

Genius Logi: Towards the Phenomenology of Gated Community

Özlem Yıldız¹ , Havva Alkan Bala² 

¹ Architect, Konya Technical University, Graduate Education Institute, Konya, Türkiye.

² Prof. Dr., Çukurova University, Faculty of Architecture, Department of Architecture, Adana, Türkiye.

Abstract

Gated communities have emerged around the world for a variety of reasons including increased fear of crime, security, prestige, and a desire to be different. In Turkey, gated communities have emerged because of neoliberal policies that promotes high-income segment seeking prestige. Gated communities are constructed not only in metropolitan cities such as Ankara, Istanbul, and Izmir, but also in Anatolia. One of these cities is Aydın. Gated communities in Aydın have a unique infrastructure. They are based on the cooperative process that was widely established after 1950. this study aims to investigate whether there is a meaningful connection between the characteristics of Aydın and the gated communities. In order to determine the phenomenon of place in the city of Aydın, a hermeneutic method was used to interpret information about the location and its spirit and transferred to the table through Norberg Schulz (1976)'s work "Genius Loci: Towards a Phenomenology of Architecture". According to the table, the phenomenon of place is divided into phenomena as image, identity and meaning. The table was designed to analyze the place identity of the city of Aydın and the phenomenon of place.

Keywords: Aydın, Genius Loci, Gated Communities, Place Theory, Sense of Places.

Corresponding Author: halkanbala@gmail.com

Received: 25.06.2022 - **Accepted:** 21.08.2022

INTRODUCTION

City making is a presentation of cultural production. The basic human needs of new world understanding have increased the quality of minimum comfort conditions in comparison to the past. In the modern world, housing is produced not only for the basic needs of shelter and protection, but also for expressing status, identity and personal value. While the starting point of gated communities was security, it become a prestige issue. This transformation reduces gated communities to certain forms, materials and technological infrastructure that are disconnected from context and meaning. This study will discuss the relationship between the concept of place and the gated communities in the city of Aydın. The hypothesis of this study is that the gated communities in Aydın do not have spatial arrangements suitable for the spirit of the place. The theory of place at the centre of the discussion is examined phenomenologically through the case of the gated communities in the city of Aydın. Is it possible to create a sense of place in gated community neighbourhood unit based on fear instead of friendship? How has the transformation of the relationship between human, city, life, culture, fear and prestige influenced the sense of place? The answers will be discussed on the city of Aydın by matching the basic concepts of the concept of place in the literature and the basic combinations of gated communities. Aydın is a city in Turkey's Aegean Region, located at the heart of the lower valley of ancient Meander River at a commanding position for the region extending from the uplands of the valley down to the seacoast. The city of Aydın presents an appropriate area for discussing that issue with its historical process, scale and the rapid transformation of neighbourhood units into gated communities.

AIM AND SCOPE

This study aims to investigate whether there is a meaningful connection between the characteristics of Aydın and the gated communities. In order to determine the phenomenon of place in the city of Aydın, information about the place and the spirit of the place has been interpreted with a hermeneutic method and transferred to the table through Norberg Schulz (1976)'s work "Genius Loci: Towards a Phenomenology of Architecture". According to the table, the phenomenon of place is divided into phenomena as image, identity and meaning. The table was designed to analyse the place identity of Aydın and the phenomenon of place. Is it possible to create a sense of place in gated communities, which are symbols of social segregation? It is important to provide direction to future designs with the answers to these questions. This study includes the gated communities and traditional texture in the city of Aydın. In the study, place features of the city of Aydın are examined. This study contributes to the studies carried out in this field because of providing the context of gated communities.

MATERIAL AND METHOD

The conceptual literature research conducted on gated communities, the gated communities in Aydın categorized as data. Information about place classified using the literature. The spatial equivalence of interchange with the location of gated communities in the city of Aydın was analysed with the hermeneutic method. The method of this study is a scientific method based on understanding and interpreting hermeneutic texts. Wilhelm Dilthey, Martin Heidegger, Hans-Georg Gadamer pioneered the use of hermeneutics as a scientific method and its use in practice. It is not possible to accept a single understanding and interpretation method adopted by the hermeneutic theory. There is a lot of parameters for the correct interpretation of a text. The concept of place is not

a mechanical but a spiritual and emotional set of spiritual elements. In order to examine the connection of the gated communities and the sense of place in Aydın, information about the place and the spirit of the place has been classified through the work titled "Genius Loci: Towards a Phenomenology of Architecture" by Norberg Schulz (1976). It was graphically expressed in order to collect data. The table prepared was designed to analyse the place identity of the city of Aydın and the phenomenon of place.

RESTRICTIONS OF THE RESEARCH

In this study, the closed sites in the city of Aydın have been examined through the concept of place. In order to reveal the place phenomenon of the region, it should be investigated in these contexts. However, concepts such as sense of spirit of place are directly related to humans and are also a result of human relations. In this context, due to the covid-19 epidemic during the research period in the region, sufficient data could not be collected in this phase of the research. Since the research was conducted only in the city of Aydın, the results are special. Data is insufficient for general conclusions.

THE PROBLEM OF THE RESEARCH

The compatibility of place theory contexts with gated communities design approaches is discussed. Is it possible to create a sense of place in gated community neighbourhood unit based on fear instead of friendship? How has the transformation of the relationship between human, city, life, culture and meaning for fear and prestige influenced the sense of place? The answers will be discussed on the city of Aydın by matching the basic concepts of place in the literature and the basic combinations of gated communities.

SUB-PROBLEMS OF THE RESEARCH

The core of the debate is to determine whether the concept of gated communities and place have context. The second important subject of the study is the characteristic features of the closed sites in the city of Aydın. It is also the traditional texture of the city of Aydın. Is it possible to change the design criteria for gated communities within the framework of place theory? Can the characteristics of the residences reflecting the Aydın city identity? These questions constitute the sub-problems of the study.

RESEARCH HYPOTHESES

The hypothesis of this study is that the gated communities in Aydın do not have spatial arrangements suitable for the spirit of the place. In general, it is hypothesized that gated communities do not fit into the context of place theory. It has been hypothesized that the gated communities, which emerged from such as fear, urban crime, do not have place identity, place spirit and cultural characteristics.

CONCEPTUAL FRAMEWORK

The decrease in the attraction of the rural areas and the increase in migrations resulted in the failure of many of the individuals coming to the city to directly participate in the urbanization process. This situation led to a rise in insecurity and crime rates in the city. Moreover, as a natural result of the migration movements in cities that were unprepared to meet large population movements, the housing problem emerged. Gated communities have walls, barriers, fences, alarms, security cameras (CCTV) and security guards due to security concerns,

but they also have various social activities such as walking paths, seating areas, bicycle paths in the garden layout arranged as landscape. They also include social facilities such as sauna, gym, swimming pool, cafe, market and hairdresser saloon. The reasons for the emergence of gated communities include cultural, economic and social factors. Fear of crime and insecurity in urban areas are considered to be the main reasons for moving to gated communities in many studies (Carvalho, M., Varkki George, R. & Anthony, K., 1997; Calderia, 2000; Low, 2000: 45-58; Landman, 2002: 1-10; Webster, 2002: 1-41; Ladman 2004: 5; Fabiyi 2004: 380-397). Ellin 1997 and Bala 2018 defines the gated community an architecture of fear, namely fear of the neighbours, fear of theft, fear of living outside the gates. Socio-economic concerns, poverty and presence of lower classes are among the reasons for the emergence of gated communities (Massey and Denton, 1993: 340-342; Low, 2000: 45-58; Wilson-Doenges, 2000: 597-611; Roitman, 2005: 1-24; Olusevi, 2006; Mingione, 1996: 1-448; Svampa, 2001: 181-184; Borsdorf 2002: 15; Pinto & Rovira 2002: 39-44). While crime and urban fear rates are cited as the reasons for their emergence in Brazil (Carvalho, 1997: 734-768), the reasons for their emergence in Africa are seen as racism and social discrimination (Landman, 2004: 1-16). Many authors have referred to the process of choosing a gated community as an act of voluntary segregation, a conscious act and decision taken by an individual or family, contributing to the process of urban social segregation (Greenstein et al., 2000: 6; Borsdorf 2002: 15; Bala, 2018: 333-357). Researchers such as Wilson-Doenges (2000) have showed that gated communities are not such a safe place to live. On the other hand, it is important to note that although most of the time the bad effects of living in a segregated place, which is not only segregated but poor as well, are highlighted. Living in a segregated but wealthy place like a gated community also has many drawbacks for its residents. There are various names and definitions for gated communities in the literature. Studies have been published in the literature that categorize gated communities. These studies are about the authors' areas of case studies and divided into groups as a result of features such as physical barriers (like walls, fences) of gated communities, security guards, and the privileged environment created by the high-income segment of the society (Table 1).

As the concept of gated communities, The place theory has as wide and deep literature in the discipline of architecture. In addition to physical elements, the environment includes messages, semantic signs, and codes that humans perceive based on their perceptions of the signs and motives of deciphering (Rapaport, 1990: 1-256, Turgay, et al., 2017: 65-66; Danaeinia, 2021: 38-49). Questioning the concept of place phenomenologically, Heidegger defines the concept of place as a site with certain boundaries, using the concepts of "space", "place" and "location". Human beings, who attain meaning to and create memories in the place, develop a sense of belonging (Sharr, 2013: 1-129; Danaeinia, 2021: 38-49; Noormohammadi, 2018: 80-94; Yalçın, et al., 2020: 35). based on Heidegger's thoughts Norberg Schulz (1976), handles the concept of place phenomenologically. While describing the place, he states that an explanation cannot be made without mentioning its spatial data, but the exact answer is not just spatial, either. He divides the place into the concepts of 'character' (identity), 'appearance' (image), 'space' and 'spirit of place'. In addition to the physical properties of the place, the character (identity) has the sense/meaning attributed to the place, which defines the atmosphere and the sense of place. Schulz refers to the fact that the spirit of place occurs in the place independent of its observer because it is natural. He uses the concepts of identification and orientation to explain and perceive the spirit of place. While defining the spirit of place, he uses the concept of Genius Loci, the concept of the ancient Roman belief that every being has a protective spirit. According to Schulz (1980), Genius loci is a phenomenon related to what things or beings

want to be. The combination of the three-dimensional extensional elements of place creates the natural place and man-made place. The man-made place as a figure-ground relationship with natural places arising from a combination of landscape and topography. If the relationship between the figure and the place is lost, the identity of the place will also be lost. David Seamon (1979) is another geographer who tries to explain the place through phenomenology. Micheal De Certeau (1984) attempts to define and explain space and place through daily practices. Robert Hay (1998), discovered that people who grew up with their family members in a fixed place with inherent norms had a strong sense of place.

		Parameters	Names of Typologies
Blakely and Syner's Gated Community Typology	residential areas that offer a better lifestyle for people, and offer many alternatives for high-income segments, which are closed to the outside and separated from the public for security considerations.	Community feeling (sense of community) Exclusion Customization Stagnation	Lifestyle (1st precondition-customization/last condition-community feeling) Prestige (1st precondition-stagnation/last condition-customization) Security Zone (1st precondition-exclusion/customization)
Landman's Gated Community Typology	Areas where the passage of normal people staying outside is restricted and blocked by physical barriers by limiting the area belonging to the public.	Physical barriers	Security Village (Secure premises) (living space and multi-use) Enclosed Neighbourhoods (living space only)
Burke's Gated Community Typology		Geographical Position Physical-Social Characters	Urban security zones Secure apartment complexes Secure suburban estates Secure repost communities Secure rural-residential estates
Grant and Mittelsteadt's Gated Community Typology		Opportunities Facilities Welfare level Secure appearance Character of spatial textures	Ornamental gating Walled subdivision Faux-gated entries Partially gated roads Fully gated roads Bounded areas with restricted entry
Caldeira's Gated Community Typology		customized, enclosed and "monitored" areas for consumption, leisure and work.	Fortified enclaves
Aalbers's Gated Community Typology		high security housing estates social groupings isolated from segregated people providing safe modern spaces	Heaven separated from unsecure
Ellin's Gated Community Typology		fear of the neighbours, fear of theft, fear of the one living outside the gates.	architecture of fear, Isolation and Segregation

Table 1. Gated Community Typologies

Individuals, who were mobile and unstable in general, had little attainment of a sense of place. The communication and emotional attachment established between places and people as a result of human experience and the development of this attachment are defined as belonging (Prohansky et.al., 1983: 57-83). There exists a sensory, perceptual and cognitive communication between place and human beings. People collect memories somewhere, touch, feel, sense, and develop a sense of belonging (Hidalgo and Hernandez, 2001: 81). There are numerous studies examining the concepts of place and space in literature (Table 2).

Table 2. The Concept of Place with Different Approach

	Parameters	Phenomenological approach
Heidegger's approach	<p>site with certain boundaries with the atmosphere experienced</p> <p>The bond that relates the place to the historical process as a consequence of memories and experiences</p>	<p>Questioning the "space", "place" and "location"</p> <p>made sense of and captured by human beings in the environment.</p>
Norberg Schulz's approach	<p>spirit of place lies, by virtue of its being natural, in the place independent of its observer.</p> <p>identification and orientation protective spirit (referring to ancient Roman belief)</p> <p>natural place and man-made place</p> <p>figure-ground relationship</p> <p>landscape and topography</p>	<p>'character' (identity), 'appearance' (image), 'Spirit of the place' (sense/meaning)</p> <p>Genius Loci</p>
David Seamon's approach	<p>movements-activities in daily life</p> <p>The repetition in certain processes in space of bodily movements</p>	<p>a routine sequence is formed in space</p>
Micheal De Certeau's approach	<p>the uncertainty and unpredictability spaces that cannot be experienced and where the element of movement cannot be used lack meaning</p> <p>While the space is produced as a result of the actions on it, place involves empty systems on which such actions take place</p>	<p>daily practices as grammar just like a language dealing with meaning</p>
Robert Hay's approach	<p>In his study, he discovered that while people who grew up with their family members in a fixed place with inherent norms had a strong sense of place, individuals who were mobile and unstable in general had little attainment of a sense of place.</p>	<p>Sense of Place in Development Context</p> <p>cultural context</p>
Hidalgo and Hernandez's approach	<p>certain boundaries, with its positional features</p>	<p>physical features, spatial data and three-dimensional volumes</p>
	<p>The spatial and physical features alone is not sufficient to define and perceive the place.</p> <p>The diversity of meaning and emotions that is associated with that place by individuals and groups.</p> <p>The communication and emotional attachment established between places and people as a result of human experience and the development of this attachment are defined as belonging</p>	

Security, one of the changing features of the place, is the main element of change. The security element, which is found naturally in the place, is reinterpreted within the concept of gated community and its boundaries are recoded for a certain space with physical barriers (Köksal, 2003: 56-78). As a result of the fragmentation that gated community has caused in the public sphere, the features belonging to the public space are attributed to the private space. The formation of the place involves the relationship that people establish with the place, context and sense of belonging. In order to evaluate the gated community in Aydın in the context of place, basic common points of sense of place were analysed hermeneutically from the literature as Table 3.

A IMAGE	B IDENTITY (SPACE- CHARACTER- IDENTIFICATION)	C SEMANTIC VALUE/ MEANING
SPATIAL FEATURES OF THE MAN-MADE SETTLEMENT INPUTS OF NATURAL PLACE	LANGUAGE OF FABRIC SPATIAL FEATURES DISTINCTIVE PHYSICAL FEATURES	SYMBOLIC VALUES AND ATMOSPHERE THEY REPRESENT
Concrete Elements topography, mountains, geomorphological structure, flora and fauna, green texture, water element	Material-Texture-colour	Defining Identity
	Construction Technique	Values Affecting Identity
	Formal Structuring	Memory-Recollections
	Scale-Proportion	Symbolic Values -Atmosphere They Represent
	Fabric-Colour	Defining Identity
Order-Cosmic Order	Façade Analysis	Values Affecting Identity
Identity (Spatial Inputs of Climate and Vegetation)	Horizontal-Verticality	Memory- remembrances
Light-Shadow (Sunshine) Analyses	Inside-Outside Relationship	Positioning
Time	Light-Sunshine-Climatic Effects	Organization-(orientation)
Silhouette	Topographic Features	articulation
Settlement-landscape	Silhouette	Symbolic values it represents and the atmosphere
The elements that constitute the identity of the city and the place are shaped and formed around the characteristics of the natural place and the man-made place that are unique to them. These features are the texture, colour rhythm, silhouette formed by the features of the construction elements that comprise the man-made place, as well as the topographic features and seasonal and climatic features of the natural place of the city.		

Table 3. Basic Common Points of Sense of Place

CASE STUDY AREA

The city of Aydın is located in the Aegean region of Western Turkey. Aydın has characteristics that differ in terms of location from other cities due to its identity and historical and cultural background. The city, which enjoys mild temperatures as a result of the Mediterranean climate, has fertile lands thanks to Meander

River feeding the plain. In addition to its location between two mountains with centuries-old olive trees and fig trees, the city has a special atmosphere, image and appearance. Moreover, the Liberation War, the historical events after and the culture of *Efelik* (swaggering) are the features that distinguish Aydin from other cities. The city of Aydin was chosen as the study area due to its characteristics reflecting its unique place identity. Examples of civil architecture from the Republican era were accepted as the construction products reflecting the identity of the city of Aydin (Figure 1).



Figure 1. The Current Gated Community Location in Aydin.

Gated communities in Aydin may be considered to have begun with the state-sponsored cooperative buildings. Parallel to the growth and development of the city, immigration and housing problems emerged. This type of state-supported buildings surrounded by walls where the entrance and exit were controlled can be deemed as the beginning of gated communities in the city of Aydin. The gated communities in Aydin did not have different types and various features as mentioned in the literature. However, it was found that they had physical barriers, separated from the public with security measures, and some had specialized activities and social spaces for leisure time. Gated communities with the above-mentioned features constitute the study area within the scope of the study (Figure 2).

A-Image (Natural Place-Man-Made Place); When the climatic data of the Aydin examined, it is seen that the Mediterranean climate causes high temperatures in summer and a mild weather in winter. This leads to the formation of extensional elements of the natural place such as evergreen oak and pine trees, olive and fig trees and various citrus trees. It also gives rise to such? as the courtyard in traditional construction products and the presence of large balconies in modern construction products. Oak, pine, olive and fig trees, which constitute the plant and tree elements of the natural place, are important elements that form the identity of the city. They not only create the natural place of the city they are also one of the basic elements of the image that constitutes the city's identity. The spatial setting of the structural elements on the regular grid settlement of the man-made place, is one of the most important facts suggesting that the city of Aydin was constructed with an order of openness in mind. According to the information given in the Table 4, it has been observed that the natural place of Aydin has a unique character, fabric and identity, and these elements have affected the urbanites with the spatial characteristics of the man-made place in the historical process. The spatial characteristics of the physical environment have been affected by the natural place inputs, and this effect has gradually

been replaced by the elements of modern architecture. Therefore, the spatial settlement features of the man-made place cannot be explained around a single fact or feature; it has a complex image with many features and elements.



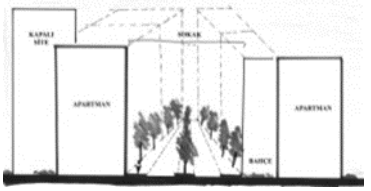
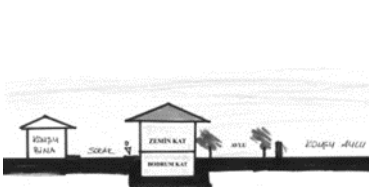
Figure 2. The Current Gated Community Location in Aydın

IMAGE		
SPATIAL FEATURES OF THE MAN-MADE SETTLEMENT		INPUTS OF NATURAL PLACE (Landscape)
CONCRETE ELEMENTS (topography, mountains, geomorphological structure, flora and fauna, vegetation, water bodies)	<ul style="list-style-type: none"> • Republican era buildings • Modern buildings • The main centerlines and roads that make up the urban fabric of the city, which has a grid plan • Ottoman period religious buildings 	<ul style="list-style-type: none"> • Aydın Mountain, Mentеше Mountain • Oak, Pine, Olive, Fig, Cotton • The Büyük Menderes River • Fertile land
ORDER-cosmic order	<ul style="list-style-type: none"> • Grid plan plane, slum plan plane 	<ul style="list-style-type: none"> • Naturally formed cosmic order
IDENTITY (Spatial inputs of climate and vegetation)	<ul style="list-style-type: none"> • Architectural identity of the traditional construction products • Architectural identity of the modern construction products 	<ul style="list-style-type: none"> • Fertile land • The openness caused by the climatic feature
LANDSCAPE	<ul style="list-style-type: none"> • Buildings with modern architectural style, traditional construction products of Aydın city, slum buildings 	<ul style="list-style-type: none"> • Vegetation and olive and fig trees accompanying the forest texture consisting of oak and pine trees
SILHOUETTE		

Table 4. A-IMAGE Table of the Place Analysis of the City of Aydın

B-Identity (Character-Space-Identity); Since the concept of identity is directly influenced by human and natural place, it contains many components. The man-made place of gated communities differs from the traditional construction products of the city of Aydın. The gated communities and modern housing construction products are multi-story buildings in contrast to the traditional context in Aydın. Traditionally built environment in Aydın has an image and identity with proportions close to the human scale, emphasizing the element of horizontality rather than verticality. However, the gated communities in the city of Aydın are high-rise and their plans are designed to emphasize their verticality. The courtyard, found in traditional construction products in gated communities, has been replaced by large balconies and landscaping with specialized functions for the residents of gated communities. The courtyard, which is found in the traditional construction products of the city of Aydın, is a spatial element designed to create a special area of privacy for residents. Since the public space is open to use by people from all walks of life, the courtyard is designed as a transition space to the private space that the users have created for themselves and is a semi-private-semi-public space. The area of privacy has been created with the separation of the public and private spaces by the courtyard wall, and it can also be argued that traditional residences have the advantage of being closed to the outside. Although the concept of closedness is not rigid in traditional houses, the phenomenon of closedness-openness has been emphasized with transition spaces. The proportions in traditional construction products are close to the human scale and have an atmosphere that does not exclude the human element, but rather embrace it. The courtyard, which is found in traditional construction products, can be regarded as a component of the climate that prevails in the city. The identity of the place includes the geographical and human characteristics provided by its location, its general spatial and steric structuring, and the elements of characteristic articulation (Table 5).

Table 5. B- IDENTITY (Space-Character- Identification) Table of the Place Analysis of the City of Aydın

IDENTITY (Space-Character- Identification)		
Language of Fabric	Spatial Features	Distinctive Physical Features
	Gated Communities in Aydın	Traditional Man-Made Place in Aydın
MATERIAL	<ul style="list-style-type: none"> • Concrete • Aluminium-iron • Precast concrete panel • Glass cladding 	<ul style="list-style-type: none"> • Stone • Brick • Iron • Wood
CONSTRUCTION TECHNIQUE	<ul style="list-style-type: none"> • Reinforced concrete 	
FORMAL STRUCTURING	<ul style="list-style-type: none"> • Garden with various functions and common areas with landscape arrangements • Having private areas in residential and apartment buildings • Spatial designs unlike the Turkish house plan • Wet areas inside the house • The buildings located parallel to the corners and sides of the plot. 	<ul style="list-style-type: none"> • Court yarded • No specialized space • Plan type with a hall • Having an oriel window • Wet areas outside the house • The buildings located in the corner of the plot
SCALE-PROPORTION		

FABRIC-COLOR	<ul style="list-style-type: none"> • Solid textural ground: residential areas, sports grounds, pedestrian ways and driveways. • Smooth textural ground: Soil areas, water bodies, plants, trees 	<ul style="list-style-type: none"> • Solid textural ground: residential area, courtyard ground • Smooth textural ground: garden area located in the courtyard, plants, trees
FAÇADE ANALYSIS	<ul style="list-style-type: none"> • Casing decorations around window openings • Joint decoration element made on the facade • Decoration items made with modern materials that show the floor level at the bottom and top dimensions of the balcony • Vertical decoration elements made with modern materials that emphasize the verticality of the facades. • Floor-height window openings • Balcony railings made of glass material • Silicone glass cladding that completely covers a part of the façade vertically or horizontally. 	<ul style="list-style-type: none"> • Plaster decorations around window openings • Rectangular panels • Plasters made of gypsum material in the facade corners • Grooved decoration elements made of plaster along the floor level • Grooved decorations with gypsum material that connects by following the window decorations along the facade • Decorative balcony and window railings made of iron material
HORIZONTALITY-VERTICALITY	<ul style="list-style-type: none"> • Vertical extension with high number of floors 	<ul style="list-style-type: none"> • Single or two-storey horizontal extension
INSIDE-OUTSIDE RELATIONSHIP	<ul style="list-style-type: none"> • The garden with landscape arrangement being both a public and a private space-openness feature • Garden walls, barriers-used for separation from the public indicating closedness • Efforts of openness-closedness features to exist by destroying each other 	<ul style="list-style-type: none"> • Soft and layered transition with the an iwan arrangement and entrance into the building through courtyard, which is a semi-private-semi-public space, • Use of closedness-openness features without destroying each other
LIGHT-SUNSHINE-SEASONS AND CLIMATIC EFFECTS	<ul style="list-style-type: none"> • Large balconies • Built-up roof 	<ul style="list-style-type: none"> • Court yarded building • Smaller window openings • Curb roof • Plant fabric in the residential garden
BUILDING OUTDOOR RELATION	<p>street-building relation in Aydın context</p> <p>street-building relation in gated communities</p>	

C- Semantic Value of the City Sense (Genius Loci-Spirit); The city's sense of place involves its existential roots, its identity in the historical process, the symbolic values it represents and the memory of the city. it can be argued for Aydın that the traditional architecture that constitutes the urban identity have become symbolic values of enlightenment, rebirth and identification in the city that were reconstructed after the Liberation War. The works of the Republican period, which constituted the traditional architecture of the city, were structures that had a Turkish house plan and were built with the architectural building materials of the period. The identity of the traditional fabric bears characteristics such as the plan features of the Turkish house conveyed through the experiences and practices of the Anatolian people. The values that affect the identity can be considered as both spiritual and physical characteristics such as the architectural understanding of the Republican period. The symbolic values of the gated communities in the city of Aydın involve prestige, security, social segregation

and differentiation, which are parallel to the reasons for their emergence in the world. Given that gated communities arose with security concerns, factors such as crimes in the city, urban fear, and crime rates in urban areas and regions that cannot coexist with the city have a direct impact on their identity. They can be considered to lack urban memory and individual memories accumulated there (Table 6).

Table 6. Semantic Value of the City of Aydin

SEMANTIC VALUE		
	Gated Communities in Aydin	Traditional Architecture in Aydin
SYMBOLIC VALUES AND ATMOSPHERE THEY REPRESENT	Prestige Security Social Segregation and Differentiation Privilege	Traditionality New-Modern Outlook Enlightenment Reconstruction
DEFINING IDENTITY	Prestige Privileged Life Sense of Security	Traditionality Reconstruction Republic
VALUES AFFECTING IDENTITY	Insecurity Rising Crime Rates Urban Fear Prestige Privileged Life	Republic Turkish House Plan Features Occupation and Destruction Reconstruction Enlightenment-Liberation
MEMORY-RECOLLECTIONS	No memory values No belonging Any semantic construction	Liberation War Occupation-Destruction Proclamation of the Republic Enlightenment-Liberation Traditionality

DISCUSSION

Although the concept of place is spiritual and emotional rather than mechanical, the main parameters are defined as image, identity and semantic value. To discuss about the theory of place within the context of gated community is quite difficult since the ontology of these two phenomena is opposite. Literature review of gated community -whatever the names of typologies- based on security (walls, barriers, fences, alarms, security cameras (CCTV), security guards) (Blake and Snyder, 1997: 1-208; Massey, D., & Denton, N., 1993: 340-342; Low, 2000: 45-58; Wilson-Doenges, 2000: 597-611; Roitman, 2005: 1-24) and social opportunities (sauna, gym, swimming pool, cafe, market, hairdresser, walking paths, seating areas, bicycle paths in the garden layout arranged as landscape). Having security without fear of crime and social facilities in a house environment seems to advantage. However, living in a gated community means voluntary segregation and isolation. The fear of those who live outside the gates prevents to get the spirit of the place which requires not only three dimensional natural and man-made components but also perceptual, cognitive memories. Gated communities in Aydin are analysed in terms of the parameters of image, identity and semantic value as follows;

Image: Aydin's natural environment has a mild climate, many days, fertile soil, fauna consisting of pine, oak, olive and fig trees, and has the image of Meander River. The built environment of Aydin has the image of Republican period civil architecture, single or two-store residences, cooperative structures that can be called first gated communities, apartments, modern gated communities. While it has a zoned grid-planned settlement in the central part of the city, it has increasingly scattered, non-linear streets and closed sites on the peripheries. As a result of the fragmentation that gated community has caused in the public sphere, the image of Aydin has been damaged by gated communities.

Identity: The construction elements that have survived to the present day and reflect the city's place identity have been examples of Republican period civil architecture. Aydın's identity is defined by the spatial, structural and functional characteristics of Turkish residential architecture. The building materials in the construction products that define the identity of Aydın are natural materials such as brick and cut stone. This situation gives rise to an appearance that creates a feeling to touch the facade of the building. Besides highlighting the fabric identity of the city, it is thought that these facades were also influenced by the Hungarian masters who visited the region. Plaster ornaments in the window openings, rectangular panels accompanying the plaster texture in some buildings and flower motifs on the panels are characteristic elements in the facades of these buildings. In addition, plasters positioned at the corners of the building facade and grooved plaster decorations following the floor alignment along the facade are the basic elements of the facades. The identity of residential areas with smooth and solid grounds is in harmony and integration with traditional construction products. The courtyard, which is found in the traditional construction products of the city of Aydın, is a spatial element designed to create a special area of privacy for residents. The area of privacy has been created with the separation of the public and private spaces by the courtyard wall. Although the concept of closedness in traditional houses is not rigid, the phenomenon of closedness-openness has been emphasized with transition spaces (courtyard, iwan). Traditional construction products have the Turkish house plan type and are generally single or two-storeyed. They are closer to the human scale with their single or double-storey appearance. The gated communities, which are the main components of the man-made place and the subject of this study, differ from the traditional construction products of the city of Aydın in terms of their general appearance and image. The identity of the gated communities are different from the traditional fabric. The concept of private space and its reflection on the housing space have emerged with modernization and the historical process. While there are private spaces for users in the spatial structuring of the gated communities, which are among the modern housing construction products, wet areas are designed inside the house. In addition, gated communities are located parallel to the edge of the building plot or have forms compatible with them. As modern housing construction products, gated communities have many different elements of fabric including reinforced concrete, soil and sometimes water. The earth ground around these spaces, trees and the water element form a smooth textural ground in some gated communities. Both forms of texture are not always in harmony and integration with gated communities that have different designs. The courtyard, which is found in traditional construction products in gated communities, has been replaced by large balconies and landscaping with specialized functions for the residents of gated communities. Having landscaping arrangements that are open to the use of all gated community residents, these spaces do not offer privacy for all users, but are used by a certain group and have a public nature. This situation in gated communities also disrupts the openness-closedness relationship. The gated communities, which are modern housing construction products, are multi-floor buildings. The gated communities in the city of Aydın are also high-rise and their plans are designed to emphasize their verticality. It can be seen in the visuals with traditional construction products below that the city has an image and identity with proportions close to the human scale, emphasizing the element of horizontality rather than verticality. The gated communities in the city, on the other hand, have a form far from the human scale with their high-rise appearance (Figure 3).

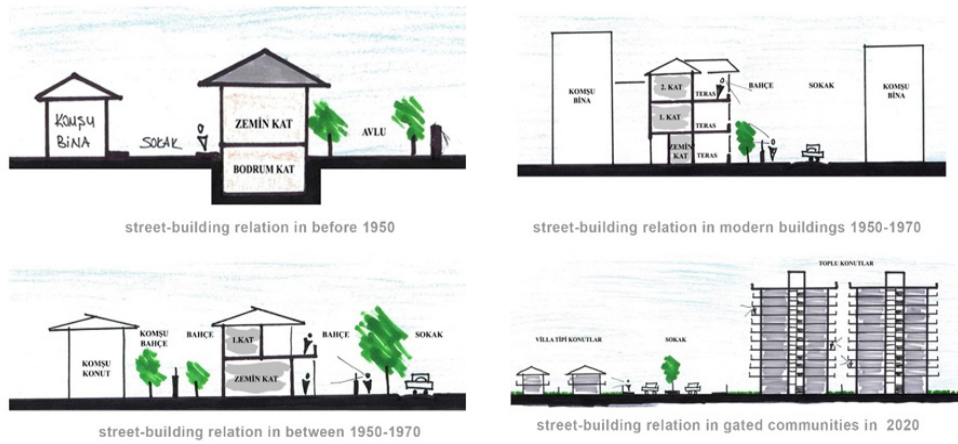


Figure 3. The Changes of Street-Building Relation and Scale (produced by Özlem Yıldız)

Semantic Value of the Sense of City (Genius Loci- Spirit): Traditional structures have essential and unique meanings for the city of Aydın due to its historical and cultural background. In the city, the works of the Republican period are the symbols of enlightenment and reconstruction. The symbolic values of the gated communities in the city of Aydın involve prestige, security, social segregation and differentiation, which are parallel to the reasons for their emergence in the world. The gated communities in the city have an atmosphere that reinforces the attraction of being different, encourages this life, and the concept of prestige is felt strongly. The prerequisites for the values represented by gated communities can be cited as prestige, distinction, separation, and a privileged life style. Due to the fact that gated communities have representation values such as prestige and security in the world and in our country) (Blake and Snyder, 1997: 1-208; Massey, D., & Denton, N., 1993: 340-342; Low, 2000: 45-58; Wilson-Doenges, 2000: 597-611; Roitman, 2005: 1-24) prestige, trust and privileged life are interpreted as the defining elements of this housing type. The gated communities in the city of Aydın are privileged and prestigious living spaces with their place identities and safe spaces. Reasons such as social and psychological separation between low- and high-income people, rising demand for luxury and prestige, and increasing insecurity in urban areas directly affect the identity values of gated communities in the city (Low, 2000: 45-58 Roitman, 2005: 1-24; Carvalho, 1997: 734-768). Considering that gated communities emerged with security concerns, reasons such as crimes in the city, urban fear and crime rates in urban areas and regions that cannot coexist with the city have a direct impact on their identity. Since the gated communities, which are the symbols of the privileged life in the city, do not have features that make up the city and cause the development of sense and belonging, they can be considered to lack urban memory and personal memories accumulated there. Independent of the atmospheric spirit of the place, the atmospheric effect provided by their own identity values is felt in the safe space they provide with walls, and this effect is transferred to the whole of the city either incompletely or in a way that is incompatible with the city's norms (Schulz, 1976: 5-202). The gated communities in the city of Aydın have an identity different from the identity values of the city of Aydın. The gated communities, which are symbols of privileged life, are construction products designed not to establish a context in the place but to allow their users to develop a context and a sense of belonging within their own safe space. They are intended to have individuals develop a sense of belonging and orientation through the spaces with diverse functions designed within the "safe" area surrounded by barriers and walls. These spaces, which lack historical context, recollections-reminiscences and urban memory contain differences from the spirit and meaning of the city of Aydın with their semantic values.

CONCLUSION

The conceptual literature research about place and Genius Loci: Towards a Phenomenology of Architecture written by Norberg Schulz (1976) analysed through the hermeneutic method. Aydın was chosen as the study area because of its features reflecting its unique spatial identity, as well as the gated communities that have been built rapidly in parallel with the growth of the city. As a result of this study;

- While gated communities in Aydın have semantic values such as prestige, security, social separation and differentiation, the identity has semantic values such as re-enlightenment and tradition. For this reason, it has been determined that gated communities in the city do not coincide with the sense of place and the spirit of the city.
- It has been determined that gated communities and traditional fabric have different characteristics in terms of semantic values, defining identities, values they represent and the symbolic elements in the case of Aydın.
- The features that gated communities have changed regarding the place are as follows: Security, Semi-public and semi private spaces, social relations (neighbourhood), Place Attachment, The character of the place, Human identity, Urban identity, Cultural identity.
- Also, the detachment, replacement or transformation of these elements, which are involved in the formation of the place, at the same time dissociate the place from meaning. Therefore, gated communities can be considered non-places. The gated communities that affect the character, identity and semantic value of the place also make changes and transformations in the identity, cultural and semantic values of the city of Aydın.

SUGGESTIONS

Within the scope of the study, it was investigated whether there is a context between the gated communities in the city of Aydın and the theory of place. According to the research, it has been concluded that gated communities can be described as non-places. A contribution has been made to future designs that respect the place theory. According to the results obtained from this study;

- Less floor height should be preferred in closed site designs in Aydın city.
- Housing designs should be made in accordance with the place property for each city.
- Design elements such as exterior decorations, large balconies should be used to help gated communities establish their relationship with people and the context of the place.
- Cultural features, urban identity and the spirit of the place should not be neglected in housing designs.
- The structure of gated communities that causes social segregation can be replaced with designs that are compatible with the theory of place.

Conflict of Interest

No conflict of interest was declared by the authors.

Authors' Contributions

The authors contributed equally to the study.

Financial Disclosure

The authors declared that this study has received no financial support.

Ethics Committee Approval

Ethics committee approval was not required for this article.

Legal Public/Private Permissions

In this research, the necessary permissions were obtained from the relevant participants (individuals, institutions, and organizations) during the survey and in-depth interviews.

REFERENCES

Bala, H. A. (2018). Neighborhood from Cul-De-Sac to Gated Community in Turkish Urban Culture: The "Fina". *ICONARP International Journal of Architecture and Planning*, 6(2), 333–357. <https://doi.org/10.15320/ICONARP.2018.57>

Blakely, E. J., Snyder, M. G. (1997). *Fortress America. Gated communities in the United States*, Washington DC and Cambridge: Brookings Institution and Lincoln Institute of Land Policy.

Borsdorf, A. (2002). Barrios cerrados en Santiago de Chile, Quito y Lima: Tendencias de la segregación socioespacial en capitales andinas. In: L. F. Cabrales Barajas (Eds.), *Latinoamérica: Países Abiertos, Ciudades cerradas* (pp. 581-610). Mexico: Universidad de Guadalajara, UNESCO.

Burke, M. (2001). The Pedestrian behavior of residents in gated communities, *Walking the 21st Century.*, Perth, Australia, 139-150.

Caldeira, T. P. (2000). *City of Walls: Crime, segregation and citizenship in Sao Paulo*. Berkeley, CA University of California.

Certeau, De M. (1984). *The Practice of everyday life*. University of California Press, Berkeley.

Carvalho, M., George, R. V., and Anthony, K. H. (1997). Residential satisfaction in a condomínios exclusivos (gate-guarded neighbourhoods) in Brazil, *Environment and Behavior*, 29 (6), 734-768. <https://doi.org/10.1177/0013916597296002>

Danaeinia, A. (2021). The Sense of entrance to A Place in Kashan. *Historical Houses. Journal of Architecture and Urbanism*, 45(1), 38–49. DOI: 10.3846/jau.2021.13209

Ellin, N. (1997). *Architecture of fear*. New York: Princeton Architectural Press.

Fabiya, O. (2004). *Gated neighbourhoods and privatisation of urban security in Ibadan Metropolis*. No. 16, IFRA. Ibadan: University of Ibadan, Occasional Publication.

Grant J., Mittelsteadt L. (2004). Types of gated communities. *Environment and Planning B: Planning and Design*, 31(6), 913-930. <https://doi.org/10.1068/b316>

Greenstein, R., Sabatini, F. & Smolka. (2000). Urban spatial segregation: Forces, consequences, and policy responses. *Land Lines*, 12(6), 66.

Hay, R. (1998). Sense of place in developmental context, *Journal of Environmental Psychology*, 18 (1), 5-29.

Heidegger, M., Macquarrie, J., & Robinson, E. (1962). *Being and time*. Malden, MA: Blackwell.

Hidalgo, M. C., And Hernandez, B. (2001). *Place attachment: Conceptual and*

empirical questions, *Journal of Environmental Psychology*, 21, 273-81.

Köksal, A. (2003). Yitirilen güvenlik duygusu ve kapalı yerleşmeler, *Arredamento Mimarlık*, Temmuz-Ağustos.

Landman, K. (2000). An overview of enclosed neighbourhoods in South Afrika, Pretoria, CSIR Publication, BOU / I, 187.

Landman, K. (2000). Gated communities: An international review. Pretoria, CSIR Publication, BOU/I,186.

Landman, K. (2004). Who owns the roads? Privatising public space in South African cities through neighbourhood enclosures, *Publications of CISR Building and Construction Technology*, South Africa.

Low, S. M. (2000). The edge and the center: Gated communities and the discourse of urban fear, *American Anthropologist*, 103, 45-58.

Massey, D., & Denton, N. (1993). *American apartheid: Segregation and the making of the underclass*. Cambridge: MA, Harvard University.

Mingione, E. (1996). *Urban poverty and the underclass a reader*. Oxford: Blackwell.

Noormohammadi, S. (2018). Images of inhabiting at Campo Square In Siena: The integration of Bachelard's topoanalysis in the interpretation of architectural and urban spaces, *Journal of Architecture and Urbanism*, 42(1), 80-94. <https://doi.org/10.3846/20297955.2017.1306464>

Norberg-Schulz, Christian. (1976). *Genius Loci: Towards a phenomenology of Architecture*. Academy Editions, Londra.

Palmer, Richard E. (2003). *Hermeneutik*, Çev. İ. Görener, Anka Yayınları, İstanbul.

Proshonsky, Harold M., Fabian, Abbe K., Kaminoff, R. (1983). Place- Identity: Physical world socialization of self, *Journal of Environmental Psychology*, 3 (1), 57-83. [https://doi.org/10.1016/S0272-4944\(83\)80021-8](https://doi.org/10.1016/S0272-4944(83)80021-8)

Roitman, S. (2005). Who segregates whom? The analysis of a gated community in Mendoza, Argentina, *Housing Studies*, 20 (2), 303-321. <https://doi.org/10.1080/0267303042000331790>

Seamon, D. (1979). *A Geography of the lifeworld*, St. Martin's, New York.

Sharr, A. (2013). *Mimarlar için Heidegger*, Çev.V.Atmaca, YEM Yayın, İstanbul.

Svampa, M. (2001). *Losque ganaron. La vida en los countries y barrios privados*. Buenos Aires: Biblos.

Turgay, Tarçin, Z., Ünlü, A. (2017). Yere bağlılık ile mekan ilişkisinin bina ölçeğinde irdelenmesi: İstanbul Erkek Lisesi Örneği. *Uluslararası Hakemli Tasarım ve Mimarlık Dergisi (TMD)*, 12, 40-74. Doi: 10.17365/TMD.2017.3.2

Yalçın, Akgül, E., Yılmaz, O. (2020). Yer duygusu ve peyzaj değerleri arasındaki ilişkinin üniversite kampüsleri üzerinden değerlendirilmesi, *Uluslararası Hakemli Tasarım ve Mimarlık Dergisi (TMD)*, 20, 34-55. Doi: 10.17365/TMD.2020.20.2

Webster, C.J. (2002). Gated cities of tomorrow, *The Town Planning Review*, 72 (2), 149-170. DOI: 10.3828/tpr.2001.72.2.149

Wilson-Doenges, G. (2000). An exploration of sense of community and fear of crime in gated communities, *Environment and Behavior*, 32 (5), 597-611. <https://doi.org/10.1177/00139160021972694>.

BIOGRAPHY OF AUTHORS

Özlem Yıldız received B.Arch. degree (2013) from Selcuk University. She received M. Arch. degree (2021) from Konya Technical University. Her M. Arch. is about "Spatial Analysis of Gated Communities in Aydın". She worked in Cemre Sahin Architecture as an Assistant Architect (2018-for 3 months). Also, she worked for two months İncirliova Municipality in Aydın as an Assistant Architect. She is the founder of the Yıldız Architecture since 2021. She drew various projects including apartment, villa(s), cattle breeding farm, school(s), special education centre. She is currently a owner Yıldız Architecture.

Havva Alkan Bala received B.Arch. degree (1995) from Middle East Technical University. Her PhD. is about "An Analytical Frame Towards the Arrangement of Urban Interfaces in Residential Areas" in Selçuk University Graduate School of Natural and Applied Sciences Department of Architecture, (1998-2003). She has been teaching since 1996 in different architectural schools at Selcuk University, Anadolu University, Girne American University, LUND University, Konya Technical University. She has published 13 international articles about architectural design, urban design, 7 international articles about 3 international articles about architectural education. She is the author of the national book called "Are you an architecture student?". Bala, is the co-editor of Journal of Design for Resilience in Architecture and Planning (Drarch) a free, open access, scholarly international, e-journal. She is currently a professor in the Department of Architecture the University of Çukurova University.