds; considering especially in managing the demands of the academy in one hand and the patients on the other, academician 1 talks about the dilemma of social encounters with the patients. Despite the long hours with patients that create a sense of separation from the academy (difficulty in giving enough time and energy for the courses, research projects, and writing) and spatial confinement to one space, she insists on the importance of regular encounters with the outsiders and the contacts on a daily basis. For the academician 1 working as a dentist in the Faculty of Dentistry, “the important part of the campus life is to communicate with patients, yet it is very difficult.” Communication with patients gives them an opportunity what academician 2 alludes to “not living in a crystal sphere”. It is also important for the academics to recognize the “real world” outside of the campus:

It's an opportunity for us too. When you have close contact with public, you get to see the background of things for which you've once said "How come is this happening?" You get to see how it is happening, you say "How couldn't we see this before?" This is an actual issue for people who think like us, we have been late to see and accept that these things are actual life facts. (Academician 2)

As the quotes above indicates, "Understanding the difference" is the main acquisition to open the campus to the society. This contact is based upon a reciprocal understanding between society and the academy that is assumed mostly by the former as "being in an isolated condition to the aspects of social life in the city" (academician 2). One way is to find the common ground that helps negotiation between difference (in terms of age, gender, social class, occupation, and ethnicity). The communicative encounters including face-to-face contacts in informal spaces like patient visits, use of public spaces during meals and participation to academic conferences that are open to society are different ways of creating a broad and common language regardless of the specialized fields of the academics.

Yet, the bounded nature of the campus – especially in the Mevlana neighborhood part - makes the public life latent to the appraisal of the society. Control over access and physical closure in the boundaries of the campus is dominated by filtered exclusion to a certain kind of population which in turn causes alienation to the social aspects of the society. Another important way of opening the campus to the uses of society is allocating a complex of different public spaces that give access to different activities as academician 9 argues:

A place's public accessibility is not recognizable if there is no attempt from public to actually access there. There has to be a reason for people to go to that place, they should actually WANT to go. As we just said, there must be several functions, not only one. Some people will sit and have tea, some will sit on a bench and read, and some will do shopping. There should be a managing of different and several functions at once. You can sit on a bench and read for hours, someone over there sells something; political activity goes on at another corner, just like it was at Gezi Park. If a place will be somewhere that welcomes public, the public should first come over to be welcomed. It's not only that of course, the place should be enterable too. The concept of "Place" is important for this reason; it's mutual, the area is accessible, everyone can get in yes; but it's only like this if that everyone gets up and GOES to that place.

In that respect, production of physical spaces which are open to all and where society and university communities have a chance to encounter and get into dialogue become vehicles for the production of public life. However, the underlying importance is the presence of a wide array of activities within the space where everyone has the right to participate and feel a part of it.

On the other hand, for a few academics, campus offers a certain degree of separation from the society with regard to managing the demands of the academics life:

The campus should be a country within itself. Its autonomy should be seen and felt. That gate between the campus inside and the world outside should mean something, should mean a lot of things. The campus, first of all, should be a closed district. I mean, the public can of course get in, what I'm saying is not being 'inaccessible' to public, that's a very different thing. You must be the university of people, that's different. You exist for the public. Campus should be a closed and secure place with many social areas. (Academician 10)

It must be close. I mean... METU and Hacettepe University are two of my favorite campuses. At them there is strict control at entrance and exit gates. Well, guests can get in, it's not absolutely only students and lecturers, but guest entrance even, has specific conditions. (Academician 4)

Here the access to campus for society is considered as conditional based on a set of evaluations in the entrance that defines "the proper use". With the fear of crime and danger, the idea of campus that is protected from the cities is prioritized. In parallel to the most of the students' desire for studying and living in the isolated campus, a minor group of academics are probably at the height of the viewpoint that education and research are best achieved within the framework of enclosed and bounded setting. And the production of educational community is based on the production of spaces that are protected from the disruptive connections such as noise, traffic and social forces of the city. Indeed, one academician portrays the ideal condition of the campus as "city within a city" that embraces two sides, city and the campus while keep its own public life in reference to the social, cultural and political activities:

A campus this massive, to survive in the middle of the city is just extraordinary. With its gates, it's like another city in the middle of a city. Exciting, it is! Our school has this typical "university" feature in this means. University cannot be 'a part of the city', university is something different. Sorbonne explains this quite well, I had found it incredible. (Academician 9)

"The city within a city" referring to the life in the Sorbonne University campus here means production of the space that has the potential to generate different layers of public activities with exciting combination of challenging pair such as institutional/informal and educational/recreational. The description of the gate does not refer to only a physical boundary limiting the entrance from city. Rather, it symbolizes the desire for keeping the public life aside from the society in a certain degree.

The spatial order of the campus discussed in some of the interviews is regarded as the other determinant of ideal campus environment. Taking into account the nature of the encounter of differences, the articulation of spatial order is seen as a threat to the

production of public life which is formed through very dynamic and subtle processes in the campus:

For a university to be dynamic there must be a tension, a conflict, a demand, an action! They're making sterile universities today, we see examples here and there... I recently went to a conference at Gediz University and I wanted to just run away. It's too beautiful and too tidy, everything runs like a clock, even the height of the flowers are the same. It was horrid! We need to understand that the thing called 'order' stops movement. Democracy and order are opposite things. (Academician 9)

As the argument reveals, organizing space encompasses the "comportments" which are assigned physically to different functions. Based on the idea of separation and homogenization, even the flower zones in the campus serve to define a type of border between different spaces. At the very core of the planning activity, as the academician argues, lies the attempt for organizing the human movement. This exemplifies the ordering of public spaces as a "tool for social regulation" (Amin, 2008, p.14). Regulation of space with the features of spatial and architectural determinants in a university campus might obstruct the production of "autonomous connections between students, academics and outsiders that are formed naturally in the daily routines" (academician 9) outside the classroom. For instance, the enclosure of green areas with fences and allocation of cameras manipulates the movement of students; curtail the spatial choices of students.

In the interview with academician 9, particular significance of an ideal campus that is formed basically through the spatial layout of campus is related with being open to modifications or change:

When there is campus spirit sourcing out from us, it's open to any probability because there is no order. Disorder is good. METU for instance, they had designed it as a beautiful campus with a master plan and stuff but there is a strong action that transforms the place; you know it's historical. Ege never had an order; our students always shape it themselves. (Academician 9)

As the academician 9 argues, contrary to the ODTU campus which is planned yet it is still open to appropriations of space, Ege campus is not produced as a total entity. As she indicates, the campus that seems open to the possibility of inscribing one activity into another manipulate the social connections that the users produce, the common language that they use, and the common practices that they share. This is what Dovey defines as neutrality of the urban form that lends it potency for the practice of politics (Dovey, 2001).

The other thing that has the potential to turn the space into a public space is *memory* that same academician insistently deliberates in the interview. Collective memory is more than the memories of the many individuals (Phillips, 2004). Historical student movements, as in the case of ODTU campus, public talk of a political figure³³ at the entrance gate of İstanbul University, or police interventions during the YÖK protests at Ege University are recalled and then inscribed into the memory of the space year by year. As indicated in students' interviews commemorations and annual protests can be seen the effort of remembering. As claimed in the interview, talking past events and remembering becomes particularly an important aspect of togetherness of students:

See, why the place is so important; it's the memory. What's permanent is the place, its durability. It is important that the place can carry the memory and tradition along. Students change but the memory and place remain. (Academician 9)

Memory of past political events gives students social bonding and the campus as a physical space works as a "repository of collective memories" (Boyer, 1996). Thus, the horizon of public memory constitutes a space wherein individuals can become public beings (Phillips, 2004). This becomes an important aspect of campus life where the students' temporal practices which is limited in four or five years collides with the memory of the space that is accumulated by a shared notion of youth and university life.

Given the variability of discussions in the interview about how an ideal campus environment looks like, important attributes of ideal campus are conceived by the academics as determinants of publicness of the space. Indeed, academics talk about three aspects that give the space its publicness: campus as public space of the society, campus as the social space of students and lastly by a few academics campus is conceived on the idea of public sphere. As seen, the publicness of the campus of the academics is attributed to user groups' profiles that are present in space. Through understanding of diversity of users and their behaviors in space, for academics campus achieve its public character through the understanding of the diversity of practices of mostly two user groups: students and society. However, how the academics portray themselves in the campus life is an obvious question waiting for an answer.

First group of academics, publicness of the campus is related to the creation of spaces, accessible to everyone, including the non-university people in the city without physical and social restrictions. The emphasis here is on the attributes of "open space

³³ Sirri Süreyya Onder made his public speech at the gate of İstanbul University in 2011 when university refused to accept him.

that serves for the uses of public" (Academician 12). Open campus is an overarching concept under which a whole array of different arguments is assembled. It is more than removing the physical boundaries with the city. Rather, the campus turn a public space through sharing its social and cultural activities and public spaces, services and resources including library, hospital, art halls, sport areas with the society. Indeed, "keeping open the library in the evenings for the use of public (academician 11), "design of social spaces in the campus that is open to change that allow drinking in the evenings" and "more usable and comfortable green spaces" (academician 1) are some suggestions that draw the non-university people to the campus.

However, for another group of academics, the campus is surprisingly regarded as students' social spaces that give potentials the experience of shared social and cultural activities especially for students:

I believe that campus universities are essential. I mean if a student steps into a campus to spend 4 or 2 years s/he must see this as an incredible opportunity of social and cultural exchange. Why is there an intense demand for METU, ITU, Bosphorus or us? Because of this... these places have a community culture. (Academician 7)

For him, campus means more than the sum of open areas that students spend their free time and socialize. It creates "a microcosm" of students that is based on exploration and experience of various social and cultural contexts. Whether this attributes to sport games, student clubs, informal contact in the green areas or any public places where students communicate, campus is a space of socialization. For academician 6, the publicness of campus is based on the production of student-focused spaces:

If we want a community campus the main life group should be the students. This campus must be designed for student life. Must be like, "Art? Alright here it is. Social activity? Here you go. Spacious area? Here you are". But this must be for THEM. And the campus should be a place where the student will be free of peer pressure. When the campus is located in between the hood it will not be a real campus because the next door is auto industry zone. You cannot wear, walk around or chat like a university student when you pass by.

As the academician argues, studenthood is regarded as a social category that encompasses a certain set of social and cultural dispositions and these make the students distinct from the local society. This difference is based on the lifestyle and disposition of student. In this sense, the campus is regarded as students' public spaces where they speak and act freely.

As one academician notes, it is not possible to think about the experience of the social-cultural world regardless explicitly assuming the role of the spatial character of the campus:

Places where students can spend quality time around the school, places with nice gardens and green areas, these are increasing. They're not far away, you can walk. That's an important thing too, Dokuz Eylül University for instance, its distances are long. What I loved most about METU was its short distances. Its roads were like side-streets. Distance is important; there lies the concept of accessibility within it. Accessibility and openness, these are important. (Academician 9)

According to this argument, connections between different routes are defined once again as the determinant of a lively social life for students. Walkable distances and various connections between buildings enable students choosing a pedestrian-based campus life that features the access to social spaces easily.

But not surprisingly, one academician is somewhat skeptical about the value of the college experience that is attributed only to the production of social activities by students.

When you think of the campus life excluding classes and lecturers; there are festivals through the end of spring. They last long at Ege University. I mean, if public life is what you call when people get together at festivals and chase each other with water guns, drink beer and yell, fight or do karaoke with singers, and then yes we do have a public life. (Academician 11)

The obvious critique of the academician is related with togetherness of students that is undermined and less valued. He drives attention to the students' practices that are based on only enjoyment and pleasure. This argument is parallel to third group of academics that conceptualize the public life in the campus as inseparable from the idea of a public sphere. For this group of academics, campus becomes a public space when the issues of public are discussed, and when a public knowledge is produced. Indeed, remembering what kinds of activities are perceived to be a part of production of public realm, publicness is attributed to the togetherness of different publics that create a public consensus by a few academics. Taking into account the earlier complaints about the lack of dialogue and discussions in the interviews, one academician points out the role of discussion of oppositional interests of academics in order to create a public consensus:

There is no public life because it has no public; there is no election, there is no voting. There is no status of being a particular culture, an independent country or district in itself as I've mentioned. This is a place where the state force has penetrated in, I'm not saying that governmental intervention is totally a bad thing but I believe we should have difference from a tax office. Ege University does not have a public, how it is inside is exactly how it is outside.

This is because we are tasked to produce science, we have to produce life. When you look at the Faculties, the diversity of departments, there is not an area we do not cover, alright, then why don't we have a... The ones that will graduate from here will be public OUTSIDE, there is no public here.

Here, two important points come to surface. First, “the difference of campus from tax office” alludes to the opportunity of creating an “intentional community” -- more than only a working community- and this means academic community including students and academicians are more likely to produce a certain type of public knowledge that helps to understand the interests of publics. Rather than working communities in governmental buildings, or private offices, the academic communities seem close to commit themselves to address social and political problems. This is what Giroux defines as the intellectual practice. At the core of the intellectual practice is to create a culture of questioning of oppositional interests and resistance (Giroux, 2004). However, based on the interviews of students and academics, I would argue that intellectual practice encompasses a complex set of social and cultural activities regardless of their political outcomes like participating into decision-making processes, voting. Considering that it might be based on dialogue during daily basis of academics, in the classroom, lunch conversations, conferences and campus wide cultural organization; it might be formed beyond the bounds of academic practice, in the everyday of academics.

Second, the more important thing in this critique is the focus to the missed opportunity of togetherness. Togetherness of all faculties in one place presents a potential of interplay of knowledge. Central to this is the potential of production of a common ground where the public interests are addressed, and discussed by the participation of university communities and society. However, the academician laments the lack of common ground as the space of intellectual exchange that is based on the notion of dialogue, both intellectually and socially. Indeed, considering the role of climate of open-dialogue among students and academics for wielding different perspectives, surprisingly a few academics drive attention to the production of public sphere by a community of scholars. For nearly all of them, campus becomes a public space where either the society access to the public services or students experience a lively campus life. There is no space which is thought, produced and used by the academics in their own minds. Without taking into account how communities of scholars participate into changing social, cultural and political realms; the publicness of

the campus is perceived in reference only the practices of students and non-academic society. This seems parallel to the discussions on literature that mostly intersects the publicness of the campus with the practices of students and overlooks the perspectives of how academics can produce a social community in the campus with others.

CHAPTER 5

CONCLUSION

This thesis is concerned with the relationship between spatial potentials of university campus and production of publicness. Specifically, it explores the different ways of thinking about various forms of social relations, production of cultural activities and participation to political actions through a field study in an inner-city campus, Ege University. While the literature has been increasingly discussed the capacity of universities to generate publicness within the scope of its ability for knowledge production, research and academic practices in a wider scale; there has been inefficient attention to the potentially important social, cultural and political practices and the role of spatial configuration of campus to these practices. Contending that production of a public realm where students and academicians get into various social relations is as important as the production of a learning environment; this study aims to contribute to this less explored issue in the literature.

Chapter Five discusses the significance and meaning of the important insights derived from interviews, observations and spatial analysis of the campus. I begin with a summary of understanding of campus planning in Turkey that is discussed in Chapter 3 with the purpose of exploration of spatial strategies observed in Ege University campus. This is followed by a review of the key discussions and conclusions that are explored in Chapter 4. Key discussions looking to the character of public spaces and spaces are reviewed according to sub-themes that are revealed in the Data Interpretation and Analysis part. The aim of this study is not to generalize an overarching discussion from the analysis of single case. Rather, a case study approach allowed for in-depth investigation of spaces and practices in a campus that is less explored in public space literature. The analysis gives me the chance to make a critical discussion on the spatial organization and production of public realm of a campus. The focus on the socio-spatial analysis of Ege University campus also brings particular attention to how the spatial configuration of campus affects the ways in which public practices inside the campus and social integration occur with a society.

As the interviews and spatial analysis show that publicness of the campus is thought inseparable from the spatial configuration of the campus. In the following pages, I discuss the concluding thoughts in four different themes. First two ones are directly related with the ideas related with physical construction of public spaces inside the campus and campus in relation to city. “**How Open and Accessible is the Campus**” discusses the relation between the spatial organization of campus and its accessibility and openness both for the society and academic community. The interviews and the spatial analysis show that spatial organization of the campus both regulates the accessibility of society and controls especially the uses of students inside the campus to create their own ways of interacting and using space. “**Use of Public Spaces for Social Interaction inside the Campus**” looks to the use of green areas for leisure activities, the informal contact of students with academics in public spaces and the regulation of open spaces for institutional uses. The spatial analysis shows that how the open spaces are lost in the campus in favor of construction of educational facilities and relatedly social life is confined into closed spaces. Other two parts interrogates the dynamics of collective practices in reference to sub-themes that are explored in Chapter 1.2. “**Situating the Cultural Activities within the Educational Environment**” looks to the production of student-based cultural, playful and creative practices. These practices help students to produce their own ways for collective voice and informality. “**Exploring the Potential of Politics in the Everyday Life of the Campus**” reveals how students learn expressing their collective voice through participation and producing the political activities in everyday routines. It is surprisingly realized that there is an ongoing struggle between the university that controls the use of some public spaces and students who reclaim public spaces for their own activities.

One of important insight of the thesis is that production of student-based practice reformulates and opens up public spaces that are highly regulated by the university. In other words, students who participate into various non-educational practices both think on the meaning of public life and experience the production of publicness. Pulling out various strands from Theoretical Framework in Chapter 1, I elaborate on Lefebvre’s insight on the role of spatial practices in everyday life to understand the production of informality and spontaneity in Chapter 5.3. Also, borrowing from Arendt’s conception of public action in public space, this study argues that collective practices of students in non-educational contexts are important to break through the spatial control of university that the campus community mostly feels in public spaces. The reading of Arendt’s

insight about the role of collective action gives a stronger notion of the public who is able to open up the public spaces for collective uses in the campus.

First, it is important to review the important points that are discussed in Chapter 3 to explore the dominant tendencies that shape the production of public life inside Ege University campus. Specifically, Chapter 3 explores three prominent spatial approaches in campus planning that took place during different periods in Turkey. The emphasis is to explore the changes in spatial layout of university campuses, the organization of public spaces in the campus and their relations with the urban fabric through a historical reading. Reviewing the spatial configuration of campuses in Turkey reveals some unexpected insights about particular planning approaches of universities. The analysis of specific campuses in chronological order shows that it is possible to trace specific campus design tendencies that are peculiar to specific periods. Additionally, specific physical approach of each period, that determines the relations between built environment and open spaces, is also mimicked by some other campuses in the same period. For example, campuses that were built between 1950s and 1970s focus on the creation of spaces for socialization. Ege University (1955) is one of the universities that were designed in this period. The idea of the project was based on the production of inner courtyards and quadrangles that prioritized the communication and interaction of students in public spaces. In that respect, campus was designed for creating public spaces that were in different character and size. Both the open spaces between built environment and the public buildings like cafeteria, library, and social center were considered in an attempt to create pedestrian friendly environment in walking distances. The spaces between buildings on the campus support the socialization of university community. The greens, lawns, arcades, and alleys connecting faculties were the tangible expressions of the campus design for creating a social environment. The public spaces would foster the interaction of people inhabiting the campus and make the campus spaces be used beyond education and learning. Also, in the project reports of other campuses that were built in 1950s, the planners explicitly state their idea of socialization with different spatial strategies: while in Atatürk University project, the alley connecting the different faculties was a vital element for producing “a university aura”, the enclosed courtyards around faculty buildings in Ege University campus were designed to promote interaction and communication. In METU project, campus was imbued with natural elements in favor of production of the intellectual community. The design reports of campuses that were built between 1950 and 1970 manifest that the

open spaces were defining the spatial character of campuses, like METU, Ege University, Atatürk University and later Bursa University and Dicle University and this specific design approach separated early campuses from the later campus models in Turkey.

By 1980s, I observe a change in the spatial configuration of campuses in reference to organization of built environment. Campus projects I analyzed were evolved around the idea of centralized structure. Both in Gaziantep University campus and Mersin Çiftlikköy Campus, academic units were located at the boundary while the administrative units were clustered at central location. It is interesting to notice that, other eleven campuses that were built in 1980s and 1990s mimicked similar layout as discussed in Chapter 3. The new emphasis in campus configuration of this period was production of centralized functions like monumental square, administrative units, in some cases some social facilities. However, the idea of previous period, prioritized allocation of public spaces in different parts of the campus totally disappeared. Instead of well-designed open spaces bonding the various facilities in different parts of the campus, locating one central monumental square next to administrative functions is the main design theme in this era. Changes in the spatial organization of open spaces in relation to built environment have left campuses with a different proposal for the public life inside the campus. And it is possible to claim that favoring a centralized structure can be taken as a reflection of changes in Turkish political system following the military coup of 1980. Changes in governmental policies that reorganize the higher education institutions around a main coordinating board are discussed in Chapter 3.1. In the beginning of 1980s, not only 166 different higher education institutions were combined under the roof of new founded universities, but also different functions in the new campuses including spaces of learning, research and administrative facilities were organized along a centralized design principle. In the meantime, public spaces that were conceptualized in earlier campus designs with an attempt for the interaction of campus communities lose its significance.

5.1. How Open and Accessible is the Campus?

The Ege University campus (1955) was designed with the concept of an isolated enclave in the periphery of Izmir. From the beginning, Ege University campus like other campuses, built in the same period, referred to the Jefferson's ideal of "Academical Village". The ultimate aim was to create a world of academic community that would be shielded from the city. The university identified two sites for the construction of campus, oneis in Atatürk neighborhood, and otheris in Bornova. Selection of two sites far from city in this period exemplifies how the university planned to create a secluded intellectual community in favor of knowledge production. The campus has become a part of the city in years. However, spatial analysis of campus surprisingly shows that university still keeps its secluded position from the city. Although the campus is just located in the midst of urban fabric today and easily accessible from city center, the spatial boundaries surrounding the campus' periphery and control mechanisms prevent the integration of campus with society. In order to explore this, three physical and managerial attributes of the campus that shape the openness and accessibility of society are discussed in this part: the location of campus in relation to city, spatial configuration of campus, and the spatial and managerial mechanisms of university to control and regulate the campus use.

Today, Ege university campus occupies a paradoxical physical position in terms of its relation to the city: on the one hand, it can be thought of as an open space whose access from other parts of the city is easy with public transportation options. People who come to campus find many options for transportation frequently and in variety. In addition, construction of the shopping center in the south part, opening of the new metro station inside the campus seems to make the campus more integrated with the city. On the other hand, the university land is fenced on all sides, and the entrance to the campus is through six gates. Especially the gates at the main campus are controlled with securities. Although pedestrians are allowed to enter without any control at the gate, people while entering to the campus by car are only asked to explain their reasons for campus visits. University seems undecided about how to control the access after the construction of subway station inside the campus. The private security personnel even remain at the gates, particularly at the Mevlana gate and the main gate, to keep out people who don't fit into the shared classification of use inside the campus. As indicated

in interviews, access of street vendors and children from the Mevlana district is a problem. For some students, controls at the gates are described as one of the important components that produce the campus as an exclusive space for students. The sayings “Campus must be a place where there is limited entrance from outside” or “people who do not have any reason to come should not be here” partly explain this idea. During the interviews I surprisingly realized that students explain the publicness of the university depends to a great extent on functional and physical separation of campus from the city. Keeping the physical boundary with the city is important for student to produce a public environment for their activities. In addition, for most of the students, university might produce public sphere for the society in accordance with production of a public knowledge for common good. Both the expressions of students and ambivalent attitude of the university administration explain that the campus is not open to society; it is not completely private, either.

The other issue is related with how the inner configuration of campus space influences the integration of different functional zones and the collective practices in these parts. From the beginning, the educational units were planned as self-sufficient and enclave like settings. They were connected to each other by long pedestrian and car roads. They house all of the spaces and facilities that would best serve for their daily practices like eating, resting, and studying within the enclaves. This kind of layout is different from the centralized form that regulates the educational units around central functions like a monumental square or social or administrative center. Rather, in Ege campus, it is the educational enclaves that regulate public life. This kind of layout allows production of public spaces inside and near to the educational zones on the one hand. Yet, introverted enclaves enclose users inside the zones of the faculties and isolated from rest of campus population in the campus. These educational zones are not simply an enclave with walls or boundaries. Rather, the long car roads to some extent create a sense of internal boundaries that interrupt patterns of social practices. The interviews also support the idea of seclusion in educational environments. For example, some tells they do not use spaces that are distant to their classes if they do not have any reason to go to. A student who studies in Faculty of Education says he feels secluded from the rest of the campus. In addition, separation of hospital and Faculty of Medicine from the main campus strengthens segregation of students. The car road passing through inside the campus and connecting the center of Bornova to the suburbs actually divides the campus into two sides. As the interviews revealed, students who especially study in

hospital part prefer to stay and use the public spaces in the part that they study, and they do not become aware of the organizations and social gatherings in other part. Similarly, due to distance between two parts of the campus, the refusal of students to use the facilities in other part is perhaps the most explicit expression of spatial grouping of students according to faculty zones. Such a grouping of uses becomes apparent in spatial decisions of university that suggest moving the Faculty of Medicine and designing a hospital in 1990s in a separate location. Also, the organization of most of the student-based social and cultural activities in the main campus supports this idea.

Perhaps, the most important issue that regulates the students' collective practices in the campus is related with the control mechanisms. The mechanisms that regulate the access to campus and control the use of spaces are provided either with spatial elements or technological instruments. Surveillance of use by cameras at the entrances, some public spaces and the zones of student housings are very common, as indicated in the interviews. The number of cameras monitoring public spaces –especially around Faculty of Humanities, and swimming pool- were increased after some political demonstrations. In addition to cameras, monitoring spaces by police and private security guards are other issues that interrupt the flow of human movement inside the campus. The recent protests that have begun during alternative festival in 2014 resulted not only in the police interventions in Ege campus, but also changed the attitude of the rector towards seeking more police support.

Other spatial attempts that restrict the uses of public spaces are rather in micro scale yet effective. These are described as “denial of cues”, by Lofland (Lofland, 1998). The key point is to conceal the accessibility and impoverish the public character of space. We can observe such kind of spatial arrangements in 55th Year Ceremony Plaza, where high walls surround the sitting spaces and hamper the visibility of the plaza from the outside. In addition, I observe the use of sadistic street furniture in some cafes. The cafes such as E-Cafe, Ziraat Cafe prefer to anchor outside benches and tables to the ground in order to prevent their use in political activities. Or, as some students indicate sprinklers watering grass during day around public spaces prevent the long term stay and give a sense of discomfort.

With a promise to produce a safe place and prevent feelings of fear, university increases the mechanisms of security year by year. Surprisingly, I realize that surveillance mechanisms and controlled access to the campus are regarded as a value for some students. Unlike the academicians who support the idea of accessible and

integrated campus, students give importance to the enclosed and exclusive environment for them. For some, it is related with “fear of danger”. As the interviews reflect, a sense of fear about “someone who is bearing a bomb in a suitcase and entering to the campus without any control” has increased with the opening of new subway station inside the campus. This reflects how students see campus as different from public spaces in the city and how some students feel insecure inside the campus like in the city. Fear is not only for criminal acts like bombing and terror but also for sexual harassment especially toward women. In the campus, the possibility of facing a sex assault scares some female students who use the faculty buildings in the evenings. However, the more important point is that the security is regarded as inseparable component of the public life like gated housing communities.

At first sight, it is possible to think that Ege University campus as an inner-city campus is more open and accessible by the society than the campuses that are located far from the city. However, in Ege University, despite the changes in the relation with city, its boundary and control at the gates keeps the campus as a regulated space. The clear boundary of campus is supported with fences on all sides and placement of green areas at the periphery. The desire for having clear boundary that separates the campus from the city actually indicates what Sibley calls a sense of vision of “purification of space”(Sibley, 37). This idealization is also based on an idea of keeping out the different and the undesirable who do not fit into classification in such campus life. In that respect, “children who are selling handkerchief around the Mevlana gate” or “the man who uses bus 525 (campus bus) to go to hospital” are described as possible threats against the campus safety.

One of the most interesting things that I noticed during observations and spatial analysis is that the strict parceling of zones by educational use attempts to regulate the movement of campus community and confine the students into enclaves. The compartmentalization of different units serves the purpose of the university that aims to keep the campus as controlled and safe space. For instance, saying of university security guards “the university authority allocated the plaza of Faculty of Humanities for leftist students” actually explains how university authority produces internal boundaries to discourage and restrict the “undesirable” gatherings and produce a more secure public environment for students. Purification for achieving clear and yet invisible boundaries inside the campus” also dictates the purification of public life that produces different “student groups in their separate corners”.

As a consequence, both the spatial and organizational regulations of university in public spaces remind us the overemphasis on control the uses of spaces especially by students. On the one hand, Ege University campus offers a relatively public environment with its public facilities and events, being close to one of the city centers, well-integrated with transportation options. Especially, society is able to access the campus either to participate into organized activities like spring festival, graduation ceremonies, and conferences or use public buildings like hospital, library and swimming pool. On the other hand, the spatial structure of the campus that is highly bounded space both regulates the access from the outside and the free use of public spaces by campus community.

5.2. Use of Public Spaces for Social Interaction inside the Campus

The importance of public spaces in cities has been much elaborated in the literature. Since the need for interaction becomes essential in a university campus in terms of exchanging ideas, interests and goals of the campus community, public spaces play a key role in campuses as they are in cities. The production of public spaces was one of the most important issues in the early plans for Ege University campus. As stated in the project reports, the inner courtyards surrounded by faculty buildings were of prime importance and these spaces were conceptualized in such a way as to foster the interaction of students. However, the winning project would never come to implementation and public spaces were implemented to some extent.

The analysis of current plans reveals some important points about the organization of public spaces in the campus. At first sight, Ege University appears to have huge lots of green sites. However, the analysis shows that the green areas that are open to public use are increasingly minimized. More than half of open spaces in the campus are either planted or neglected areas. Or, they are reserved for different firms and institutions like high school or shopping mall, and they are encircled with fences. In addition, car park lots increasingly supplant the open spaces especially in the hospital part. Reserved areas, controlled spaces and car parks occupy approximately 60% of the total campus land. Since the access to such kind of openspaces are through controlled gates as seen in the site of Botanical Garden, high school (İzmir Science High School), student housings and shopping mall (Forum Bornova), they serve as boundaries

between two different lots adjacent to them. Also, as indicated in the interviews, some open spaces that were previously used by students are lost in favor of constructions of new buildings. Especially in the hospital part, predominantly built environment takes over the open green areas and, leaving mostly small size left-over spaces (figure 16).

Students in the interviews express a similar observation about the use of open spaces in the campus. Surprisingly I noticed during interviews, only a small number of students prefer to use green areas for leisure time activities. Instead, students mostly prefer non-academic and closed spaces for socializing, recreation and relaxing, since waiting for the classes and lingering are one of the most common practices that form the everyday routines in the campus. In that respect, cafes become interfaces between the academic life and the social life where campus community are pulled away from the formality of classrooms and find respite from study pressure and stress to have a chance for lingering in that respect. However, cafes are not shared and used by all student groups. Rather, as indicated in the interviews, the leisure patterns of different groups and the faculties that students are enrolled change the preferences for the cafes in the campus.

The other important point that I realized during interviews and observations is related with the use of public spaces by academicians. Most of the academics I interviewed do not use public spaces that students go to. The interaction of few academics with students in cafes, or open spaces that are near to faculty buildings can be seen as an exception. Instead, most encounters between academicians and students occur in educational environments (mostly in classes and private offices of academics). Some of academicians describe public spaces in the campus as crowded and noisy; some prefer to go outside in afternoons for socializing. The term used by some academics, “the students’ spaces” for cafes and green areas supports this understanding and display how they imagine themselves as isolated from campus life. While students have possibility of participating in various public practices in public spaces of the campus, academics seem tied to the academic workload in continual flow of courses or research. The real challenge is referring to Bender’s (1998) emphasis about the production of shared public culture, in Ege University Campus; the informal dialogue between academician and students in daily basis seems overlooked.

Also, during observation of public spaces in the campus, I realized, faculty buildings only serve for practices of studying and working. Spaces of leisure and informal practices like student rooms, faculty canteens and social centers are not

located inside the buildings. Rather they seem as separated from the rationalized spaces of education. As indicated in academician interviews, closing the faculty canteens in 1990s to avoid large student gatherings for political activities decrease the informal gatherings inside the faculty buildings.

The focus on inner-city university campus as a case study also brings particular attention to the role of extracurricular activities for the publicness in the campus. One of the main research questions is related with the students' and academicians' social, cultural and political practices toward constructing a public realm in the campus. Both the spatial analysis and interviews that are conducted with academicians and students in Ege University campus reveals that participation to public practices is central especially for students to promote the production of publicness in the campus. Social space in Lefebvre's terms is produced and claimed dialectically through practices of students. As discussed earlier, it is an ongoing struggle between university and student groups to reclaim the space and determine their own ways for production of social, cultural and political activities outside the educational context. How the involvement into such kind of public practices generates the production of publicness is discussed in the two sub-themes: One is relating to the production of informality and fun, the other is relating to finding the politics in the everyday. In order to understand the public character of practices, I bridge the important insights of interviews back to the theoretical framework of the thesis where appropriate. This section explores potential of public practices to broadening the definition of publicness that is inherent in the public gatherings and interactions of the campus community.

5.3. Situating the Cultural Activities within the Educational Environment

It is possible to argue that in Ege University campus while some leisure practices are confined to closed spaces of cafes which reinforce the consumption culture and regulate the social practices to some extent, participation into purposeful leisure activities in the campus allow changes in everyday routines. Drawing on Lefebvre who searches for role of leisure practices and spaces in everyday life as supporting potentials for social change, in this study I focus on the potentials of all productive, playful and participatory student-based activities. In addition to organized activities

liketheatre plays, dance performances, photo exhibitions; all temporary and unorganized activities like flash-mobs, interactive games, and sport races that take place in open spaces are considered in this context.

During observations on campus, I realized how the students are able to transform the spaces for their informal and playful activities. The faculty buildings do not offer any spaces for students' non-educational and informal practices. Although the academic practices persist the campus community to be confined into learning environments, especially students seem to find different ways of occupying spaces that are mostly unclaimed for such kind of activities. Some left over spaces between buildings and indeterminate small open areas have been appropriated by students in favor of an escape from the academic rush. Such activities are not always organized, or strictly planned. Passers-by are sometimes involved into these temporary practices. The originality and variety of these activities are shaped by the changing environment of public spaces in the campus.

In that respect, the practices of clubs like various Theatre Clubs, Dance Clubs, and Caricature Club have a unique role in terms of producing experimental and productive practices within an educational environment. Increasingly, around central and educational spaces like the open spaces of Foreign Schools, hospital and swimming pool in the campus, student performances become the source of social exchange and interaction. Choosing the spaces for such kind of practices are unintentional. As one student from clubs indicates they choose open spaces near the educational facilities to attract the attention of more people, who are passers-by mostly. The role of the informal and playful practices is more than simply watching a street performance. The purpose of student-based informal practices is to encounter with a more diversified population and it is the density and diversity of people that give the practices a distinctive character. As indicated in interviews, through chance encounters in informal practices, campus community, especially students seem to find complex interrelations between different individuals. As one student describes he has a chance to meet different people in informal activities who he has not ever met before.

Drawing on Lefebvre, this study takes this concept of the production of informal practices one step further. In many ways, the informal practices in the campus do not only admit exposure to richness and diversity but they also offer ways of production of spaces for enjoyment, dialogue and social interaction. In the interviews, enjoyment and creating informality are described as one of the most

motivating aspect of students' gatherings, yet, the role of enjoyment and play in educational environments is overlooked in the literature. As discussed previously, students create informal environment deliberately before starting to their daily trainings in extracurricular activities. As one student identifies; working together means having fun and relaxation from everyday responsibilities and stress of work. It is important to release from the everyday educational routines in classes and achieve a degree of personal freedom to express their ideas. As Lefebvre (1971) points out, production and participation into such kind of informal and artistic practices give possibility of self-actualization and enjoyment. These practices, unlike the others in educational environments, are not defined by any strict set of rules. These are the fruitful and playful moments that students release the control of the university that they felt in the classes, lecture halls or administrative spaces, even in open spaces as discussed earlier. As quotes show, these students come together voluntarily "in the expectation of an enjoyment that is disinterested, unmotivated by gain, and has no utilitarian or ideological purpose" (Turner, 1982, in John, 2008, 142). In that respect, these activities are possible ways of experience of freedom, creativity and self-actualization of campus communities, particularly for students.

What is more important, these collective practices have the ability to change the dynamics of open public spaces. As discussed in Chapter 4.2, green spaces for public gatherings are increasingly impoverished. Most of the remaining areas are undefined and left-over spaces between buildings like the one in front of building of swimming Pool, one next to cafeteria building, and one on the way to subway station. Through these productive and playful leisure activities, they are redefined to be more than just a passing space. This in a way echoes Lefebvre's idea about festival (1971, 1996). For Lefebvre, leisure is the continuation of festival in modern times to "give rein to all desires which have been pent up by collective discipline and necessities of everyday work" (Lefebvre, 1991a, 216). In the campus, I argue that participation into playful and productive activities release the campus community from necessities of educational practices and involve in non-instrumental and social gatherings. This gives possibility of creating disruption of everyday: Even for a brief moment, informal and playful practices have a chance to produce a rupture in the everyday routines. As indicated in Chapter 4, the everyday routines are mostly shaped according to academic curriculum that clusters students around educational environments. These playful and informal practices, I think, play a key role in the conceptualization of campuses as public spaces

where educational meets with the playful and non-instrumental. Also, through participation in non-educational and informal activities, a noticeable rupture and meaningful interaction with the environment and the people are achieved. These can be certain moments when the people feel liberated from necessities and workload and campus turns the public spaces that gives possibility of interaction, dialogue and enjoyment of different groups.

5.4. Exploring the Potential of Politics in the Everyday Life of the Campus

“For all the importance and power of recent ‘end of public space’ arguments, what makes a space public...is often not it’s preordained ‘publicness.’ Rather, it is when, to fulfill a pressing need, some group or another takes space and through its actions makes it public.” (Don Mitchell, 2003, 35)

For Arendt, definition of politics is relied on the public and private distinction. While the public refers typically to the realm of governmental and politics; private sphere is the real of household. However, for Arendt (1958), politics is not simply synonymous with governmental politics. Rather, politics involves the collective “action in a community of peers” (Arendt, 1958, in Pitkin, 1981, 327). In agreement with Arendt’s position that I use the term politics in this study to mean all non-educational organizations of campus community acting and speaking together in favor of public issues.

The interviews show that politics for campus community is not only a process that is preoccupied with participation to governmental issues, or elections in Ege University campus. Rather, it is a part of everyday life. The importance of encountering with the political practices and messages in everyday routines in the campus was something I had not previously realized. The interviews inspired me to make casual observations of the public spaces for a second time. Not only politically active spaces like Student Market or plaza of Faculty of Humanities, but also student housings, Faculty corridors and cafes, the students and academicians are exposed to political messages and announcements. Or, they involve in the public discussions that are organized regularly in the campus. The everyday life in the campus gives a tangible form to the politics. More than the public spaces in the cities, people using the Ege university campus are exposed to the politicizing environment in the campus. It could

be related with the possibility of experiencing a public culture of students and learning ways of producing collective voice in collective activities.

Students explore new manners of encountering, organizing and producing alternative ways of collective action, despite the university's attempt for control and purification of spaces from the undesirable events and people. Participating into the collective organizations is the key. Participation into student clubs, interest groups and student governments are described by some of interviewers as a means to learn the real governance. They learn the alternative ways of expressing their collective voice. In student-based activities, they learn the alternative options when they face with restrictions or control. For example, when the national congress of ADT was cancelled by the university in 2013, or the Caricature Club faced with obstacles of universities in inviting a politically active journalist to a student organization, it was the unusual attitudes of students who reject to follow any authoritative rules or restrictions by the university. For example, ADT organized a spontaneous movement to protest the rectorate in collaboration with guests who came to campus for congress in the same day. Through finding ways of deliberation with the authority, they bring conflicts out into open rather than preferring silence or cancelling the event. Such kinds of actions are spontaneously produced and took place in the web of daily practices in the campus. Students reclaim their own spaces in open environment through their practices. Using and occupying the spaces that are not designed before for such kind of activities can be seen as an ongoing struggle with university to reclaim the space and change everyday routines there. In that respect, these spaces turn into the spaces of alternative and different groups.

This reminds us the *collective action* in Arendtian sense of politics. In "Human Condition" (1958), Arendt introduces us to the role of action as "the only activity that goes on directly between men without the intermediary of things or matter". For the production of public realm, the most eminent characters of action are: its unpredictability and spontaneity (Arendt, 1958, 9). For Arendt, action and speech in the public space is the way of achieving objective reality of the world and us. Action is the expression of self that is inherently unique. She claims that a better understanding of politics is based on the unpredictability of human action. Referring to potentials of *collective action* in Arendtian sense, I argue that not only participation in political gatherings but also encounter with politics in everyday life give ways of experience of difference and awareness. While students organize their cultural and political activities,

they learn voicing their unique ideas in order to attract the public attention and permeating into every day. In addition, when they face with restriction and control of university, they find new ways spontaneously and the spontaneity of action produces something new and unpredictable like appropriating the green area in front of Humanities at evening and changing the program of organizations that are restricted with university authority.

The other issue is related with the character of public environment in the campus. I argue that campus gives spaces to alternative cultures and practices that is embedded in everyday practices. The presence of booth of Collectives in the midst of campus market, the interactive plays of many clubs in front of swimming pool and spontaneous gatherings and rallies of different groups is a part of public spaces and part of what defines the public character of Ege campus. Student-based public activities in the campus are exciting combinations of alternative scenes that are embedded creatively in the educational context. They exemplify the presence of counter-cultures and different groups that reject the restrictions of the university that are embedded in space and refuse to become passive consumers of spaces. The posters and voices of these groups offer an alternative to what would otherwise be place of product advertisements and mainstream cafes that appear in different sections of the campus. In that respect, in referring to Fraser' (1992) critique of Habermas, who prioritizes the production of single, dominant public sphere; campus becomes the public space of different publics rather than a dominating single one.

However, as indicated in the interviews, these different groups "prefer to stay in their corners" with like-minded others and they do not experience the cross-fertilization of ideas. Especially the student groups who produce alternative voices in the campus are not willing to share the spaces with others who have different political views. It becomes surprising to see that even if there are some protests that occurred about issues of student rights, the protest do not unify the different groups under a single roof. Students do not have tolerance to hear different groups. A student expresses his intolerance to politically active groups by saying "Go play at your own playground." For Arendt, political action is more than sharing the same space; acting politically is to be heard and seen by the others (Arendt, 1977, p. 209). In that respect the reluctance of students to share the same space also impoverishes the possibilities of learning and experiencing the differences. Campus fails to become the space of "simultaneous presence of innumerable perspectives" in Arendtian sense. Perhaps, there is always

plurality of different groups but the social relations between them are in dispute. The encounter of different groups does not end with engagement of campus community with pluralities.

5.5. Final Thoughts

Kumar (1997) describes all non-educational practices as ‘the informal side of the university.’ Experiencing this ‘informal side of the campus’, which goes beyond the universities’ most commonly acknowledged foundation, the ‘educational and research-based presence’, is indeed an important part of the university life. Non-educational activities expand the actual meaning of the university.

During my undergraduate study and the first years of my career, I came to realize that university is not only a place of higher education, but also a significant zone of exploration; a place to explore a specific public realm. University campus is the space where students spend at least four years while academicians spend around one third of their lives. The years in the campus can provide students with a chance to experience an interactive life, flourished with social, cultural and political activities, free from the responsibilities that family and work would bring in. The years in the university are regarded helpful for the students to go through the transition from adolescence to adulthood (Newton, 2000). At no other time in their lives will the students interact with that many of students and resources (Kumar, 1997). This makes universities potential sites of cultural exploration and engagement, often shaped by youthful energy, playful interactions and common intellectual interests (Gumprecht, 93).

In one sense, campuses are self-contained settings that house a variety of functions like living, studying, dining and socializing. Many campuses however, are different from city districts. Unlike district residents, campus locals are there on the basis of a common purpose. In this respect, the need for interaction becomes essential in a university campus; students feel the need to share and exchange ideas, interests and goals. Also, the population of action oriented young people who are willing to create their own activities turn the campuses into spaces of cultural exploration and engagement.

This thesis does not intend to come forth with design proposals to generate vivacious campuses, however some points needs to be discussed further. With respect to universities' conceptual expansion from educational institutions to spaces of public life, some necessities are to be mentioned. The campus needs to house a variety of places like the student center, dining facilities, student housing and green areas, all of in which students and academicians can freely be present and interact with different people. In contrast to students' dominant argument at the interviews which show that they idealize exclusive spaces for themselves, campuses in fact need to be open and furthermore, inviting to a larger society. Also, as discussed in interviews, participation to social, cultural and political practices play a key role in producing a collective voice of campus community. In this regard, offering spaces for non-educational and informal uses nearby educational facilities become substantial. The important point is the production of an integrative and open campus where different groups of students from various faculties meet, interact and initiate to create together voluntarily and passionately.

Nevertheless, except for a few, the actual planning and design of universities in Turkey indicate a different understanding. The total number of public and non-profit foundation universities in Turkey has reached to 179 in 2014. Over the last ten years, The Council of Higher Education's main areas of focus have been the quantity of universities, with a purpose of increasing it; and the location of universities, with a purpose of establishing at least one in every city. Apparently, in this respect, universities are viewed as generators of regional development and progress. In state planning policies, universities are portrayed exclusively as investment opportunities, tantamount to the investments in industrial sites or infrastructural investments at urban districts (Kavili, 2010, 11). The State's budget for universities is one quarter of the amount assigned for public education (Kavak, 2011). As indicated exclusively in the last two Five-Year Development Plans, (9. ve 10. KalkınmaPlani), both of which, like previous ones, were released by the Turkish State Planning Organization; the government puts serious emphasis on physical restructuring of university campuses. The development of universities' physical infrastructure is regarded as a key point. The 'technological research and techno park investments' pillar, which is meant to serve for universities' collaboration with the industry, are thought necessary towards developing the campuses' physical infrastructure. On the other hand, state policies seem to have fallen behind suggesting physical strategies to produce a well-defined campus which encompasses living, learning and socializing within it. Instead, campuses are generally

considered as spaces of work and learning in the state plans. They are privatized only for these functions, even when they include public services like university hospital and convention center. Construction of educational buildings seems to be the only issue and the production of spaces for a variety of social, recreational, and cultural activities for students, academicians, staff and the larger population in cities has evidently been neglected.

The 2014-2018 strategic plan of Ege University reveals similar physical strategies. The emphasis in the plan is to develop the physical infrastructure of technology and research, in an attempt to cooperate with various stakeholders in the industry. Surprisingly, the university's non-curricular function, a part of which refers to the development of a physical environment has been correlated only with the renovation of hospital buildings. These buildings which serve for the benefit of the society are granted with a key role in managing the institution's appearance in the public eye. On the other hand, the plan does not touch upon any idea on development of social, recreational or leisure spaces where people would have a chance to experience a vivacious public life. The spatial analysis of the Ege University campus reveals that the new building constructions impoverish the green areas while the strategic plan does not offer new green spaces to compensate for this loss. The survey reveals that the academicians of Ege University as well feel quite deprived of social spaces in the campus.¹ In the survey, one question is related with the efficiency of public services and life in the campus. The academicians indicate that the physical quality of campus and buildings are far from presenting livable and comfortable spaces. The analysis of different campus plans in Chapter 3 reveals that other campus planning strategies of other universities are no different. I am not suggesting that universities do not benefit from the investments of state towards the development of educational environments; yet it is evident that the absence of a public life on an appropriately designed space which enables interaction and experience of diversity and participation will lead the campus to turn into a dull plant that only produces knowledge and research, leaving no space for public life.

¹The survey was conducted in the campus in 2011 with 1904 academicians. Ege University has 3171 academicians and the survey was conducted with more than half of the population.

5.6. Possible Directions of Future Research

The topic of public space within the context of urban fabric is complex and multi-dimensional. There are multiple dimensions of publicness that changes according the practices, user profile, ownership and power relations in space. This dissertation questioned the publicness of the university campus through examining the role of collective practices and the spatial configuration of the campus. In this part, the limitations of this study are discussed and recommendations for future research are suggested.

The social, cultural and political practices and different forms of publicness in relation to these collective practices have been explored in this dissertation. Another important question is how the ideas in spatial design of the campus influence the ways of publicness inside the campus. The physical dynamics of public spaces in the campus and collective use in space are closely related with production of a public world inside the campus.

Considering the limitations of the case study, I would continue the research at other universities in Turkish context. Additionally, the publicness of the campuses could be examined to compare the conceptualizations of publicness through the lenses of the university authority. It is important to see how universities as public institutions formulate the public sphere in reference to Habermas' conceptualizations. According to Habermas, universities could become a public institution that produces a critical public discourse through transmitting knowledge, cultural traditions and political consciousness to students (Habermas, 1970). In that respect, a different focus to understand the mission of the universities and their strategic plans provides another research opportunity to recognize the conception of university as an institutional public sphere. Understanding the role of spatial design of campuses for the representation and fostering the institutional side of public sphere would be the focus of that research.

In addition, with further exploration of interviews, one possible research opportunity is, understanding the role of collective memory and remembrance for the production of public realm in the campus. This becomes an important aspect of campus life that is accumulated by a shared notion of youth and university life. In *On Revolution*, Arendt (195) says: "the collective activities could appear and be real only when others saw them, judged them, remembered them. The life of a free man needed the presence

of others. Freedom itself needed therefore a place where people could come together—the agora, the market place, or the polis, the political space proper.” (Arendt, 1965, 31) In that respect, in reference to Arendt, understanding the importance of collective memory and practices of remembrance through events and organizations in university campuses where different groups of people come together is important. The role of remembrance for the public realm is also deliberated by some academics in Ege University in the interviews. It could be another research opportunity to examine how universities produce the collective memory and compare the role of the spatial qualities of campuses to the production of memory.

BIBLIOGRAPHY

- Adhya, Anirban. 2009. "Evaluating the Campus-Downtown The Spatial Configuration of Four College Towns." Paper presented at *Seventh International Space Syntax Symposium*, Stockholm, 8-11 June, 2009.
- Adhya, Anirban. 2008. "The Public Realm as a Place of Everyday Urbanism: Learning from Four College Towns." Ph.D diss., University of Michigan, Ann Arbor.
- Ak, Selen. 2007. "Üniversite Kampüslerinde Tasarım Kriterlerinin ve Yerleşim Sistemlerinin Büyüme ve Gelişme Olanakları Bağlamında İrdelenmesi." Master's thesis, Yıldız Teknik University, İstanbul.
- Allen, John. 2006. "Ambient Power: Berlin's Potsdamer Platz and the Seductive Logic of Public Spaces." *Urban Studies* 43, 2: 441-455
- Alsaç, Üstün. 2003. "Mimarlığın Görünmeyen Yüzünde Önemli Bir Mimar: Orhan Alsaç." *Mimarlık312*.
- Altbach, Philip, and R. Cohen. 1990. "American Student Activism: The Post-Sixties Transformation." *Journal of Higher Education* 61(1): 32-49.
- Altbach, Philip. 1966. "Student and Politics." *Comparative Education Review* 10(2): 175-187.
- Amin, Ash. 2008. "Collective Culture and Urban Public Space." *City* 12(1): 5-24
- Amin, Ash. 2002. "Ethnicity and the Multicultural City: Living with Diversity." *Environment and Planning A* 34: 959–80.
- Anderson, Johan, Joanna Sadgrove, and Gill Valentine. 2012. "Consuming Campus: Geographies of Encounter at a British University." *Social & Cultural Geography* 13 (5): 501-514.
- "Ankarada Orta Doğu Teknik Üniversitesi" 1965. *Arkitekt3* (320): 108-114
- Arıcan, Hasan. 2005. *Bornava Albümü*. Özel Basım
- Arendt, Hannah. 1958. *Human Condition*. Chicago: University of Chicago Press.
- Atkinson, Rowland. 2003. "Domestication by Cappuccino or a Revenge on Urban Space? Control and Empowerment in the Management of Public Spaces." *Urban Studies* 40(9): 1829-1843.
- Aydin, Dicle, Ümmügülsüm Ter. 2008. "Outdoor Space Quality: Case Study of a University Campus Plaza." *International Journal of Architectural Research* 2(3): 189-203.

- Baban, H., et. al. 1971.“Ege Üniversitesi Tıp Fakultesi Hastanesi.” *Mimarlık*95(9-10):41-43
- Banerjee, Tridib. 2001. “The Future of Public Space: Beyond Invented Streets and Reinvented Places.” *Journal of the American Planning Association* 67(1): 9-24
- Banham, Reyner. 1976. *Megastructure: Urban Futures of the Recent Past*. London: Thames and Hudson.
- Barnett, Ronald. 2000. “University Knowledge in an Age of Supercomplexity.” *Higher Education* 40: 409–422.
- Bassett, Keith. 1996. “Postmodernism and the Crisis of the Intellectual: Reflections on Reflexivity, Universities, and the Scientific Field.” *Environment and Planning D: Society and Space* 14: 507–527.
- Beacroft, Melanie. 2007. “Defining Political Theory: An Arendtian Approach to Difference in Public Realm.” *Politics* 27(1): 40-47
- Bender, Thomas. 1998. “Scholarship, Local Life, and the Necessity of Worldliness.” In *The Urban University and Its Identity*, ed. by H. V. Wuster , 17-28. Dordrecht: Kluwer Academic Publishes.
- Benlisoy, Foti. 2011. “Atina’dan Tunus’a Öğrenci-Gençlik Muhalefetinin Değişen Karakteri.” *Mesele Dergisi* 50 Downloaded from: http://sdyeniyol.org/index.php?option=com_content&view=article&id=445:atina-dan-tunusa-oerenci-genclik-muhalefetinin-deien-karakteri-foti-benlisoy&catid=65:genclik-hareketi&Itemid=121
- Benlisoy, Foti. 2003. “Öğrenci Muhalefetinin Güncelliği.” *Toplum ve Bilim* 97: 281-301.
- Benn, Stanley I., and Gerald F. Gaus. 1983. *Public and Private in Social Life*. London and Canberra: St. Martin Press, New York: Croom Helm.
- Bilgin, Ayda. 2006. “Doğu Akdeniz Bölgesi ve Çevresinde Üniversite Kampüs Planlaması Üzerine Bir İnceleme.” Master’s thesis, Cukurova University, Adana.
- Blackstone, Amy. 2011. “Finding Politics in the Silly and the Sacred : Anti-Rape Activism on Campus.” *Sociological Spectrum* 27(2): 151-163.
- Bowman, Anne. 2011. “Beyond the Ivory Tower: in Search of a New Form for Campus-Community Relationship.” Master’s thesis, MIT, Cambridge, MA.
- Brockliss, Laurance. 2000. “Gown and Town: The University and the City in Europe 1200-2000.” *Minerva* 38: 147-170.
- Bromley, Ray 2006. “Integrating Beyond the Campus: Ohio’s Urban Public Universities and Neighbourhood Revitalisation.” *Planning, Practice & Research* 21: 45 – 78.

- Brubacher, John S., and Willis Rudy. 1997. *Higher Education in Transition*. New York: Transaction Publisher.
- “Bursa Üniversitesi Kampüs Planlaması.” 1978. *Mimarlık* 4:49-52
- “Bursa Üniversitesi Sosyal ve Rekreatif Merkez.” 1978. *Arkitekt* 4: 53-55
- Calhoun, Craig. 2006. “The University and the Public Good.” *Thesis Eleven*, 84(1): 7–43.
- Calhoun, Craig. 1992. *Habermas and the Public Sphere*. Cambridge, MA: MIT Press.
- Campos, Pablo. 2013. “Architectural Typologies as Utopian Educational Values.” *Spaces of Utopia*, Series 2. No.2.
- Canovan, Margaret. 1994. “Politics as Culture: Hannah Arendt and the Public Realm.” In *Hannah Arendt: Critical Essays*, ed. by Lewis Hinchman and Sandra K. Hinchman, 179-220. Albany: New York Press.
- Carmona, Matthew. 2010. “Contemporary Public Space: Critique and Classification, part one: Critique.” *Journal of Urban Design* 15(1): 123-148.
- Carmona, Matthew, Tim Heath, Taner Oc, and Steven Tiesdell. 2003. *Public Places and Urban Spaces*. Oxford: Architectural Press.
- Carr, Stephen, et. al. 1992. *Public Space*. Cambridge: Cambridge University Press.
- Chapman, M. P. 2006. *American Places: in Search of the Twenty-First Century Campus*. Westport, CT: Praeger Publishers.
- Chapman, Perry M. 1999. “The Campus at the Millennium: A Plea for Community and Place.” *Planning for Higher Education* 27: 25-31
- Chapman, David. W., and Ernest T. Pasarella. 1983. “Predictors of Academic and Social Integration of College Students.” *Research in Higher Education* 19 (3): 295-322.
- Charle, Charle C., and Jacques Verger. 1994. *Histoire des Universités*. Paris: PUF.
- Chatterton, Paul. 2000. “The Cultural Role of Universities in the Community: Revisiting the University - Community Debate.” *Environment and Planning A* 32 (1): 165-181.
- Chatterton, Paul. 1999. “University Students and City Centres: the Formation of Exclusive Geographies The case of Bristol UK.” *Geoforum* 30: 117-133.
- Checkoway, Barry. 2001. “Renewing the Civic Mission of the American Research University.” *The Journal of Higher Education* 72(2):125-146

- Cheng, David X. 2004. "Students' Sense of Campus Community : What it Means , and What to do About It." *NASPA Journal* 41 (2): 216-234.
- Christ, Carol. 2005. "Living in Public." *Places* 17(1): 22-25.
- Christ, Carol. 2004. "What Private Colleges Can Learn From Public Universities about Public Spaces." *The Chronicle of Higher Education* 50(29): 18-22.
- Christiaanse, Kees,ed.2007. "Campus to City: Urban Design for Universities". In *Campus and the City: Urban Design for Knowledge Society*, Zurich: gta Verlag
- Clark, Christopher. 2009. *Iron Kingdom: The Rise and Downfall of Prussia, 1600-1947*. Harvard University Press.
- Coulson, Jonathan, Paul Roberts, and Isabelle Taylor. 2010. *University Planning and Architecture: The Search for Perfection*. New York: Routledge.
- Çinici, Altuğ andBehruz. Çinici.1967. "Ortadoğu Teknik Üniversitesi." *Mimarlık*43(5):14-18
- Çinici, Altuğ andBehruz Çinici. 1967. "Ortadoğu Teknik Üniversitesi." *Mimarlık* 46(8): 18-22.
- Çinici, Altuğ andBehruz Çinici. 1965. "Ortadoğu Teknik Üniversitesi." *Mimarlık* 15(1): 18-22.
- Cureton, Jeanette and Arthur. Levine. 1998. "Collegiate Life: an Obituary." *Change* 30:12-20.
- Davis, Mike. 1992. "Fortress Los Angeles:the militarization of urban space" In *Variations on a Theme Park: The New American City and the End of Public Space*, ed. by M. Sorkin. New York: Noonday Press.
- Davis, Marleen, Thomas. Davis. 1990. "An Urban Design Proposal for the University of Miami Campus Master Plan Competition." *Journal of Architectural Education*, 43(4): 8–15.
- Delanty, Gerard. 2008. "Rethinking the University: The Autonomy, Contestation and Reflexivity of Knowledge." *Social Epistemology* 10(1):37–41.
- Delanty, Gerard. 2001a *Challenging Knowledge*. Philadelphia: Open University Press.
- Delanty, Gerard. 2001b. "The University in the Knowledge Society." *Organization*, 8(2): 149–153.
- Delanty, Gerard. 1998. "The Idea of the University in the Global Era: From Knowledge as an End to the End of knowledge?" *Social Epistemology*, 12(1): 3–25.

- Deplazes, Andrea. 2007. "The Campus as Location and Strategy: Thumbnail Sketches of Science City." *Campus and the City: Urban Design for Knowledge Society*, ed by Kees Christiaanse, 35-43. Zurich: gta Verlag
- Diamond, Beth. 2010. "Safe Speech: Public Space as a Medium of Democracy." *Journal of Architectural Education*: 94-105
- "Diyarbakır Üniversitesi Kampüs Planlama Yarışmasında 1. Ödülü Kazananlar." 1971. *Arkitekt342*: 67-77
- "Diyarbakır Ziya Gökalp Üniversitesi Kampüsü." 1972. *Mimarlık* 10(110):79-86
- Dober, Richard P. 2000. *Campus Landscape*. NJ: John Wiley& Sons.
- Dober, Richard P. 1963. *Campus Planning*. Rheinhold; First Edition.
- Dokgöz, Deniz, and Ferhat Hacıalibeyoğlu. 2009. "Brüt Beton, Net Mimarlık: Ege Üniversitesi Tekstil Mühendisliği Binası, *Ege Mimarlık* 4(71):33-36
- Dovey, Kim. 2001. "Memory, Democracy and Urban Space: Bangkok's 'Path to Democracy.'" *Journal of Urban Design* 6(3):265-282.
- Dölen, Emre. 2010. *Türkiye Üniversite Tarihi: Özerk Üniversite Dönemi 1946-1981*. İstanbul: Bilgi Üniversitesi Yayınları.
- "Ege Üniversitesi Akademik Merkez Yarışması." 1974. *Mimarlık* 11-12(133-134): 32-40
- "Ege Üniversitesi Diş Hekimliği Fakültesi." 1965. *Mimarlık* 3(17).
- "Ege Üniversitesi Şehircilik Proje Müsabakası Jüri Raporu Özeti." 1959. *Arkitekt* 3(256):101-109
- "Ege Üniversitesi Ziraat Fakültesi Proje Yarışması." 1963. *Arkitekt* 3(312):124-132
- ElKerdany, Dalila. 2001. *Olbia Social Center*, Aga Khan Technical Review Summary
- Ellis, Sonja J. 2009. "Diversity and Inclusivity at a University: a Survey of the Experiences of Lesbian, Gay, Bisexual and Trans Students in the UK." *Higher Education* 57:723–739.
- Erickson, Rodney A. 2012. "Geography and the Changing Landscape of Higher Education." *Journal of Geography in Higher Education* 36(1): 9-24.
- Erkman, Uğur. 1990. "Büyüme ve Gelişme Açısından Üniversite Kampüslerinde Planlama ve Tasarım Sorunları." İstanbul: İTÜ Mimarlık Fakültesi Baskı Atölyesi
- Erkmen, Alev. 1996. "Bir Yarışmanın Anatomisi." *Mimarlık* 267: 44-45

- Erkovan, Ersan. 2013. "Evrensel Tasarım İlkeleri Kapsamında Bir Kamusal Alan Olarak Akdeniz Üniversitesi Kampüsünün İncelenmesi." Master's thesis, Bahçeşehir University, İstanbul.
- Ertaş, İ.H. Bilgehan, and B. Akşit. 2005. *Kuruluşundan Günümüze Ege Üniversitesi*, 1955-2005, V.2, İzmir: Ege Üniversitesi
- "Erzurum Atatürk Üniversitesi Akademik Merkez Mimari Merkez Yarışması." 1975. *Mimarlık* 7(141):21-32
- Filion, Pierre, Heidi Hoernig, Trudi Bunting, and Gary Sands. 2004. "The Successful Few: Healthy Downtowns of Small Metropolitan Regions." *Journal of the American Planning Association*, 70(3): 328–343.
- Francis, Mark. 1989. "Control as a Dimension of Public Space Quality". In *Public Places and Spaces*, ed. by Altman and Zube, 147-172. New York and London: Plenum Press
- Frank, Karen, Quentin Stevens. 2006. *LooseSpace*. London: Routledge
- Fraser, Nancy. 1993. "Rethinking the Public Sphere: A Contribution to the Critique of Actually Existing Democracy." In *Habermas and Public Sphere*, ed. Craig Calhoun, 109-142. Minneapolis: University of Minnesota Press.
- Fyfe, Nicholas. 1998. *Images of the Street: Planning, Identity and Control in Public Space*. New York and London: Routledge.
- Gaffikin Frank. 2010. "Creating Shared Public Space in the Contested City: The Role of Urban Design." *Journal of Urban Design* 15(1): 493–513
- Gans, Herbert J. 2002. "The Sociology of Space: A Use-Centered View." *City& Community* 1(4): 329-339.
- Gedikoğlu, Tokay. 1995. "Changing Model of University Government in Turkey." *Minerva* 33(2): 149-169.
- Gehl, Jan. 1987. *Life between Buildings*, translated by Jo Koch. New York: Van Nostrand Reinhold.
- Gibson, Margaret, Livier Bejinez and Nicole Hidalgo. 2004. "Belonging and School Participation: Lessons from a Migrant Student Club." In *School Connections: US and Mexican Youth, Peers and School Achievement*, eds. by Margaret Gibson, Patricia Gándara, and J. Peterson Koyama. New York: Teachers College Press.
- Gieryn, Thomas. 2000. "A Space for Place in Sociology." *Annual Review of Sociology* 26: 463-496.
- Giliberti, Marco. 2011. "The Campus in the Twentieth Century: The Urban Campus in Chicago from 1890 to 1965." *Urbani Izziv* 22(2): 77–85.

- Giroux, Henry. 2002. "Neoliberalism, Corporate Culture, and the Promise of Higher Education: The University as a Democratic Public Sphere." *Harvard Educational Review* 72(4): 425–464.
- Goldfinger, Johnny. 2009. "Democracy Plaza: A Campus Space for Civic Engagement." *Innovative Higher Education* 34, 69-77.
- Gonzales, Kenneth P. 2002. "Campus Culture and the Experiences of Chicano Students in a Predominantly White University." *Urban Education* 37: 193-218.
- Gölbaşı, Şükran. 2011. *Metalaşma ve İktidarın Baskısındaki Üniversite*. İstanbul: Kayhan Matbaacılık
- Greene, Margarita, Alan Penn. 1997. "Socio-spatial Analysis of Four University Campuses, the Implications of Spatial Configuration on Creation and Transmission of Knowledge." Paper presented at *First international Space Syntax Symposium, London*, April 1997.
- Griffith, Janice C. 1994. "Open Space Preservation: An Imperative for Quality Campus Environments." *The Journal of Higher Education*, 65(6): 645–669.
- Groat, Linda N., David Wang. 2013. *Architectural Research Methods*. New Jersey: John Wiley.
- Gumprecht, Blake. 2007. "The Campus as A Public Space in The American College Town." *Journal of Historical Geography* 33: 72-103.
- Gumprecht, Blake. 1993. "The American College Town" *The Geographical Review* 93(1):51-80.
- Gundimeda, S. 2009. "Democratisation of the Public Sphere: The Beef Stall Case in Hyderabad's Sukoon Festival." *South Asia Research* 29 (2): 127-149.
- Gurin, Patricia. et. al. 2002. "Diversity and Higher Education: Theory and Impact on Educational Outcomes." *Harvard Educational Review* 72(3): 330-367.
- Gürüz, Kemal. 2001. *Dünyada ve Türkiye'de Yükseköğretim Tarihçe ve Bugünkü Sevk ve İdare Sistemleri*. Ankara: ÖSYM Yayınları.
- Güler, Abdi. 1994. "Mekanını Arayan Üniversite." *Arradamento Mimarlık* 55: 109-117.
- Habermas, Jürgen. 2008. "The Idea of the University" *Learning Processes* 41: 3–22.
- Habermas, Jürgen. 1989. *The Structural Transformation of Public Sphere: An Inquiry into a Category of Bourgeois Society*. Cambridge, MA: MIT Press.
- Habermas, Jürgen. 1971. *Towards a Rational Society: Student Protest, Science and Politics*, translated by Jeremy J. Shapiro. Boston: Beacon Press.
- Halsband, Frances. 2005. "Campuses in Place." *Places* 17(1): 4-11

“Harran Üniversitesi Kampüsü.” 1996. *Mimarlık* 267(1): 25-43

Hashimshony, Rifca, Jacov Haina. 2006. “Designing the University of Future.” *Planning for Higher Education* (3): 5–19.

Hatiboğlu, Tahir M. 1998. *Türkiye Üniversite Tarihi*. Ankara: Selvi Yayınevi.

Heijer, Alexandra den. 2008. Managing the University Campus in an Urban Perspective: Theory, Challenges and Lessons from Dutch Practice. *Corporations and Cities*.

Helsper, Hermke et. al. 1990. The Auraria Campus: An Example of American Landscape Design. *Landscape and Urban Planning* 19: 1–16.

Highmore, Ben. 2002. *Everyday Life and Cultural Theory*. London and New York: Routledge.

Hodkinson, Stuart, and Paul Chatterton. 2006. “Autonomy in the City: Reflections on the Social Centres Movement in the UK.” *City* 10(3):305-315.

Hoeger, Kerstin. 2007. “Campus and the City: A Joint Venture?” In *Campus and the City: Urban Design for Knowledge Society*, ed by Kees Christiaanse. Zurich: gta Verlag

Holton, Mark, and Mark Riley. 2013. “Student Geographies: Exploring the Diverse Geographies of Students and Higher Education.” *Geography Compass* 7(1): 61-74.

Hopkins, Peter. 2010. “Towards Critical Geographies of the University Campus: Understanding the Contested Experiences of Muslim Students.” *Transactions of the Institute of British Geographers* 36 (1): 157-169.

Horvat, Erin, Kathleen Shaw. 1999. “Redefining Campus: Urban Universities and the Idea of Place.” *New Directions for Higher Education* 105:101-107.

Howell, P. 1993. “Public Space and the Public Sphere: Political Theory and Historical Geography of Modernity.” *Environment and Planning D: Society and Space* 11: 303-322.

Hurtado, Slyvia. 2007. “Linking Diversity with the Educational and Civic Missions of Higher Education.” *The Review of Higher Education* 30(2):185-196.

Iveson, Kurt. 1998. “Putting the Public Back into Public Space.” *Urban Policy and Research* 16(1): 21-33

“İstanbul Universiteleri Hukuk ve Ekonomi Fakülteleri Ek Binaları Proje Müsabakası.” 1947. *Arkitekt* 11-12(192): 255-273

“İTÜ Ayazağa Kampüsü.” 1972. *Mimarlık* 10(110): 67-78

- Jacobs, Jane. 1961. *The Death and Life of Great American Cities*. New York: Random House, Vintage Books.
- Jaspers, Karl. 1960. *The Idea of the University*. London: Peter Owen.
- Karaaslan, Merih. 1975.“Bir Yarışma Bir Yorum.” *Mimarlık* 7(141): 20
- Kaul, Nath J. 1988. *Governance of Universities: Autonomy of the University Community*. India: Shakti Malik.
- Kayın, Emel, and F.Özkaban. 2013. *İzmir Kent Ansiklopedisi-Mimarlık* V. 2, İzmir: İBB
- Keleş, Ruşen. 1972. “Yerleşme Kararları Açısından Büyük Kent Dışı Üniversiteler Sorunu. *Mimarlık* 12: 25-33.
- Kenney, Daniel R., Ricardo Dumont. 2005. *Mission and Place: Strengthening Learning and Community through Campus Design*. Westport:Rowman & Littlefield Publishers
- Kim, Youngchul. 2009. “Difference of Place Vitality in Two Central Plazas.” Paper presented at *Seventh International Space Syntax Symposium*, Stockholm, 8-11 June, 2009.
- Koçak, Kivanç, Kerem. Ünüvar. 2011. “Öğrenci Kolektifleriyle Söyleşi: Üniversitenin İçinden Hayata Müdahale.” *Birikim* 264-265: 18-31.
- Kohn, Margaret. 2004. *Radical Space; Building the House of the People*. New York: Cornell University Press.
- Kortan, Enis. 1981. *Çağdaş Üniversite Kampüsleri Tasarımı*. Ankara: Odtü Press.
- Köse, Semra. 2010. “Spatial Formation of the Interface between University and City; Consideration of the Interfaces of Ankara.” Master’s thesis, ODTÜ, Ankara.
- Kruschwitz, Claudia. (ed.) 2010.“Public Spaces of Universities: Types of Forms and their Urban Significances.”Paper presented at *17th International Seminar on Urban Form*; Hamburg. Hamburg: Institut Für Geographie, 20-23 August.
- Kuh, George D. 1995. “The Other Curriculum: Out-of-Class Experiences Associated with Student Learning and Personal Development.” *The Journal of Higher Education* 66 (2):123-155.
- Kuh, George D. 1990. “Assessing Student Culture.” *New Directions for Institutional Research* (68): 47-60.
- Kumar, Krishan. 1997. “Need for Place.” In *The Postmodern University? Contested Visions of Higher Education in Society*, eds. by F. Smith,A. and Webster, 27–36. Bristol: SRHE and Open University Press.

- Larkham, Peter J. 2000.“Institutions and Urban Form: the Example of Universities.”*Urban Morphology* 4(2):63-77
- Lefebvre, Henri. 1996. *Writings on Cities*, translated and edited by Eleonore Kofman and Elizabeth Lebas. Oxford: Blackwell.
- Lefebvre, Henri. 1991a. *Critique of Everyday Life: Volume I [1947/1958]*, translated by John Moore, London: Verso.
- Lefebvre, Henri. 1991b. *The Production of Space*. Oxford: Blackwell Publishers.
- Liao, Tim et. al. 2012. “Social Behavior in Public Spaces in a College Town.” *Sociologija i Prostor* 56 (773): 3-26.
- Lipset, Seymour M. 1966. “University Students and Politics in Underdeveloped Countries.” *Minerva*, 3(1): 15-56.
- Lofland, Lyn H. 1998. *The Public Realm. Exploring the City's Quintessential Social Territory*. New York: Aldine de Gruyter.
- Low, Setha, Neil Smith (ed). 2006. *The Politics of Public Space*. New York:Routledge.
- Lyndon, Donlyn . 2005. “Caring for Places:Caring for Thought.” *Places* 17: 81-83.
- Madanipour, Ali. 2003. *Public and Private Spaces of the City*. London, New York: Routledge.
- Madanipour, Ali. 1999. “Why are the Design and Development of Public Spaces Significant for Cities.” *Environment and Planning B: Planning and Design* 26: 879-891.
- Magalhaes, Claudio de. 2010. Public Space and the Contracting-out of Publicness: A Framework for Analysis. *Journal of Urban Design* 15(4): 559–574.
- Malone, Karen. 2002. “Street Life: Youth, Culture and Competing Uses of Public Space.” *Environment and Urbanization* 14:157-168.
- Maurrasse, David. 2001. *Beyond the Campus*. New York: Routledge
- Mecklenbrauck, Ilka. 2013. “Spatial Requirements on University Sites”, Paper presented at EURA Conference: *Cities as Seedbeds for Innovation*, Enschede, the Netherlands, 3-6 July 2013.
- M’Gonigle, Michael, Justine C. Starke. 2006. “Minding Place:Towards a (Rational) Political Ecology of the Sustainable University.” *Environment and Planning D: Society and Space*, 24(3): 325–348.
- Mızıkacı, Fatma. 2006. Prospects for European Integration: Turkish Higher Education. *Higher Education in Europe* 30(1): 67-79.

- Mitchell, Don. 1995. "The End of Public Space? People's Park, Definitions of the Public and Democracy." *Annals of the Association of American Geographers* 85(1): 108-133.
- Moffat, M. 1991. "College Life: Undergraduate Life and Higher Education." *The Journal of Higher Education*, 62(1): 44-61.
- Montgomery, John. 1998. "Making a City: Vitality, and Urban Design." *Journal of Urban Design* 3(1): 93-116.
- Muthesius, Stefan. 2000. *The Postwar University: Utopianist Campus and College*. New Haven: Yale University Press.
- Naidus, Beverly. 2005. "Outside the Frame: Teaching a Socially Engaged Art Practice." In *New Practices, New Pedagogies*, ed. by Malcolm Miles, 191-206. New York, NY: Routledge.
- Nemeth, Jeremy, Stephan Schmidt. 2010. "The Privatization of Public Space: Modeling and Measuring." *Environment & Planning: Planning & Design* 38: 5-23.
- Neuman, David. 2003. *Building Type Basics for College and University Facilities*. New Jersey: John Wiley&Sons Inc.
- Newton, Fred B. 2000. "New Student." *About Campus* 11-12: 8-15.
- Nunes, Milena Baratta Monteiro de Mel. 2007. "Unb and Its Social Space." Paper presented at *Sixth International Space Syntax Symposium*, Istanbul, 12-15 June, 2007.
- Oktav, Oya. 1967. "İki Yarışma Üzerine" *Mimarlık* 44(6): 28
- Okyar, Osman. 1968. "Universities in Turkey." *Minerva* 6(2): 213-243.
- Orum, Anthony, Zachary P. Neal. 2010. *Common Ground: Readings and Reflections on Public Space*. New York: Routledge.
- Özen, Haldun. 1999. "Türkiye Cumhuriyetinde Yükseköğretim ve Üniversitenin 75 Yılı". In *75 Yılda Eğitim*, ed. by Fatma Gök, 263-280. İstanbul: İş Bankası Yayınları.
- Parlak, İsmet. 1999. "Türkiye'de Gençlik ve Siyaset:H.Ü Beytepe Kampüsü Örneği." Master's thesis, Hacettepe University, Ankara.
- Pascarella, Ernest T., Corinna A. Ethington, and John C. Smart. 1988. "The Influence of College on Values Involvement Humanitarian / Civic Involvement Values." *The Journal of Higher Education* 59 (4): 412-437.
- Pascarella, Ernest T. 1980. "Student-Faculty Informal Contact and College Outcomes." *Review of Educational Research* 50 (4):545-595.
- Paumier, Cy. 2004. *Creating a Vibrant City Center*. Urban Land Institute.

- Perkin, Harold. 2007. "History of Universities," In *International Handbook of Higher Education*, eds. by James Forest and Philip Altbach, 159-207. Dordrecht: Springer.
- Perry, David, Wim Wiewel. 2005. *The University as Urban Developer: Case Studies and Analysis*. Cambridge, Mass: Lincoln Institute of Land Policy.
- Pitkin, Hanna F. 1981. "Justice: On Relating Private and Public," *Political Theory* 9(3): 327-352.
- Pusser, Brian. 2006. "Reconsidering Higher Education and the Public Good." In, *Governance and the Public Good*, ed. by W. G. Tierney, 11-27. Albany: New York Press.
- Raschke, Carl. 2003. *The Digital Revolution and the Coming of the Postmodern University*. London and New York: Routledge.
- Rashdall, Hastings. 1895. *The Universities of Europe in the Middle Ages*. Oxford: Oxford Press.
- Readings, Bill. 1996. *The University in Ruins*. Cambridge, MA: Harvard University Press.
- Reijndorp, Arnold, Maarten Hajer. 2002. *In Search Of The New Public Domain*. Rotterdam: NAI.
- Ridder-Symoens, Hilde. 2006. "The University as European Cultural Heritage: A Historical Approach". *Higher Education in Europe* 31(4): 369-379.
- Riddle, Phyllis. 1993. "Political Authority and University Formation in Europe, 1200-1800." *Sociological Perspectives*, 36(1): 45-62.
- Roberts, Susan. M. 2000. "Realizing Critical Geographies of the University." *Antipode* 32(3): 230–244.
- Rodin, Judith. 2007. *The University and Urban Revival: Out of the Ivory Tower and Into the Streets*. Philadelphia: Pennsylvania Press.
- Rodin, Judith. 2005. "The 21st Century Urban University: New Roles for Practice and Research." *Journal of the American Planning Association*, 71(3): 237–249.
- Ross, Bernard. 1973. *University-City Relations:From Coexistence to Cooperation*. ERIC: Higher Education Research Report.
- Leslie L. Roos Jr., Noralou P. Roos and Gary R. Field. 1968. "Student and Politics in Turkey." *Daedalus* 97(1): 184-203.
- Rüegg, Walter. 2003. *A History of the University in Europe*. Cambridge: Cambridge University Press.

- Sağlamer, Gülsün. 1999. "İstanbul Teknik Üniversitesi: Osmanlı'dan Cumhuriyet'e Çağdaşlaşmanın Öncüsü Bir Üniversite." *Mimarlık*285(1): 8-28.
- Salovey, Peter. 2005. "Creative Places: A Dean's Welcome." *Places* 17(1): 36-37.
- Sargin, Sevil. 2007. "Türkiye'de Üniversitelerin Gelişim Süreci ve Bölgesel Dağılımı." *SDÜ Sosyal Bilimler Enstitüsü Dergisi* 3(5): 133-150
- Sargin, Güven A., Aysen Savaş. 2013. "'A University is a society': an Environmental History of the METU 'Campus'" *The Journal of Architecture* 18(1): 79-106
- Schutz, Aaron. 1999. "Creating Local Public Spaces in Schools: Insights from Hannah Arendt and Maxine Greene." *Curriculum Inquiry* 29(1): 77-98.
- Schwander, Christian, Christine Cohlert, and Raman Aras. 2012. "CAMPUSANALYST. Towards a Spatial Benchmarking System for University Campuses." Paper presented at 8st *International Space Syntax Symposium*, Santiago, 3-6 January, 2012.
- Sennett, Richard. 1974. *The Fall of Public Man*. New York: Alfred A. Knopf.
- Sennett, Richard. 2000. "Reflections on the Public Realm." In *A Companion to the City*, ed. by Gary Bridge and Sophie Watson, 380-388. Oxford: Blackwell Publishers.
- Shaftoe, Henri. 2008. *Convivial Urban Spaces: Creating Effective Public Places*. London: Taylor and Francis.
- Sibley, David. 1995. *Geographies of Exclusion*. London: Routledge.
- Spradley, James P. 1979. *The Ethnographic Interview*. Belmont: Thomson Learning.
- Srouri, Dima. (ed.) 2005. "Colleges of Cambridge: The Spatial Interaction between the Town and the Gown." Paper presented at *Fifth International Space Syntax Symposium*, Delft, 13-17 June, 2005.
- Stehr, Nico. 1994. *Knowledge Societies*. London: Sage.
- Stevens, Quentin. 2007. *The Ludic City: Exploring the Potentials of Public Spaces*. New York: Routledge.
- Sönmez, Hatice. 2003. "Kentsel Kamusal Dış Mekanlara Yönelik Master Plan Oluşturma Çabalarının Ege Üniversitesi Yerleşkesi Örneginde Ortaya Konulması." Master's thesis, Ege University, İzmir.
- Sönmezler, Kaya. 2003. "Modern Mimarının Kentsel Deney Alanı: Üniversite Tasarımı." Ph.D Diss., Mimar Sinan University, İstanbul.
- Sturner, William F. 1972. "Environmental Code: Creating a Sense of Place on the College Campus." *The Journal of Higher Education* 43(2):97-109

- Şahinler, Orhan. 1999. "İstanbul Teknik Üniversitesi Kampusunda Mimarlık Şöleni ve Görüşler." *Mimarlık* 287(3):34-36
- Şimşek, Hasan. 2007. "Turkey," In *International Handbook of Higher Education*, eds. by James Forest and Philip Altbach, 1003-1018. Dordrecht: Springer.
- Tekeli, İlhan. 2011. *Türkiye için Eğitim Yazılıları*. İstanbul: Tarih Vakfı Yayıncıları.
- Tekeli, İlhan. 2010. *Tarihsel Bağlamlı İçinde Türkiye'de Yükseköğretimimin ve YÖK'ün Tarihi*. Ankara: Tarih Vakfı Yayıncıları.
- Tekeli, İlhan. 1972. "Büyükent Dışı Üniversitelerin Kuruluş Yeri Sorunları Üzerine." *Mimarlık* 110(12): 36-40.
- Thelin, John R. 2011. *A History of American Higher Education*. Baltimore and London: John Hopkins University Press.
- Thelin, John, Marybeth Gasman. 2010. "Historical Overview of American Higher Education." In *Student Services: A Handbook of the Profession*, eds. by John Schuh and Susan Jones, 3-23. San Francisco: Jossey, Bass.
- Tickamyer, Ann R. 2000. "Space Matters! Spatial Inequality in Future Sociology." *Contemporary Sociology* 29(6):805-813.
- Timur, Taner. 2000. *Toplumsal Değişme ve Üniversiteler*. İstanbul: İmge Kitabevi.
- Toprak, Mehmet A. 2012. "Mekansal Planlama Politikaları ve Kentlerin Sosyo-Ekonominik Durumu Işığında Kentleşme Süreci", *Ege Coğrafya Dergisi*, 21(2):1-23.
- Turner, Paul V. 1984. *Campus: An American Planning Tradition*. Cambridge, Massachusetts and London, England: MIT Press.
- Turner, Sarah, and Desmond Manderson. 2007. "Socialisation in a Space of Law: Student Performativity at 'Coffee House' in a University Law Faculty." *Environment and Planning D: Society and Space* 25 (5): 761-782.
- Türeyen, Mehmet. 2003. *Yükseköğretim Kurumları- Kampüsler*. İstanbul: Tasarım Yayın Grubu.
- Umunc, Hımmet. 1986. "In Search of Improvement: The Reorganisation of Higher Education in Turkey." *Minerva* 24 (4):433-455.
- Valentine, Gill. 2008. "Living With Difference: Reflections on Geographies of Encounter." *Progress in Human Geography* 32:323-337.
- Van Melik, Rianna, Irina Van Aalst, and Jan Van Weesep. 2007. "Fear and Fantasy in the Public Domain: The Development of Secured and Themed Urban Space." *Journal of Urban Design* 12(1): 25-42.

- Varış, Fatma. 1976. "Yeni Üniversitelerin ve Fakültelerin Kurulmasında Uygulanabilecek Ölçütler." *Ankara Üniversitesi Eğitim Bilimleri Fakültesi Dergisi* 9(1): 73-84.
- Varna, George, Steve Tiesdell. 2010. "Assessing the Publicness of Public Space", *Journal of Urban Design* 15(4): 575-598.
- Villa, Dana. 1992. "Postmodernism and the Public Sphere." *The American Political Science Review*, 86(3): 712-721.
- Wattis, Louise. 2013. "Class, Students and Place: Encountering Locality in a Post-Industrial Landscape." *Urban Studies*, 1-16.
- Weintraub, Jeff, Krishan Kumar. 1997. *Public and Private in Thought and Practice: Perspectives on a Grand Dichotomy*, ed. by Jeff Weintraub and Krishan Kumar, 1-42. Chicago: The University of Chicago Press.
- Whisnant, David E. 1979. "The University as a Space and the Future of the University. *The Journal of Higher Education*, 50(4): 544–558.
- Whythe, William. 2008. "The Modernist Moment at the University of Leeds, 1957–1977." *The Historical Journal* 51: 169-193.
- Whyte, William. H. 2001. *Social Life of Small Urban Spaces*. Project for Public Spaces Inc.
- Worpole, Ken, and Katharine Knox. 2007. *The Social Value of Public Spaces*. Joseph Rowntree Foundation, York.
- Yanni, C. 2006. "Why All Campuses Need Public Places." *The Chronicle of Higher Education* (21): 2.
- Yin, Robert K. 2009. *Case Study Research*. London: SAGE publications.
- Young, Iris M. 1990. *Justice and Politics of Difference*. Princeton: Princeton University Press.
- Young, Iris M. 1986. "Ideal of Community and Politics of Difference." *Social Theory and Practice* 12(1):1-26.
- Zengel, Rengin. 1998. "An Evaluation of Settlement Patterns in Campus Planning with Regard to the Criteria of Accessibility." Ph.D diss., Dokuz Eylül University, İzmir.

APPENDIX A

THE SURVEY WITH STUDENTS

Which faculty do you attend?

Hangi bölümde okuyorsun?

How many years do you study at Ege University?

Kaç yıldır Ege Üniversitesi'nde okuyorsun?

Where do you live?

Nerede kalyorsun?

How do you reach to the university?

Kampüse nasıl ulaşıyorsun?

Do you have a membership to any student clubs?

Herhangi bir öğrenci organizasyonuna üyeliğin var mı?

If she/he has a membership to a student club:

What kind of activities do you create/organize in the club?

Ne tür aktiviteler düzenliyorsunuz/ üretiyorsunuz?

Can you explain how you produce your own activities in the club?

Toplulukta aktiviteleri nasıl ürettiğinizi anlatır mısın?

Can you explain one your single day in the campus? How do you spend your time outside the classes?

Kampüste geçirilen bir günü anlatır mısın? Ders dışında vaktini nasıl geçirirsin?

What kind of leisure activities do you do? When, and where?

Eğlenmek için neler yaparsın? Nerede, ne zaman?

Can you describe your friend circle? Which groups do you hang around with?

Arkadaş çevren kimlerden oluşuyor?

Where do you socialize most? What do your do? When do you meet with your friends?

Nerelerde sosyalleşiyorsun? Neler yapıyorsun? Arkadaşlarınla en çok ne zamanları buluşuyorsun?

If he/she mentions spaces inside the campus:

Do you meet your friends outside? Where?

Peki, kampüs dışında buluşuyor musunuz? Nerede?

How can you describe the space you socialize?

Sence sosyalleştiğiniz yerler nasıl yerler?

Do you play any sport? Where?

Spor yapıyor musun? Nerede?

What kind of cultural (art-based activities) activities are organized in the campus? Where, when?

Kampüste ne tür kültürel aktiviteler düzenlenmektedir? Nerede, ne zaman?

What kind of cultural activities do you participate in?

Ne tür kültürel aktivitelere katılırsın?

What kind of political actions are organized in the campus? Where, when?

Kampüste üretilen politik eylem türleri neler? Nerede, ne zaman?

What kind of political activities do you participate in? Where?

Ne tür politik aktivitelere katılırsın? Nerede?

Which subjects do you mainly focus on when you gather for political discussions? Politik tartışmalar için buluştuğunuzda hangi konular üzerine odaklanıyorsunuz?

Do you have friends from different groups of people?

Kampüste farklı çevreden arkadaşların var mı?

If she/has friends from different groups:

Where do you meet with these friends? What do you share with people from different groups?

Onlarla nerede tanışın? Hangi mekanlar bu tür paylaşımalar için olanak sunuyor? Farklı gruptan insanlarla neler paylaşıyorsun?

What kind of spaces provides access for all people? Why?

Kampüste ne tür mekanlar herkes için erişim sağlıyor?

What kind of space do you imagine in your mind for a university campus?

Üniversite için nasıl bir yer hayal ediyorsun?

Do you think that a university campus is a public space? Why?

Sence üniversite kampüsü kamusal bir mekan mıdır? Neden?

APPENDIX B

THE SURVEY WITH ACADEMICIANS

How many years do you work as an academician in Ege University?
Kaç senedir Ege Üniversitesi'nde hocasınız?

Can you explain one your single day in the campus?
Kampüste geçirilen bir gününüzü anlatır misiniz?

Do you have free time to socialize? What do you do?
Kampüste sosyalleşebilmek için vaktiniz kaliyor mu? Neler yapıyorsunuz?

In what kind of places do you get socialize? When?
Nerelerde sosyalleşiyorsunuz? Ne zaman?

Do you have the chance to spend time with academicians from other faculties?
What kind of spaces in the campus gives you this opportunity?
Fakülte dışından hocalarla/öğrencilerle vakit geçirebiliyor musunuz? Kampüste hangi mekanlar size bu şansı veriyor?

Do you play any sport? Where?
Spor yapıyorsunuz? Nerede?

What kind of cultural activities do you participate in?
Ne tür kültürel aktivitelere katılırsınız?

Do you advise any student organization in the campus? If yes, how do you contribute to student-based organizations?
Herhangi bir öğrenci organizasyonu danışmanlığını yürütüyor musunuz? Evetse, nasıl katkı sağlıyorsunuz?

What kind of political actions are organized in the campus? Where, when?
Kampüste üretilen politik eylem türleri neler? Nerede, ne zamanları?

What is the focus of political gatherings?
Politik buluşmalar hangi konulara odaklıyor?

What kind of political activities do you participate in? Where?
Ne tür politik aktivitelere katılırsınız? Nerelerde?

What kind of spaces provides access for all people? Why?
Kampüste ne tür mekanlar herkes için erişim sağlıyor? Neden?

What kind of space do you imagine for a university campus?
Üniversite kampüsü için nasıl bir yer hayal ediyorsunuz?

Do you think that a university campus is a public space? Why?
Sizce üniversite kampüsü kamusal bir mekan mıdır? Neden?

If she/he studied as a student in Ege University campus:

How would you describe the campus when you were a student?

Siz öğrenciyken vaktinizi en çok nerelerde geçirirdiniz?

Were they any political protests, or rallies in the campus? If yes, where do people gather?

Kampüste protestolar, yürüyüşler olur muydu? İnsanlar nerelerde toplanırıldı?

APPENDIX C

OVERVIEW OF UNIVERSITIES IN TURKEY: STUDENT DENSITY, NUMBER OF FACULTIES AT UNIVERSITIES AND COLLOCATION OF DIFFERENT DISCIPLINES

55 out of 104 public universities are settled in campuses that are located in one place. There are approximately five million students in public universities, most of which study at schools located at metropoles. (YükseköğretimTemelGöstergeleri, April 2014). Student population in the campus is one of the important criteria to determine the physical, educational and social environment of the university. It is difficult to identify the optimal student population for a university since there exists a considerable variability in the physical environment of universities and another considerable variability in the facilities that are provided to each student. Yet, as some studies underline, institutions that bear a large number of students face significant challenges in encouraging student involvement. In this type of universities, there is a tending decrease at contact among the students (Pascarella et. al, 1988; Kuh, 1988; LaNasa, 1998). Indeed, particular importance in the optimal student numbers was underlined in recent development plans in Turkey. According to the 8th Higher Education Redevelopment Plan (2000) of State Planning Organization of Turkey, the optimum student quantity to be registered in undergraduate programs were identified as approximately 14.000 and 15.000 (Türeyen, 2003, p.26). Also it was mentioned in this report that the universities that bear less than 5000 students are regarded as ‘ghost cities’ while the universities with at least 30.000 students are regarded as “giant cities”; both of the types facing challenges in creating a public environment that encourages social involvement of students and academicians. When the introductory web pages of large universities with large student populations like Gazi University or Istanbul University are analyzed, it is realized that they actually promote the increase of student numbers. One can easily come to the conclusion that a specific perception is kept: The bigger the university, the more popular and more successful it will be deemed. Quantitative statistics are given high importance while insufficiency of resources, such as library facility, or the

imbalance between the number of students and academicians are not taken into account. Students became anonymous at heavily populated universities (Kuh, 1988); their one-to-one contact with each other and with academicians tends to decrease. Another unfortunate outcome of attending such highly populated institutions is the tendency of retardation at students' social involvement (Pascarella et al, 1988).

Although the number of students registered in four year programs at each university in 2013-2014 Academic Year are not published exclusively by the Higher Education Institution, it is stated in 9th Higher Education Redevelopment Plan (DPT, 2007-2013) that the proportion of student numbers to academician numbers at many universities exceeds the optimum rates as well as the average rates of European universities. Figure 1 shows the student numbers at four-year undergraduate programs in 2012-2013 Academic Year. The students who have applied to two year vocational schools and to the distant learning faculty (*açıköğretim*) have not been included in the categorization.¹ As seen in figure 1, there are forty-five universities that have student populations between 5.000 and 30.000. This shows that nearly half of today's state universities fail to offer a comfortable environment that enables equal access to social and cultural facilities or encourages involvement in those.

¹ Students of these schools follow a different curricula: while students in two years vocational schools participate in job training mostly outside of the university, students at distant education programs do not mostly use the campus.

Table 1: List of university with optimum student numbers

LIST OF PUBLIC UNIVERSITIES IN TURKEY				
Year	Name of University	Population	Universities in City	Geographic Location
1982	DOKUZ EYLÜL Ü	29745	4	İZMİR
1955	EGE Ü	28075	4	İZMİR
1946	ANKARA Ü	27423	6	ANKARA
1992	KOCAELİ Ü	26823	2	KOCAELİ
1955	KARADENİZ TEKNİK Ü	26438	1	TRABZON
1975	ULUDAĞ Ü	26386	2	BURSA
1957	ATATÜRK Ü	23760	2	ERZURUM
1967	HACETTEPE Ü	23185	6	ANKARA
1992	SAKARYA Ü	21854	1	SAKARYA
1973	ÇUKUROVA Ü	20674	2	ADANA
1978	ERCİYES Ü	19786	2	KAYSERİ
1973	ANADOLU Ü	19093	2	ESKİŞEHİR
1992	SÜLEYMAN DEMİREL Ü	17823	1	ISPARTA
1982	YILDIZ TEKNİK Ü	17789	9	İSTANBUL
1992	PAMUKKALE Ü	17653	1	DENİZLİ
1944	İSTANBUL TEKNİK Ü	16656	9	İSTANBUL
1975	ONDOKUZ MAYIS Ü	16239	1	SAMSUN
1992	DUMLUPINAR Ü	15992	1	KÜTAHYA
1959	ORTA DOĞU TEKNİK Ü	15794	6	ANKARA
1974	CUMHURİYET Ü	14464	1	SİVAS
1975	FIRAT Ü	14428	1	ELAZIĞ
1992	BALIKESİR Ü	14153	1	BALIKESİR
1992	ONSEKİZ MART Ü	14068	1	ÇANAKKALE
1992	CELAL BAYAR Ü	13777	1	MANİSA
1993	OSMANGAZİ Ü	13688	2	ESKİŞEHİR
1992	MUĞLA Ü	13268	1	MUĞLA
1992	MERSİN Ü	13178	1	MERSİN
1992	AFYON KOCATEPE Ü	11792	1	AFYON
1982	AKDENİZ Ü	11635	1	ANTALYA
1975	İNÖNÜ Ü	11317	1	MALATYA
1992	ABANT İZZET BAYSAL Ü	11203	1	BOLU
1973	DİCLE Ü	10588	1	DİYARBAKIR
1992	ADNAN MENDERES Ü	10406	1	AYDIN
1982	TRAKYA Ü	10248	1	EDİRNE
1992	KIRIKKALE Ü	9240	1	KIRIKKALE
1982	YÜZÜNCÜ YIL Ü	8829	1	VAN
1992	MUSTAFA KEMAL Ü	8658	1	HATAY
1971	BOĞAZİÇİ Ü	8581	9	İSTANBUL
1987	GAZİANTEP U	7890	1	GAZİANTEP
1992	Z.KARAELMAS Ü	7555	1	ZONGULDAK
1992	K.MARAŞ SÜTÇÜ İMAM Ü	7179	1	K.MARAŞ
1992	GAZİOSMAN PAŞA Ü	7072	1	TOKAT
1992	KAFKAS Ü	7006	1	KARS
1992	NİĞDE Ü	6495	1	NİĞDE
2006	UŞAK Ü	6273	1	UŞAK
1992	HARRAN Ü	5093	1	ŞANLIURFA

State universities are categorized also according to their faculties in the figure 2. Faculties of each university have been listed through the university website checks. I consider the collocation of faculties in a university an important element of campus life, considering the campus as the venue where students experience diversity. It is not difficult to assume that participating in various courses at different faculties or meeting with peers from different disciplines do influence the way students think and behave (Umbach and Kuh, 2006). In this regard, universities have been listed on the basis of their faculties. Prior to explaining the organization of faculties, I should emphasize the quantitative increase of faculties in Turkey in a period of five years (2008-2013).

Two faculties –Faculties of Engineering and Administrative Sciences- appear to be present in nearly all young universities. This seems independent from the need of high-trained people in these disciplines or the regional needs of where those universities were founded. The same issue of irrelevance is valid Theology and Communication Faculties as well. In Turkey, forty-eight Theology Faculties were founded in four years' time. However, the case for Medicine Faculties shows the opposite. After 2006, only five Faculties for Medical Education were established in a total of thirty-six new universities. This reflects the new policies of DPT that was discussed in Eight Higher Education Redevelopment Plan which refer to the restrictions on opening new Faculties of Medicine and constructing new university hospital buildings.² Yet, the need for trained people in Engineering, Administrative Science and Theology did not take part in those plans. This can be interpreted as a reflection of the changing socio-political dynamics of Turkey rather than a result of human resource needs.

The universities that have faculties from different disciplines are listed in figure 2. New universities that are founded after 2000s are not included in this categorization since it is difficult to explore whether the new faculties listed in the university's web page have started education or not. Universities that are located in one single campus are highlighted in the list. Only seventeen universities in Turkey have a multidisciplinary environment which gathers all of its faculties in a single campus.

² “Üniversitelerin tip fakültesi ve hastane kurmaları konusunda mevcut tip fakülteleri ve hastanelerinin sayısı ve coğrafi dağılımı dikkate alınmalı, tip fakültesi hastanelerinin piyasaya sağlık hizmeti veren kurumlar olarak değil de; tip fakültelerinin araştırma ve uygulama ihtiyaçlarını karşılayan birimler olarak düşünülmeli zorunluluğu beraberinde getirilmelidir. Bu nedenle, tip fakültesi kurulması gerekiyorsa hemen arkasından oldukça yüksek maliyetli bir yatırım olan hastane kurulması yoluna gidilmemeli, fakültenin araştırma ve uygulama ihtiyaçlarını karşılamak üzere o yörede bulunan mevcut devlet hastanelerinden yararlanılmalıdır.” (8. Kalkınma planı, p.56)

Table 2. 1: Architecture 2: Science 3: Humanities 4: Administrative Sciences
 5: Education 6: Engineering 7: Medicine 8: Law 9: Theology 10: Fine Arts
 11: Communication 12: Agriculture 13: Forestry 14: Conservatory 15: Tourism

University	Faculties														
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
İSTANBUL Ü	+	+	+	+	+	+	+	+	+		+		+		
ANKARA Ü	+	+		+	+	+	+	+	+	+	+	+			
EGE Ü	+	+	+	+	+	+	+	+		+	+	+	+	+	
KTU	+	+	+	+	+	+	+	+	+	+	+		+		
ATATÜRK Ü	+	+	+	+	+	+	+	+	+	+	+	+			+
HACETTEPE Ü	+	+	+	+	+	+	+	+		+	+				
ÇUKUROVA Ü	+	+	+	+	+	+	+	+	+	+	+	+			
DİCLE Ü	+	+	+	+	+	+	+	+	+		+	+			
ANADOLU Ü	+	+	+	+	+	+		+		+	+			+	+
CUMHURİYET Ü	+	+	+	+	+	+	+		+	+	+				
ULUDAĞ Ü	+	+	+	+	+	+	+	+	+	+		+			
SELÇUK Ü	+	+	+	+	+	+	+	+	+	+	+	+			
19 MAYIS Ü	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+
ERCİYES Ü	+	+	+	+	+	+	+	+	+	+	+	+			+
GAZİ Ü	+	+	+	+	+	+	+	+		+	+				+
AKDENİZ Ü	+	+	+	+	+	+	+	+	+	+					
TRAKYA Ü	+	+	+	+	+	+	+		+	+					
MARMARA Ü	+	+	+	+	+	+	+	+	+	+	+	+			
YILDIZ TEKNİK Ü	+	+	+	+	+	+			+	+					
DOKUZ EYLÜL Ü	+	+	+	+	+	+	+	+	+	+					
YÜZUNCÜ YIL Ü	+	+	+	+	+	+	+	+	+	+		+			
GAZIANTEP U	+	+	+	+	+	+	+		+						
AF. KOCATEPE Ü	+	+	+	+	+	+	+	+	+	+					+
A. MENDERES Ü	+	+	+	+	+	+					+	+			+
BALIKESİR Ü	+	+	+	+	+	+	+		+	+					+
İ. BAYSAL Ü	+	+	+	+	+	+	+		+	+	+	+			
Ç. 18 MART Ü	+	+	+	+	+	+	+		+	+	+	+			+
PAMUKKALE Ü	+	+	+	+	+	+	+	+	+	+	+				+
M. KEMAL Ü	+	+	+	+	+	+	+	+	+	+	+	+			
S. DEMİREL Ü	+	+	+	+	+	+	+	+	+	+	+	+	+	+	
SÜTÇÜ İMAM Ü	+	+	+	+	+	+	+		+	+		+	+		
KAFKAS Ü	+	+	+	+	+	+	+	+		+	+				+
KIRIKKALE Ü	+	+	+	+	+	+	+	+	+	+					
KOCAELİ Ü	+	+	+	+	+	+	+	+	+		+	+			
DUMLUPINAR Ü	+	+	+	+	+	+	+	+		+	+				
CELAL BAYAR Ü	+	+	+	+	+	+	+	+		+	+				
MERSİN Ü	+	+	+	+	+	+	+	+		+	+				+
MUĞLA Ü	+	+	+	+	+	+	+	+	+	+	+				
SAKARYA Ü	+	+	+	+	+	+	+	+	+	+	+				
HARRAN Ü	+	+	+	+	+	+	+	+	+	+		+			
GAZİOSMAN PAŞA Ü	+	+	+	+	+	+	+	+	+	+		+			
BÜLENT ECEVİT Ü.	+	+	+	+	+	+	+		+	+	+				
OSMANGAZİ Ü	+	+	+	+	+	+	+	+	+	+		+			+

APPENDIX D

STUDENT CLUBS IN EGE UNIVERSITY

Student Clubs in Ege University

EÜ AEGEE-İzmir Topluluğu	
EÜ Amerikan Futbolu Topluluğu	(Dolphins)
EÜ Arama Kurtarma Topluluğu	(EGECAN)
EÜ Arkeoloji ve Kültürel Miras Topluluğu	
EÜ Atatürkçü Düşünce Topluluğu	(ADT)
EÜ Bağımlı Olma Bilgili Ol Topluluğu	(BOBOT)
EÜ BEST İzmir Topluluğu	
EÜ Bilim Kurgu ve Fantezi Topluluğu	(BKFT)
EÜ Bilim ve Teknoloji Topluluğu	(EBİLTET)
EÜ Bisiklet Topluluğu	(EBİT)
EÜ Briç Topluluğu	
EÜ Buz Hokeyi Topluluğu	
EÜ Capoeira Topluluğu	(Ege-Capo)
EÜ Çevre Topluluğu	(EGEÇET)
EÜ Doğa Gözlem Topluluğu	
EÜ Doğa ve Dağcılık Topluluğu	(DODAK)
EÜ Ebru Sanatı Topluluğu	(EBSAT)
EÜ Edebiyat Topluluğu	
EÜ Egeli Gezginler Topluluğu	
EÜ Fotoğraf Topluluğu	(EFOT)
EÜ Fütürizm Topluluğu	(EFT)
EÜ Gateway Topluluğu	
EÜ Genç Girişimciler Topluluğu	(GGT)
EÜ Genç TEMA Topluluğu	
EÜ Go Topluluğu	(Go-Ege)
EÜ Havacılık Topluluğu	(EHAVK)
EÜ Hayvan Severler Topluluğu	
EÜ Hip Hop Topluluğu	(MoonStar)
EÜ İletişim ve Sosyal Medya Topluluğu	(İMET)
EÜ Karikatür ve Mizah Topluluğu	(EKAMİT)
EÜ Kaya Tırmanışı Topluluğu	(EKATT)
EÜ Kızılay Topluluğu	
EÜ Kitap Topluluğu	
EÜ Klasik Türk Müziği Korosu	-
EÜ Kültür Topluluğu	-
EÜ Latin Dansları Topluluğu	(ELADA)
EÜ LÖSEV Gönüllüleri Topluluğu	
EÜ Mağara Araştırma Topluluğu	(EMAK)
EÜ Modern Dans ve Dans Tiyatrosu Topluluğu	(MDDT)

EÜ Motor Sporları Topluluğu	(EMOST)
EÜ Münazara Topluluğu	
EÜ Müzikal Topluluğu	(EMÜT / Müzikal Sokağı Dansçıları)
EÜ Oryantiring Topluluğu	(OREGE)
EÜ Radyo ve Televizyon Topluluğu	
EÜ Resim Topluluğu	(ERET)
EÜ Rock Topluluğu	(Ege-Rock)
EÜ Sanat Tarihi Topluluğu _	
EÜ Satranç Topluluğu _	
EÜ Sinema Topluluğu	(ESİT)
EÜ Sosyal Araştırmalar Topluluğu	(SOSAT)
EÜ Sualtı Topluluğu	(EGESAT)
EÜ Şiir Topluluğu _	
EÜ Tekerli Sporlar Topluluğu	(EgeWheeler)
EÜ Tiyatro Topluluğu	(EÜTT)
EÜ Toplum Gönüllüleri Topluluğu	(TOG-Ege)
EÜ Türk Halk Dansları Topluluğu	(TÜHAD)
EÜ Türk Halk Müziği Topluluğu	
EÜ Uluslararası İlişkiler Topluluğu	(ULİT)
EÜ Viyana Valsi Topluluğu	
EÜ Yaratıcı Drama ve Doğaçlama Tiyatro Topluluğu	(EYDOT)
EÜ Yelken Topluluğu	
EÜ Yenilenebilir Enerji Topluluğu _	

APPENDIX E

AREA TABLE OF OPEN SPACES AND BUILDINGS

	TOTAL AREA	BUILDING	CARPARK	GREEN AREA (in total)	GREEN AREA (usable)	CONTROLLED AREA	RESERVED AREA	PUBLIC SPACE (paved)	PAVED AREA
THE HOSPITAL PART									
	185.625					185.625			0
	194.771	14.659	11.864	72.886		75.431			19.931
	106.336	6.434	12.018	46.621		36.169			5.094
	136.475	56.957	13.134	34.506				1.065	30.813
	7.812	2.223	1.490	3.794					305
	1.106	0	0	1.106					0
	3.093	0	1.947	1.146					0
	3.786	0	0	3.786					0
	690	0	0	690					0
	50.652	10.249	7.832	23.631	2.254				6.686
	23.625	4.621	3.304	10.801	934				3.965
	12.632	4.316	0	4.756					3.560
	15.530	5.927	470	6.005					3.128
	17.791	3.833	5.905	3.806					4.247
	44.470	12.597	10.480	15.448					5.945
	6.839	0	0	0		6.839			0
	521	0	0	521					0
	20.599	0	0	0		20.599			0
	1.477	1.477	0	0					0
TOTAL	833.830	123.293	68.444	229.503	3.188	139.038	185.625	1.065	83.674
%	14,79	8,21	27,52	0,38	16,67	22,26	0,13	10,03	
THE MAIN CAMPUS									
	204.278	15.375	8.986	49.239	6.241	110.913			13.524
	167.754	14.165	10.417	61.393		59.708			22.071
	102.790	5.534	0	18.121		76.691			2.444
	333.396	15.733	2.471	55.256		248.630			11.306
	126.631	32.240	10.753	44.108	14.261			2.257	23.012
	60.428	17.828	1.338	17.029	7.940			3.161	13.132
	82.742	4.395	831	11.822		53.982			11.712
	59.598	6.067	10.288	37.306	1.972				3.965
	180.550	31.635	5.369	49.724		73.414		3.144	17.264
	46.325						46.325		0
	76.948	10.924	7.301	35.831	1.880				21.012
	226.033	20.035	456	74.663	37.765		53.251		39.863
	286.226	18.708	3.912	58.654	5.928	164.757		2.642	31.625
	35.523	9.480	3.298	12.092	2.913				7.740
	17.652	5.209	1.423	5.224					5.796
TOTAL	2.006.874	207.328	66.843	530.462	78.900	788.095	99.576	11.204	224.466
%	10,33	3,33	26,43	3,93	39,27	4,96	0,56	11,18	
ROADS	161.810								
MAIN TOTAL	3.002.514	330.621	135.287	759.965	82.088	1.345.226	308.197	12.269	308.140
%	11,01	4,51	25,31	2,73	44,80	10,26	0,41	10,26	

VITA

Personal

Surname, Name : YAYLALI YILDIZ, Berna
Date and Place of Birth : 18.07.1981 – Bursa (Turkey)
E-mail : arch.berna@gmail.com

Education

2008 –2014: İzmir Institute of Technology (IzTech) Ph.D.
2005 –2008: METU / M.Arch (4.00/4.00) (thesis name: Stratified Ground of the City:
Transformation of İstanbul Divanyolu in the Modern Period)
1999 –2005: METU / B. Arch (3.11/4.00)

Work Experience

2009 –2014: Research Assistant at IzTech
2011 –2012: Visiting Researcher at Utrecht University
2008 – 2009: Research Assistant at Izmir University of Economics
2007 –2008: PrizmaMimarlık İnşaat, İzmir
2005 –2006: AytöreMimarlık, Ankara
2004 –2005: Dalokay &GüzerMimarlık, Ankara

Research Fellowship

1. TUBITAK 2214 BIDEB Support for International Research Fellowship Program –Utrecht University /the Netherlands 2011-2012
2. Research by BAP Project no: 2011İYTE35
3. TUBITAK BIDEB Support For International Activities Participation, 2013 Seoul

Publications

1. Yaylalı-Yıldız, B., Czerkauer-Yamu C., Çil, E. (2014). "Exploring the Effects of Spatial and Social Segregation in University Campuses, Iztech as a Case Study." *Urban Design International* doi:10.1057
2. Yaylalı Yıldız, B., Çil, E., Can, I., ÇalgıcıKılıç, P., (2013). "Analyzing the Socio-Spatial Construction of a University Campus: Ege University as A Public Space of Student Community" 9th Space Syntax International Symposium Conference Proceedings, Seoul.
3. Yaylalı-Yıldız, B., Spierings, B.,,,Çil, E. (2014). "The Publicness of the University Campus: Interaction, Discovery and Display on De Uithof in Utrecht." Under review.
4. Yaylalı Yıldız, B. (2011). "KarşıtlıklarınBuluşmaZeminolarakBeyazıtMeydanı." 6th International Cultural Studies Conference (Conference Proceedings) KültürAraştırmalarıDerneği, sy. 144-145 , CemVeb Press
5. Yaylalı Yıldız, B. (2010). "Divanyolu as Invisible Ceremonial Route". *TasarımTarihininÖtekileri* (Conference Proceedings, full paper), V. 1, pp.152-159, İzmir Hürriyet Press.
6. Yaylalı Yıldız, B. (2008). "Kent Mimarisi için Yeni Zeminler: İstanbul Örneği." *TürkiyeMimarlıkAraştırmaları-Özetler*, p.25, ÇizgiBasım Press.
7. Yaylalı Yıldız, B. (2007). "Mimarlığın Sınırlarının Belirlenmesi Bağlamında Özerklik." I. *TürkiyeMimarlık Eleştirisi Örnekleri Seçkisi*, pp.121-131, ÇizgiBasım Press.