THE EFFECT OF URBANIZATION TO SOCIAL AND CULTURAL LIFE KASIMPAŞA CASE

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I hereby declare that all information in this document has been obtained and presented in accordance with academic rules and ethical conduct. This thesis contains no materials whish has been accepted for any award or any other degree or diploma in any university or other institution.

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Bu tezin amacı, kentleşme sürecini ve bu süreçte yaşanan sıkıntıları ortaya koymaktır. Kentte yaşayan her bireyin kentli kültür özelliklerini taşıyıp taşımadığını saha araştırması yaptığımız, İstanbul ili Beyoğlu ilçesinde bulunan Kasımpaşa semt sakinlerinin bir kısmının üzerinde analiz etmektir. İstanbul'un en gözde ve modern ilçelerinden Beyoğlu'nun Kasımpaşa semti ve mahallelerinde yaşayan göçmenlerin ne kadar kentleşebildiklerinin arka planını araştırmaktır. Nitekim ülkelerin gelişmişlik düzeylerinin göstergelerinden biri de kentleşme düzeyleri ve kentli olabilme sürecinde sorunların en alt seviyede yaşanmasıdır.

Belirtilen amaçla hazırlanan tez giriş bölümü hariç üç bölümden oluşmaktadır. Giriş kısmında tezin konusu, amacı ile araştırmada kullanılan teknikler açıklanmıştır. Birinci bölümde kent kavramı, kentlilik ve kentli kimlik tanımları yapılırken kentleşme ve modernleşme ilişkisine değinilecektir.

İkinci bölümde, genel olarak Türkiye'de kentleşme sürecinden bahsedilirken, bu süreci oluşturan göç olgusu ve bunun sonucunda hızlı ve plansız bir şekilde yaşanan kentleşmenin neden olduğu sorunlar açıklanmaya çalışılacaktır.

Üçüncü bölümde, hızlı kentleşmenin sosyal ve kültürel hayatı ne denli etkilediğini anlatabilmek için çalışma alanı olarak yoğun göç alan gecekondu mahallelerinden İstanbul ili Beyoğlu ilçesi Kasımpaşa semti seçilmiştir.

Anahtar Kelimeler:

Kent, Kentleşme, Kentli Kimlik, Modernite, iç göç, Türkiye, Kasımpaşa

ABSTRACT

Pınar CEYHAN   **May 2011**

The aim of this thesis, while putting forward the process of urbanization and the problems in the process, is to show that whether every individual, living in the urban areas, carries the urban cultural characteristics with regard to the field research we conducted on some of the residents in Kasımpaşa district located at Beyoglu locality of Istanbul.

Prepared by the above-mentioned purpose, thesis, except the introduction, consists of three sections. In the introduction section, the subject, purpose of thesis and the methods used in the research are described. In the first and the last sections, the results obtained from the interview will be interpreted. In the first section, while the concept of city, urban and urban identity is defined, the urbanization and modernization will also be discussed.

In the second section, while mentioning about general urbanization process in Turkey, the fact of migration, which constitutes this process and the problems caused by rapid and unplanned urbanization as a result of this will explained in a way.

In the third section, in order to explain the effects of rapid urbanization on the social and cultural life, Kasımpaşa district, which is one of the densely migration-receiving slum districts, located in the city of Istanbul and county of Beyoglu, was selected as the study area.

Key Words

City, Urbanization, City-dweller identity, Modernity, Internal Immigration, Turkey, Kasımpaşa.

LIST OF CONTENTS

CHAPTER III

LIST OF TABLES

INTRODUCTION

The urbanization, being the indicator of social development, is a process which shows that the country inclines towards new quests leaving its traditional structure behind. The process of urbanization, as an event of modernization, leads the individual, who immigrates to the city, to change his environment, obtain a new identity in society, and to change his choices of family structure and occupation.

Starting from 1950s, the issues of city and urbanization began to occupy an important place in Turkey's agenda. The rapid population growth, mechanization in agriculture and the increase in the employment opportunities in the cities led to the acceleration of migration towards the cities and to the crowded cities. Although urbanization in Turkey has its own peculiar features, on the basis, it also shows similarity with the experiences of many less developed and developing countries. Turkey, being as one of the developing countries, has, with this feature, different characteristics from the developed Western countries in urbanization. Although the urbanization in Turkey was proceeding rapidly, considering the level of urbanization, being very low compared to Western countries, it is the most important indicator of the difference between them. Urbanization in Turkey, despite the significant affects of industrialization even though it was not proportionate, failed to meet with the needs resulted from the industrialization, therefore, it proceeds distortedly and irregularly.

Cities, due to the internal migrations that they were not prepared for, experience a difficult process of urbanization. Migrant communities also go through, despite difficulties, various social and cultures changes from traditionalism towards modernism in the process of urbanization. This change and the process of obtaining an urbanized identity; vary according to the city and district of residence, gender and age group.

METHOD OF THESIS

Before determining the thesis topic, thesis studies were scanned with the help of Higher Education Council, National Thesis Center,[1] made sure that the topic was not studied before. Kasımpaşa, which we chose as a field of research from many of the studies conducted on urbanization, the fact that it has not been studied before at all and has an interesting cosmopolitan profile, excited us to work in this region. After the thesis conducted on urbanization were scanned, probable thesis topics were determined and the opinions of the academicians were consulted. Ultimately we began to work on this.

Thesis study began with the detection and scanning of the written literary references. During the literature scanning, the survey questions in field researches, if any available, and the contents of the researches conducted in the region were analyzed. Many resources related to Urbanization and rapid urbanization in Turkey was attained. The problems encountered in every study included in the attained resources were dealt with various methods.

The main material of this study was elicited through face to face interviews with the families in this neighborhood. During the interviews, people, living in this neighborhood and accepted as reference, were visited with the aim of getting the neighborhood residents to answer our questions reliably and sincerely. In the interviews, apart from the answers given to our questions, the communication between the individuals in the family and the home environment shed light on our study. Since the aim of our study is to determine social and cultural changes as result of rapid urbanization caused by migration, field study became prominent. Thus the changes which took place in the district and neighborhood residents and how much city culture was embraced could be observed clearly. We also had the chance to analyze their attitude and behavior while trying to take notes by asking the questions one by one and speaking face to face. On the occasions where taking notes made them feel uncomfortable, we obtained information using voice recorder. But, the most important of all was to visit people, whom we interviewed, in their natural environment and to spend a long time with them.

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[1] http://tez2.yok.gov.tr/

While determining the questions we asked at the interview or topic titles which we wanted to learn in a conversation environment, the survey and interview questions conducted until now were analyzed, several academicians were consulted and the questions were adjusted according to this.

At time of conducting interviews, we noticed that elderly men or women of advanced age were pretty eager to answer our questions. The interviews were conducted with all members of the family and the tables and graphs were classified starting with the age of 14, 14-22 and men and women of 23 years of age and higher. In the interpretation of the interviews, matters, which attracted attention during face to face meetings, were also taken into consideration.

CHAPTER I

CONCEPTUAL APPROACH TO URBANIZATION, URBANIZED IDENTITY AND MODERNIZATION

1.1. City Concept and Its Definition

City entered into Western languages from the Latin concept of citizenship. Therefore, the terms of city in English, cite in French, citta in Italian, ciudad in Spanish are used. These concepts originated from classical Greek philosophy attributing their common citizenship rights to the city. City implied a place where the citizenship rights were exercised and at the same time, this place had a social content. [2] Kent, in short, was considered identical with civilization in Latin languages, in Arabic languages, Medina was used as equivalence of culture or rather civilization. [3] Cities, having this social content, in 3500-2500 B.C. with the appearance of excess agricultural products, began to be a center for exchanging these products.[4]

In these places of settlements, which were established in Mesopotamia, Egypt, Andalusian Valley and where new notions like division of labor and specialization were brought into the agenda, a new and out of ordinary way of life emerged. In addition to division of labor and specialization, the increase of agricultural wastes, which city had in its possession, led to the development of the state authority.[5] Cities, with all these features, went down in history as the centers of economic order, religious phenomenon, and political existence and in a sense, the birthplace of civilization. [6] Therefore, the words of city and civilization, were, frequently, used in parallel with each other.

City is a unit of settlement created by urban people. In this unit of settlement, non-agricultural production is made, all stages of this production are controlled, and

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[2] Hüseyin Bal, *Kent Sosyolojisi*, (Isparta: Fakülte Kitabevi Yayınları, 2008) 28
[3] Ruşen Keleş, *Kentleşme Politikası*, (İstanbul: İmge Kitabevi, 2002) 73
[4] Tekeli & Gülöksüz, 1225 Tekeli, İ. & Gülöksüz, Y. *"Kentleşme, Kentlileşme ve Türkiye Deneyimi"*, (Cumhuriyet Dönemi Türkiye Ansiklopedisi, 5) 1224-1238
[5] Tekeli & Gülöksüz, 1226
[6] Kürşat Bümin, "*Demokrasi Arayışında Kent*", (İstanbul: Ayrıntı Yayınevi, 1990) 22

finally distribution coordinately materialized.[7] Sociologists, while defining city, are in agreement that a city is a place, where industrial and commercial products, economic activities like service, including all variety of agricultural products are distributed. City is a heterogeneous community which houses various civil society organizations and social groups, which are socially active within certain limits and are from different occupations, and institutions representing central and local government.[8] According to Maunnier, city is a complex community, which has a narrow geographical foundation proportionate to its population, and which houses various heterogeneous groups like families, professional groups, social classes, religious sects.[9] Cities are centers of living housing diversities from all aspects.

When we consider city from socio-economic aspects, it can be defined as a center of settlement, where communities from different business lines of social life, occupations and cultures are organized, complex human relations are effective, and institutionalization takes place.[10] In the cities, different cultures, professional groups and different statutes had led to a wide variety of relations.

If we define city from the perspective of an economist; it is an economic order emerging from addressing constantly diversifying needs of community in goods and services, manufacturing, distribution and consumption stages. In addition to this definition, in order a place of settlement to be called city, those, residing within its limits, should obtain their income from other means rather than agriculture. The biggest distinction between a village and city is that the source of income is sustained either with agriculture or a business line other than agriculture.[11] The most prominent feature of the distinction between village and city is the change in the sources of income of the families.

In the works of Marx and Weber, city is seen as an area of interaction of social processes in the capitalist societies. While Weber casts a unique role for cities in the transition from feudalism to capitalism in Western Europe, according to Marx, transformations, which are caused by the development of capitalism and social

[7] Kemal Kartal, "*Kentleşme ve İnsan",* (Ankara: Türkiye ve Orta Doğu Amme İdaresi Enstitüsü Yayınları, 1978) 5
[8] Bal, (2008) 31
[9] Ayda Yörükan, "*Şehir Sosyolojisinin Teorik Temelleri*" (Ankara: İmar ve İskan Bakanlığı Yay., 2003) 16
[10] Keleş R. &Ünsal A, "*Kent ve Sosyal Şiddet*" (Ankara: AUSBF Yay., 1982) 2
[11] Keleş, (2002) 75

relations, can best be seen in cities. Weber, defining city as a community where residents, living within, are economically occupied in doing business more rather than agriculture, and can politically express themselves, focused on more on economic and political organization of the city. An ideal city, according to Weber, consists of a defensive castle, a market place, a court, which applies the city laws and elected administrators in the determination of economic relations.[12]

Cities, throughout human history, are a reflection of the spread of human relations, trade, and culture on a physical space. Looking at cities, we can understand its economic, cultural and demographic structure, and see that every city has its own unique structure. City appears before us as places where the all success or the failures of human beings are experienced as development,[13] and where these processes are witnessed.

1.2.   URBANIZATION CONCEPT AND ITS DEFINITION

From the 19th century, urbanization, emerging as a universal phenomenon accelerated by the effect of industrialization, can, in short, be defined as "the increase of number of cities and population living in there."[14] But approaching urbanization only like a population movement is not enough. Urbanization is a process, which emerged as a consequence of a set of economic, technological, social, political and social developments and which has the power to change attitudes and behaviors of human beings by affecting social structure.[15] This process is not only a population movement, at the same time, but also it is one of the reasons for the commencement of social change. Urbanization, in a certain period of time, according to a country, provides the rate of rapid population growth or the rate of increase in a place of settlement which is defined as city. At the same time, it is also a process which determines the social and economical differentiation occurring with the population

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[12] Max Weber, "*Sosyoloji Yazıları*", (İstanbul, Hürriyet Vakfı Yay., 1997) 21
[13] Duru&Alkan, 8
[14] Beşir Atalay, " *Sanayileşme ve Sosyal Değişme:(Kırıkkale Araştırması*", (Ankara: DPT Yay., 1983) 24
[15] Kartal, 6

exchange.[16] Urbanization is a process, which is closely related with population movement and, at the same time, with economy and from the perspective of human being, it is a period of transition to a different life style

Urbanization, starting with a contribution to the population of a city through migration, is a process of change. Lerner claims that urbanization takes place with the participation of an individual by his physical mobility from the rural area to the city, in modern terms, it happens through "empathy." The immigrants show very much desire to reach at the distinctive features of the society they came into such as rules, habits, economic operation and educational status. Individuals, as result of this excessive desire, both in terms of structure and function, begin to obtain features of the city.[17] Therefore, the value or behaviors of individuals or groups, whom the immigrants take as a model, are directly related to their adaptation to the city.

Urbanization, accelerated by industrialization, is considered to be the first step of transition from traditionalism to modernism.[18] Urbanization, for those, who came to the city from the rural area, offers a new and different way of life. Urbanization, which is accelerated by factors such as the labor force, which is rendered excess due to the technical advances in agriculture, migrating from the rural area to the city in order to work in the necessary lines of businesses based on industrialization in the cities; and the migration of foreign workers, which is provided by the development of transportation techniques, geographical, legal and problems and international agreements, has led to the commencement of an unprecedented process of social change.[19]

In the Western societies, where the industrialization emerged, industrialization, while having a function which fueled the migration from rural to urban areas to the city in order to meet the needs of the growing labor force, is considered as an important factor in the increase of the speed of industrialization in the migration from the rural area to the city.[20] Urbanization, taking place in

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[16] Tatlıdil, 2

[17] Lerner, 47-51

[18] Daniel Lerner, "*The Passing of Traditional Society*", (London: The Free Press, 1964), 60, Anthony Giddens.. "*Sociology*", (Oxford: 1991) 558

[19] Eyüp İsbir, "*Şehirleşme ve Meseleleri*", (Ankara: Gazi BüroYayınları, 1991) , 27-28

[20] Beşir Atalay, *"Sanayileşme ve Sosyal Değişme: Kırıkkale Araştırması"* (Ankara: DPT Yayınları, 1983) 28

connection with industrialization, is experienced as a more healthy process in the Western societies.

One of feature of the urbanization is that it carries economic characteristics. Urbanization is a concept which emerged in connection with the industrialization and economic developments.

From this perspective, on the one hand the production structure is undergoing changes, on the other hand, the population flow from the rural areas to the cities s experienced. While these changes are taking place, societies move out of being an agricultural society and go towards becoming an industrial society.[21] This shows that economic features of the societies also change with the development and expansion of the cities, so it also displays a characteristic of being urbanized. Urbanization is defined as the adaptation process of the communities to the city, which settled in the city as a consequence of migration from the village to the city.[22] Urbanization is a period of effort and change which this community spent in order to possess the sense of being urban while starting to live in a city. So, urbanization is a dimension of the process of social change. Starting with the industrial revolution in the West, this change animatedly continues today in the less developed and developing countries. Urbanization necessitates the transition from the narrow-spaced community life to a large-spaced community life and entering into a new relationship with society according to the new life style.[23] The individual's success in strengthening his new place in the society is in many ways parallel to that of the success of a place of settlement becoming a city.

According to Louis Wirth, urbanization is a life style.[24] With urbanization, the attitudes of the people, who start to live in the cities, also change. The urbanization process can be described as the people's starting to integrate with the city, where they arrived there through migration. All forms of behaviors and social relations peculiar to the city are called urbanization. Urbanization is, in a sense, an identity transformation and change in the patterns of everyday behavior.[25] This

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[21] Hüseyin Ertürk, "*Kent Ekonomisi*" , (Bursa: 1984) 12
[22] Yakut Irmak, "*Kentlileşme*", İstanbul Üniversitesi İktisat Fakültesi Dergisi, (İstanbul: 1982) 68
[23] Sezal, 22
[24] Anthony Giddens, "*Sosyolojiye Eleştirel Bir Yaklaşım*" (İstanbul: Birey Yayınları, 1994) 99
[25] E.Genç, "*Kentlileşme, Geleneksel, Modern Kimlikler*", Toplum ve Göç, II. Ulusal Sosyoloji Kongresi, (Ankara: . Başbakanlık D.İ.E. Yay., 1997), 312,313

process comes to mean as the gradual shift in identities through which the places and forms of relationship of the human beings in the society undergo change by displacement, in a sense, by change of space. Urbanization has made the behavioral, economic and cultural changes for individuals inevitable.

With the effect of industrialization, which enabled the rapid development of production, trade and services, the world population began to accumulate in cities and there has been an increase in the number of cities. Change in private lives of those living in the cities, in terms of economic, political and social behavior; have brought many problems along with it, and a social factuality which requires a planned and programmed intervention.[26] When looked at from the perspective of reasons and results, urbanization, made the state's intervention necessary since it bore witness to various social phenomena.

Being a city-dweller, which has a social dimension, includes a change from the individual's perspective. The process of urbanization towards the individual's process of reflection before the society can also be described as the individual's working at the lines of businesses unique to the city as a result of migration and his adaptation of behaviors peculiar to the city and his use of city facilities.[27]

Since urbanization feeds from migration, it has a connection with the place of migration. Urbanization is one of the most important and continues to be important phenomenon. Urbanization, in a narrow a sense, is a quantitative increase on the number of cities and the population living there. When we look at urbanization, in a broader sense, we can talk about social life, population level and population density, which are requirements of being urbanized.[28] In a narrow sense, we can describe the urbanization as the increase of the number of cities and city population. Urban population increases due to the difference between births and deaths in favor of births, as well as migration from rural areas. The definition of urbanization in this sense is related to demographic, in other words to the population growth. But urbanization is not only a movement of population, but at the same time, it can also arise from the changes in the economic and natural structures of a society.

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[26] Eyüp İşbir, " *Kentleşme Metropolitan Alan ve Yönetimi*", (Ankara: AİTİA yayını, 1982), 8-9

[27] Cengiz Giritlioğlu, "*İç Göç ve Kentlileşme*", Kenleşme ve Kentleşme Politikaları, (İstanbul: TUSES Vakfı Yayınları, 1991) 52

[28] Kemal Kartal, "*Kentleşme ve İnsan***,** (Ankara: TODAİE Yayını, 1978) 5

The change in the physical and social environment with migration, compared to the rural area in terms of having better opportunities, can cause the outcome of considering themselves in a better situation than in their villages, which, at first glance to immigrants, can be expressed with the concept "relative prosperity." On the other hands, with the extension of stay in the city, due to demands fueled by the reduction of available resources and continuous stimuli, but difficulty in meeting they may, in a sense, cause "relative deprivation."[29] This approach reflects the views of the common social scientists working in the process of urbanization.

Unity of physical space in the city necessitates the mutual relations of individuals in a different culture and class.[30] The population movements starting with migration is a process which accelerates and shapes the social change. Thus, population is one of the most important determinants in the formation of cosmopolitan and differentiated community structure.[31] Cities are populous centers which host the cultures colorfulness.

If we want to define urbanization in the broad sense; it is a process of population growth emerging as a result of the increase in the number of cities related to the industrialization and economic development and causing an inference like the growth of today's cities, bringing about a growing organization, the division of labor and specialization in the structure of society, leading to changes in the human behavior and relationship unique to cities.[32] While urbanization, on the one hand, shows us the population growth of the city, on the other hand, it is also an indication of being a city-dweller, living as a city-dweller, in other words, the adaptation of city culture.

There is a matter of a transmitting power which affects the urbanization in a positive sense. This transmitting power can be described as communication and transportation facilities.[33] In our age, the communication tools, which are recognized as a major force in every way, can affect all the people of rural areas and cities and provide information on the places of settlements. A communication tool such as

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[29] Kıray, 103, Kartal, 30, Vergin, 38, 39 Kıray, 1998: 103, Kartal, 1978: 30, Vergin, 38-39
[30] Erkut, 52
[31] Atalay, 23
[32] Metin Erten, "*Nasıl Bir Yerel Yönetim*", (İstanbul: Anahtar Kitaplar Yayınevi, 1999) 31
[33] Özer İnan, "*Türkiye'de Kentleşme, Yeni Türkiye*", İstanbul Kongresi, 20-22 Kasım 1996 (Ankara: 1998) 237

Television introduced the city life to the people living in the rural areas and revealed the attractiveness of the city life. The people of rural areas, who want to take advantage of opportunities of the city, decided to settle in the city.[34] The spread of communication tools positively affected the rate of urbanization, played an attractive role in the occurrence of internal migration.

1.3.   CITY CULTURE

Culture is the all civilization accumulations of the societies transferred from one generation to another through traditions and customs. Cities, on the other hand, are not only places where individuals live together. Cities are structures where people share behaviors, which they create in their daily lives, their social lives, political preferences, and cultures, which is unique to them. "Cities have been the places that reflect the cultures of societies within a historical process."[35] Culture, apart from determining the identity of the cities, also provides us information on the city life. In order to understand urbanization and urbanized, culture of that city sheds light on us and can help us to solve the possible problems.

The life styles and cultures, which are created from unique differences, along with living conditions of city life are very different from the way of life in the rural areas. Urban communities are communities, where the professional organizations come into prominence by distancing from the relationships based on blood ties, individual life is dominantly experienced, and social repression became very less. Individuals living in this community display differences from each other, despite these differences, cities provide an environment for them to live together in harmony.[36] Cities, where people from many cultures live together, contribute to the formation of a rich culture. Urbanization is an accumulation of culture, which is formed within the urbanized life experience.

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[34] E. Özalp," *Gelişmekte olan Ülkelerdeki Kent Sorunlarına Genel Bir Bakış ve Türkiye'de Kentleşme*" , Cumhuriyet Üniversitesi Fen Edeb. Fak. Sos. Bil. Dergisi, (Sivas: 9 Aralık, 1987) 47

[35] Es, 50

[36] Ercan Tatlıdil, "*Kent Kültürü ve Boş Zaman Değerlendirme, Güncel Sosyolojik Gelişmeler",* (Ankara: Sosyoloji Derneği Yayınları, 1994)

Constituting one of the cornerstones of society, culture includes the sums of the actions of the individuals performed in order to satisfy their materialistic and spiritual needs and to stay alive. While all these actions constitute materialistic and spiritual culture, their harmony with each other is also very important.[37] Individuals, migrating from the rural areas to the city, try to adjust to the city culture. City Culture is everything humane that societies themselves produced apart from the things they found available in the nature. Opinions, values, beliefs and rules are included within the city culture. As Sorakin stated, culture, apart from its materialistic dimension, has ideological and behavioral aspects. According to him, while in cultures that individuals or groups possess, a significant sum of their actions constitutes their behavioral cultures, a sum of their materialistic and biological energies also generates their material culture.[38] Everything, that all individuals living in the city produce, creates the culture of the city. Everything from buildings to cars, from opinions produced to concept of management, from published book, magazine and newspapers to computer systems and anything else, belong to the culture of that city. Individuals, living in the city, produce the urban culture and urban consciousness mutually while living together.[39] Since urbanization is a process, the emergence of urban culture by the people living there and the adaption of this culture by the newcomers to the city will also take time. Urbanization concept is an accumulation of culture obtained within the urban life experience. It is an adaptation to the life style.[40] The duration of this adaptation process, whether it is shorter or longer, varies from one country to another.

From the perspective of urbanization process, individuals, beginning to live as an urban, do not go through changes in two dimensions from economic and social aspects while adapting the city culture.[41] Having urbanized culture from the economic aspect can only take place when individual earns his living in the city and works in the positions unique to the city. Individuals take a step towards the adaptation of the urban culture while working in the lines of businesses unique to the

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[37] Bayhan, (1995) 99

[38] Pitirim Sorokin, "*Bir Bunalık Çağında Toplum Felsefesi*" Çeviren: Mete Tunçay (İstanbul: Gocebe Yayınları, 1997) 234

[39] Hüseyin Bal, "*Kentsel Yapı ve Kentlileşme Süreci*", (Isparta: Fakülte Yayınevi, 2003) 9

[40] Tatlıdil, (1994) 386

[41] Kemal Kartal, "*Ekonomik ve Sosyal Yönleriyle Türkiye'de Kentleşme*", (Ankara: Adım Yayınları, 1992) 24-25

city in the economic opportunities offered to them by the city, and, being, on the other hand, in the social environments.

Materialistic and spiritual changes are seen in the individuals migrating from the rural areas to the city. Materialistic culture changes consist more of the changes in his place of settlement such as changes in house, household goods and profession. Changes in values, opinions, behaviors and social relations show the changes in the spiritual culture.[42] Immigrants, while living the rural area, suddenly begin to live in the cities, could make changes in a short time in terms of materialistic culture change, but in terms of spiritual culture, the change could be spread in a long time range.

There will be a gradual change in housing, clothing habits, production and consumption habits, perspective of family, neighbor and kinship relations, language and speaking forms, customs and traditions, solidarity and cooperation forms, in their educational and health care views of the individuals settled in the city and these individuals come close to the city culture.[43] The process of adapting city culture varies according to personal talents and cultures of the individuals arriving from the rural areas through migration.

1.4. URBAN AND URBAN IDENTITY

Throughout history, the words of civilization and city have been related concepts. While "civilization" meant advancement in the languages of Latin origin, city was known to be derived from "civitas." In the Arabic culture, civilization also means "civility," but presence of the word "Medine" in the root, meaning as the first city states as an etymological evidence of the close relations between city and civilization.[44] The constant uses of the words city and civilizations as synonyms are indications that civilization arrived and existed with urbanization.

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[42] Sezal (1992), 87- 88
[43] Sabri Çakır, "*Kentleşme ve Gecekondu Sorunu*", (Isparta: Fakülte Kitabevi, 2007) 42
[44] Braudel, "*Maddi Uygarlık Ekonomi ve Kapitalizm*" (Ankara: Gece Yayınları, 1993) 421

Urbanized, emerged in relation with urbanization, can also be defined as the adaptation process of the features of the city by the individuals, coming to the city from the rural areas through migrations, leaving their behavior patterns and lines of businesses behind.[45] There are two major changes can be the subject of discussion in the individuals beginning to live as an urban, first, social position in society, and the other, line of business, which will provide them a living. Individuals, earning their living, from now on, through working in the tasks unique to the city, in addition to this, from social aspect, changing their cultural values which they obtained in the rural area, will have to adapt to the city culture.

In the process of urbanization, immigrants undergo economic and social change. Urbanization, from economic aspect, enables the individual to earn his living completely in the city or in the tasks unique to the city; his urbanization, from social aspect, happens by adapting value judgment of the city in his attitudes and behaviors.[46] However, urbanization does not happen in a sharp and sudden change line. In fact, in this process of change, even after their migration to the city, still staying in close contact with rural life makes it difficult for them to acquire urban identity.

According to the nineteenth century German sociologist Tönnies, traditional societies underwent changes as a result of industrialization. Changes took place within the framework of size, purpose and emotional intensity. In traditional societies, relations are personal and sincere and at the same time, these people are aware of their closeness and similarity to each other. This awareness constitutes a facilitating and relaxing element in their lives. In modern societies, people act in the direction of their personal and own interests too. People, living in this society, fulfill their responsibilities against each other as defined by written agreements when they come face to face in the crowd. Relationships consist completely of the logic that whether they provide economic benefit or not. Economic system is a rational and quite complicated structure, which does not give way to individuality. Durkheim, also states that modern city with its social integration form differs from the traditional, namely rural life form. Durkheim describes social integration as

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[45] Kemal Kartal, "*Kentlileşmenin Ekonomik ve Sosyal Maliyeti*", Amme İdaresi Dergisi, Cilt:16, Sayı4, (Aralık:1983) 4
[46] Kartal, (1983) 21

gathering of a group around common beliefs and thoughts. In the communities leading a rural life, the solidarity, constituted by collective consciousness, predominates. This is because people, living in the rural communities, while leading their lives under the same conditions, going through same stages, have entered into a thought and behavior pattern. In the source of a common life style, traditions, which are kept alive for generations almost without questioning, can be found. [47] Transformation of a rural life into a city life also requires gradual disappearance of the deep-rooted traditions and behaviors. With this change, individuals, in order to replace their rural identity with city identity, would, in a way, have to give up their traditions, which were kept alive for centuries, along with the behavioral patterns.

Urbanization basically refers to the integration of individuals with the crowds they are living with. The concept of integration, generally, means the fusion of one population density with another greater population group. Urbanization, at the end of the urbanization process, is a process, which takes place as a result of the changes in individuals' materialistic and spiritual life styles, behaviors, relationships and value judgments. [48] "The equivalence of urbanization at another utterance is a transition into an organized social life, distancing from rural."[49] Even though the utterances change, in essence, it is an unchanging fact that urbanization can be defined as the change in materialistic and spiritual life style. "The integration of urbanization with the city and the inhabitants, being either about psychological, cultural and social, economical, can be said to happen at least in two dimensions."[50] This integration can be pretty easy when there is not much difference between the place individuals come from and the city they start to live.

Migrations happening as result of urbanization, apart from a physical mobility, contain more social mobility. When immigrants join the city life, they are obliged to give up their former occupations and social status. [51] Horizontal and vertical mobility, in the urban societies, where the division of labor and specialization increase, is way easier than in the rural societies. Status in the cities are not determined from whether they are from a good family, but according to

[47] Kaygalak, (2009) 40
[48] Ruşen Keleş, *"Kent Bilimleri Terimleri Sözlüğü",* (Ankara: TDK yayınları, 1980) 70
[49] Sezal, 28
[50] Koral Göymen, *"Kentle Bütünleşme Sürecinin Yönetsel Boyutu"*, (Ankara TGAV yayını, 1982) 81
[51] Atalay, 24

profession, properties owned, and achievements. [52] The social class, which immigrants enter into, is pretty important in terms of urbanization. Because individual's process of socialization in the city, will probably take place around the value provisions and behavioral style of this new stratification.[53] Social stratification is not a one-dimensional event. Parsons states the importance of features, in different periods and societies, such as authority, which can vary according to value that was regarded as central, competence, kinship relations, wealth, individual characteristics, and success in determining the social strata. Weber evaluates social stratification as not an indication of wealth differentiation, but as social prestige differentiations.[54] On the other hand, the residential settlements in the cities can be shaped as disintegration areas resulted from social stratification.[55] City life, with the status acquired within the system of wide stratification, provides more opportunities for vertical mobility.[56] However, stratification status does not always become vertical, sometimes it can be horizontal.[57] Transition becoming open in the stratification system, while poking the individual to reach at higher status in a competitive environment; at the same time, can become a source of frustration due to the prohibitive elements such as not having enough knowledge and skills which are required by the target status.[58] Therefore, a city life, within a wide area of social mobility, on the one hand, carries a positive meaning, on the other hands, can cause a number of psycho-social problems.

Cities have a heterogeneous structure which contains economic and cultural settlements such as different ethnic groups, cultures, social strata, professional groups.[59] This case also differentiates relationships on the individual or group level and can be effective in the formation of so many groups in the cities, which are integrated within themselves, but are dissociated from other than theirs.

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[52] Smelser, N. j. "Sociology", (Newjersey : Prentice-Hall Inc. Englewood Cliffs, 1981) 143
[53] Nur Vergin, "*Hızlı Şehirleşmenin Sosyolojik ve Siyasal Sonuçları*": Hızlı Şehirleşmenin Yarattığı Ekonomik ve Siyasal Sorunlar, (İstanbul, 1986) 33
[54] Raymond Aron "*Sosyal Sınıflar ve Sınıf Kavgası, Sınıf Mücadelesi*" , Çev. Erol Güngör, (İstanbul: Dergah Yay., 1992)12
[55] D. Yeşiltuna, "*Kentlileşme Sürecinde Bireylerin Siyasal Katılım Eğilimleri*", Dünyada ve Türkiye'de Güncel Sosyal Gelişmeler Dergisi, (Ankara: Sosyal Bilimler Derneği Yay ., 1994) 398
[56] Fichter, J. "*Sosyoloji Nedir?*", Çev. Nilgün Çelebi, (Konya: Toplum Yay.,) 162
[57] Amitai Etzioni, "*Social Change*", (London: Inc Publishers, Newyork, 1965) 183
[58] Fichter, 162
[59] Ayda Yörükan, "*Şehir Sosyolojisinin Teorik Temelleri*", (Ankara: İmar ve İskân Bak. Yay.,1968) 17

In the process of urbanization, another problem, which arises from individualization, is the disagreements between young people and elderly caused by young people, who want to take advantage of the opportunities of industrial ventures for their own benefit and elderly people taking a stand against the young people's private entrepreneurial desires.[60] In this context, individualization is considered to be the source of clashes between generations resulting from the differences in values.

Urbanization is a process of socialization. Immigrants enter into a new process of socialization, which affects the level of being urbanized, different from the first socialization.[61] Immigrants' non-adaptation of family structure and values of city after leaving a large rural family structure and value measures will cause both structural and functional changes in the family. In the industrialized Western societies, studies conducted on the change upon the family structure and values caused by urbanization, in the societies where individualization comes into prominence, shows that a new family structure was formed based on the individual's desire and needs in the family.

In family relationships, individual's private preferences taking priority is seen to be effective in the increase of the number of nuclear family structure and individual living alone.[62] However, in the process of urbanization, starting from the structural and functional changes, which may occur in the family, it is not correct to conclude that family in the modern urban societies would disappear. Because family, in the societies, where the change is rapid, gains significance as a security system from the aspects of intimacy and psychological feelings.[63] For Individuals are beginning to live more freely different from the rural, in order to lead more secure life in the cities, the strength of the family concept is gaining importance.

In the cities, negations such as loosening of family and kinship ties and relationships between individuals being official, intermittent, superficial, temporary and anonymous, inequalities in the distribution of income, loss of social control,

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[60] Julian H. Steward, "*Perspectives on Modernization: Indroduction to the Studies*", Comtemporary Change in Traditional Societies, (Chicago and London: 1967) 1-15
[61] Gülden Erkut *"Kentleşme Sürecinin Sosyolojik Boyutu"*, Kentleşme ve Kentlileşme Politikaları, (İstanbul: TÜSES Yay., 1991) 53
[62] K. J. Hyun, "*Sociocultural Change and Traditional Values: Confucian Values Among Koreans and Korean Americans*", International Journal of Intercultural Relations, University of Chicago, (2001) 204-220
[63] Etzioni, 181

cultural thaw, non-integration with the city, and the identity crisis; the social and psychological problems such as loneliness, insecurity, deviant behaviors, crime orientation, use of drugs, can be revealed.[64] After settling in a city, individuals' receiving a set of trainings related to urban consciousness, will be important for the adaptation process in the city.

According to Durkheim, who explains the traditional structure with the concept of "social consciousness," the weakening of social consciousness is caused by the increase in population density, the development of division of labor and loss of effectiveness of the religious norms. Thus, large cities become the residential areas where the social consciousness weakens and disintegrations occur. Because the population density, increase in division of labor and specialization and decrease in religious effectiveness can be seen among the basic features of the cities.[65] Although these features of cities might seem like modernization, but moving completely away from traditions can be trigger of social disintegration.

In the traditional rural societies, religion, being at the highest point and encompassing the individual from all aspects, as a result of the secularization emerging in the process of urbanization, it was wrapped in a character related only to the individual and his private life by being purified from social effects. In the cities, especially in industrial cities, reduction of the interest in religious beliefs and practices can be accepted as the indication of weakening of religion's power as a means of social control.[66] However, in the modern industrial societies, opinions regarding the loosing of the effectiveness of religion may be acceptable for the European countries; but same things cannot be said for USA. Herberg states that religion, in recent years, revived again in USA. But then, religion, in terms of functionality, should not be expected to return to the period before modern times again.[67] Non-official relationships based on family and kinship ties in the rural areas, in the process of urbanization, turn into manner sustained by the norms

[64] B. M. Toit, *"Migration and Urbanization",* (Paris: Mouton Pub.-The Hague , 1975) 5-6
[65] Nurettin Kösemihal, *"Durkhieim Sosyolojisi"*, (İstanbul:Remzi Kitabevi) 65-70
[66] Ünver Günay, *"Din Sosyolojisi"*, (İstanbul: İnsan Yay, 1998), 361
[67] Amitai Etzioni, *"Social Change"*, (Newyork: Inc Publishers, 1965), 184

determined with official institutions, diversified from division of labor and specialization. [68]

The formation, continuation and organizations of the norms, which provide co-operation of the individuals, who are defined by some structural features and possessing different fields of expertise, can be possible through bureaucracy. Bureaucracy can be considered as a feature of city societies in terms of application and monitoring rules determined in the shaping and organizations of the social institutions such religions, art, economy, education, politics and all other. [69] According to Weber, institution, which separates the public life from private life, is bureaucracy. Bureaucracy is an organization which sets and monitors the rules of the public sphere; but provides opportunities for the employees to continue their positions in the institution in their private lives too.[70] Bureaucracy, in this respect, has an effective role in the formation of private life.

The facilities and activities related to industry, trade and management, transportation and communication networks, newspaper, radio stations theaters, libraries, museums, concert halls, operas, hospitals, institutions of higher education, research and publications, business institutions, institutions for religious and charitable works etc., such cultural or recreational and entertainment related to equipments are getting intensifying in the cities and through these, they become attractive centers of the city. And urbanization is no longer just limited to people's arrivals to this place; it also meant the adaptation of the life styles in the cities.[71] Individuals, who adapt the life styles in the cities, are also adapting to the city culture and obtaining an urban identity.

Unity of the physical space in the city necessitates the mutual relationships of people from different cultures and strata. [72] Population movements, starting with migrations, are processes which accelerate and reshape social change in many areas. Thus population is the most important determinant in the formation of cosmopolitan

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[68] Kemal Görmez, "*Şehir ve İnsan*", (İstanbul: MEB Yay., 1991), 26-27
[69] Anton Zijderveld, "*Sosyal Toplum*", (İstanbul: Pınar Yay., 1985) 214
[70] Max Weber, "*Sosyoloji Yazıları*" (İstanbul: Hürriyet Vakfı Yay., 1997) 193
[71] Louis Wirth, "*On Cities and Social Life of Chicago*", (Chicago: The University Press., 1981) 81
[72] Gülden Erkut, "*Kentleşme Sürecinin Sosyolojik Boyutu: Kentleşme ve Kentlileşme Politikaları*", (İstanbul, TUSEV Yay., 1991) 53

and a differentiated social structure in the cities.[73] In order to establish healthy communication, community, consisting of new individuals possessing different features, will also provide a healthy community structure.

Immigrants, in the process of obtaining urban identity, undergo changes from the economic and social aspects. Urbanization, from economic perspective, occurs by individual's providing his own living completely in the city or working in tasks unique to the city; urbanization, from the social perspective, occurs by the individual's adaptation of value judgments unique to the city in his attitude and behaviors.[74] However, urbanization does not occur along a sharp and sudden line of change.

Urbanization, starting with participation to the urban population through migration, is a process of change. Lerner states that individual participating through a physical mobility from the rural to the city, his urbanization, in modern sense, occurs through "empathy" (putting himself in other's place). Immigrants show very much enthusiasm towards reaching at distinctive features of the society that came into such as, rules, habits, economic functioning, and education status. As a result of this excessive desire, individuals begin to obtain the features of the city both from the structural and functional aspect.[75] Therefore, the value and behaviors of the individuals or groups, whom the immigrants take as models to them, are closely related to their adaptation to the city.

Urbanization, from the social perspective, can be possible by acquiring an urban identity and being brought up in the rural, the individual's adaptation of attitudes and behaviors unique to the city in every matter and social value judgments. From the economic perspective, urbanized individual is required to earn his living completely in the city and by working in lines of businesses unique to the city. All these indicators show that individual is wrapped up in urban identity and is integrated with the city.

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[73] Beşir Atalay, "*Sanayileşme ve Sosyal Değişme: Kırıkkale Araştırması*", (Ankara: DPT Yay., 1983) 24
[74] Kartal, (1978) 22
[75] Daniel Lerner, "*The Passing of Traditional Society*", (London: The Free Perss., 1964) 47, 52

1.5.   URBANIZATION AND MODERNIZATION RELATIONS

Freedom, [76]key word of modernity, in broader sense, can be explained as displaying [77] free attitudes in the social and cultural life. One of the most basic problems of modernity is tradition. Even though it can be said that modernity is in a mutual clash undertaken with tradition, but it is wrong to think that modernity completely disregards tradition. In fact, modern is a process of overcoming and realizing tradition in a particular way. In other words, modern is a kind of mutual interaction experienced with traditional within a certain time and in certain directions. [78] While modernity is being alienated from its essence by tradition, tradition, too, cannot escape from the interventions of modernity and is affected.[79] The interaction between modern, defined as urbanization and traditional, defined as rural life, is similar with the communication between modernizations and traditional.

This paradigm of modernity, which develops theories for the re-organization of the society as a whole, this process, in which societies experienced a rapid change after the industrial revolution, means people making the world and their lives meaningful.[80] Change covers individuals' daily lives, their status within the society, and their entire relationships.

After the industrial revolution, city life, which moved to a different line from its previous city structure, while, being called as modern, revealing a new society and wholeness of relationships, brought a new perception of a city life along with it.

[76] Martin Wagner, 2

[77] Hasan Bülent Kahraman, "*Postmodernite ile Modernite Arasındaki Türkiye*", (İstanbul: Agora Kitaplığı Yay., 2007) 13-14

[78] Kahraman, 26

[79] Darvus Shayegan, "*Yaralı Bilinç: Geleneksel Toplumlarda Kültürel Şizofreni*", (İstanbul: Metis Yay., 1991) 23

[80] Oğuz Işık, "*Modernizmin Kenti-Postmodernizmin Kenti*", (İstanbul: Birikim Yay., 1993) 31

Because modernity, through a mentality and a perspective, [81]brings differences in the interpretations of both the world and the social events.

City, with modernism, started to be perceived as if a whole from economic, social, and cultural aspects. This perception, which displays collective consumption services, city planning services, and city-related arrangements, in fact, is, in a sense, the result of a brand new mode of accumulation developed by the industrial revolution.

This approach, which considers cities as centers of economic development as well as social modernization, necessitates the creation of a homogenous culture encompassing all those living in the cities.[82] This emergent new situation, while enabling its economical growth, can mean the increase of social unity and the level of welfare.

Modernism created an expansion from the intellectual aspect. Modernism, receiving its source from the idea of modernity in 16th and 17th centuries, is also a precursor of change. Modernism, in the period immediately after industrial revolution, when the society experienced a rapid change process, was an expression of human being's ability to rule the nature and the society in the guidance of science and intelligence.[83] Cities have become the places, where this change that the society is experiencing from every aspect is best seen and followed. Because cities, with migration from the rural to the city, are the areas where the organizational, political, sociological, psychological, technological movements, which the urban development house, are experienced. In Harvey's words, modernism found itself in its natural habitation.[84] Cities, just like natural laboratories, provided the opportunities for the social scientists to understand the effects of modernism on social relations and organization.

Urbanization, with its content at modernism concept, is a process where thoughts and behavior styles unique to city are adopted and traditional and urban values are substituted.[85] It is seen that while in the modern sense, the physical

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[81] Kürşat Bumin, "*Tartışılan Modernlik*", (İstanbul: Yapı Kredi Yay., 2010) 7-8
[82] Sevilay Kaygalak, "*Kentin Mültecileri*", (Ankara: Dipnot Yay., 2009) 45
[83] Isık, (1993) 30
[84] David Harvey, "*Postmodornliğin Durumu*", (İstanbul: Metis Yay., 1997) 31
[85] Keleş, (1993) 29

distance between people living in the city decreases, in the intellectual sense, it increases, and related to this increased distance, living individually changed into a cultural life style.[86] Modernizing line is described as a development which involves taking the process, where the development is experienced, from the traditional structure towards the modern. Traditional structure, which is considered universal in every society, constitutes the beginning of this process.

Developed industrial societies can be seen as the continuation of this process. Urbanization is also one of the important topics of this process. According to this concept, there is a strong relationship between urbanization and social modernization. The results of urbanization such as increasing communication opportunities, enhancing educational status, and positively affecting political participation are evidences of its universality. Accordingly, the cities of developing and late modernizing countries will also follow the same development line.[87] The criticism on modernization concept concentrated generally on the gradual loss of local identity, bringing despotism instead of freedom, and causing local and social injustice.

Regions, carrying traditional culture, since they could not completely leave their previous life styles, experience an adaptation problem in transition to a life style called modernism, produce a middle culture bearing distinctive features not suitable for either modernism or tradition, and display a new life style.[88] This type of scenes, which is considered as multi-colorful in the cities, negatively affects the adaptation of different cultures with each other also.

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[86] Nuri Bilgin, "*Kollektif Kimlik*", (İstanbul: Sistem Yay., 2995) 34
[87] Şükrü Aslan, "*1 Mayıs Mahallesi",* (İstanbul: İletişim Yay., 2008) 32- 33
[88] Shayegan, 53

CHAPTER II

THE RELATIONSHIP BETWEEN URBANIZATION AND MIGRATION IN TURKEY AND ITS HISTORICAL DEVELOPMENT

2.1. THE PROCESS OF URBANIZATION IN TURKEY

When Urbanization event quantitatively and qualitatively addressed, the definitions, made on the basis of economic, ecological and demographic structures, can be expressed as "urbanization"; the cultural dimension of the social structure, which occurs as a result of urbanization, can also be expressed as "urbanization."[89] Urbanization occurs as an event which includes demographic structure, social groups, strata, institutions, and economic factors.[90] Urbanization is a process of generating changes as a result of urbanization current in human beings' behaviors, relationships and value judgments, in their materialistic and spiritual life styles.[91] In this process, the changing value judgments of the individuals along with their perspective of social events also acquire difference.

Urbanization began in the 19th century all around the world and continued its effect until today. Particularly in Turkey, urbanization started to show its effect after the World War II. It shows different characteristics in the developing and less developing countries. Rapid population growth brings rapid urbanization with it, in developing countries like our country; rapid population growth is experienced along with rapid urbanization. In the less developed countries excessive growth of several cities, causes regional instability, make the function of the city within itself difficult.[92] In the less developed countries the common features of urbanization is as follows: First; urbanization, as a demographic process, increases faster in comparison with industrialized countries. Second; Individuals, living in the city, cannot benefit enough from public services. Third; the rapid growth of larger cities compared to that of smaller cities cause uneven distribution of population. Fourth; inability to make industrial investments, which will be enough for the individuals living in the cities

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[89] İhsan Sezal, *"Göçler ve Şehirleşemeyen Şehirler: II. Ulusal Sosyoloji Kongresi, Toplum ve Göç"*, (Ankara: Sosyoloji Dernegi Yay., 1997) 22, 23
[90] Keleş, (1991) 13
[91] Keleş, (1991) 80
[92] Keleş, (1991) 29

and congestions at some service sectors. In the developed countries urbanization is consistent with development.

In the modern sense, urbanization started with industrialization. Industrial revolution, which gave birth to urbanization, brought forth another revolution other than itself that is also the urban revolution.[93] Although in Turkey urbanization is closely linked with industrialization, it is not proportionate with industrialization and since it is not appropriate for the needs, which industrialization gave birth to, it takes place unhealthy and irregular.[94] Urbanization, in the developing countries, in which our country is included, increases more rapidly than industrialization. Internal migration showed itself as a population accumulation in the urban areas, and led to doubling of the problems already existed in the cities. Urbanization in Turkey, in many respects, is similar to the process of urbanization in the less developed countries. Therefore, a few cities have grown much more than other cities in Turkey. In these rapid and unplanned growing cities, individuals do not get adequate and punctual services. This urbanization, which does not develop planned and controlled, brings about many issues along with it such as, first of all business life, environmental pollution and health problems.

Unplanned urbanization failed to meet with development and employment requirements of Turkey. Since urban growth is much bigger than the economic growth, fake urbanization takes place.[95] For immigrant communities crowding the cities spatially, it is a long process to obtain an urban identity and live as an urban,

Development and modernization movement, starting in 1950s in Turkey, changed the balance of population distribution as rural to city.[96] When evaluating urbanization in Turkey as; rapid urbanization, reasons for urbanization and style of urbanization, we can definite it as irregular urbanization. Measure in urbanization is mostly the proportion of population in residential areas exceeding a certain figure. Mostly in Turkey, residential areas, exceeding the figure of 10 thousand, are defined as city. The urbanization rate in Turkey has continued to increase since 1950s.

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[93] Zeki Parlak, "Tarihsel *Süreç İçinde Kentsel Dönüşüm, Kent Yönetimi: İnsan Çevre Sorunları Sempozyumu*", (İstanbul: Kent ve İnsan Yay., 1999) 70

[94] Eyüp İsbir, "*Şehirleşme Meseleleri*", (Ankara: Ocak Yay.,1986) 30

[95] M. Çapar & C. Geray, "*Köy Yerleşmeleri ve Toplum Kalkınması:*" Mimarlık Dergisi: 11, (İstanbul, 1974), 70

[96] Nail Yılmaz & Yücel Bulut, "*Kent Yoksulluğu ve Gecekondu*", (İstanbul: Beta Yay., 2009) 5

Urbanization in Turkey, besides increase of population by births, has accelerated with internal migration.[97] This migration is at the basis of urbanization in Turkey. Male individuals, arriving at the city from the rural area in order to find a job and to work, bring their families later on and settle in the city. This is the most distinctive feature between urbanization experienced in Turkey and that of developed countries. While urbanization in the West continued with development, in Turkey economic growth rate is usually lower than the urbanization rate. While immigrants, in the Western countries, usually found job opportunities, in Turkey, among the people who migrated from the villages to the cities, the number of unemployed, hidden unemployed, or workers in the informal sector are pretty crowded. [98] When urbanization model, experienced in Turkey is compared with that of countries with higher development rate, it shows differences in terms of feature.

2.2. THE TRIGGERING FACTORS OF RAPID URBANIZATION IN TURKEY

2.2.1. PROPELLING FACTORS

In less developed countries, agricultural productivity and per capita agricultural income are not enough to keep the individuals living in the rural areas. The unbalanced distribution of land ownership, the fragmentation of agricultural lands, climatic conditions and erosion are the reasons giving strength to these propelling factors.[99] Introduction of new technologies in the agricultural sector with industrialization, land fragmentation due to division among many people, rapid population growth and shortage of land. These reasons led the population living in rural areas to the cities.

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[97] Ruşen Keleş, *" Şehirleşmede Denge Sorunu"* Mimarlık Dergisi 4, (İstanbul, 1974), 27
[98] Sezal, (1992) 78
[99] Ruşen Keleş, *"Türkiye'de Şehirleşme Eğilimleri"*, SBF No:4 (October -1970):56

2.2.2. ATTRACTING FACTORS

The share of attracting forces in urbanization is putting the population into motion by taking it from the rural areas. Urbanization, in our rapidly developing and advancing country, did not take place together with industrialization just like in the developed countries. Individuals, being rendered jobless by rapid entrance of technology into production in rural areas, start to move away from these places to the cities being seized by economic, social and cultural charms of the city.[100] In the large cities and their suburbs, job opportunities increased with the development of industry. Therefore, some major cities experienced a rapid internal migration. In addition, cities having higher income levels than the rural areas as well as more educational, health, social and cultural facilities attracted people living in the rural areas towards the cities. Direct effect of the attracting factors in Turkey is limits, apart from becoming a triggering factor; it is seen to have a moving effect towards the cities.

2.2.3. POLITICAL FACTORS

Economic and social policies adopted and tried to practice by the state, too affected urbanization. In addition, the state, mostly, supported the forced migration experienced due to terrorist activities in the East and Southeast Anatolia. Political regimes of the countries can affect urbanization either from positive aspects or negative. If there is a restrictive form of government existed in a country limiting basic rights like roaming, trade, and settlement, urbanization will be negatively affected. Otherwise, urbanization will gather great speed. [101] So, the rate of urbanization shows differences in every country.

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[100] Özer İnan, *"Kentleşme Kentlileşme ve Kentsel Değişme"*, (İstanbul: Ekin Kitabevi, 2004) 57

[101] Eyüp İşbir, *"Kentleşme, Metropolitan Alan ve Yönetimi"*, (Ankara: Ankara iktisadi ve İdari Bilimler Akademisi Yay., 1982) 32

2.2.4. TRANSMITTING FACTORS

Highways, developed with transportation vehicles, made the migration of the rural population of the cities easy. In addition, obtaining direct information on urban life, audio and visual communication facilities resulted in the birth of new hopes in the people of rural areas.[102] Due to communication tools such as improvement of transportation, television, radio, newspaper, magazine, migration from the rural area to the city accelerated. Transportation facilities in Turkey in the last thirty-five and forty years, has greatly been improved.

2.3. DEFINITION OF MIGRATION AND MIGRATION TYPES

Migration, at the end of process of geographical location change, is a population movement which causes changes in the structure of the society from economic, social and cultural dimensions. Migration, as result of the changes observed in the societies after the industrial revolution, is a location change experienced from the rural areas to the cities. This, at the same time, is a process of transition from the traditional social structure to modern social structure.[103] Even though the causes and consequences of migration movements vary from country to country and culture to culture, it is always a change of geographical location. The most important feature of the countryside is that they make their living from agriculture-related works. After the industrial revolution, with entry of machines into the lives of people dealing with agriculture, an unemployment period started for the people engaged in farming. After the change in the agricultural structure, young population, living in the countryside, decided to migrate. In the migration happening within the country, while women usually preferred commercial cities, and men preferred the cities, where they could work in the heavy industry.[104] First priority industrial or commercial cities began to receive rapid migration and started to develop.

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[102] Özer, (2004) 59

[103] Zeynep Göçkçe Akgür, "*Türkiye'de Kırsal Kesimden Kente Göç: Bölgeler Arası Dengesizlik*", (Ankara: Kültür Bakanlığı Yay., 1997) 42

[104] *Mustafa Erkal,"Bölgesel Az Gelişmişlik ve Etnik Yabancılaşma: Sosyal Bilimler Kavşağında Güneydoğu Anadolu",* (Van:Yüzüncü Yıl Üniversitesi Yay.,1998) 154

Migration is not only a spatial change of location, at the same time, it is also the result of changes experienced in political and cultural structures of social formations and at the same time, in the system of relationships within these structures.[105] In general terms, it is a process of people moving their long-term job and family lives to another place of settlement and continue to live their lives there. Migration, in the modern world, is the re-distribution of the workforce and at the same time, it also means the organization as a result of industrialization.[106] New business lines and employment of those coming to these business lines from different places are the beginnings of a new life for those people. Migration is the population movement, which changes the structure of the society with social, economical, cultural and political dimension of the process of change of geographical location. Migrations take place in two ways i.e., internal migration and external migrations. The direction of the migration can be from rural to urban, city to city, and seldom, from city to rural. But, internal migrations in Turkey, intensely, occur from rural area to city or from city to city. [107] Turkey is a country where migration movements intensely occur and just like in the past, they continue today and will also continue in the future. The migration decisions, which individuals take with great difficulty, can be of economic, social or political origin.

Tekeli[108] says that migration is based on two rational foundations. First of these is a way of distribution rendering production more efficient related to direct continuity of the system. The reason for this is the person's change of location in space; it can also mean the change of industry and consumer, namely market, as much as it happens in labor. Second, with migrations, individuals, by means of spatial location changes, receive chances to capture more economic opportunities. This is the most important foundation revealing migration's aspect concerning the individual. Aspect of internal migrations among the residential units is also very important. The direction of the internal migrations in Turkey can be divided into four

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[105] Kaygalak, (2009) 9
[106] Roberts Brent, "*Migration and Industrialising Economies: A Comparative Perspective M. Harloe*" New Perspectives in Urban Change and Conflict (192/219). (London: Heinemann Educational Books, 1981) 193-194
[107] Özer, (2004) 11
[108] İlhan Tekeli, "*Türkiye'de İç Göç Sorunsalı Yeniden Tanımlama Aşamasına Geldi*", Türkiye'de İç Göç Konferansı, (İstanbul: Türkiye Ekonomik ve Toplumsal Tarih Vakfı Yay., 1998) 11

such as; from city to city, village to village, village to city, and city to village.[109] However, type of migration in Turkey predominantly occurred from village to city and from small cities to lager cities and will continue to occur in the same way. With the projects that state has planned or started to implement, migration from city to village gradually begins to happen.

2.4. THE INTERNAL MIGRATION IN TURKEY AND ITS REASONS

Today Turkey is urbanizing as a result of the rapid migration current heading from rural areas towards cities.[110] The most fundamental theories explaining migration can be stated is the attract and propel theories. Attract and propel can be explained by the features of migration-taking and migration-giving centers. While higher earnings and wages attract the workers, the unemployment and lower living standards propel them.[111] Proponents of the theory of propulsion advocate that the difficulty of livelihood and lower living standards of people living in rural areas are the most effective reasons on urbanization and migrations. Cities attract people living in rural areas towards themselves with the promise of living in better conditions. The most important supporters of individuals, taking migration decision, are the effect of mass communication tools and ease of transportation.

Another reason for internal migrations in Turkey is the inadequacy and inaccurate application of economical policies. Policies which are implemented in undeveloped regions cause imbalance among these regions and increase differences of development.[112] In Turkey, especially after 1980s, terrorism events experienced in Southeastern Anatolia due to various reasons led to massive migrations. With these migrations, problems of sheltering, unemployment, education and health emerged in arrived-destinations and women and children were the most affected parties of these problems.[113] While migrations cause changes on the family members, women and children are mostly affected from this change and interaction.

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[109] İhsan Sezal, *"Göçler ve Şehirleşemeyen Şehirler"*, Toplum ve Göç, II. Ulusal Sosyoloji Kongresi, (Ankara: Devlet İstatistik Enstitüsü Yay., 1992) 150
[110] Kadir Canatan, *"Göçmenlerin Kimlik Arayışları"*, (İstanbul: Endülüs Yay., 1990) 123-33
[111] Jim Millington, *"Migration, Wages, Unemployment and the Housing Market: A Literature Review"* International Journol of Manpower V.15, N. 9/10 (1994)
[112] Eyüp Bedir, *"Kalkınma Öncelikli Yöreler"*, (Ankara: TOBB Yayınları, 1994) 67
[113] Sema Erder, *"Köysüz Köylü Göçü"* (İstanbul:Görüş Yay., 1998) 26

2.5. THE PERIODS OF INTERNAL MIGRATION IN TURKEY

Many years in Turkey, an internal migration from rural areas towards cities has been happening. If we have to divide these internal migrations, happened and happening, into

2.5.1. FIRST PERIOD: YEARS 1923-1950

This period reveals that internal migration happened very less, very few people, either from rural area to city or city to city, changed places.[114] It is a period, in which triggering reasons for migration did not still constitute, and change of locations happened seldom.

2.5.2. SECOND PERIOD: YEARS 1950-1960

This period is one of the periods in which we can get the clearest picture of internal migration in Turkey. We can see that Turkey's urban population increased twice more of the national average. In the process of capitalization starting in 1950s in Turkey, rapid mechanization in the industrialization and agriculture, forced individuals to migrate due to gradual deterioration of land and population balance in rural areas rendering workforce jobless. Individuals, in this period, thinking that they lost subsistence and better- living facilities in rural areas, headed towards the cities to settle.[115] Capitalization and modernization process severed people working in land-based jobs in rural areas and provided the hope of finding new job opportunities in industry and service sector in the cities.[116] This period is a period in which individuals enjoying rural life get introduced with cities and modern life and adopt a different life style. In this period, a large proportion of those migrated consists of

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[114] Ahmet İçduygu &İbrahim Sirkeci, "Cumhuriyet *Dönemi Türkiye'sinde Göç Hareketleri: 75 Yılda Köylerden Şehirlere"*, (İstanbul: Tarih Vakfı Yay., 1983) 521
[115] Özer, (2004) 35
[116] İçduygu & Sirkeci, 270

male population.[117] Male population, initially separated from the village, where they were born and grow up, headed towards the closest city, here immigrants, thinking that they would not be able to satisfy their job-finding and sheltering needs, headed towards larger cities. The most distinctive feature of this period is the emergence of large cities named as metropolis today.[118] Migrations occur either from village to city or smaller cities to larger cities, namely towards metropolises.

2.5.3. THIRD PERIOD: YEARS 1960-1970

This period is a period in which internal migration from rural to city; nearest city towards larger cities continue. The most distinctive feature of this period is the continuation of migration from cities to metropolises, and rural areas towards metropolises. A marked increase in social changes experienced in Turkey and freedoms of cities is experienced, immigrants still fail to adapt to the city, rapid population growth of these cities with the effect of urbanization process. This period is a period in which the structures of urban areas and transformation in these structures mark[119] internal migration.

2.5.4. FOURTH PERIOD: YEARS 1970-1980

In Turkey, industry was expected to increase job areas across the country and but it failed to make enough progress. Cities are far from satisfying individuals' needs emerging with internal migrations. This period is a period in which problems arising from internal migrations began to appear clearly and continued to increase. In the country, adequate job opportunities was not provided to the population arriving from rural areas through migration as well as housing, which is their most basic need, was not adequately given.[120] It is a period in which negative results of the urbanization, accelerated by migration, are clearly felt and began to remain in the agenda of the country.

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[117] Sami Öngör, "*Türkiye'de İç Göçler Karşısında Yüzbinden Fazla Nüfuslu Şehirlerin Durumu*", Ankara Üniversitesi SBF Dergisi, No: 1, (Ankara) 63
[118] Ayda, (2003) 12
[119] İçduygu & Sirkeci, 252
[120] Özer, (2004) 35- 36

2.5.5. FIFTH PERIOD: LAST PERIOD AFTER 1980S

The last period of internal migration in Turkey is a period extending 1980s until today. Turkey, in this period, was introduced with concepts such as; free-market economy, privatization economy and rant economy. This case brought vertical mobility between social classes along with it. Vertical mobility, at one points, also supported the horizontal mobility.[121] Economic interaction also caused a change the positions of the individuals in the urban life. Political changes experienced in 1980s in Turkey, caused the destruction[122] of the institutions leading the urbanization and forced a change.

In addition, city-rural area balance of population changed in this period and it began to transform into a city-dominated country. While the urbanization rate was almost 45 % in 1980s, but this rate, with gradual crowding of city, became 65% in 2000s. In this increase, educational opportunities being abundant, higher possibility of job-finding and life standards compared to rural areas, and attraction of social life become effective. In addition, intensity of migration from city to city also increased and it exceeded 60%. Again, in this period, larger cities mostly lost their feature of being only center of attraction. The direction of migration, mostly, began to shift towards regional centers, which are suitable for development. [123] In Turkey, migrations which happen out of will or with coercive elements also occur. The most distinctive difference of this period, in terms of internal migrations, is a terrorism-originated forced phenomenon of migration emerged in Southeastern Anatolian Region. Starting at the end of 1980s and in the beginning of 1990s, this forced immigration process is different from the migration periods of the past. [124] This current of immigration, intensely experienced as a population flow by the individuals, suddenly and out of their own will, being forced to leave the places, where they were born and brought up, has brought poverty along with it.

[121] İçduygu and Sirkeci, 207
[122] Oğuz Işık & Melih Pınarcıoğlu, "*Nöbetleşe Yoksulluk*" (İstanbul: İletişim Yay., 2991) 127
[123] TUSİAD, "*Türkiye'nin Fırsat Penceresi Dönüşüm ve İzdüşümleri*", (İstanbul: TUSIAD Yay, 1999) 86
[124] TMMOB, 4

2.6. THE EFFECT OF MIGRATION ON URBANIZATION PROCESS

With immigration, in addition to immigrant person's moving from a certain-sized place of settlement to a larger place of settlement, leaving a certain community and entering into a new community[125] and he should form new relationships within this new identity. The process, which comes with migration, in a short or long term, brings about so many problems along with it. One of these problems is the loss of workforce experienced from an actively-working part of population heading for another region. In a sense, it is a negative situation experienced by young, dynamic and productive individuals leaving their settlements through migration. This situation decreases the rapid development of migration-giving region. When growth rate decreases, given-migration further increases and backwardness gains even more speed.[126] The migrating population socially and economically affects the situation of the remaining population even though unwillingly.

Another problem is the process of adapting to the city in an economical and social sense. This process, being short and trouble-free, is directly proportional to the shortness of individual finding a job. Unemployment problem awaits the immigrants arriving to the city with the hope of living in better conditions and new additions are made to the unemployed with the arrival of new-comers. This situation brought a problem, which immigrants never expected and unprepared for, along with it.[127] In all regions of immigration, places, institutions, fields of business are not at the level of meeting immigrants' needs. Individuals arriving with migration are not aware of the social problems waiting for them in the cities. Immigrants are compelled to learn the need to revise their cultural identity and shape them in a different way only in the period, in which they begin to live in the city.[128] In terms of culture, individuals, arriving to the city through migration, are forced to flounder between rural life and urban culture for a long time.

It also takes time for local governments to bring service to the communities settled in the city through migration. In the process of fast migration, it is not possible for local governments to offer services to the newly settled immigrants with

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[125] Tekeli, (1982) 174
[126] Özer, (2004) 27
[127] Özer, 30
[128] Kartal, (1987) 272

their own resources.[129] Local governments, being caught unprepared to the rapid immigration, even though, try to find some local solutions; unplanned settlements leave both immigrant and government in a difficult situation.

Unplanned and rapid internal migrations also lead to inter regional urban imbalance. Particularly, the difference between the Eastern and Southeastern Turkey with the West continues to increase every day.[130] The imbalance between cities grows at the expense of less developed regions.

Cities, as a result of the internal migration movements, encounter unplanned urbanization. Unplanned urbanization, houses social and economical problems within itself, is not off the agenda of the entire country.

2.7. IN THE PROCESS OF URBAN ADAPTATION; CITIZENSHIP ASSOCIATIONS

Citizenship is a status which people, coming from the same place of settlement, express for each other. It is accepted that citizenship finds meaning at a place closer to kinship and friendship relationships. In fact, this relationship type is kept before friendship, but closer to kinship.[131] While the word citizenship becomes popular in the process of urbanization, in the rural area, it is a meaning of a word which is not even required to be used. While citizenship was a word which individuals never uttered at the places, where they were born and brought up, it became a word which they frequently used in the cities, they arrived through migration.

In Turkey, in order to recover from the cultural shock, which people, who immigrated to the metropolitan cities, experienced, and to survive in these places of settlements, where they newly arrived at, one of the solutions, which they could come up with, is the establishment of citizenship associations. Individuals, who settled in a city, gather under a roof of an association in order to overcome social and

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[129] Özer, 31
[130] Ruşen Keleş, "*Şehir ve Bölge Planlaması*", (İstanbul: İmge Yayl., 1974) 24
[131] Hüseyin Bal, "*Kentsel Yapı ve Kentlileşme Süreci*", (Isparta: Fakülte Yay., 2003) 137

economical difficulties and to keep their own culture alive.[132] Individuals, meeting under the roof of citizenship associations, in fact, in a sense, experience the togetherness in their old lives again even though for a short time. In order citizens to help each other during these partnerships a natural environment for solidarity should also be provided. With migrations, citizenship relationships as well as kinship relationships come in view. In terms of urban solidarity and for individuals, who newly arrived to city, to hold on to it, citizens should be more protective and include than families.[133] This relationship, which starts before the migration, even in the processes of settlement and adaptation to the city, appears before the kinship relationships.

Citizenship association can defined as a relationship network of organized citizenship. These associations, at the same time, should not get involved in an attitude of exclusion.[134]This attitude of otherness between members from his own city and other members is a very widespread attitude.

According to 2006 data of the Ministry of Internal Affairs Directorate of Department of Associations, the number of citizenship associations exceeded 8.135. In recent years in Istanbul, specially, in the districts created through migration, a significant increase in the figures of citizenship associations can be seen.

Table 1: Distribution of the People Interviewed According to Age

Fellow Townsman Associations	%
Mediterranean	6,22%
East Anatolia	1,29%
Aegean	9,83%
Southeastern Anatolia	1,57%
Central Anatolia	17,55%
Black sea	4,75%
Marmara	58,80%

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[132] Bal, (2003)138
[133] Ümit Meriç, "*İstanbul'un Nüfus Yapısı*" Habitat II Kent Zirvesi: Uluslar arası Bilimsel Toplantılar, (İstanbul: Kültür Bakanlığı Yay., 1997) 212
[134] Kurtoğlu, "*Mekansal Bir Olgu Olarak Hemşehrilik Mekanı Olan Dernekler*" European Journal of Studies, Thematic Issue No.2 (http://www.ejts.org/document375.html)

Fellow Townsman Associations

■	Mediterranean
■	East Anatolia
■	Aegean
■	Southeastern Anatolia
■	Central Anatolia
■	Black sea
■	Marmara

6% 1% 10% 2% 17% 5% 59%
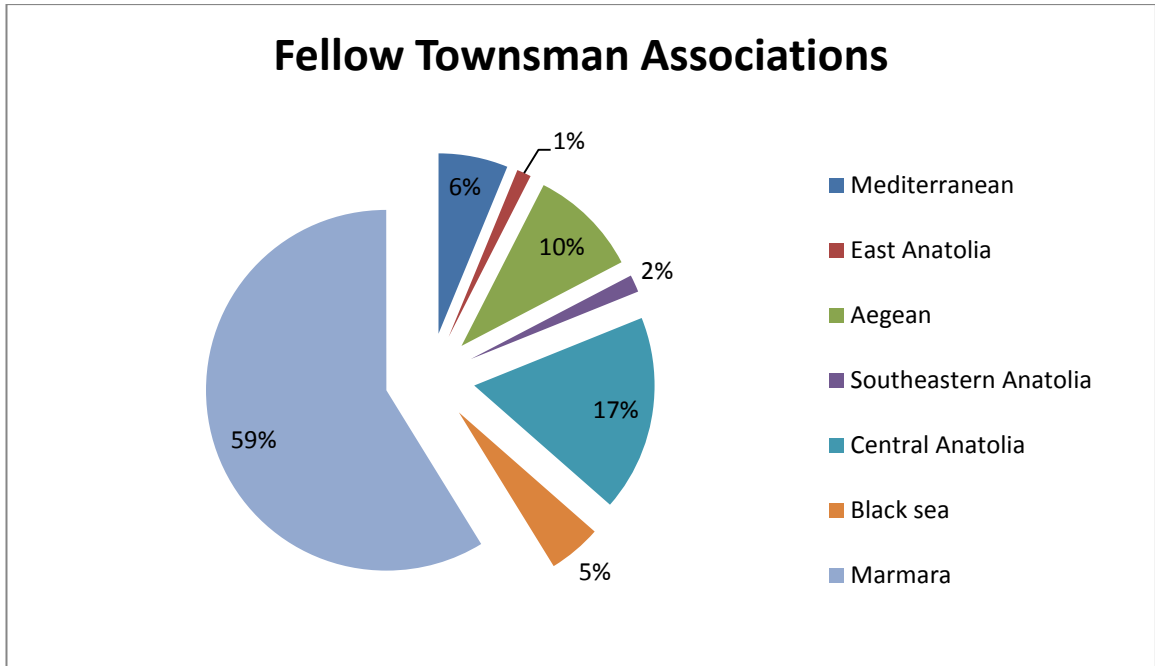
Almost nearly half of the citizenship associations continuing to be set up in Turkey continue their activities in Istanbul.[135] Immigrants, who settled in the city through immigrations, receive the support they need from these associations until they find a job and a house to live in. These associations, providing solidarity, are types of organizations which make immigrant people feel safe during the period of their adaptation to the city. These social groups, gathered under the name of Citizenship Associations made significant contributions for making the individuals, who entered into the process of integration with city and became socialized; feel more comfortable in passing this process.

2.8. PROBLEMS CAUSED BY RAPID URBANIZATION RESULTED IN INTERNAL MIGRATION IN TURKEY

In the developing countries such as Turkey, rapid urbanization brings problems along with it. The process of rapid urbanization, experienced by dissolution of traditional relationships, also constituted the source of various issues while reshaping the society, improving new behavioral patterns and developing towards the implementation of new rules.[136] There is a direct link between urbanization and economical development. In the developing countries such as Turkey, there is a

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[135] İçişleri Bakanlığı Dernekler Dairesi Başkanlığı, (Ankara:2010)
[136] Yakut Sencer, "*Türkiye'de Kentleşme*", (Ankara:Kültür Bakanlığı Yay., 1979) 36

serious imbalance between the number of business opportunities in the city and people arriving here for work. However, in the developed countries, there is a balance between the business opportunities created in cities and the workforce coming from the rural areas.

American sociologists began firstly to deal with the problems of the city in a systematic way in 1915s. The published work of Robert E. Park and Ernest W. Burgess, who were conducting studies at University of Chicago on the problems experienced in the city in these years, was compiled together called City and the studies accelerated.[137] In the first chapter of their book, they provide definitions of city and city environment and yet another chapter describes the functions of the city. While the problems of the city such as meeting the daily needs of the city, garbage, sewage, transportation and entertainment problems, mechanization of city environment were mentioned, in the last chapter, such important subjects like poverty, mental health, old age, political corruption and dissolution of family[138] were dealt in later years and were made the topic of research.

The problems experienced with the process of industrialization and urbanization are not only economical, but, at the same time, social problems also emerge. In this context, in every community, entering into the process of industrialization and urbanization, deviations from usual order arise and social problems, gradually, obtain a more distinctive appearance. Within this framework, some sociologists define social problem as incompatibility between value norms and valid social behaviors in a society and point that there are always conflicts between different value systems. Therefore, social problem is considered as an event closely linked with deviation from the accepted standards of behavior. Sociologists, analyzing social problems such as poverty, crime, poor housing, unemployment, alienation etc., headed towards regulating the society in its natural plane. As a result of the rapid urbanization experienced in our country, in addition to economic problems, social problems such as loneliness, cultural alienation, crime, disintegration with city, and environmental pollution, continue to emerge. [139]

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[137] Ayda Yörükan, "*Şehir Sosyolojisinin ve İnsan Ekolojisinin Teorik Temelleri*", (Ankara: Nobel Yayınları, 2006) 74
[138] Ahmet Aydoğan, "*Şehir ve Cemiyet: Weber, Tonnies, Simmel*", (İstanbul: İz Yay., 2005) 54-55
[139] Erkan, (1998) 19

Incompatibility between industrialization and rapid urbanization in Turkey led to problems in the settlements of rapid urbanization.

2.8.1. UNPLANNED URBANIZATION

Unplanned urbanization is the negative transformation of problems such as growth of population within city boundaries and city being unprepared and unplanned to deal with it, air pollution, and environmental pollution. Industrial revolution caused a second revolution i.e., urban revolution,[140] but cities caught unprepared to this revolution brought unplanned urbanization along with it. For the cities, expanding in a rapid and unplanned way, providing adequate clean water, air pollution prevention, protection of texture and environmental pollution prevention are necessary.

2.8.2. INFRASTRUCTURE AND TRANSPORTATION PROBLEM

Since, just like in our country, urbanization in the developing countries progresses rapidly and unplanned, the city is caught unguarded for this situation. In this case, city has difficulties to perform its basic services related to infrastructure such as, electricity, gas, sewerage, road and communications and encounter serious problems.[141] Local governments, in the cities in Turkey, fail to take services, which are the some of the urgent needs of rapidly growing population, such as transport, sewerage, water, electricity, roads, green areas, garbage collection especially to immigrant-dominated places. This situation puts the city administration into difficulty and renders them almost crises managers.[142] With rapid urbanization, the unexpected increase of population cause problem in inter-city transportation.[143] Inability to satisfy essential needs leads to a variety of problems.

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[140] Parlak,(1999) 70
[141] Özer, (2004) 68
[142] Tekeli, (1992)133
[143] Ruşen Keleş, *"Yerinden Yönetim ve Siyaset",* (İstanbul: Cem Yay., 1990) 187

2.8.3. UNEMPLOYMENT

The actual immigration reason of those coming to the city from rural areas through migration is generally unemployment. Masses, leaving in the places, where they lived for years in order to earn more and live in better conditions, immigrating to the city. Unemployment is one of the basic problems of Turkey. Since urbanization did not occur parallel to industrialization, people, who emigrate from rural areas to cities in order to find jobs, experience the disappointment of not finding jobs in the cities. At the same time, these young masses cause a secret unemployment increase in the cities.[144] This community, leaving and emigrating from the lands, where they were born and grew up, in order to find jobs, also encounter with the same problem in the city. Since the speed of urbanization is higher than the speed of industrialization in the developing countries like our country, adequate job opportunities are not provided to the immigrants, who began to live in the cities. Immigrants' inability to possess the business opportunities, which the native community in the cities has, decreases their chance of finding a job. But, gradually, it is seen that immigrants establish informal relationship networks within themselves especially on the issues of job-finding and housing.[145] Unemployment is a social problem which threatens the existence, welfare and happiness of the individual, his family and the society. Unemployment prepares the ground for suicides, alcoholism, theft, divorce, armed robberies, murders, and disintegration in the social system.[146] Since immigrants encounter difficulties finding jobs in the formal sector, they turn towards the works available in the informal sector, where there are no institutional obstacles in starting a job. Informal jobs creates a large scale job opportunities for immigrants. The most well-known informal jobs, for which we can provide more examples, are: porter, construction worker, street monger, peddler, etc.[147] These jobs, which immigrants intensely choose, are the works which do not require expertise and institutionalism, and can be learnt easily.

Population growth of the cities is much above the job areas created in the process of industrialization. As a result, while this causes a significant portion of the

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[144] Vehbi Bayhan, "*Türkiye'de İç Göçler ve Anomik Kentleşme*",II. Uluslar arası Sosloloji Kongresi: Toplum ve Göç, (Ankara: Sosyoloji Derneği Yay., 1996) 184
[145] Kaygalak,(2004) 23, 24
[146] Zeki Erdoğmuş, "*Türkiye'de Kentleşme ve Sanayileşmenin Birlikte Etkilediği Bazı Sosyal Problemler*" Türkiye 9. Şehircilik Günü, (Eskişehir: 1985) 162
[147] Kayygalak, 21

urban population to shift to the service sector, constantly increases the secret and open unemployment rates in cities. Urbanization, continuing as a form of an expansion of large cities, progresses in relation to the increase of job opportunities in service sector rather than in industry. [148] Since urban population increases much above the economic growth rate, as a result, productive population in the cities, shifts to marginal jobs due to increase of unemployment.

2.8.4. LAND ISSUE

Soil's passage from agricultural use to urban use, in other words, starting to be used a land, led to the gradual increase of the values of lands. Increase in value occurs out of the control of the landowner. In other words, building infrastructure, creation of green areas, and start of public services for urban usage, rapidly increased the value of the land. [149] Rapid increase in the value of urban lands, an event known as land speculation, is a result of internal migration and rapid urbanization. According to Mingione, the increase in housing need, which is the result of intense immigration currents experienced in cities, was enough to increase the value of the limited urban lands. [150] With the increase in land prices in cities, individuals, newly immigrated to the city, are forced to search for a cheap land or housing for themselves.

2.8.5. ENVIRONMENTAL PROBLEM

Problems, which are analyzed under the heading of environmental problems in cities, generally, include, as result of all kinds of activities of human beings, disruption in ecological balance by negative developments occurring on the earth and in the air and thus formation of resulting from bad odor, toxicity, radiation, noise, air pollution. Causes of environmental problems, generally, occur as a result of unplanned and rapid urbanization in developed and developing countries. As a result of urbanization, negative effects can be seen on the environment, unplanned

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[148] Ruşen Keleş, "*Şehirleşmede Denge Sorunu*", Mimarlık Dergisi Yıl: 4 (İstanbul:1974) 2
[149] İnan Özer, "*Kentleşme ve Yerel Yönetimler*", (Ankara: Ürün Yay., 2000) 68
[150] Enzo Mingione, "*Social Conflict and City*", (Newyork: St. Martin Press, Inc. 1981) 36

and rapid urbanization cause damages on the environment. [151] The most of all environmental degradations is the immigration of human beings to the cities in order to either to live in better living conditions or any other reasons. Scientists estimate that the process of urban migration towards cities will continue in the next 50 or 100 years especially in the developing countries. [152] As seen, people, living larger cities, constitute an increasing portion of the total population either in the developed or less developed regions.

Air pollution, which has an important place among environmental problems, increases more especially due to fuel use in slum neighborhoods, which are created by migrations.

2.8.6. SLUM PROBLEM

Housing is defined as a home where families practice their own cultures and satisfy their sheltering needs. Housing for individuals is the most basic requirement either in the city or countryside. [153] There was no housing problem before 1960s in Turkey, but with the increasing rapid urbanization after these years, it emerged as a major problem.

With the process of rapid urbanization, slum is a solution produced by individuals on their own in order to meet with their housing needs. Slum is a name given to houses with inadequate infrastructure, built in a short time, without permission on the registered lands belonging to either public or persons. [154] The word "gecekondu" created by people in order to explain a house, built almost in one night. [155] A shelter made by putting a roof over the walls built secretly with the help of family members, relatives, citizens and neighbors. [156] Initially, with its building features, the slum concept, which was used as a definition of a physical place, gradually, obtained a sociological meaning with its content describing a life style.

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[151] *Barlas Tolan, "Çağdaş Toplumun Bunalımı: Anomi ve Yabancılaşma", (Ankara:AİTİA Yay., 1981) 43*

[152] Henri Laborit, "*İnsan ve Kent*", (İstanbul: Paye Yayınevi, 1990) 102-103

[153] Gökçe, (1977) 21

[154] Kemal Karpat, "*The Gecekondu: Rural Migration and Urbanization*", (Cambridge:Cambridge Univ. Press., 1993) 6

[155] Cevat Geray, "*Gecekondu Sorununa Toplu Bir Bakış*", TODAİE Dergisi, Cilt:1 Sayı:2 (Ankara:1968) 12

[156] Birsen Gökçe, "*Gecekondu Gençliği"* (Ankara: Hacettepe Üniv. Yayınları, C:15, 1977) 10

In addition to its general common features in the process of urbanization, it should not be ignored that every community or even every city has a unique set of reflections of its own. With the events, which emerged in the process of urbanization and expressed with concepts like "ghetto, varoş, slum, shanty town," and squatting events in Turkey, despite showing some similarities, they have differences in terms of formation and function.[157] Because, Ghetto is a concept used to refer to the settlements, where Jews, living in Venice in 10th century, were compelled to reside, were surrounded and their entries-exits were kept under control. These settlements, in which Jewish were isolated, were called "varoş"[158] in Hungarian. Ghetto, in the beginning of 20the century, was used refer to the settlements of Eastern European Jewish' gradually, began to be used for poor, second-class, isolated, and also for the settlements of ethnic, racial minority groups.[159] Initially, ghettos, while being in a position of defense center for minority sub-cultural groups, and having a defensive function against the destructive effect of the feelings of exclusion and isolation from the society; with the extension of their duration of stay in here, negative and unwanted effects increase, as a result a kind of escape from society takes place.[160] However, another place of settlement, which differs from other regions of the city with features such as, place of marginalized groups, poor housing, inadequate public services, high crime rates, deviant behaviors, low education level and anomie, is called "slum." Generally, it is used for groups within American cities, unlike the ghetto, contains a mixed population structure.[161] Therefore, ghettos, suburbs, and slums are used to refer to places, created by immigration currents in the industrialized countries, situated at the centers of the cities but not integrated with it, and housing marginalized population.[162] However, in Turkey, slum settlements, which occur as a result of rapid urbanization, which we try to explain by slum, ghetto or suburbs concepts, their integration with city or urbanization inclinations, expectation of vertical social mobility, and carrying features of passing from rural to

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[157] Ercan Tatlıdil, *Kentleşme ve Gecekondu*" (İzmir: Ege Üniv. Yayınları, 1989) 20

[158] Varoş; Macarca il girişi, kenarı anlamında"varos" kelimesinden gelmektedir. (Sarıbay, 98, 99)

[159] Nuray Altuntaş, "*Gecekondu, Getto ve Kimlik*" Sosyoloji Araştırmaları Dergisi, C:4 (2001) 11, 28

[160] K. Turan, "*Almanya'da Türk Olmak*", (Ankara: Başbakanlık Aile Araştıma Kurumu Başk. Yay.1997) 74

[161] Orhan Türkdoğan, "*Aydınlıktakiler ve Karnlıktakiler*", (İstanbul: Timaş Yay., 1996) 73

[162] Taner Tatar, "*Şehirleşmenin Siyasi Katılıma Etkisi*: *Malatya Örneği*", Türk Sosyoloji Dergisi, Sayı: 3, (İstanbul, 1997) 123, 141

city from all aspects, constitute differences.[163] Another expression is Shanty town; it is described as places, especially in the developing countries, as a result of rapid migration occurring from rural to city, resulting from lack of housing in cities but with higher inclination to integrate with city and groups, which carry the features of lives of rural and city and live together. Due to the similarity with squatters phenomenon in Turkey, a close relationship between shanty town and squatters can be mentioned.[164] Nevertheless, slum, which is a concept peculiar to Turkish urbanization, is different from shanty town event. Indeed, rapid and unplanned urbanization, with its results, reflect some different features apart from similarities.

That rapid urbanization in developing countries as in Turkey, they are housing areas built without permission, away from city, and built as make-shift especially by people with economical problems.[165] Slum is a reflection of an obligation, despair, and sometimes a hope on a settlement order.[166] In general, slums, emerging due to necessity, away from supervision, unplanned, living in unhealthy conditions, became a safe place for immigrants take refuge in their earlier times in the city. The most important feature of slum is that there is no permission taken from the authorities and they are ramshackle structures. There is no detailed information about slum in its definition in law, there is no information related to this structure of being built without permission, needs of infrastructure, its unhealthy conditions and people living in negative situations. This type of structure, seen away from city, gradually, integrated with the city, and became a part of it. United Nations defined slum as "illegal occupation of land or a housing built by people low income."[167] In the Slum Act No 775, slum definition is "a structure, illegal to architecture and building laws, on the plot or land belonging to others and without the consent of landowner."[168] Definition in law considers squatters in legal and physical perspectives. However, the social and economic aspects of the squatters should be clarified. In the law, a definition, explaining the lives of people living in squatters in unhealthy and inhuman conditions, should have been brought. Because people living in slums affect their own lives as well as the lives of people residing in cities. Therefore, slum does

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[163] Ercan Tatlıdil, "*Bölgesel Kalkınmada İnsan Faktörü Kaynağı*", (Van: 100. Yıl Üniv., 1998) 186
[164] Altuntaş, 11, 28
[165] Kızıltaş & Erjem, 176
[166] Gökçe, (1977) 85
[167] Karpat, 15
[168] 775 Sayılı Gecekondu Yasası, 1966/madde:2

not only affect the slum area from social and economic perspectives, but it continues to be a problem affecting the entire city.

Studies conducted on slum phenomenon, generally, focus on three approaches such as "marginal sector," "center-environment or dependent urbanization" and "buffer institutions."[169] A marginal sector approach, which defines slum phenomenon as in a country developing with imported technology, a settlement created by workforce, which is not absorbed by service and industrial sectors and an individual or groups unable to integrate with society.[170] But, departing from the opinion that the vast majority of urban population is consisted of slums and dimensions of urbanization is transformed into a squatters phenomenon, it can be said that it is objectionable to describe slums as marginal places.[171] Center-environment approach, slum phenomenon, which is the physical reflection of the urbanization process, is evaluated as a less developed "infrastructure", shaped under the influence of metropolitan city community with its "center" status.[172] An approach, which considers squatters as a "buffering mechanism" in terms of urbanization, focuses on the migration of workforce, emerging as result of agricultural mechanization and the division of land into smaller units, to the cities with the attraction of services and wages in the cities and repulsiveness of rural area. Later on, settlements in these areas turned into "a life style." Slum, occurring in this way, as buffering mechanism, protects the individual from strange city life and provides integration with the city. Moreover, during this integration, people, living in slums, do not severe their connections with the village. Thus, according to buffering mechanism, slum also functions as a means of integration on national level beyond city integration.[173] Slums, with this function, play an important role in urbanization process.

First slum studies, began in 1960s in Turkey, reveal that immigrants, from same region, city, town or village, are clustered in the slum areas of larger cities. Clustering, seen as the most important features of urbanization in Turkey, occurs

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[169] Gökçe, Acar, Ayata, Kasapoğlu, Özer & Uygun,

[170] Şenyapılı, 25

[171] Kongar, 23, 54

[172] Gökçe, B., Acar, F., Ayata, A., Kasapoğlu, A., Özer, İ., Uygun, H. *"Gecekondularda Aileler Arası Geleneksel Dayanışmanın Çağdaş Organizasyonlara Dönüşümü"*, Başbakanlık Kadın ve Sosyal Hizmetler, (Ankara Müsteşarlığı Yay., , 1993) 15-16

[173] Mübeccel Kıray, *"Toplumsal Yapı Toplumsal Değişme"*,(İstanbul: Bağlam Yay., 1999) 365-366

with the collection of citizenship or kinship groups getting together.[174] Kinship, citizenship clusters and neighborhood relations, created in slums in addition to its unique physical structural features, in terms of their functions, become elements preventing both integration with city and integration.

The first immigrants to the city help the later arrivals with housing and employment issues. On the other hand, those, who arrived earlier, prevent those, who came after them to feel lonely and serve as a shield against alienation.[175] With citizenship awareness of the cities, they become institutionalized through cooperation, solidarity and associations.[176] Indeed, in the slums in our country, from the function of relation and citizenship groups in cities, especially on the issues such as housing, job-finding, credit provision, participation in city life as a "problem solving" factor of these groups were mentioned a lot. However, the approaches, dealing with new relationships acquired in the city, are not sufficient enough.[177] Groups created by clustering of relation and citizenship, also obtain functionality as a social control mechanism in the cities. In this context, the integration of individual with group is provided by supervising his attitudes and behaviors; a community spirit is developed by preventing individuation. Becoming community and social control, created by citizenship awareness, at the same time, also make the continuation of rural culture possible in the city.[178] While kinship and citizenship relationships for immigrants were displaying a positive image in the first years; with increased length of stay in cities, can become a preventive factor in integration with city. "We and they" differentiation occurred with the development of a conscious community spirit as an identity, can result in the development of a negative attitude and behavior against those out of "we."[179]

On the other hand, "patronage relationships" formed on the basis of kinship and citizenship can cause a new stratification. The relationships with kinship or citizenship groups, who help newcomers to the city and put them under their

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[174] Gökçe, 13

[175] Karaman, 91

[176] Birsen Gökçe. *"Gecekondularda Aileler Arası Geleneksel Dayanışmanın Çağdaş Organizasyonlara Dönüşümü"*, Dünyada ve Türkiye'de Güncel Sosyolojik Gelişmeler, (Ankara: Sosyal Bilimler Derneği Yay ., 1994) 286

[177] Gökçe, (1994) 287

[178] Ayça Kurdoğlu, *"İstanbul'un Nüfus Kompozisyonu ve Hemşehrilik Dernekleri 1944-89"*, Dünyada ve Türkiye'de Güncel Sosyolojik Gelişmeler, (Ankara: Sosyal Bilimler Derneği Yay. 1994) 367-383

[179] Selim Yurtkan, *" Kentleşme Sürecinde Geleneksel Yaşam Tarzının Değişimi: Ankara'da Yaşayan Tillolular Örneği"*, (Ankara: 1996) 171

protection, and the protected new immigrants can transform into a permanent state. This state, strengthened by new patronage relationship, may become a force against other individuals or groups. Likewise, establishing sovereignty on the corporate level can also cause another result, which threatens integration and affecting it negatively[180] such as granting privileges to those who are with them.

As a result of rapid migration from rural to city, places of settlements, created by poor immigrants, who cannot be employed in modern sectors, are quite common phenomenon. These places of settlements, where psycho-pathological behavioral features such as livelihood distress, despair, insecurity, exclusion, dominance of loneliness feelings and drugs, prostitution, high crime rates are in dominance, generate a "side or sub-culture" within the city culture. This sub-culture disintegrated with city, even reacting against the city, no expectation from the future, created by fatalist individuals and continues for generations, can be called "poverty culture."[181] However, studies conducted in slums in Turkey, even in the environments with lowest-income level, shows that there are no poverty culture behaviors.[182] In these regions, particularly as a buffer institution, giving immigrants the spirit of cooperation and solidarity, family, kinship and citizenship relationships, which prevent alienation and render an important function in integration with city, are also seen as institutions preventing the creation of poverty culture.[183] Although a poverty culture is not developed in slums in Turkey; slum-dweller, carrying rural features to city, on the other hand, tying to adapt features of city, created a new "sub-culture," which, being a building squeezed between rural and city, expresses sometimes a reaction to city and yet sometimes a longing to rural areas.[184] However, members of these sub-culture groups, usually, are in urbanization tendency[185]and adapt the urban culture with the effects of various factors such as mainly, increased length of stay in city, rise in education level and increase in income level.

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[180] Mübeccel, Kıray, "*Kentleşme Yazıları*", (İstanbul: Bağlam Yay., 1998) 180-181
[181] Kıray, 172, 173 , Türkdoğan, 150, 151
[182] Kıray, 173 , Tükdoğan, 152
[183] Kemal Görmez, "*Şehir ve İnsan*", (İstanbul: MEB Yay., 1991) 67

[184] Birsen Gökçe "*Gecekondularda Aileler Arası Geleneksel Dayanışmanın Çağdaş Organizasyonlara Dönüşümü*", Dünyada ve Türkiye'de Güncel Sosyolojik Gelişmeler, (Ankara: Sosyal Bilimler Derneği Yay., 1994) 283-288
[185] Karaman, 97, 99

2.8.7. PROBLEM OF INTEGRATION WITH CITY

While population, began living in cities as a result of migrations, tries to cope up with problems such as housing, transportation, health, education and unemployment, on the other hand, encounters a brand new culture for themselves.[186] Non-materialistic dimension of rapid urbanization related to society is becoming not integrated with city, in other words, a situation of neither being a villager nor an urban. Immigrants, settled in cities through migrations, on the one hand, try to cope up with their problems of materialistic dimension, on the other, strive to adapt to the city with their family members. Urbanization of those, come from rural areas to cities, embracing life style of the city, obtaining value judgments of the city, will constitute a problem for themselves. The first obstacle for immigrants, who endeavor to integrate with city, is the reaction of city-dwellers.[187] City and city-dwellers make immigrants to feel the need to change their living habits, behavior patterns, time to time, their customs and traditions.

In the individuals, who came from rural areas to settle in city, at the first stage, a cultural gap is seen emerging from inability to integrate with city. In studies conducted in the slums, where immigrants live, the integration of immigrant individuals with city occurs mostly through materialistic culture, and social integration is slower.[188] Feeling isolated in the city, individuals, after a long process, in the social sense, start to benefit from opportunities in city and as a result of this, embrace the city through city. Embracing city also brings the feeling of belonging and integration with city.

2.8.8. URBANIZING PROBLEM

Another problem caused by internal migrations in Turkey is non-urbanizing problem. Cities, as a result of internal migrations and against the sudden increase heaped up population, failed to integrate immigrants arriving rapidly to the city

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[186] Bayhan, 183

[187] Özer, 67

[188] Gökçe, 2

against rapid and intensely arrival of these migrations. Particularly, these individuals, who come from rural areas, does not possess professional skills except agricultural business line, lack of education and such other reasons, feel themselves alienated and fail to integrate with the society. Lack of education of the individuals arriving to the city from rural areas, not possessing a profession demanding area of expertise, their lack of knowledge of the city and not sufficient information on city life, can make their adaptation to the city difficult. In this respect, the biggest help for these people are their citizens, who arrived at the city before them and their neighbors, who migrated just like them.[189] In the urbanization process, new residents of the city try to teach city culture to the newer residents. Individual, starting to live in city, is now urbanized even though he does not severe his connection with the lands he came from. Gradually, his ideas and behaviors, which he brought from the past, are changing. Now, he has a new profession, better income and has obtained a higher social status. The biggest change in the individual, now, is the gradual loss of his traditional attitude and behaviors while adapting new culture and behaviors. [190]

In the process of urbanization, individuals, who come from rural areas, while on the one hand, trying to leave the village life behind, on the other, try to be a city-dweller. This is a beginning of a change for individuals.[191]The length of his stay in city is an important factor in his urbanization. In addition to this, since individuals were unable to severe connection with rural life, which is not open for change, they have difficulties adapting the city, become non-urbanized and experience a life style which they themselves created in slums.[192] This life style that they created resembles neither their lives in village nor the one in the city, a middle-culture, which has nothing to do with both.[193] We can talk about two changes which began in the individuals living in city, first are in social sense and second is economical sense. When individuals adapt attitude and behaviors of the city and give up, in general terms, behavior patterns, which they acquired in rural area, change in social sense takes place. Individuals earn their livelihood different from rural areas by working in

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[189] Mübeccel Kıray, *"Kentleşme Yazıları"* (İstanbul: Bağlam Yayıncılık, 1998) 186- 187

[190] Özer İnan, *"Kentleşme Kentlileşme Kentsel Değişme",* (İstanbul: Ekin Yay., 2004) 54

[191] Cengiz Giritlioğlu, *"İç Göç ve Kentlileşme Kentleşme ve Kentleşme Politikaları"*, (İstanbul: 1992) 52

[192] Tahire Erman, *"Kentteki Göçmenin Bakış Açısından Kent Köy Kimliği"*, ASBF C:51, No:1/4 pp:289

[193] Doğu Ergil, , *"Namus Cinayetlerinin Toplum Bilimsel Çözümlemesi",* ASBFD C:1 (Ankara: 1981) 21

jobs unique to the city.[194] The features of integrating with city and becoming and urban are not an easy process to bear. The basic feature in urbanization is time, individuals, primarily, is forced to provide change, and while earning his livelihood, gradually social change starts to happen. First generation individuals, coming from rural areas through migrations, cannot completely become an urban completely leaving their lives in the places, where they came from. In the process of urbanization in Turkey, it takes 40-50 years for a rural person to obtain urban identity. Individuals' bearing urban features in social sense requires them to spend all these years in the city.[195] Individuals, arriving through migrations, firstly settle in the areas their relations reside. Generally, these places of settlements are slum areas. Thus they feel safe beside their relatives in the city, get to know the city and start to become urban without feeling alienated and lonely.

2.8.9. URBAN CRIMES

Due to the effect of increased population density in the cities due to rapid migration since 1050s, financial difficulties of the individuals, who could not yet obtain an urban identity or feeling dissatisfied with their standards of life, crime rates in the cities increased a lot. When their needs in the rural areas were replaced with more in the city, they have difficulties to adapt to city and with the desire to get easily rich, young individuals find themselves in the middle of illegal acts. The most important basic reason of urban crimes is the sense of deprivation.[196] When individuals still feel like a stranger and lonely in the city, with the effect of thinking about the inability of cities to meet with their needs, inclination towards crime in the young generation increases.

Urban deprivation is a concept which appears before us and can be explained in this way that while families, arriving to city through migration, try to continue their unskilled lives, due to their poor economic condition, their lack of purchasing capacity, unhappiness emerging, in a sense, from social exclusion due to inability to adapt to the city, their inability to utilize service and facilities of the city as much as

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[194] Atilla Göktürk, "*Zorunlu Göç ve Bir Kent: Diyarbakır*", (Ankara: 1997):357-358

[195] DPT, "*Gecekondu Araştırması*", Sosyal Planlama Genel Müdürlüğü, (Ankara: Nisan, 1993) 14

[196] Brown, & Madge, 8

other city residents.[197] Usually places for urban crimes are slum districts, districts created by migrations, and poor neighborhoods located within the city. Common features of all these areas we mentioned are lower living standards of these places.

Istanbul, which is the populous migration-taking city in Turkey, also houses the places where urban crimes are mostly committed. When we look at the crime map issued in 2006,[198] what is most prominent is that Beyoglu district was first in the list. It is where Kasımpaşa neighborhood, the subject of our case study, is located. Extortion and pick pocketing occupied the first places at Beyoglu district.

It is seen that Istanbul is a city with the lowest crime rate when compared to other world cities. According to data of 2006, Istanbul, in terms of crime rates, is a city with the lowest crime rates despite its high population when compared to the other cities in the world. In Istanbul 66, in Budapest 14, in Vienna 7, in Luxembourg, 8, in Sofia, 34 and in Berlin 1 person out of 6 people commit crime.[199] The research conducted by EU Crime and Security Consortium shows that out of every 100 people in London 32 percent, in Amsterdam 27 percent, in Belfast and Dublin 26 percent, in Copenhagen 24 percent, in New York and Stockholm 23 percent, in Brussels 20 percent and in Rome 19 percent, and in Istanbul 18 percent of people living in those cities are involved in urban crimes. It is emphasized that the crimes committed against person and property in London and Paris are higher compared with crimes in Istanbul. For example, while, in 2005, total of public order crimes in Istanbul was 148.165, in Berlin 262.176, in London 1.015.121 and in Paris it was 200.177. While 23 percent of urban population in Turkey is in Istanbul, whereas 19.49 percent of crimes committed in cities is in Istanbul. If these data and crime rates are compared, Muammer Guler stated that Istanbul, despite its high population, is among the cities with lower crime rates. Guler said that while one law enforcement personnel is allocated for 229 people in Vienna, and it is 114 people in Paris, but in Istanbul, it is 332 people. Muammer Guler informed that Istanbul's police officer need is constantly reinforced by Ministry of Interior through newly graduate police officers and it is their target to reach at ideal number of police officers.

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[197] P. Pınar Özden, "*Kentsel Yenileme Uygulamalarında Yerel Yönetimlerin Rolü Üzerine Düşünceler ve İstanbul Örneği*", İÜ. SBF Dergisi, 23-24 (Ekim 2000-Mart 2001) 255-256
[198] Emniyet Genel Müdürlüğü, Asayiş Raporu.
[199] İstanbul Valiliği.

In order to prevent crime, or at least, reduce it, local governments have a lot to do. Even arrangements in the places where crimes highly committed and improvement of social and physical environments in these regions are important for the reduction of crime.[200] In order to reduce the crime rates, several activities are possible but one of the most important of them will be the services which local governments, with the programs they will prepare, will take to poor districts, which are created through migration by providing education and social facilities for people to spend their free time.

2.8.10. COPING WITH LONELINESS

Rapid urbanization and migration create a deep feeling of loneliness on the individuals starting to live in the city. While individuals coming from rural areas to cities increase but the war of survival in cities could not manage to reduce the feeling of loneliness. Although cities are more crowded than rural areas where individuals come from, they fail to integrate themselves with the city.[201] Cities are the places where people, feeling lonely within the crowds, live. George Simmel says that despite congestion of the city, there is no such a place, where people feel so lonely and so lost.[202] Individuals' departure from safe and familiar place to a crowded and insecure place leaves them alone in their struggle for survival and makes them isolated. While trying to adapt to modern life in cities, individuals, on the other hand, get introduced to individuality. By a spatial change, with the transition from rural life to modern city life, in a sense, physical distances are decreasing and transition to a brand new life style began with the weakening of mental, emotional togetherness and relationships. In the most modern sense, while in cities, physical distance between people is decreasing, in a mental sense, distance increases, and hence individuality is transformed into a cultural life style.[203] This cultural change compels societies and individuals to loneliness and in this loneliness; they are forced to struggle alone.

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[200] Barlas Tolan, *"Büyükkent Sorunlarına Toplu Bakış",* (Ankara: AITIA Yayınları, 1977) 23
[201] Eyüp Ocak, *"Kentin Değişen Anlamı"*, Birikim 86-87, (İstanbul: Haziran-Temmuz, 1996) 40
[202] George Simmel, "*Modern Kültürde Çatışma"* (İstanbul: İletişim Yay., 2008) 28
[203] Nuri Bilgin, *"Kollektif Kimlik"* (İstanbul: Sistem Yayıncılık: 2005) 9

2.8.11. CULTURAL ALIENATION

When new city-dwellers, who come from rural areas and settle in city, enter into the social and cultural environment of the city, which is different from so many aspects and so strange, encounter with problems that they cannot cope up within themselves and in their families. Culture and rules experiences and their beliefs, which they acquired in their life before coming to city, begin to lose their validity. They fail to establish adequate relationships with the environment they settled and this means alienation both against themselves and their environment.[204] In the cities, where the social development and cultural change happen so rapidly and in the process of individuals' adaptation to the city where they come through migration, often having difficulties keeping up with change due to insufficient knowledge, in the lives of some groups, who are either left behind in adaptation or oppose change, popular culture can exist within national culture as a different slice of sub-culture. As a natural result of this dual cultural structure in society, so many problems emerge.[205] Despite all kinds of preventions of urbanization process and modern life, the features of aforesaid popular culture emerging from the depths of public spirit, will sustain its life, depending on the place, sometimes slowly and sometimes intensely. While modernism is removed by tradition from its nature in many aspects, tradition, at times, is exposed to the interventions of modernism and undergoes change.[206] Places bearing traditional culture, since they cannot completely break away from their previous life styles, experience a problem of adaptation in transition to higher culture supported modern life style and creates "a derived life" style, in a sense improvisational, not suitable neither to modernism nor tradition. This situation in question causes conscience-split and character disintegration.[207] This appears before us through individuals who are, in many ways, alienated from their culture, are also not completely in agreement with newly-formed popular culture and are feeling alienated from themselves. Very comprehensive and a wide range of studies have been conducted by sociologists and social psychologists on the effect of

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[204] Tansı Şenyapılı, *"Kentleşemeyen Ülke, Kentlileşen Köylüler"*, (Ankara: ODTU Yay., 1981) 2
[205] Nusret Ekin, *"Hızlı Şehirleşmenin Yarattığı Ekonomik ve Sosyal Sorunlar"*, (İstanbul: SİSAV, 1986) 83-86
[206] Shayegan, 66, 67
[207] Shayegan, 53

urbanization process of even rapid urbanization on human behaviors and what sort of transformation it provides[208] in the social life, which human being belongs.

When individuals, beginning to live in city, while embracing their modern lives offered by the cities, possess the skills to include their own cultures into this city life, this will prevent their living culture alienation. Urban and urbanization concepts occur as a result of the accumulation of experiences of society for a long time and again settling in the society. This is because city is not only a place where economic activities take place, but at the same time, it is a constantly living structure, which also interferes with and affect individual's behaviors, family life and social life. Communities, who live in the city during urbanization or arrive at the city through migration, do not only experience a spatial change, at the same time, they are also forced to experience a change in their social life. This change means the transformation of the culture they brought from the past.[209] Socialization is also stated as the mutual recognition of different socio-cultural groups, which constitute a society. The degrees of mutual recognitions are skills of the societies' and individuals' completion and embracement of shortcomings and features. So, what determines the degree of socialization is the mutual harmony and connection of individual and elements, that constitute all of community. This harmony and embracement do not make the differences of social and cultural groups important, but make their contribution and relatively eliminate problems. This harmony does not mean that city life and every aspects of society create a standard. Therefore, standardization serves the function of increasing the affinities between community populations, decreasing the social distance. So, socialization is a process in which, social wholes are located within a social structure, lost the features of becoming a social whole, [210]and obtained a function to become a part of structure or an element.

The weakening of commitment to the scale and rules, which were put forward by almost of all of sociologist and social scientists about how groups or individuals should behave in a society, brings the alienation and unhappiness of individuals or groups[211] to their community and their culture.

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[208] Turhal &Türkdoğan,
[209] Sezal, 23
[210] Erol, 19
[211] Kızılçelik & Erjem, 32

Individuals, who settled in large cities from smaller places of settlements, experiencing culture clash renders their alienation both to their culture and to themselves inevitable. Individuals, from tradition social structure to from collective togetherness to modern social structure, experiencing culture clash in transition to the relationships, in which individuality becomes prominent, appears as a possible situation before us.[212] This situation, in one sense, means the clash between modern and traditionalism to the individual.

2.9. ROLE OF LOCAL GOVERNMENTS IN THE PROCESS OF URBANIZATION

Administrative units, [213]offering managerial, economic, physical, social and urban services are called local governments. Local governments, in other words, municipalities, "are public corporate entities, which are established in order to satisfy local-scale civil and common needs of town and town people."[214] In resolving the problems brought by rapid urbanization experienced in Turkey, local governments have an important role. We live in a country where urbanization happens rapidly, and local governments as well central governments should also do more to contribute to the urbanization. Some of the duties of municipalities are as follows; municipality service ethics can contribute to the economic development of the region by giving emphasis to issue of infrastructure. In addition, it can try to make the region, where it serves, attractive for investments and can support businessmen who invest in that area. For economic and social development of the region, it can encourage education through projects which will increase the knowledge and skills of people of that area. Local governments can develop policies for racial, religious, language and cultural differences of the region it serves to result in cultural richness rather than conflict. It can develop awareness-raising projects for people of region who live in city, but still could not embrace its culture. Each local government can inform people of that

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[212] Özcan Köknel, "*Bireysel ve Toplumsa Şiddet*", (İstanbul: Altın Kitaplar Yay., 1996) 174

[213] İnan Özer, "*Türkiye'de Kentleşme*" Yeni Türkiye Kongresi, 20-22 Kasım 1996, Mersin, (Ankara: 1997) 84

[214] Korel Göymen, "*Kentle Bütünleşme Sürecinin Yerel Boyutu Kentle Bütünleşme Sorunu*", (Ankara: TGAV Yay., 1982) 82

region about politics and decision-taking and can make them participate in the decisions of central government. In short, local governments, while increasing the awareness of the people of that region, can both make people to embrace their own region in order to make it a better place to live and can make quick and healthy integration of people with the city.[215] Individual, who knows city and integrates with it, begins to feel belonging to it.

Central government distributes some of its authority and opportunities to the surrounding local governments. This constitutes its bureaucratic structure in provincial level hierarchy of the center. Central governments give limited authority and resources to the local governments in order to have some duties and services to be done on their behalf. Local government, also known as repentant government, is a style of government within the central government system and with the feature of being a part of it.[216] It is a body of management form brought to the administration by the selection of people's own freedom.[217] Local governments are public organization and are overseen by the central government. Local government diligently works about taking productive, effective and suitable decisions for the satisfaction of the needs of the governed region. Local governments emphasize business, producing and managing system and political system. With their aspects of being potentially democratic, they can also be defined as a closest government to the people.[218] They are the nearest authorized unit of local governments, which can see individual's needs and problems and find quicker ways to resolve them.

Their rights are preserved in European Urban Charter consisted of twenty articles and adapted in Strasbourg in 1992. Some of the listed rights are as follows: the right to live in an uncontaminated environment, rights related to providing a suitable infrastructure for individuals or groups to venture into economical enterprises, rights to live safely, right to have employment opportunities, right to acquire city culture, rights related to having easy transportation while living as disabled, right to have adequate green areas, right to have healthy and clean drinking water, right to receive education that provide opportunities to reach at world

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[215] Göymen, 81-82
[216] Bal, "*Kent Sosyolojisi*" (Isparta: Fakülte Yayınları, 2008) 245
[217] Keleş, (1992) 14
[218] Selahattin Yıldırım "*Yerel Yönetim ve Demokrasi*", (Ankara: İmar ve İskan Bakanlığı Yayınları, 1993) 23

standards, right to have places for sports and utilizing free-time, rights to select local governments and to be elected to local government, right to acquire housing.[219] While living in the cities brings possessing above-listed human rights along with it, there are also duties available for urban residents. If we have to list some of them as: participating at social and cultural activities city presents to individuals, adapting to the city and embracing city culture in order to be a more conscious person, combining past culture and city culture in order to live in harmony and participating in economical activities within the framework of ethical rules and values.[220] In fact, these articles which we listed as the expectations of local governments from city residents provide a recipe for leading a better and happier life in the city.

In addition, city councils are available in cities, where problems are shared and solutions are tried to be found. In city councils, where citizenship associations and related groups meet together, share information and take decisions, the infrastructure of these are created, "In city life; developing city vision and citizenship awareness, protecting right and law of the city, sustainable development, environmental sensitivity, social assistance and solidarity, transparency, accountability, and calling to account, participation and implementation of administrative principles." (5993, md.76/2) Institutions, which will identify the local problems of the city best and find solutions, are local governments. [221] Other institutions and organization can only assist local governments.

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[219] Özgür, Hüseyin, Yavuzçehre & Pınar, 437
[220] Toprak, 304, 305
[221] Es, 31-32

CHAPTER III

FIELD RESEARCH KASIMPAŞA CASE

3.1. ISTANBUL CITY

Istanbul, in every period of history, received migrations, expanded with migrations, is the most populous city in Turkey. Istanbul still retains its charm for people who live in rural areas or small cities and want to have better standards of living. In the census in 1985, only 51% of all city residents in Istanbul were born in Istanbul. In that period 12% of city residents were Ottoman Europe, 17% from Middle East, the Caucasus and the Crimea and Central Asia, 19% came from Anatolia and settled in the city.[222] After this period, gradually the number of people, who was born in Istanbul, decreased. In fact, in a study conducted in 1999, the percentage of heads of the families, who were born in Istanbul, is shown 29.9 %.[223] The 23% of the population living in cities lives in Istanbul. Larger cities, like Istanbul, spread through[224] places of settlements like surrounding neighboring village and town and open space for the new city residents.
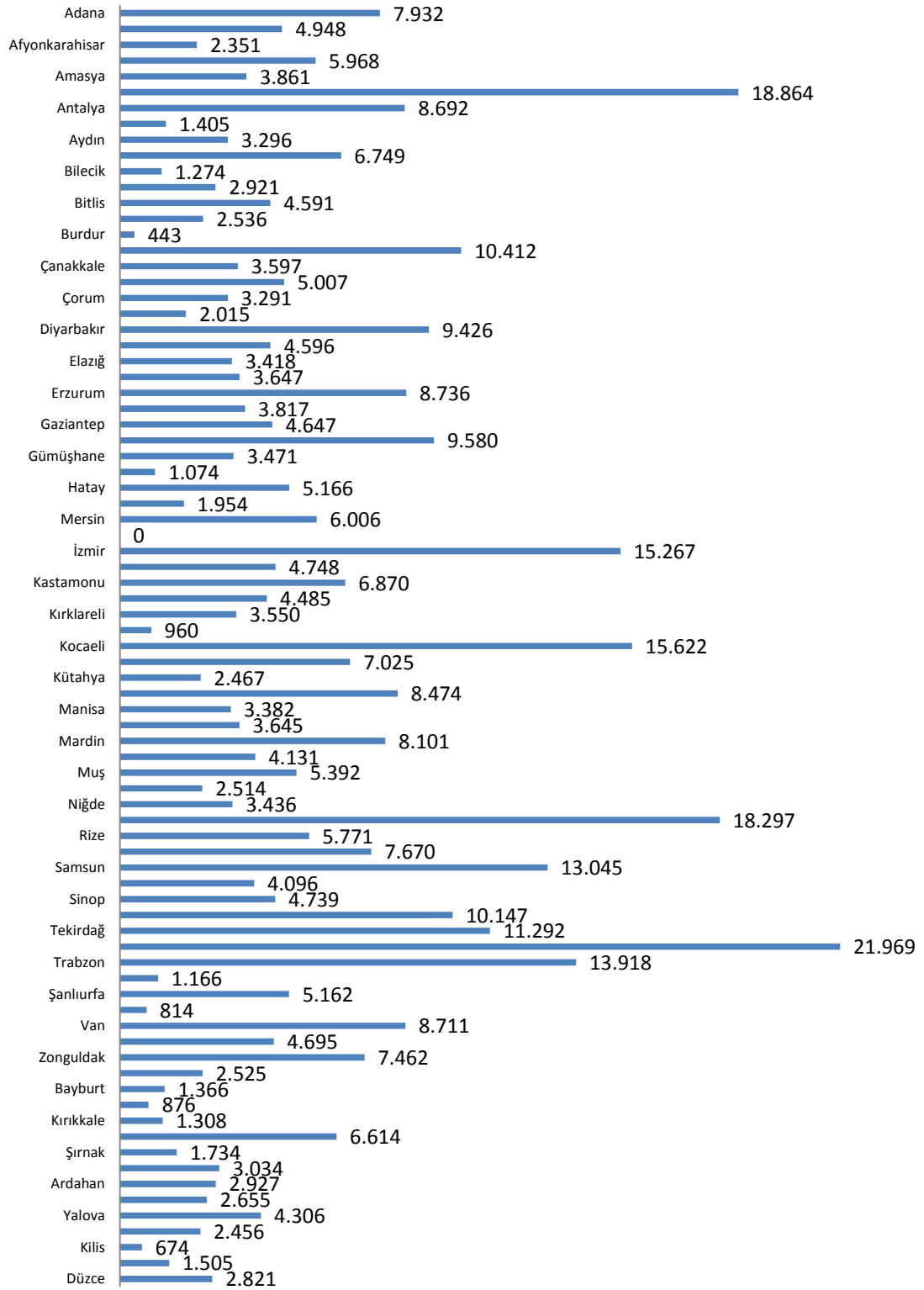
In the tables below, the distribution of rapidly growing population of Istanbul according to age, gender and place of birth can be seen.

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[222] Duben Alan, "*Kent Aile Tarih*", (İstanbul: İletişim Yayınları, 2006) 36

[223] Emre Kongar, "*21. Yüzyılda Türkiye*", (İstanbul: Remzi Kitabevi, 2008) 594

[224] Murray Bookchin, "*Kentsiz Kentleşme*", (İstanbul: Ayrıntı Yayınları, 1999) 30-31

Istanbul's Immigrants according to the cities of origin

City	Value 1	Value 2
Adana	7.932	4.948
Afyonkarahisar	2.351	5.968
Amasya	3.861	18.864
Antalya	8.692	1.405
Aydın	3.296	6.749
Bilecik	1.274	2.921
Bitlis	4.591	2.536
Burdur	443	10.412
Çanakkale	3.597	5.007
Çorum	3.291	2.015
Diyarbakır	9.426	4.596
Elazığ	3.418	3.647
Erzurum	8.736	3.817
Gaziantep	4.647	9.580
Gümüşhane	3.471	1.074
Hatay	5.166	1.954
Mersin	6.006	0
İzmir	15.267	4.748
Kastamonu	6.870	4.485
Kırklareli	3.550	960
Kocaeli	15.622	7.025
Kütahya	2.467	8.474
Manisa	3.382	3.645
Mardin	8.101	4.131
Muş	5.392	2.514
Niğde	3.436	18.297
Rize	5.771	7.670
Samsun	13.045	4.096
Sinop	4.739	10.147
Tekirdağ	11.292	21.969
Trabzon	13.918	1.166
Şanlıurfa	5.162	814
Van	8.711	4.695
Zonguldak	7.462	2.525
Bayburt	1.366	876
Kırıkkale	1.308	6.614
Şırnak	1.734	3.034
Ardahan	2.927	2.655
Yalova	4.306	2.456
Kilis	674	1.505
Düzce	2.821	

Place of registration according to the city of stay - 2010

City	Value 1	Value 2
Adana	72.652	149.059
Afyonkarahisar	51.458	131.230
Amasya	164.031	81.469
Antalya	37.954	79.462
Aydın	23.362	92.066
Bilecik	35.638	118.370
Bitlis	173.323	62.794
Burdur	7.767	90.002
Çanakkale	73.519	156.450
Çorum	162.154	25.914
Diyarbakır	166.611	106.274
Elazığ	133.417	294.082
Erzurum	347.488	50.336
Gaziantep	70.935	474.313
Gümüşhane	134.085	7.165
Hatay	75.223	51.792
Mersin	47.324	2.167.873
İzmir	57.642	248.274
Kastamonu	534.409	143.874
Kırklareli	116.658	41.022
Kocaeli	53.039	139.559
Kütahya	25.901	369.011
Manisa	39.309	86.572
Mardin	179.903	11.822
Muş	111.761	81.603
Niğde	79.966	480.614
Rize	286.302	130.158
Samsun	393.285	187.536
Sinop	355.795	709.517
Tekirdağ	114.414	426.246
Trabzon	368.027	82.335
Şanlıurfa	97.942	19.173
Van	131.268	125.571
Zonguldak	107.501	40.433
Bayburt	112.368	23.424
Kırıkkale	31.625	107.867
Şırnak	26.599	90.825
Ardahan	224.498	77.038
Yalova	19.864	91.247
Kilis	35.037	25.420
Düzce	44.938	

GRAPH 1. Registered Province According to the City of Residence – 2010 (Turkey Statistical Institute)

According to 2010 Turkey Statistical Institute data, we can see the chart of city population residing in Istanbul but the registered province is not Istanbul. According to information received from address based population registration system of Turkey Statistical Institution, it shows that 16% of residents in Istanbul are registered here. Second place was occupied by people whose order index is in Sivas, but reside in Istanbul. The percentage of Istanbul residents, whose order index is in Ordu, is very high. The number of individuals, who were registered in Easter and Black Sea cities, shows numerically dominant differences according to distribution of other cities.[225]

Population according to City, Age group, and Gender - 2010

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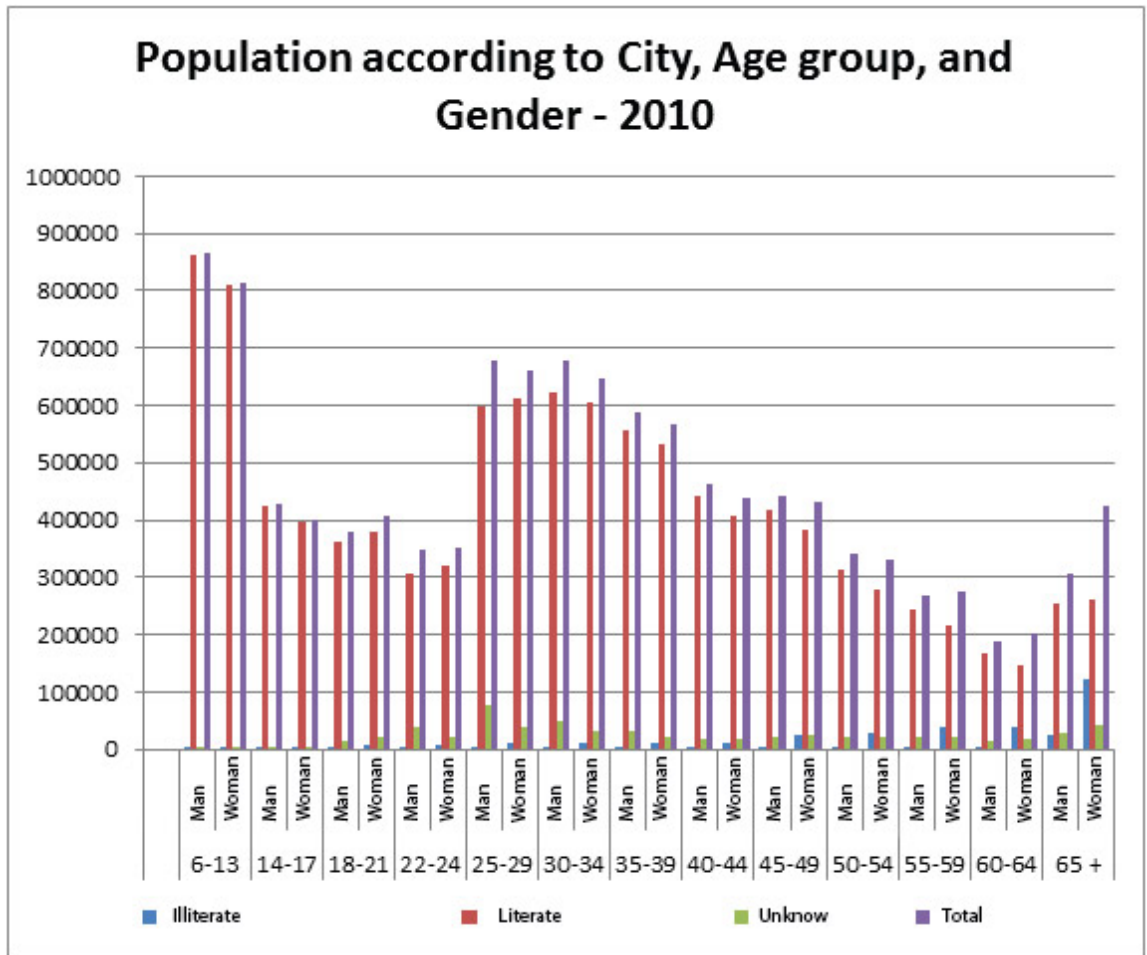
[225] Türkiye İstatistik Kurumu, 2010

GRAPH 2. Population Distribution According to City, Age Group, and Gender in Istanbul – 2010 (Turkey Statistical Institute)

In the second graph, population distribution according to age group and gender with regard to statistics prepared by Turkey Statistic Institute. According to this, 67% of women residing in Istanbul are 34 years of age and under. This percentage in men is almost similar with women. More than half of the urban population living in Istanbul consists of young population.[226]

3.2. BEYOGLU COUNTY MUNICIPALITY WHICH KASIMPAŞA IS AFFLIATED WITH

When we wanted to get information about the courses, training and trip programs organized by the municipality, Beyoglu municipality officials, we met, said that, as municipality, under the slogan of "Lifelong Education," they provide free training opportunities in County Mansion, from primary and secondary school students, to university students, from young people, who need basic skills and vocational training, to adults and housewives and for everybody else. In addition, the activities given in the mansions are divided into 5 groups, including as educational services, vocational training programs, hobbies and personal development programs, support programs for school education, awareness-raising activities (short and long term seminars), and kindergartens.[227]

3.2.1. Vocational Training Programs

The overall objective Vocational Training Programs is to contribute economical developments of adults and young people, who could not receive any training for a profession due to various economical and social reasons or want to take a vocational training in a profession appropriate to them. In this framework, Vocational Training activities include the following: Computerized Accounting,

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[226] Türkiye İstatistik Kurumu, 2010
[227] Beyoğlu Belediyesi Halkla İlişkiler Dairesi.

Modeling, Hairdressing, Barbering, Middle-Staff development for sectors of tourism and hotel management, etc. All of the Vocational Trainings given in the District Mansions are approved and certifed by Public Education. In addition, in 2009 a protocal called "Vocational Training Project for Employment" was signed with ISKUR Provincial Directorate. Again in County Mansions, in conjunction with ISKUR Provincial Directorate, Vocational Training courses started.

3.2.2. Personal Development Programs

Personal Development works, just as planned activities like hobby and art courses, include skills like Computer and English language that nowadays every individual should possess. Especially in these programs, which are targeting housewives, children and young people, the purpose is to let people develop themselves with hobby and art work and socialize. In addition, Literacy courses contribute to the increase of the population's literacy rate.

Under this heading, the following courses are given: English, Computers, Literacy, Theatre, Guitar, Saz, Painting, Illumination, Sewing-Embroidery, Furnishings, Jewelry Design, Wood Painting, Needlework and so on. Through exhibition organized, each year trainees, who receive training especially on the field of hand-crafts, are given the chance to exhibit their works and let the enthusiasts meet with them. In addition, with the activities organized during the year, the trainees are given the opportunities to sell products in County Mansion stands.

3.2.3. Support for Education

In the works, especially aimed for Primary and Secondary School student, the aim is to provide support education of Primary and Secondary school students. In this regard, Study-group sessions, for the subject who district students need, especially like English language, Math and Turkish, are organized. These study-group sessions, which especially the students who do not have the financial means to enroll in a couching center or to get private tutoring and regardless of their financial situation, all district students can benefit, help to increase students' success at school.

3.2.4. Kindergartens

One of the most important educational works, carried out within the County Mansions, is kindergartens. Kindergartens are available at 6 out of 9 of the County Mansions. County Mansion Kindergartens provide half or full-time services for the children of 3-6 age group. With this service, children get to develop their personal skills, become socialized and prepare for primary school and thus the foundations of becoming a self-confident, higher self-confidence, communication skills improved, healthy and happy individuals are laid. In addition, women, who can not attend at working life due to having nobody to look after her children, in this way, are offered an opportunity to actively participate in working life.

3.2.5. Awareness and Information Services

In County Mansion, within Awareness and Information works, seminar works are organized with the aim of informing the local public on many issues, primarily health. In these works, it is intended for increasing the level of public awareness in issues such as, health, environment, nature, citizenship, women's status in society etc. Informative works on so many issues such as from Women's Health to Heart Health and Obesity, to Child Development and Psychology, from the protection of Cultural Heritage to Human Rights, from Social Gender Equality to the prevention of violence in the family and the school, are organized and the people were given the chance to meet with the experts in those related fields.

3.2.6. Travel Programs

Throughout the year, municipality organizes a variety of free local, primarily cultural trips. We can include Kefken Excursion, Trips to Bosporus and Beyoglu cultural trips. In addition, trips to theater, concerts and museums are organized in different periods.

3.2.7. Participation to the Organized Programs

Resident living within the boundaries of Beyoglu municipality intensely participate in the training and cultural programs carried out especially in County

Mansion and/or through County mansions. In 2009-2010 academic year, 7000 Beyoglu residents benefited from these courses.

3.2.8. Programs organized for Urban Identity acquirement of People of the Region

The largest project of Beyoglu Municipality in this sense is "County Mansions Project." The "County Mansions Project," is a project of service complexes, which greatly contribute to rendering local people to reach services from education to health and cultural activities, from social cooperation services to a variety of service units in an easy, quick and qualified way and to the urbanization process of local people while collecting required urban life municipality service units and urban elements under the same roof by moving these services to local neighborhood and street and move these services to local neighborhood and to the street.

On the basis of need analysis conducted County-wise, these complexes, which are structured by determining which district has difficulties at reaching what urban units and/or which service groups it requires, are planned in a structure which ranges from, develop constantly and can change in line with the needs based on a common concept.

"County Mansions" maintains a combination of large number of service units including health-care centers, nursery schools, courses, and mukhtar offices, Social Welfare Offices, (Soup Kitchen, Showering Cabins, Laundry and Social Assistance Market). Since each County Mansion are structured considering the socio-economic and cultural needs of the county it is located, the service units in county units can differ from one county to another. However, in general, the group of activities in all of these district mansions are as follows: Educational Activities, Health Activities, Social Welfare Activities, and cultural activities. Within these service units, Education, Health, Awareness, Environmental Sustainability, Counseling, Cultural and Social Cooperation Services are all offered free of cost to people of Beyoglu,

especially to women, children, young people and indivials whose opportunities are limited in terms of socio-economic and culture.[228]

3.3. KASIMPAŞA PAST AND PRESENT

Kasımpaşa is a famous district of Beyoglu district, which is again the most crowded and popular counties of Turkey's most populous city, Istanbul. Today Beyoglu County is a place of settlement consisting of 45 neighborhoods and almost 225.000 resident populations. Since it is a business, entertainment and culture center, day and night population movement within the boundaries of this district reaches at a few millions. Beyoglu county covers areas between north of the Golden Horn, west of Kasımpaşa valley and Dolmabahce valley. It has borders with Sisli and Besiktas counties. The name Beyoglu is colloquially used for Istiklal Boulevard, which is an important culture, entertainment and business centers of the city and which connects Galatasaray to Taksim Square, and the surrounding areas. This section, which was not a field of settlement, during the Byzantium period, was called Peran Orchards, which was inspired by the word Pera, meaning the opposite shore and other. In the last century, especially foreigner used the name Pera instead of Beyoglu. Turks renamed Pera as Beyoglu to mean a larger area.[229]

Kasımpaşa is one of the historical neighborhoods of the city, which was opened for settlement after the conquest of Istanbul by Fatih Sultan Mehmet in 1453.[230] Kasımpaşa is a district within the boundaries of Beyoglu surrounding an area on northeast coast of the Goldern Horn, on the beach north of Ataturk Bridge and starting from the Golden Horn shipyard docks stretching until Haskoy; on the northeast towards the land sloping Dolapdere ridges; on southeast Azadkapi, on the east Sishane, Tepebasi, Omer Khayyam, on the north Hacihusrev, on the northwest Piyalepasha, Okmeydani, Aynalikavak county and neighborhoods.

Today, its existing neighborhoods are: Cami-i Kebir, Kadi Mehmed Efendi, Sururi Mehmed Efendi, Yahya Kahya, Fetihtepe, Small Piyale Piyale Pasha,

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[228] Belediye yetkilileri ile yapılan görüşmelerde verilen bilgilerdir.
[229] İhsan Sezer, *"Kasımpaşa"*, (İstanbul: Heyemola Yay., 2010) 128-130
[230] Burhan Yentürk, *"Tarihi ve Kültürüyle Kasımpaşalıyız"*, (İstanbul: İstanbul Kitabevi, 2006) 15-18

Bedrettin, Catma Masjid, Haji Husrev, Kulaksız and Captain Pasha. The population of neighorhoods within Kasımpaşa is almost 100.000 people. This population density occurred by migrations. It became one of the first prefered places shown in the forced migrations by the state and in the optional migrations by immigrants. In fact, being situated at the center of the city and at the location of being able to provide easy access to, make Kasımpaşa bear almost the first stop [231] for the people emmigrating from the rural areas. Kasımpaşa's being the first stop for migration, being attractive to immigrants from every region, also attracted our attention for field of study.

Romenian, Albanian, Armenian, and Greek citizens belonging to different denominations, as well as people from different corners of Anatolia living together in this district, the neighborly relations also differ from other districts. In Istanbul, where multi-storey sites dominate and neighborhood relations, which are very important elements of social relationships, are disappearing, it is still frequently seen in the district that neighbors sharing a same cloth-lines with a flat opposite side are still available. In addition, being at the center of attention and the main topic of conversation and the lack of previous field researches conducted on Kasımpaşa district affected us positively to conduct our own study.

Kasımpaşa district, in its history, become famous with its handsome men and hoodlums. It is identified with Prime Minister Recep Tayyip Erdogan for the last 8 years. Concerning the harsh lashes and style of Prime Minister Erdogan, who spent his teenage years in Kasımpaşa, even sociologists, at times, bring 'Kasımpaşa stance' and 'Kasımpaşa resident's walk' definitions forward. This, at the same time, reflects the usual characteristics of the district residents such as outspokenness, their protest against injustice and their taking side with the victim. Because Romanians, known as people who are collecting papers and living in tents or a single-story slums, have already gained the identity of the employer. A representative of the Romanians, who are gathered under the umbrella of an association, states the pleasure of expressing themselves to Prime Minister.

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[231] Sezer, 126

The range identity and culture and Great Commander of Seas Piyale Pasha Mosque are icons for the district. The mosque, where Prime Minister offers Friday prayers when he is in Istanbul, has almost become a meeting point for district residents during the religious festivals. The Kasımpaşa residents made a habit of exchanging greetings with acquaintances and strangers by making a long line.

Another element which holds the district residents, who migrated from different countries, together is Kasımpaşa Sports Club. Although the residents have different opinions, can come together to support their football team, which was promoted to the First Division, in the stadium, which was a gift from the Prime Minister.

3.3.1. RESEARCH FINDINGS AND THEIR EVALUATION

For research, forty families residing at various neighborhoods of Kasımpaşa district, which is located within the boundaries of Beyoglu Municipality, have been interviewed. In order to conduct interviews with the families in their own homes, a request was made through people they find reliable. The interviews were carefully conducted at the weekends while all members of the family are present. A special care was taken to have separate meetings with all the members of the family in order to avoid mutual interaction during the interview. During the interviews, which were concluded in a period of 6 months, almost 300 participants were interviewed. A special care was taken to interview families especially from different ethnic, hometown and business lines.

GENERAL FEATURES OF THE FAMILIES INTERVIEWED

**Table 1. Distribution of the People Interviewed According to Age**

	14-22 Age	%	23 Age and above	%	Total	%
Woman	90	52,63%	69	46,31%	159	49,69%
Man	81	47,37%	80	53,69%	161	50,31%
Total	171	100,00%	149	100,00%	320	100,00%
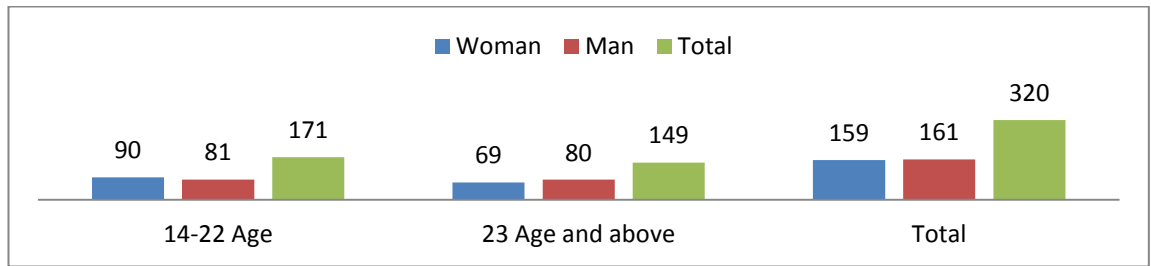
The total number of people, whom, we visited to interview at their homes in the neighborhoods of Kasımpaşa district, is 320. At table 1, the distribution of total number of people according to age is presented. The total number of young generation individuals aged 14-22 is 171, while total number of women and men aged 23 years of age and above is 149. The reason why we kept a wide age range is because we wanted to clearly understand how the children (14 years of age) of the families, who settled in a large city through migration, are affected with it and if they show any difference from adults about future.

**Table 2. Distribution of the Families According to the Regions of Their Migration**

	Family	%
Black sea Region	10	22,22%
Mediterranean Region	5	11,11%
Aegean Region	5	11,11%
Southeastern Anatolian Region	10	22,22%
East Anatolian Region	9	20,00%
Central Anatolia Region	6	13,33%
Total	45	100,00%
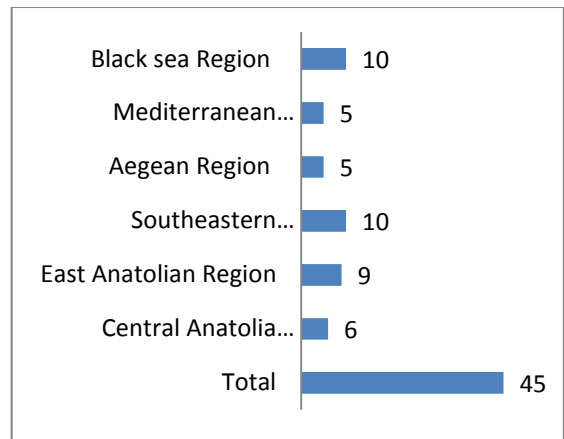
We paid special attention in random selection of 45 families from different areas of Kasımpaşa district and settled in this district. We thought that meeting with immigrants from every area would let us see the features of that area and show us whether the area highlighted any difference in the adaption of this area to the city. The 22.22 % of the 45 families, we interviewed, consisted of people migrated from Black sea region. Second place is Southeastern Anatolia with 20% and, third place is Eastern Anatolia 13.13%. Finally the 11.11% families from the Mediterranean and the Aegean Region settled at Kasımpaşa district. We endeavored to conduct meetings with immigrants both from every area and various neighborhoods.

Table 3. Total Number of People Interviewed

	Family	%
Black sea Region	48	15,00%
Mediterranean Region	21	6,56%
Aegean Region	20	6,25%
Southeastern Anatolian Region	94	29,38%
East Anatolian Region	91	28,44%
Central Anatolia Region	46	14,38%
Total	320	100,00%
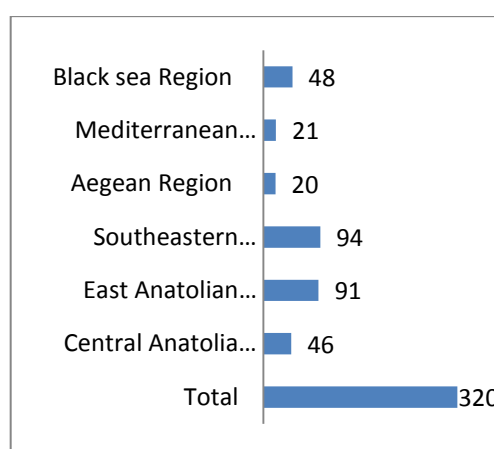
,When we paid visits to the families we interviewed, we tried to talk with all members over the age of 14 present at home. Thus we conducted face to face interviews with 94 Southeastern Anatolian, 91 Eastern Anatolian, 48 people from Black sea region, 21 Mediterranean and 20 people from the Aegean region. It attracted our attention that the Southeastern Anatolian families live quite crowdedly and they are followed by the families from Eastern Anatolia. The family structure of this area is more of a large family, in other words, a family including the elders. The families, which came to settle from the Aegean and the Mediterranean regions, display the features of a nuclear family.

**Table 4. Work Areas of Men in Families**

	23 Age and above	%
Laborer	26	32,50%
Civil Servant	3	3,75%
Trade	11	13,75%
Service Sector	8	10,00%
Retired/Not working	3	3,75%
Retired and working	21	26,25%
Daily works	2	2,50%
Student	3	3,75%
Unemployed	3	3,75%
TOTAL	80	100,00%
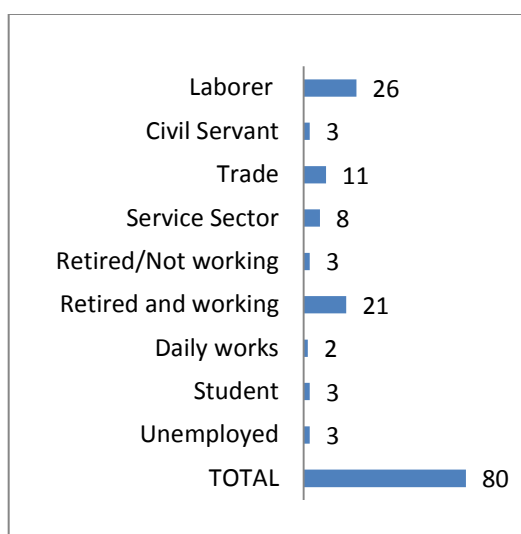
When we asked adult men over 23 years of age about the occupations they do, the number of unemployed people, contrary to what we thought, was 3.75%. Most of employed people are workers and work at textile sector Most of the men work at jobs which do not require any training. In addition, the rate of retired people who are sitting at home is 3%, while the rate of retired people who are still working constitutes a bigger slice, which is 26.25%. While the low unemployment rate is pleasing, but it is from the people over 23 years of age. The rate of students having graduate and undergraduate degrees is 3%. People engaged in commerce constitute a slice of 13.75%. People, who are engaged in commerce, consist of small business owners like grocery shop, stationery, haberdashery, barbershop and hardware store. The rate of people over 23 years of age working at daily jobs constitutes the lowest limit of 2%. The rate of people working at service sector and mostly doing waitressing possess a slice of 10%. Of the people we interviewed, who work as government officer has a rate of 3.75%, and all of these people work as a public servant at municipality. We did not come across to an industrialist or people who are engaged at a large scale trade.

**Table 5. Distribution of Work Fields of Women**

	23 Age and above	%
Laborer	11	15,94%
Civil Servant		0,00%
Trade		0,00%
Service Sector		0,00%
Retired/Not working	34	49,28%
Retired and working		0,00%
Daily works	2	2,90%
Student	2	2,90%
Housewife	20	28,99%
TOTAL	69	100,00%
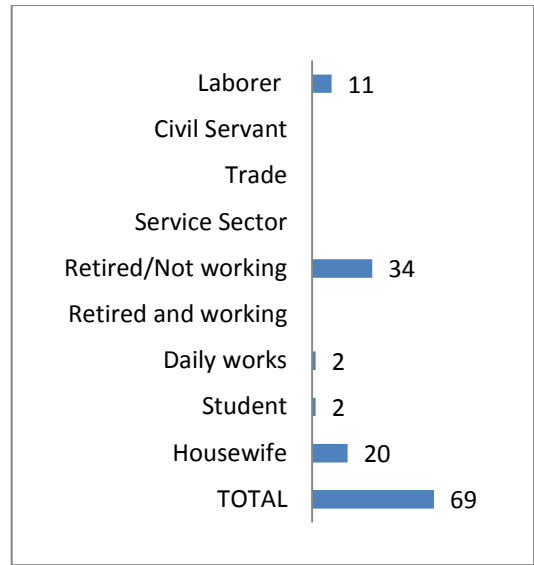
When we were conducting interviews we saw that women do not work at a variety of business sectors. The most of the working women earn their living in daily cleaning works which constitutes 49.28%. The second largest group, whose rate constitutes 28.99%, does home-made crafts (a work like bead processing, brought by textile workers, and which pays per piece), call themselves housewives. In the textile sector in which men living in this area intensely work, women have a large proportion of 15.94%. The rate of women getting retired is very low; all of them continue working in daily work. The rate of undergraduate and graduate level students over 23 years of age is very low at 2.90%. The materialistic and moral support of the families of these students has the largest share in their studies. It is notable that in the families we interviewed the post graduate education is regarded luxurious and unnecessary.

**Table 6. Distribution of Men According to Social Security Status**

	Adult	%
SGK	53	66,25%
Yeşil Kart (Green Card)	8	10,00%
None	19	23,75%
TOTAL	80	100,00%
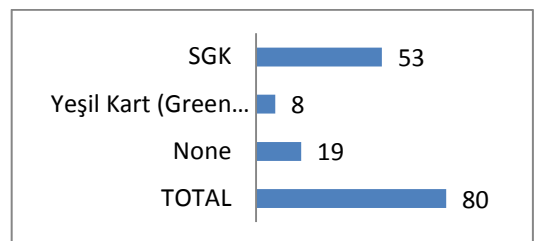
In the families we met, the rate of men having social security is 66.25%, while the rate of individuals not having either SSK or green card, but sustaining families is 23.75%. The number of individuals having no social security is quite high; there are especially families which try to evade taking their children to hospital when they become sick. The rate of adult men having green card is 10%. Most of the workers intensely employed at textile sector complain about having no social security, but most of them did not even make a follow-up, they only realize that there were never insured or their SGK contributions were not paid at the time of sickness.

**Table 7. Distribution of Women According to Social Security Status**

	Adult	**%**
SGK	16	16,16%
Yeşil Kart (Green Card)	6	6,06%
None	77	77,78%
TOTAL	99	100,00%
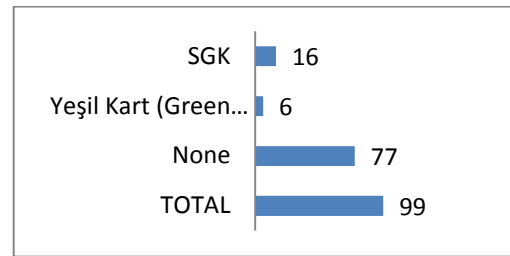
Women are more unfortunate than men in terms of working with no social security. A high number of women working at daily cleaning works reveal the excessiveness of women working with no SSK by the rate of 77%. It is most sufficient for women if men in the family have SSK insurance. Having health issues solved with their husbands'SSK is seen pretty sufficient for women and it is notable that women are not troubled or feel contented about this issue during the interviews. It is not appealing for women to make payments for SGK contributions with some of the money they earn working in daily works. It is not so important to have no income in the future when they retire or become too old to work. The rate of women having green card is as low as 6% compared to men. Dealing with official bureaucracy at government offices is very difficult and burdensome.

**Table 8. Comparison of Families According to Their Total Income**

	Family	%
Minimum Wages	29	64,44%
Below Minimum Wages	0	0,00%
Above Minimum Wages	16	35,56%
TOTAL	45	100,00%
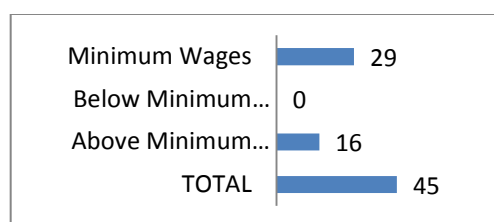
In order to show how the living standards of the families are, we asked about the average monthly total income in all the interviews we conducted. According to the date obtained, 64.44% of people said that they have to survive with minimum wage. We saw that the head of the family does not reflect his wife's income working at daily works in the family budget. They mostly preferred to generalize the family income by saying they get along only with minimum wage. The families, which are placed at a slice of 16%, said that their revenues are above the minimum wage. A large portion of these families consist of tradesmen and the families receiving rental revenues in addition to their family income. No family declared having income below the minimum wage. But if we consider families generally having no less than 7 members, the majority of the families living in the district continue living on the poverty line.

**Table 9. Housing Status of the Members of the Families**

	14-22 Age	%	Adult	%	Total	%
House owner	5	25,00%	7	35,00%	12	30,00%
Tenant	5	25,00%	8	40,00%	13	32,50%
Staying with a relative	10	50,00%	5	25,00%	15	37,50%
TOTAL	20	100,00%	20	100,00%	40	100,00%
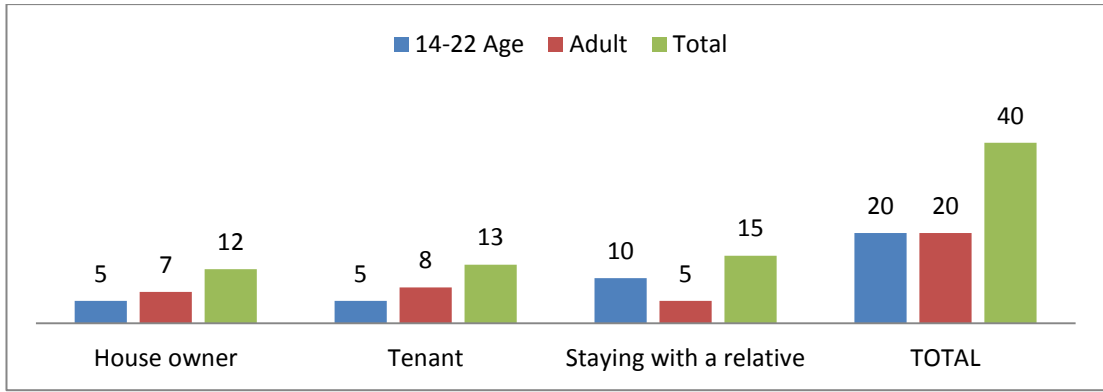
It is seen that % of family members own the property of their homes. The biggest cause of this is that immigrants, coming from various parts of Turkey, bought lands with lower prices when the slum neighborhoods of this district was first established and in addition, the state distributed lands with lower process for those coming here due to forced immigration. Single-storied slums were gradually demolished and converted into multi-storey buildings, where separate families stayed in every floor. So, the number of individuals owning homes is much more than the number of those who say that they are tenants in this area.

Table 10. Education Status of the Family Members

|	**Adult**	**%**
University	13	4,06%
High School	123	38,44%
Primary School	168	52,50%
None /Illiterate	16	5,00%
TOTAL	320	100,00%
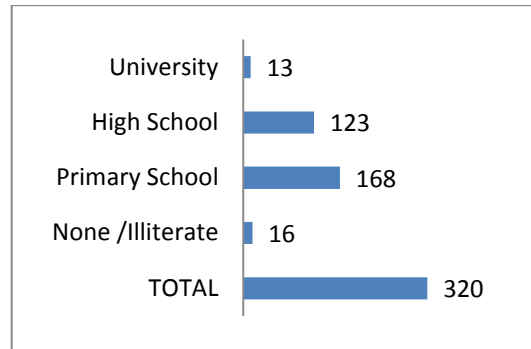
Total number of family members of all age groups that we interviewed is 320 people. 168 of this number, in other words, 52.50% is primary school graduate. Again, high school graduates constitute the largest slice by 38.44%. The rate of those who are illiterate is 5%, and the graduates have the lowest rate of 4.6%. It seems that illiteracy rate of the individuals, who migrated and settled at a large city like Istanbul and live at the heart of center having all kinds of social, economic and educational

facilities and the rate of university graduate are seen to be close to each other. The most of the illiterate people never graduated from any school, but they became literate with their own facilities. The largest part constituted by primary school and high school graduates, and at high school level, mostly, vocational schools were preferred. Since the vocational high school graduates immediately start working, they did not think much about receiving further education. Generally families think that education finishes after high school and the working life starts.

Table 11. Migration Reasons of the Families to Istanbul

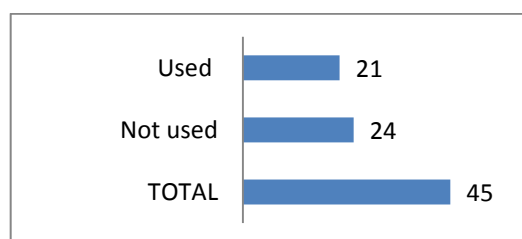|	Family	%
Compulsory Immigration due to Terror	21	46,67%
Compulsory Immigration due to Feuds	4	8,89%
Immigration due to economic reasons	17	37,78%
Immigration for Educational Facilities	3	6,67%
TOTAL	45	100,00%
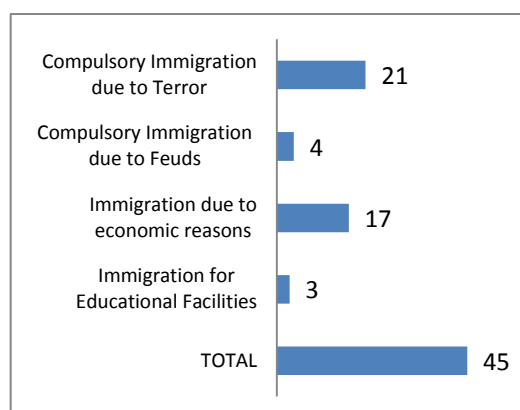
The neighborhoods of Kasımpaşa consist of individuals who migrated from many regions of Turkey. In our interviews, we asked the heads of the families by what reason they left their hometowns and came to settle at a district they knew nothing about. The families, constituting the biggest slice of 46.6%, stated that they had to migrate due to terrorism in their own hometowns. The second biggest cause of migration is economy-based, the families, constituting 37.78% of the slice, migrated with the hope of having better economic conditions. Those people, who escaped from the rules of customs to seek refuge in Istanbul, constitute almost the slice of 9%. At the bottom of the list come those who migrated here for educational opportunities with 6.67%. In the families we met, the causes such as terrorism and customs, which forced individuals to immigrate, still continue to affect their present lives. The structures of the families, which intentionally immigrated and which were forced to immigrate, are quite visibly different. Most of the families, which continue to live so many things just the way they used to do in their hometowns such as from

furnishing their homes to the way family members dress up, from eating habits to the relationships between family members, were immigrated here unwillingly through forced migration. No matter the reason are those individuals, who came to Istanbul with their own will, volunteered to live like an urban and obtain an urban identity. People, who live in the city, but abandoned their hometown out of necessity, can be differentiated from their looks, their speeches or their reactions.

**Table 12. Rates of Computer and Internet Usage of the Families Interviewed**

	Family	**%**
Used	21	46,67%
Not used	24	53,33%
TOTAL	45	100,00%

When we asked the families, where young population was dominant, whether they have a computer at home, the reply we generally got was, we log on to internet. While 53% of the families we interviewed had no computer and internet, in 46.67% of the families' computer and internet already entered into their lives. This communication network, which entered into homes through young people and children, also started to affect the adults, the families, which do not have computer and internet at home, agree on the necessity of it and plan to buy when they have the financial means for it.

Table 13. Newspaper Reading Rates of the Families

	Family	**%**
Buys Newspaper Regularly	6	13,33%
Buys Newspaper Occasionally	14	31,11%
Never Buys Newspaper	25	55,56%
TOTAL	45	100,00%
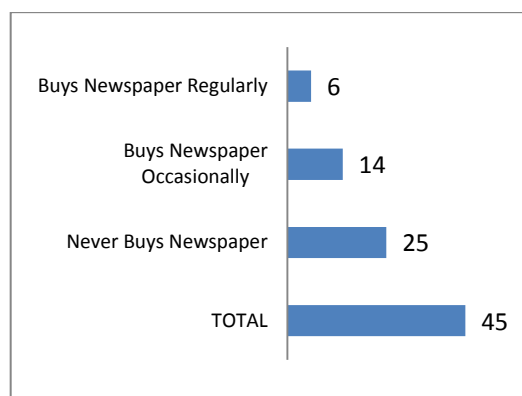
In a country like Turkey, where the newspaper reading rates are low, regular newspaper purchasing rates in the families, which settled at Kasımpaşa district of Istanbul, are low. The rate of the families, which never purchase newspapers, is a quite high by 55.56%. The rate of the families, which seldom purchase newspapers, comes in second by 31.11%. But the slice of 13.33% regularly purchases newspaper in their homes.

**Table 14. Men's TV Program Priorities in the Families**

	14-22	%	23 Age and above	%	Total	%
News Programs	2	2,47%	16	20,00%	23	15,44%
Sports Programs	26	32,10%	36	45,00%	31	20,81%
Serials	3	3,70%	2	2,50%	69	46,31%
Entertainment and Competition Programs	49	60,49%	24	30,00%	23	15,44%
Cultural Programs	1	1,23%	2	2,50%	3	2,01%
TOTAL	81	100,00%	80	100,00%	149	100,00%
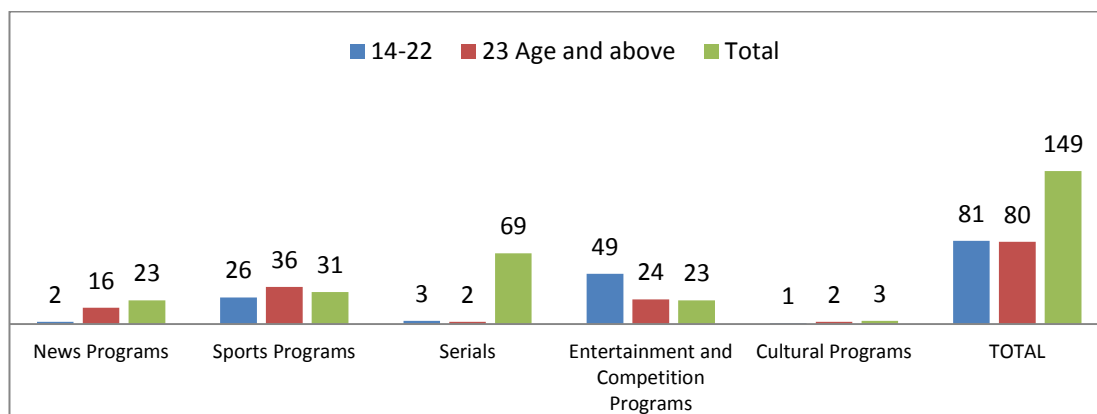
When we asked about men in the families about TV program watching priorities, young generation aged 14-22 told us they enjoy watching entertainment and competition programs with the rate of 60%, men over 23 years of age stated that they like to watch sport programs with a big rate of 45%. In the young generation males, too, sport programs are at second place with the rate of 32.10%. In adult males, news programs are at second place with the rate of 15.44%. Both young males and males over 23 years of age cultural program and soap operas are placed at the last.

Table 15. Women's TV Program Priorities in the Families

|	14-22	%	23 Age and above	%	Total	%
News Programs	1	1,11%	6	8,70%	7	4,40%
Sports Programs	1	1,11%	1	1,45%	2	1,26%
Serials	42	46,67%	52	75,36%	94	59,12%
Entertainment and Competition Programs	45	50,00%	9	13,04%	54	33,96%
Cultural Programs	1	1,11%	1	1,45%	2	1,26%
TOTAL	90	100,00%	69	100,00%	159	100,00%
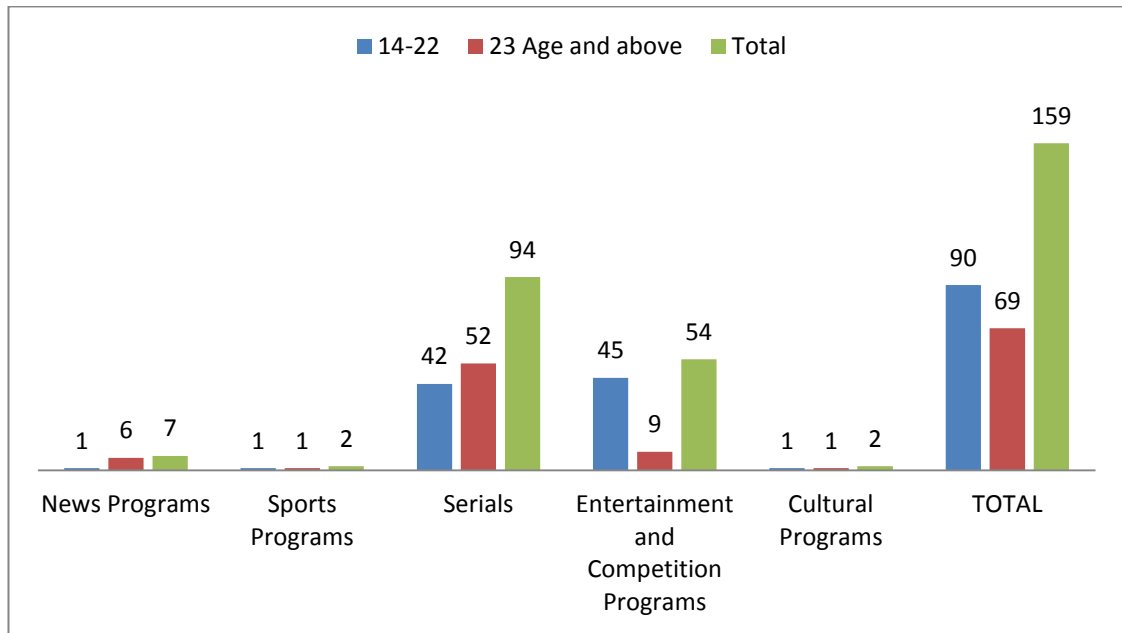
As seen at Table 15, TV program priorities of women, who we met in the neighborhoods of Kasımpaşa district, are very different from those of men but they are not so different from Turkey-wide. While the soap opera ratings of females over 23 years of age are 73.36, but in the generation below 23 years of age this rate is 46.6. The 50% of females below 23 years of age that we met, like watching entertainment and competition programs, the ratings of these programs in men at same age group were also high. Cultural programs are not preferred at all age groups and both genders.

COMMITMENT TO TRADITIONS IN THE FAMILIES INTERVIEWED

**Table 16. Location Preferences of the Families in Wedding and Engagement Ceremonies**

	Adult	%
Wedding Halls	31	68,89%
Engagement Halls	11	24,44%
In the locality/on the street	3	6,67%
TOTAL	45	100,00 %
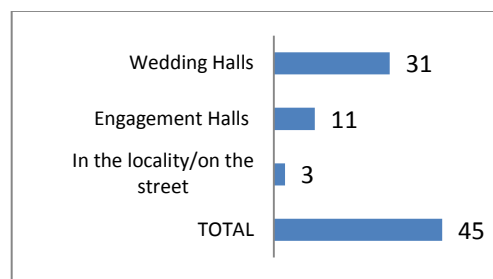
As for the question we asked concerning the commitment to traditions, we asked where and how they would like to have their wedding ceremonies, 31 families out of 45, in other words, 68% replied as wedding halls. A slice of 24% answered that they were forced to have a simple wedding at a wedding hall upon the insistence of young people. It is understood that weddings, which used to take place in the midst of neighborhoods, are no longer in demand proven by the answers given and a rate of 6.6%. The district residents, who started to live in the city, squeeze a wedding unique to themselves in three hours, whatever their financial situation is, one day before the wedding, they certainly have an engagement ceremony in the lights of their customs and traditions. Again traditional weddings are performed in various wedding halls at Kasımpaşa district and continue to perform weddings with their unique music and ceremonies.

**Table 17. The Entertainment and Relaxing Activities of the Families**

	14-22 Age	%	23 Age and above	%	Total	%
Theatre	2	1,17%	1	0,67%	3	0,94%
Cinema	57	33,33%	6	4,03%	63	19,69%
Concert	6	3,51%	2	1,34%	8	2,50%
Bosporus Tour	7	4,09%	10	6,71%	17	5,31%
Picnic	59	34,50%	68	45,64%	127	39,69%
Family and Neighbor visits	12	7,02%	19	12,75%	31	9,69%
I go to the clubs of the Cafés and Associations	28	16,37%	43	28,86%	71	22,19%
TOTAL	171	100,00%	149	100,00%	320	100,00%
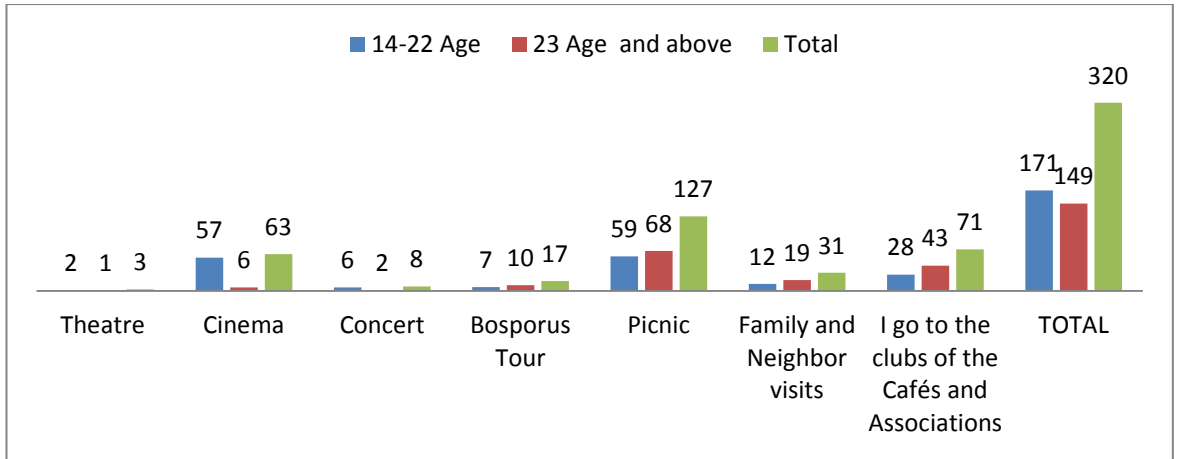
The choices for entertainment and relaxation are very varied, and according to the age range of the individuals in the family that we interviewed, their concept of fun also changes. Yet again picnics with family or friends occupy the first place, as seen at Table 17, with the rate of 45.64, this rate for group below 23 years of age is 34.50%. For individuals below 23 and years of age, going to cinema occupies the second place with the rate of 33.3, individuals above 23 years of age does not prefer watching cinema, concert and theater. Adult preference of the family and neighbor visits occupy the second place, and this rate, shown at Table 17, by 12.7%. The preference rates of adults desiring to have boat trip over Bosporus in order to get to know Istanbul are 6.71%; individuals below 23 years of age prefer it as 4.95%.

Table 18. The Individual's Opinion of Traditions in the Families

|	14-22 Age	%	23 Age and above	%	Total	%
Unnecessary Details	26	15,20%	3	2,01%	29	9,06%
Does not concern me	87	50,88%	11	7,38%	98	30,63%
Important for me and my family	53	30,99%	133	89,26%	186	58,13%
No idea	5	2,92%	2	1,34%	7	2,19%
TOTAL	171	100,00%	149	100,00%	320	100,00%
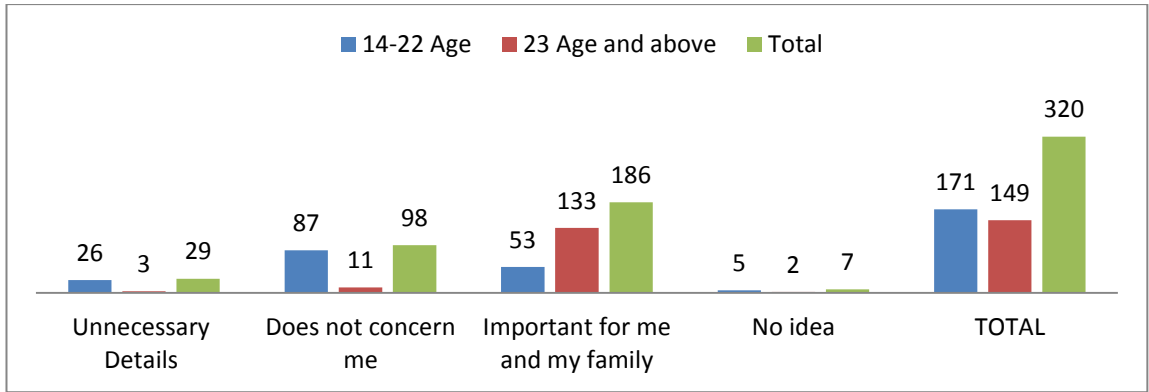
The viewpoint of traditions differs from the perspectives of young people and adults. As seen at Table 18, for individuals above 23 years of age traditions are very important by 89.26%, this value for the individuals below 32 years of age is 30.99%. The 15.20% of young generation considers traditions to be unnecessary details, while adults do not share this view. The percentage of young people, who do not obey the traditions and state that they do not concern them, is quite high by 30.99%. It can be said that it is the reaction of young people who are of the opinion of that some of the traditions do not get on well with the urban life. One of the leading issues which young people complain about at the interviews was the traditional attitudes of their families. As seen at Table 18, from individuals above 23 years of age, only 7.38% of them say that traditions do not concern them. Whenever the age range gets lower, the distance from traditionalism increases.

HOW MUCH THE FAMILIES INTERVIEWED ADAPT TO URBAN IDENTITY

Table 19. The Ratio of the Education of Children in the Families

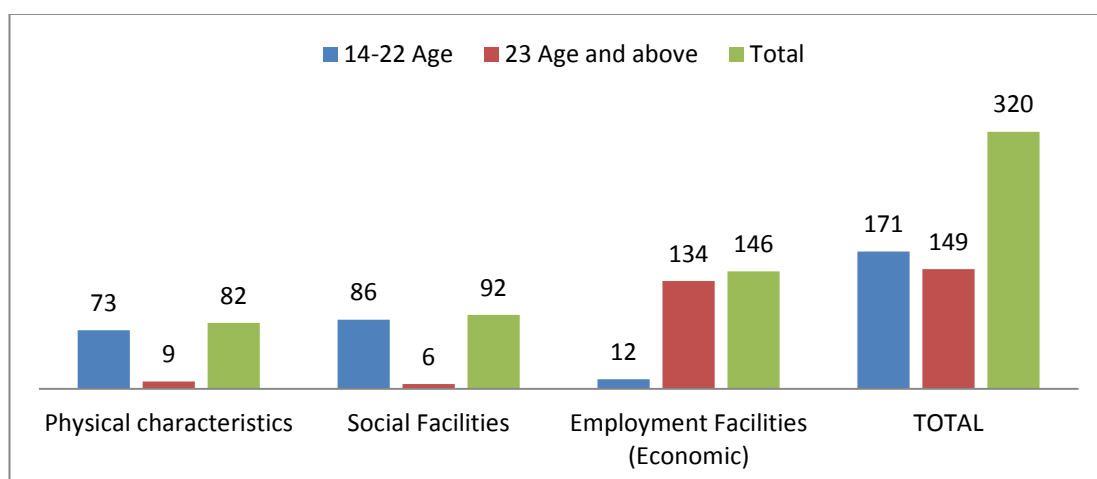|	Family	%
Primary School	9	20,00%
High School	26	57,78%
University	8	17,78%
Graduate	2	4,44%
TOTAL	45	100,00%
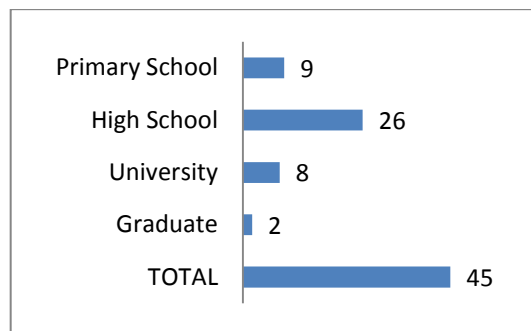
Majority of the families we met at this district have their children educated including high school, this rate, as seen at Table 19, is very high by 57.7%. Generally

vocational high schools are selected because they can have a profession, and get a chance to learn about life. In the families we interviewed, we could not see any efforts on the parents' side to have their children educated. In order to live in better facilities, parents' advice their children to find jobs, and work and they do not show the same insistence on the education of their children. The rate of the family, whose child studies at university is only 17%; the rate of children having postgraduate education is 4.44%. One reason for such low rates is that since the majority of the population in this district migrated from the rural areas, they had to let their children work. The same families stated that they do not want poverty to be the fate of their children, they want them to study but it is not possible to realize these desires.

Table 20. Features which the Family Members Like in the City They Live in

|	14-22 Age	%	23 Age and above	%	Total	%
Physical characteristics	73	42,69%	9	6,04%	82	25,63%
Social Facilities	86	50,29%	6	4,03%	92	28,75%
Employment Facilities (Economic)	12	7,02%	134	89,93%	146	45,63%
TOTAL	171	100,00%	149	100,00%	320	100,00%

We asked to the families living at a district, which is at the center of a larger city like Istanbul, about what features of the city they like and 50.29% of young people below 23 years of age like social facilities, 42.69% physical features and only 7% mentioned about abundance of job opportunities. In adults, the result is different; the rate of people who said they like the city due to its job opportunities is 89.93%.

6.4% of the adults we met, like the physical features and 4.03% social opportunities of the city. Adults, who fail to understand the social and physical features of living in the city, gave responses for emphasizing the job opportunities.

**Table 21. The Satisfaction of Men in the Families With Their Lives in the City**

	14-22 Age	%	23 Age And above	%	Total	%
Satisfied	72	88,89%	24	30,00%	96	59,63%
Not Satisfied	6	7,41%	54	67,50%	60	37,27%
I do not know	3	3,70%	2	2,50%	5	3,11%
TOTAL	81	100,00%	80	100,00%	161	100,00%
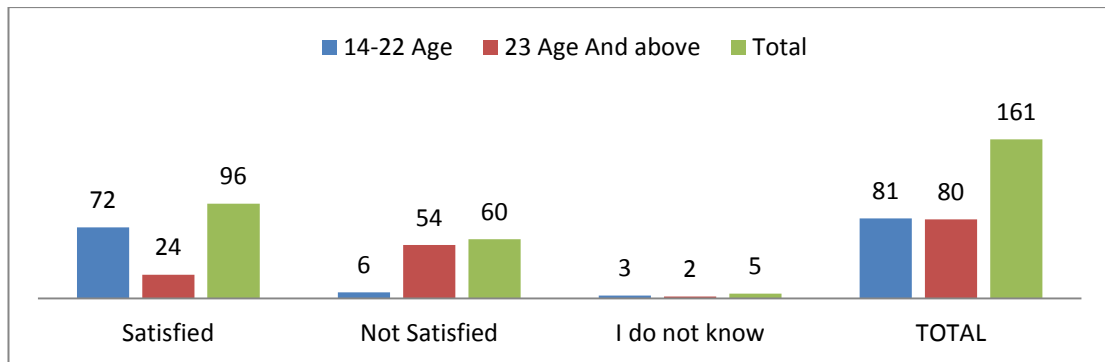
The satisfaction of males and females with their lives in the city is very difficult. While the satisfaction rate of males at 14-22 age groups is 88.89%, this satisfaction in adults shows 30%. The higher dissatisfaction of adults, we met, results from their inability to find the city as they wished, when they compare the city life with rural life, they say that there is not much different except the change of place. The satisfaction of young people is the affinity of the district they live in to the city center Beyoglu and be at the center of life. But living at the center of the city does not mean much for adults except the proximity; how less transportation they can use to get to the places they want go. Some of the adults think that the city they live in closer to the social activities as well as closer to the negative events. The family members, who came from the rural areas and the number of those who failed to meet with his expectations, are pretty high. Individual, who has to work more than the rural area, also emphasizes that his wife does not provide service as in the past.

**Table 22. The Satisfaction of Women in the Families from Their Lives in the City**

	14-22 Age	%	23 Age and above	%	Total	%
Satisfied	73	81,11%	56	81,16%	129	81,13%
Not Satisfied	16	17,78%	12	17,39%	28	17,61%
I do not know	1	1,11%	1	1,45%	2	1,26%
TOTAL	90	100,00%	69	100,00%	159	100,00%
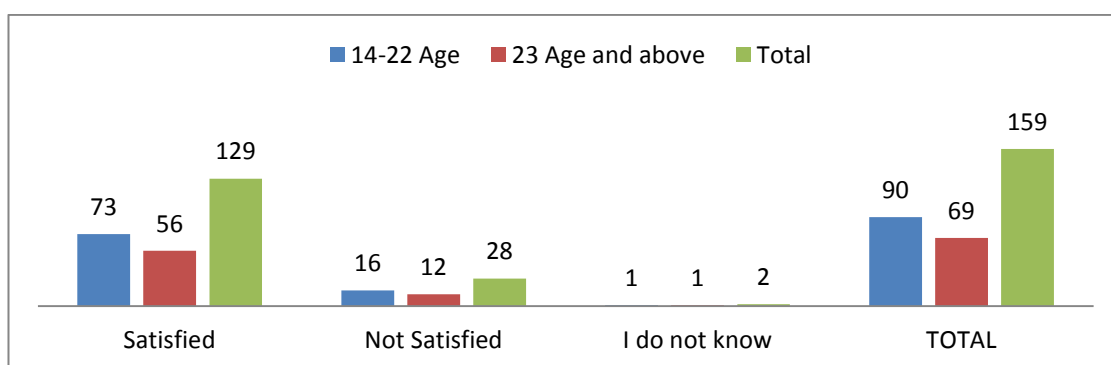
As seen at Table 22, adult women, on the contrary to men, are happy to be in the city and are happy with their urban lives by 81.16%. The rate of females below 23 years of age is 81%. This appears before us as a pretty high rate. The most important basis factor in their satisfaction is that there is a difference between the standard of life they had in the rural village before they migrated here and the standard of life at the small places of settlement. The city is rich in terms of the facilities that the modern life invented for females. Women of all age groups agree on the topic that cities provide more freedom to women. In addition, adult females think that their lives are easier for them than their lives in the rural areas. They say that they could purchase every goods they saw on TV and add that their two lives cannot even be compared.

**Table 23. Rates of Women Feeling A City-Resident or an Outsider**

	14-22 Age	%	23 Age and above	%	Total	%
Townswomen	76	93,83%	41	51,25%	117	72,67%
Stranger	2	2,47%	37	46,25%	39	24,22%
I do not know	3	3,70%	2	2,50%	5	3,11%
TOTAL	81	100,00%	80	100,00%	161	100,00%
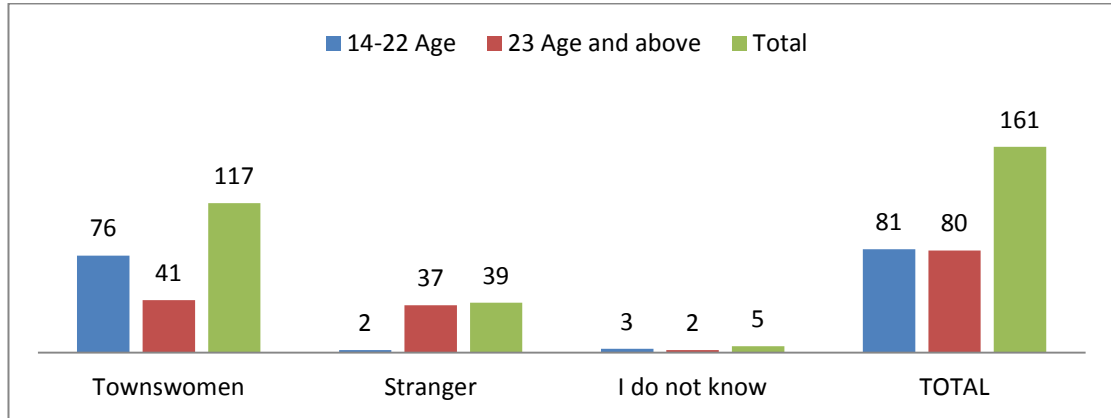
Living in the cities does not being an urban. In our meetings, when we asked females if they feel like a city-dweller or as a stranger living at a city, while 59.42% of adult females answered as city-dweller, 94.44% of females below 23 years of age answered this question as city-dweller. Young generation, who were born in Istanbul, see themselves entirely with urban identity since they were brought up here. 37.68% of elderly women feel like a foreigner in this city. This portion, although they feel free and comfortable living in this city, still continues to feel like stranger. The reason behind those who do not consider themselves as residents of this city, is that they compare themselves with the natives of the city and think that they do not resemble each other. The numbers of those, who emphasized the difference on education and customs, were quite high. The outer appearance is easy to change, as seen in our observations that we can say that young people look like urban. But, adult females, even while raising their children stated that they do not feel like a city-dweller. People, who considered them as city-dweller, relate this to living in Istanbul for many years.

Table 24. Rates of Men Feeling A City-Resident or an Outsider

|	14-22 Age	%	23 Age And above	%	Total	%
Townsmen	85	94,44%	41	59,42%	126	79,25%
Stranger	2	2,22%	26	37,68%	28	17,61%
I do not know	3	3,33%	2	2,90%	5	3,14%
TOTAL	90	100,00%	69	100,00%	159	100,00%
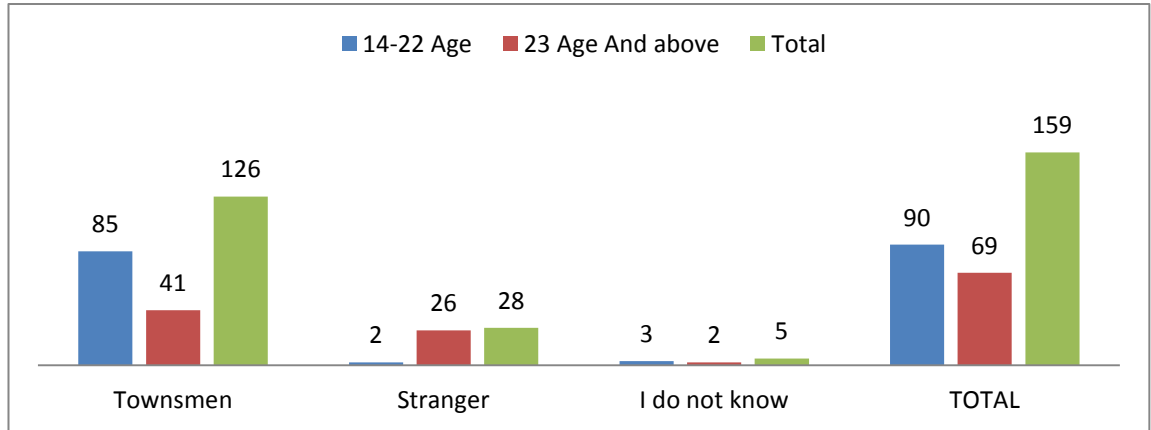
The situations of adult males living in the city were not so different from those of adult females. Individuals, even though they live in the city, feel like stranger here. While adult males, who considered themselves as city-dweller, constitute a slice of 51%, and the 93.83%, in other words, almost all people of young generation below 23 years of age feel themselves as city-dweller and live like an urban. Individuals, even though they live in a district at the center of Istanbul almost entirely constituted by immigrants, still continue to consider themselves as strangers, could not embrace the urban identity, and their number is pretty high. People, who considered themselves as city-dwellers, relate this to residing in Istanbul for a long time, not doing farming and spending time at urban places.

PARTICIPATION AT THE PROGRAMS OF MUNICIPALITIES

**Table 25. Rates of Men Engaged in Activities and Courses Organized by the Municipality**

	Number of people	%
I participated and become very happy	78	48,45%
Participated a few times	60	37,27%
Never participated	23	14,29%
TOTAL	161	100,00%
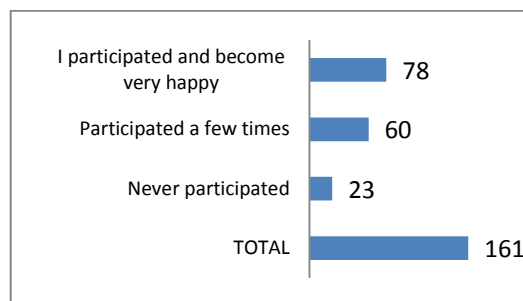
In addition to providing services to city, district and neighborhoods, municipalities organize trips, training, seminars and various activities for the city residents. Participating in these activities increases the awareness of being a city-dweller and the sense of belonging to the city. In the families we conducted interviews with, adult males, who participated in activities like events and courses organized by municipality and enjoyed them, constitute 48%, several time participants 37.27% and people who never participated 14.29%. Especially trips, one of the activities organized by Beyoglu Municipality, contain special programs. Even people, who only participated a few times or who never participated, appreciate the municipality programs designed for their development and entertainment. The training courses became like a school for the advanced generation, who never went to school and with the trips, these people got the chance to know the city for which they have no opportunity to visit or scope to do before.

**Table 26. Rates of Women Engaged in Activities and Courses Organized by the Municipality**

	Number of people	%
I participated and become very happy	39	56,52%
Participated a few times	24	34,78%
Never participated	6	8,70%
TOTAL	69	100,00%
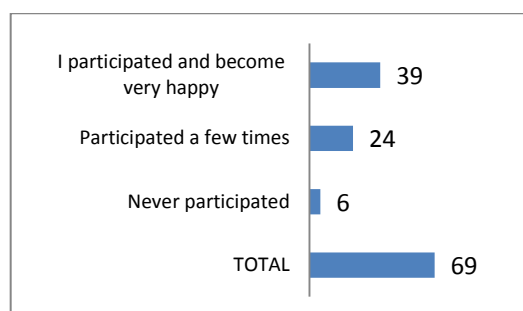
Females show more interest in the activities of municipalities than men do. We witnessed in our meetings that women are more willing to develop themselves in terms of education. The rate of females, who almost participated in every activity and said they enjoyed them, is 56.52%. The rates of working females, who tried to participate in the activities and those, who sometimes participated in them, are 34.78%. Only 8.70% of females did not participate in these activities. Immigrant people, living at Kasımpaşa district, are aware of the programs specially designed for them and organize each other to participate in them.

Table 27. Rates of Teenagers and Children Engaged in Activities and Courses Organized by the Municipality

|	**Number of people**	**%**
I participated and become very happy	38	20,99%
Participated a few times	45	24,86%
Never participated	98	54,14%
TOTAL	181	100,00%
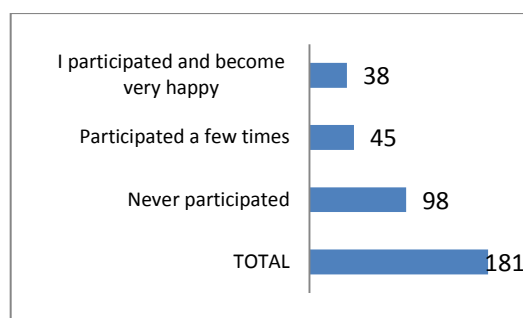
Young people are not as eager as adults in regard to participate in the activities of municipalities. As seen at Table 27, 54.14% of young men never participated in these activities, 24.86% participated a few times, and 24.99% participated and enjoyed them very much. Young people demand from municipalities to build more parks, gardens and sports fields.

MEMBERSHIP TO CITIZENSHIP ASSOCIATIONS

Table 28. Distribution of the Memberships of the Family Heads to the Citizenship Associations According to Regions

	Number of people	%
Member	68	62,39%
I am a member and participate the programs regularly	29	26,61%
Not member	12	11,01%
TOTAL	109	100,00%
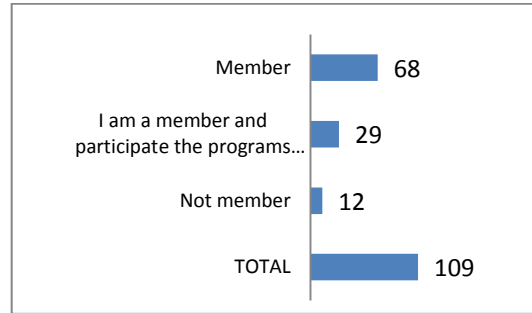
It is know that the organizational goals of citizenship associations are social cooperation and solidarity. Members of these associations have expectations such as; finding job and financial assistance in case of need. The number of citizenship associations, especially in a district like Kasımpaşa, which consists of people migrated from four corners of Turkey, are very high. In the families we interviewed in this district, 62.39% of men are members of these associations and 26.61% of them actively participate in all their activities. The rate of those, who are not members of the associations of their hometown or their villages, is only 11.01%. When we asked about expectations from these associtations, individuals said that they did not see much benefit. The spiritual side of these associations, more than their financial benefits, becomes more appearent when these associations provide a place for citizens to meet with each other in the cases of death and weddings

Table 29. Memberships of Women to the Citizenship Associations

|	Number of people	%
Member	25	36,23%
I am a member and participate the programs regularly	3	4,35%
Not member	41	59,42%
TOTAL	69	100,00%
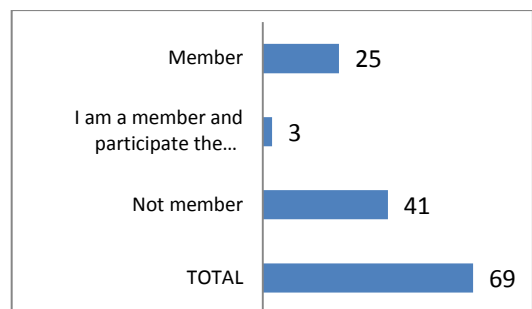
The rates of women, who are not members of citizenship associations, are 59%, they are mostly made members by their husbands and their rate is 36.25%. But only 4.35% of women actively participate in the activities of association. Even if women become members, they cannot go against their husbands in the decision-taking process. Women, we interviewed, stated that, apart from death and wedding organizations, they do not participate in association meetings. Associations do not have any activities designed for women, mostly organizations are held with the participation of men. At times, activities for families are organized.

ADAPTATION OF CITIZENSHIP DUTIES IN THE FAMILIES INTERVIEWED

**Table 30. Rate of the Family Members Casting Vote in the Elections**

	Man	%	Woman	%	Total	%
I vote regularly	72	90,00%	34	49,28%	106	71,14%
I vote occasionally	5	6,25%	34	49,28%	39	26,17%
I never vote	3	3,75%	1	1,45%	4	2,68%
TOTAL	80	100,00%	69	100,00%	149	100,00%
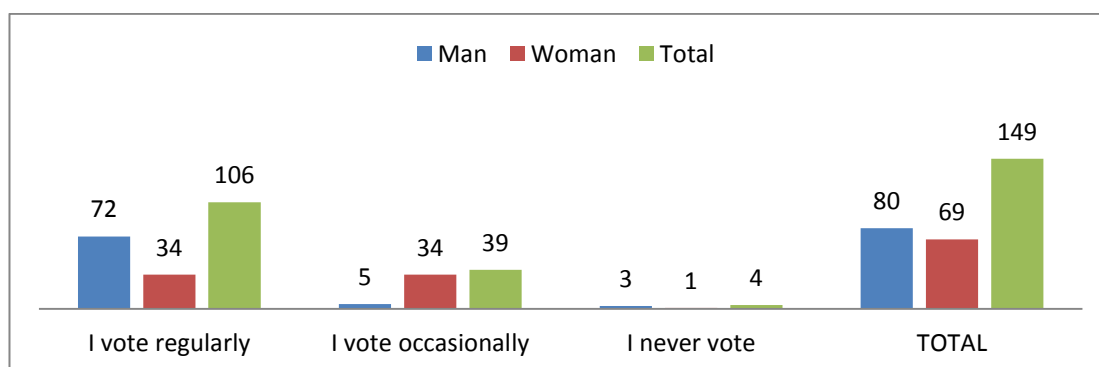
When we met with men and women seperately about the rate of casting votes, it occurred that 90% of men regularly cast their votes. The vote casting rate in women is 49.28%. The vote casting rate of men, who sometimes only cast votes, is pretty lower than women. 49.28% of women and 6.25% of men do not show sensitivity about casting votes. Especially, the numbers of people, who do not cast their votes due to various reasons, are 1.45% in women and 3.75% in men.

**Table 31. The Violation Tendency of Children in the Families**

	Family	%
My children tend to be violent	24	53,33%
My children never involved in violent action	9	20,00%
My children sometimes apply violence	12	26,67%
TOTAL	45	100,00%
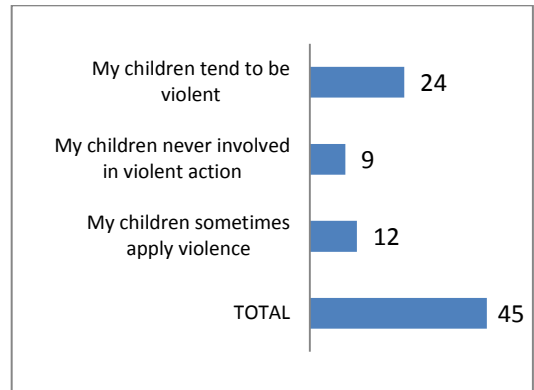
Due to district's some neighborhoods, where people are dominantly involved in ordinary and political crimes, the crime rate and there the rate of violence seems to be higher than other districts of Istanbul. For example, in Kaptanpasha neighborhood, due to illegal organization connections, the number of those, who are involved in acts of violence, stand out. In Haci Husrev and Kulaksiz neighborhoods, which possess high crime rates, ordinary crimes stands out in the classification of crimes committed. This being the case, in almost in every family we interviewed, one of the family members either was imprisoned in the past or still is in prison. We did not directly bring up this subject at homes we visited but it came up in the conversation moments later. Sometimes, when we were talking with one family, they brought up the subject when they were providing negative information about the children of another family. The statements of the authorities from the Mukhtar's office and Beyoglu Police Department also strengtened our thought. When we directed a question about if the children in the family prone to violence, 53.33% of the families replied as yes, but did not provide any information on the whether any crimes were committed or not. But, even though we did not particularly asked, they mentioned about the sale of drugs from primary school to high schools, detention of neighbor's children due to committing terrorist offences, not being able to enter into some neighborhoods because of theft incidents.

Table 32. Men's Opinions about Future

	14-22	%	23 Age And above	%	Total	%
Hopeful about future	65	80,25%	28	35,00%	93	57,76%
Hopeless about future	11	13,58%	43	53,75%	54	33,54%
I have worries about future	3	3,70%	8	10,00%	11	6,83%
No idea	2	2,47%	1	1,25%	3	1,86%
TOTAL	81	100,00%	80	100,00%	161	100,00%
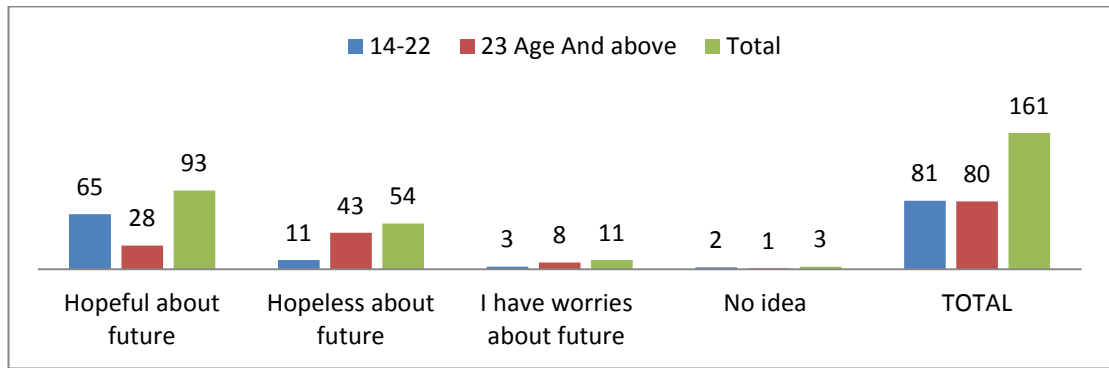
When asked about their opinions about future, the families, 80.25% of the families, we interviewed, stated that they were optimistic about future. They talked about the development of Turkey, easiness to reach their hometowns, and even their desire to return back to their hometowns in the future. Especially, the state built houses in better standards and has recently submitted the keys to those, whose houses were burnt in Bingol, were forced to immigrate and settle here. Having a hometown to return to and alternatives increased their hopes for the future. Families, who migrated here with their own will, failed to achieve their expectations.

Table 33. Women's Opinions about Future

	14-22	%	23 and above	%	Total	%
Hopeful about future	76	84,44%	52	75,36%	128	80,50%
Hopeless about future	8	8,89%	12	17,39%	20	12,58%
I have worries about future	4	4,44%	2	2,90%	6	3,77%
No idea	2	2,22%	3	4,35%	5	3,14%
TOTAL	90	100,00%	69	100,00%	159	100,00%
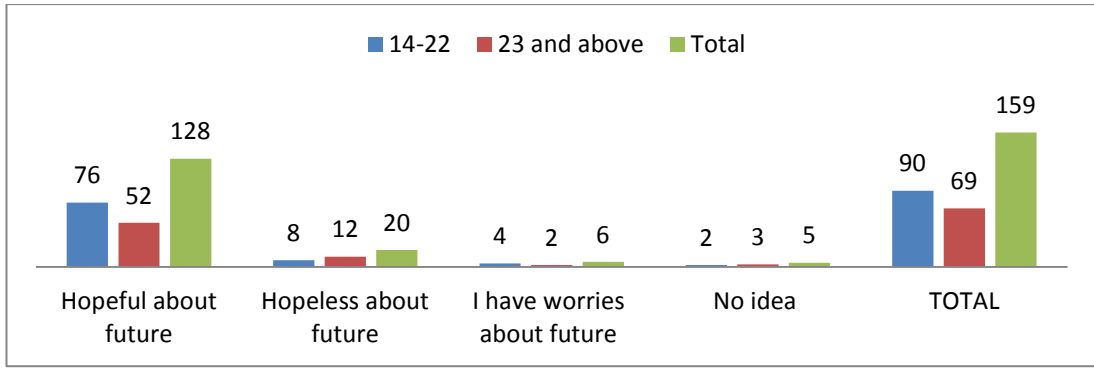
Due to district's some neighborhoods, where people are dominantly involved in ordinary and political crimes, the crime rate and there the rate of violence seems to be higher than other districts of Istanbul. For example, in Kaptanpasha neighborhood, due to illegal organization connections, the number of those, who are involved in acts of violence, stand out. In Haci Husrev and Kulaksiz neighborhoods, which possess high crime rates, ordinary crimes stands out in the classification of crimes committed.

**Table 34. The Opinions of the Families Moving Out of Kasımpaşa District**

	Family	%
I want to move	9	20,00%
I do not want to move	34	75,56%
Not sure	2	4,44%
TOTAL	45	100,00%
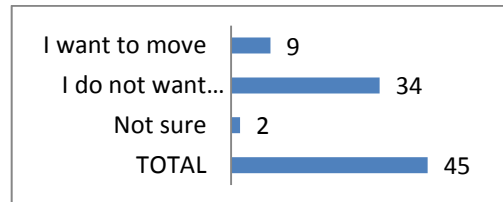
Located at the center of Istanbul, situated at an easily accessible to all parts of the city, majority of district's population consisting of immigrants just like them, provided 34% of families causes for not wanting to move out of this place. Majority of the families are houseowners, in addition, hey even have flats in the building they have rented. Most of the tenants are either from the same hometown or the relative, living at familiar environment makes them feel great. Many of them never thought of living at other districts, as for another district they prefer moving to Sultanbeyli on the Anatolian side in order to live with people from the same hometown and with their relatives. The rate of people, who want to move out of this district, is 20%, these people want to move to Sultanbeyli, where their acquaintances and relatives already live.

**Table 35. Reasons of the Families in Choosing Kasımpaşa District**

	Family	%
relatives	34	75,56%
Central place	4	8,89%
Other reasons	7	15,56%
TOTAL	45	100,00%
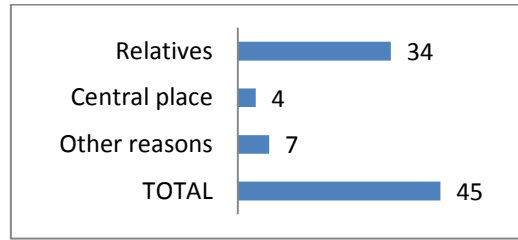
During our research, when we asked the residents the reasons for choosing this district 75.56% of the answers we received from people indicated that they already have relatives in this area and they came to live with them. For people, who settled in these neighborhoods, it is an important fact that their relatives, fellow villagers, or fellow countrymen reside in this district or in the neighborhood. But, there are several reasons for people to prefer Kasımpaşa, which is known as the first stop of migration. For example, for an immigrant coming from a small place of settlement and settling at an historical district almost established at the center of Istanbul became facilitative for him. Kasımpaşa is a place where business centers and houses are closely intertwined, and has a location that makes it easier to reach at the facilities of Istanbul. But most importantly, his relatives and fellow countrymen settled from he came and they added extra storey on their slums.

**Table 36. Satisfaction of the Family Members from Their Own Conditions**

	Head of the Family	%	Spouse of the Head of the Family	%	The young	%	Total	%
Satisfied	15	18,75%	8	11,59%	34	18,78%	57	17,27%
Not satisfied	49	61,25%	43	62,32%	85	46,96%	177	53,64%
I feel lonely	2	2,50%	11	15,94%	36	19,89%	49	14,85%
I feel that I am not understood	12	15,00%	6	8,70%	24	13,26%	42	12,73%
No idea	2	2,50%	1	1,45%	2	1,10%	5	1,52%
TOTAL	80	100,00%	69	100,00%	181	100,00%	330	100,00%
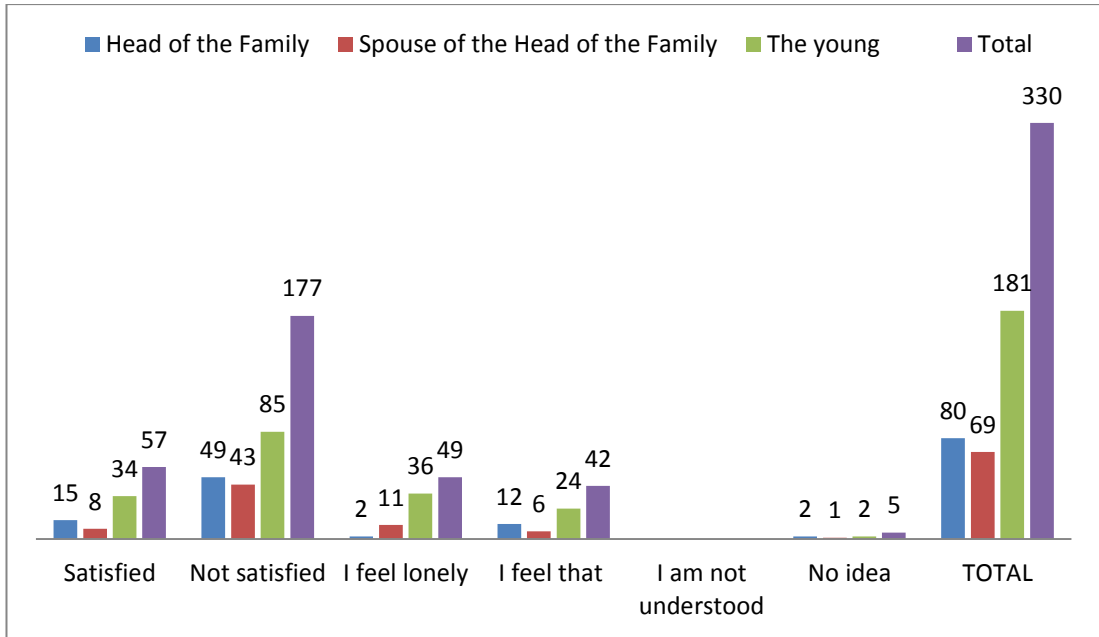
One of the questions, which we had difficulties receiving for in our research we conduct at Kasımpaşa district, was a question on happiness. Because we had to explain to almost every individual what happiness meant for us with examples so that they could provide their answers. Although the definition of happiness from an individual to another, we had to make sure that they understand that it means feeling themselves good and being in a peaceful state, but while 62.32% of females said they were unhappy, 15.94% of them said that they feel lonely. When we asked the reason behind it, they said their unhappiness originates from their children and husbands and stated that they bear the feeling of loneliness. As seen at Table 36, while this rate of those who said they were happy in adult males is 18.75%, those who feel that they were not understood constitute a mass of 15%. Of course we are talking about the total number of individuals living in the community we are conducting our research on, it is not an statement covering all over the community. Young generation, like their parents and family elders, feel unhappy at the rate of 46.96%, lonely at the rate of 19.89% and 13.24% of them think that they are not understood. On the basis of young people's unhappiness lay unability to study, not being able to get the jobs they desire and businesses and financial impossibilities. On the basis of adults' unhappiness lay the concerns about the future of their children.

Table 37. Opinions of the Families on Returning Back to Their Native Cities

	Head of the Family	%	Spouse of the Head of the Family	%	The young	%	Total	%
I want to return	65	81,25%	13	18,84%	3	1,66%	81	24,55%
I do not want to return	13	16,25%	53	76,81%	177	97,79%	243	73,64%
Not sure	2	2,50%	3	4,35%	1	0,55%	6	1,82%
TOTAL	80	100,00%	69	100,00%	181	100,00%	330	100,00%
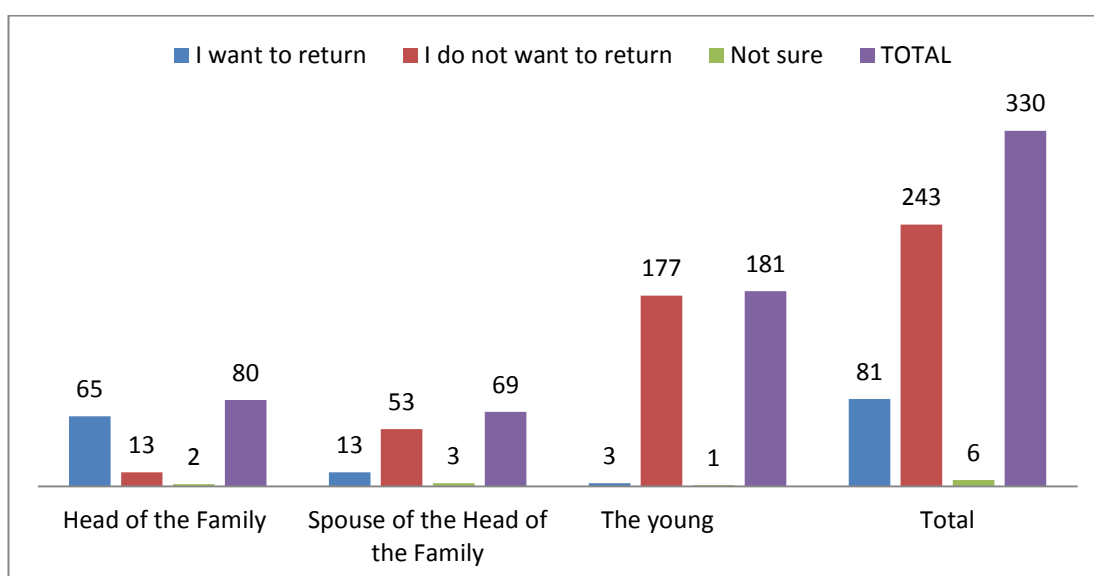
At the end of our research, the desire to return back to their hometown varies according to members in the family. The head of the families are the most eager to return back to their hometown with the rate of 81.25%, women 18.84% as seen at Table 37. Adult females do not want to return to their hometown as much as men, but young people who want to return to only 1.66%. When we asked young people if they would return back to their hometown and stay there, almost of all of them said they do not even go to their hometown with their parents and we learnt that some of them never even visit their hometown at all. Even in the families, which do not have financial means, too, women do not want to return to their village and continue living there. Men, on the other hand, express their aspiration that they would be more happy and at peace there.

CONCLUSION

For a country constant and rapidly changing population, in other words, migration, and at the end the urbanization experiences affect the social and cultural lives of the societies. The intense migration and unplanned and rapid urbanization in the cities cause problems in both spatial and social aspects. Being caught unprepared for the immigrants that came to settle through migration, local governments'inability to provide job, housing and facilities of urban service occupy a primary place in the agendas of the developing countries.

In the cities, where tradition and modernism is in conflict, the problem of identity and adaptation to the urban culture cause the urbanization process for immigrants to pass painfully and long. People, who come from rural areas, get into new social relationship in the urbanization process. In the places they settled, mostly, the slum neighborhoods of their own citizens are present. Individual, settled in the city, entered into a new environment and acquired a new social status.

While, Istanbul was about to become a cultural capital and was expressed as a world city, the appearance of the districts, which are at located in the center of the city, does not bear the feature of a world country.

Kasımpaşa district is a historical and one of the oldest places of settlements of Istanbul. When started to receieve migration, it began rapidly to lose its native district residents, old Istanbul-dweller, so called, real Istanbul-residents, never left in the area. Each of them giving up their homes and districts moved to different areas of Istanbul and left their residency to new residents of the district.

Kasımpaşa district, also known with its proximity to the popular districts of Istanbul such as Taksim, Sisli, Cihangir and Nisantasi, composed of especially people from different ethnic origins and coming from different regions in a small area housing population as much as an Anatolian city. District residents, seen affected from different currents of political thoughts has problems originated from the intensely committed urban crimes, economical problems and inability to adapt to the urban culture even though still living in the city. Urbanization, in this area, shows itself in the form of poverty, illiteracy, unhappiness and despair about future. Not feeling themselves and their children secured, having not much expectation

about future, while males want to return back to small but secured life in their hometown, females, despite everything, show that they want to stay even though as a stranger. Acquiring an urban identity, mostly external appearance, clothing, internet entering homes, electronic equipments rendering life easier and home decorating style.

Immigrants, in the process of adapting the city, does not get much help from the surroundings, try to cope with problems like earning a living and housing as they came to city, life for children and young people is never that easy. Individuals, who they want to take help, are citizens and their relatives, who, people just like them, came to city through migration.

It should be remembered that these inferences are the findings of a research which comprised of as result of interview conducted with 45 people and 320 people in total from three or four neighborhoods of Kasımpaşa district. In a research, which will be conducted at a larger part of Istanbul, different conclusion can be drawn.

As a result of some districts' becoming a place of settlement for intense migration, in that district, it will be difficult to spread of the concept of urbanization and urban culture. Most of district residents being immigrant and same citizens getting together to form communities will delay the embracement of urban adaptation and urban identity.

SUGGESTIONS

In the light of our research data, embracing urban culture and developing urban identity are not something individual can succeed alone. Service models, which neighborhood, district and country administrations will develop, hold a primary importance. Urban politics of the state, which it will develop and plan, will also positively affect the process of urbanization. Civil society organizations, in this regard, will share some responsibilities. Civil society organizations, which can easily mingle with people and hold the pulses, can easily raise the awareness of the individuals.

It can only be possible to integrate the residents of a district, where the crime rate is very high, and where families, which still did not completely acquire urban identity, live, through services, especially in the field of education. The steps, which will be taken to make the district residents feel happy and the service sector, which will be developed in this regard, can play an important role in minimizing the problems of urbanization. The most important problems that concern the families can be listed as their children's involvement in violence, commit a crime, inability to receive education and unable to find a job.

Social environments, where they can have fun and spend their energy, should be created so that children and young people can spend their time after school. And the environments should also create where they can participate in art and sportive activities and receive education support in order to be successful in their lessons. Thus, the burden on families should be shared. Study centers, swimming pools, art studios, gyms, which can provide service with minimum membership fees under the body of municipalities, are a few of them.

The number of police and security personnel can be increased around schools so that people with evil intentions can be stopped from entrapping children and young people. The awareness campaigns should be increased in the district, where drug dealers even consider primary school students as potential customers. Gangs and drug dealers, who are found to be operating around high schools and even primary school at Kasımpaşa district, have been reported to the police many times but that could not be a solution. The intensive works of local governments can be more effective in this regard.

Public transport, street lighting and safety measures in crossroads are included in the field of work of the municipalities. The increase of street lighting in certain areas and their frequent check are simple, but important service for the prevention of unpleasant events.

Seminars and training courses on people's reaching for health and educational services and the adaptation of urban culture are among the works of each municipality. But these should not be regarded as routine activities, but they should be carried out with attention such like pregnant women and babies are carefully monitored in the government health centers. Municipality's having ample information about districts; neighborhoods to the lowest unit will make the follow up easy.

Municipality should primarily show the history and the beauty of the city to its residents with accompanied by a guide. If the city resident knows and loves his/her city and district, it will be a lot easier to embrace and protect it.

Local governments' sensitivity towards the families which settled in the city, especially through migration, and became city resident, and organization of special programs with the purpose of introduction and awareness-raising will significantly prevent the social and cultural problems in the future. Psychiatrist, psychologist and sociologist staff within the body of municipality can help to minimize the painful processes of acquiring urban identity of the immigrant families already settled there and the newly immigrated families through long-term projects, and effforts will be spent for the establishment of a more healthy and happy community.

As a result of our literature and field research, we realized that urbanization appeared before us not as an individual but a social process. Individuals neighborhoods, neighborhoods districts, districts counties, counties cities and cities come together to form regions and countries.

Human beings, who are educated, informed, embracing future with their own values, will form a new generation.

INTERVIEW QUESTIONS

1. Name and Surname:
2. Age,
3. Marital Status,
4. Where are you from?
5. How long have you been living in Istanbul?
6. How many members do you have in your family?
7. What is your reason to come to Istanbul?
8. Why did you choose this locality?
9. What is your profession?
10. Do you like the work you do?
11. How long have you had a regular job?
12. Do you have a social security?
13. What is your level of education?
14. Are you children student? Where do they study?
15. Which profession do you want your children to have in future?
16. Do you have computer and internet at home?
17. Which newspapers do you buy?
18. Do you vote in elections?
19. Which TV programs do you like to watch?
20. How is your housing status?
21. Do you practice your traditions and customs?
22. Do you think that your children adopt and apply your traditions and customs?
23. Do your children have conflict with your or with the people around? Are they inclined to have violence?
24. What type of activities do you have for entertainment?
25. What do you like most about the city you live in?
26. How do you define your financial condition when you compare your status before your life in the city and now?
27. How do you feel yourself in the city, native or a stranger?
28. Which of the activities and courses of the Municipality did you attend?

29. Are you member of the associations established by your townsmen? Do you attend their activities?
30. Do you wish to return to your hometown in future?

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