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“Neighborhood” Concept And The Analysis Of Differentiating Sociological Structure With The Change Of Dwelling Typology

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Abstract

“Neighborhood” concept – which is seen in all cultures even in different shapes and under different definitions – is a sub-public area where the most concrete and original form of neighborliness take place and social cooperation and organization are possible. The neighborhood fabric – shaped in decisiveness of geographical structure and culture in every society – exhibits a respectful and conservative structure shaped with privacy fact in Anatolia’s traditional structure. The neighborliness relations in this fabric depend on ownership, belonging, tolerance and respect. The separation of neighborhood concept from its traditional meaning began with the change of the physical fabric forming the neighborhood; the effect of belonging sense on neighborhood citizens became argumentative. The physical and sociological analysis of the change in neighborhood fabric having a certain identity by the means of studio housing in Konya (Turkey) form the subject of this study. The housing preferences and the variations in housing options started to show differences in especially the last 10 years in Konya (Turkey). Studio houses among the different housing options started to be built in succession in the areas close to the university settlements. Building studio houses with the aim of investment and making profit, especially in detached housing areas which are given one or two floors within a garden in the development plan and make us read the neighborhood concept in a certain identity, increases the user density in square meter and the number of morphologically and contextually inconsistent examples in the fabric. The spatial characteristics of houses, their relationships with neighbor houses and parcels disrupt usual order and number of negative examples rapidly increases. This change in physical structure changes the resident profile in the neighborhood and diversifies it. The lived/will be lived change with new formation begins to change the sociological structure in existing fabric. In this study, the physical change in sociological structure will be analyzed with different user profile scenarios. While the residents of studio houses have individual life, traditional house residents have nuclear family or wide family structure. The sociological structure exposed by this major difference is tried to be given with the focus of physical structure in this study.

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1. Introduction

Environments where communities live can be grouped as natural environment, artificial environment and social environment. Artificial environment refers to physical environment, which is created by human being for his requirements and changes by time. Social environment, on the other hand, can be defined as places in which people interact with each other. Artificial environment is an interactive place, which allows or does not allow communication as well. According to Ilgin and Hacıhasanoğlu (2007), people are influenced by and influence cities, buildings, roads and settlement styles; namely, artificial environment. Personal and social identities can determine structural identities or identity of the physical structure can be preferred for sheltering or living. One of the major factors of urban identity is the identity of settlements (neighborhoods) (Wiberg, 1993). Neighborhoods have different or same features/identities as lower segments of cities. The mix of geographic content, cultural level, architecture, local traditions and lifestyle of neighborhoods defines urban identity. Reading neighbourhoods, which represent different time and place relationships, provide significant clues to understand the whole city. According to Alemdar (2010) reading a city with a holistic approach, it can be seen that each period protects its own values and has a relationship with another period and makes other periods more apparent. Physical environment reflects the aura of each period, which completes another one, and it gives a new meaning to the whole. Settlements have a chaining structural relationship and they refer to style and content of architectural environment, cultural, social, perceptual and intellectual codes of the environment.

Berk (2005) defined the term neighborhood is often used to describe the sub-divisions of urban or rural locations such as cities, villages, and towns. In its purest definition, a neighborhood is the vicinity in which people live. People live next to or near one another in sections of an area and form communities. Those sections have some particular physical or social characteristics that distinguish them from the rest of the settlements.

The concept of neighborhood contains two fundamental components being physical and psychosocial (Keller, 1968). More specifically, the basic elements of a neighbourhood are: people, place, interaction system, shared identification, and public symbols. Putting the elements together, neighbourhoods as a population residing in an identifiable section of a city whose members are organized into a general interaction network of formal and informal ties and express their common identification with the area in public symbols (Schwiran, 1983).

Neighborhoods contain various service categories (classes) and facilities. These facilities; health (hospital, clinic, pharmacy), recreation (sport, green lands), clubs, commercial, cultural and religious facilities are within talking distance for most of residents. In psychosocial terms, neighborliness is a zone, which allows social relationships of users (Kellekci and Berköz, 2006). According to Kısar and Türkoğlu (2010), social relationships such as neighborliness and familial relationships are regarded as social networks at micro level and these relationships meet the requirements of safety and support in community at basic level. Neighborliness is a relationship through which residents can communicate and share common things. Moreover, neighborliness is a different definition of the fact that human being cannot live alone, he is a part of community and acquires his real identity within community (Şensoy and Karadağ, 2012).

Although neighborhood relations in Anatolian cities and rural still maintain based on social control and solidarity, it is clear that social and spatial transitions have changed these relationships. Neighborhoods and urban texture, which form these neighbourhoods, are the physical equivalent of neighborhood relationships. According to Aru (1996) neighborhood, being a settlement unit in old Turkish cities protected its order principles until the

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