

banlıyöler ile yoksul mahalleleri tamamen yalıtılmış olduđu gibi, farklı etnik grupların mahalleleri de ayrılmıştır (Davis,1993a,1993b) D.Harvey de, serbest sermaye birikimi sonucu mahalle, kent, bölge vb. arasında oluşan rekabetti, değişim değerini yükseltmek isteđi sonucu mekânın görsel özelliklerinin ve "sembolik sermaye"nin nasıl önem kazandığını, bir mekânın kurulmasının hemen ardından, yıkımına yönelik güçlerin oluşmaya başladığı, hiç bir güvencesi olmayan ortamı anlatmaktadır. Yerel, mekansal farklılık gelişmiştir. (Harvey,1990,1993) D.Parson da, yine Los Angeles'da üç kent meydanının kuruluş sürecini ve bu mekânlarda yoksulların dışlanması veya eylemlerinin kısıtlanması için neler yapıldığını ve mekânların nasıl tasarlandığını açıklamaktadır (Parson,1993).

13. N.Teymur, böylesi tavırları,"diğerlerinin konutlarına (mahallelerine) yönelik tedirginlik, korku ve nefreti içeren bir zihinsel durum sonucunda onların varlığından ve yakınlığından rahatsız olma halı ile tanımlanan ve hem yabancı düşmanlığı (zenofobi) hem de mimari ve kentsel mekânlara karşı düşmanlığı içeren "Konutsal Zenofobi" hastalığı ile tanımlıyor (Teymur,1996).

14. Örneđin, Los Angeles'in yoksul mahallelerinde yaşayanlar, buradan ayrılmak istemekte, bu mahallelerde yaşadıkları için iş bulamamakta, iş bulamadıkları için de başka bir yere taşınmamaktadırlar (Davis,1993). Yine, Van'da, zorunlu göç ve bölgedeki savaş nedeniyle Van'daki dere yataklarına ve imara kapalı alanlarda yerleşmek zorunda kalmış ve sözü edilen yerlerde sadece başlarını sokabilecekleri birer bannak yapan göçmenler, bunların güvensiz ve sağlıksız olduğunu bildikleri halde, işsizlik ve ona bađı ekonomik sıkıntılar nedeniyle daha güvenli yerlere taşınmamaktadırlar.

15. İzmir'de 52 kişinin öldüđu sel felaketi.

16. TMMOB Mimarlar Odası Ankara Şubesi'nin düzenlediđi II. Aladađ toplantısında, mimarlığın dışlanmış topluluklardan uzaklığı konusunda yapılabilecek eylemlilikler arasında; mimarların bina tasarımı yapmaksızın "kendiliğinden oluşlar"a katılması, bina tasarımı yaparak katılması ve Köy Enstitüsü ile "çıplak ayaklı doktorluk" benzeri bir yöreden kişilerin acil bilgilerle donatılması uygulamalarının örgüdenbilirliği konuları tartışılmıştır.

## 'WORK', PROFESSIONS, THEIR ORGANIZATIONS, POWER AND CRITICISM - BUILDING PRODUCTION WORK

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powers which sentence externalized masses into "disastrous conditions" need more and more complicity of the professions. This paper is written for all professions that do "jobs" in building production, food supply, health and education against homelessness, unemployment, hunger, lack of educational and medical services that form the disastrous conditions; but the paper's primary target is professions that "work" in building production.

### 1. 'WORK', PROFESSIONS, THEIR ORGANIZATIONS, POWER AND CRITICISM

Whoever may conduct, "work as action" is fulfilling all stages (processes) of "work as product". Where and in what conditions a "work" is done or not depend on procedures, bureaucracy and legal sanctions on the basis of "profession". Places and conditions where "work" is done is differentiated from places and conditions where "job" is not done by legal terms. Among two different processes resulting in the same product, one is defined as a "work" and the other "not a work", because one is carried out by a professional and the other by a non-professional, respectively. This is because all job and work processes are determined by only the exchange value. In other words, what shapes "work" and jobs and represents them is only the exchange value.

The take over of "modern times" and spaces by measurement and computation is

directly related with monetary economies, which necessitate only one type of rationalism. We have reached today's society of highest-level consumption and technological production through numerization of nature in 17th century and of human communities in 18th century; and in 19th century, through steadily growing power of industrial production, technology and capital - which have strengthened numerization. The systems of education, military, industry, and health founded through such a numerization, have established some disciplining mechanisms that connect knowledge, technology and production to power and cover the entire society from top to bottom. Further, increasing the means of production of knowledge and skills in school, products in industry and destructive power in military would connect the outputs of these systems to each other (Foucault, 1984c; 1984d). What the professions do here is to reproduce the division of labor, which forwards capitalism, within those systems in order to secure their continuation; and to "work" (do jobs) for the market and for maximum profit.

If different professions conduct the same type of work then there occurs a debate on "specialization" between professionals but acts of non-professionals are disregarded. These acts seem to belong to the sphere of property and laws, which do not support existence of massive groups and therefore cannot be applied. Yet, legal, ideological and technological structures of "job" not only agitates externalization and poverty but also causes intraprofessional segregations and struggles. While some professionals become proletarian others establish firms. We will discuss externalization, poverty and the disastrous conditions, which is a result of the first two issues, of which also professionals are responsible.

Power cannot be acquired and applied using only regular and effective armed forces. Therefore "work as action" is made a primary foundation of the power. With the "war machine" in its body, the state, which is trying to put through its rule of "grasping", is always concerned with defeating nomadic life and people out of its extends of power by placing the labor force at certain locations, defining rules of work-flow and procedures, forcing fatigue-duties or employing the poor in voluntary aid work-shops. The modern state corresponds to the "nation" which was created by making people dependent on "land". If nation is made of pure labor-flow than land and the required equipment consist of capital-flow. "In short, nation is a collective subjectivity procedure that matches to the modern state, which came out in states suppression process. The nation-state becomes the realization method of the capitalist axiom with its all possible variations. This, certainly, does not mean that nations are images or ideological formations; on the contrary, it means that they are passionate and living forms of the abstract capital in which it realizes its qualita-

tive agreement with its quantitative competition (Deleuze, Guattari, 1990; 1993).

All jobs defined and organized within capitalistic production relations have to reply economical and political demands. While the producer as an actor and the work as a product are shaped parallel to the ruling ideology, they constitute the fields where the ruling ideology operates. That is to say that there is no production field within capitalistic production relations which is refined of ideology or no ideology which is refined of production.

Besides its need for armed forces the political power must be able to decide over the fields related to resources of social power, that are space and time, in order to control counter movements. Then these fields are self reproduction tools of capitalism. In order to save and rule all of the social mobility frameworks, authority and legality of the state, it needs, beside the power, rationalism and intellectualism that are inborn to the monetary economies. Professions producing such knowledge gain power in control of money, time and space, while their knowledge becomes a material power by its own. Therefore, beginning the 19th century onwards - when capitalism started to rise - it has been witnessed that some professions have emerged just to unify monetary, spatial and temporal fields in money terms. For example, 19th and 20th centuries notice the spread of new methods, which transform work and labor time into money, in professions like engineering, economics, industrial psychology and technologies like computer, automation, electronics, information. On the other side, in the process of growing dispersal of the cities by racial, religious and class differentiation and pressure forms (despite the city is being defined as the meeting place of a large variety of groups) a new sociology school (Chicago School) has emerged together with a horde of professions - engineering, architecture, urban planning and design, etc. While the sociology school was trying to explore and define the parts the professions were trying to rationalize those different parts and form the space to a systematic unity (1).

Again starting from the 19th century, urban organization and architecture that would correspond to a "good administration" method have been included to the discussions about politics - art of human administration. While the cities with their political problems, epidemic diseases, hygiene, common advantages and handicaps, workers' houses, etc. have become a rational administrative model to be applied in the whole country, they have constructed the frame-work of all arrangements of the state. And introduction of electricity led technicians and engineers constructing roads, rail-roads, bridges and via-ducts go out to work. Form then on, by newly developing technologies together with the new economical processes a new type of



relation between space, time and political power has been established; of which the basic variables are field, communication and speed (Foucault, 1984b:240-43).

Information production related to "work" as action or as product conforms to the ruling political and economical forms because of the "reality" demand of the economical production and the political power. In other words, all works (jobs) that are organized within the capitalist production relations and their knowledge serve for the well-being of the capital and power; and they are the reproduction areas of a certain scientific ideology. What is important is not the supported ideology, but to fit into the rhetoric that makes up the reality. There is an internal relation between knowledge and power. It is predetermined how, which knowledge will be produced and how it will be tested. It is not the producer who determines the method and the knowledge to be produced, but it is the power-knowledge connection. The scientist is, at most, a means that explores and adapts the reality in this framework. And, the bound reality is imprisoned in orderly abstractions. Every society has its own reality regime and own reality policy. This is established by a rhetoric that tells true or false and settles the sanctions of both, techniques that accept this reality and function to evaluate and position the ones who are assumed to tell the reality. Within the knowledge-power relation the reality is a political and social conflict subject (Foucault, 1984). This means that the field worked in effects masses, serves the interests of capital and power and the producer of knowledge is a militant of a certain ideology. Thus, the knowledge itself becomes a form of power and violence, and simultaneously it becomes a means of power and pressure. In such a power-knowledge- violence-production connection, the ideology and rhetoric of profession emerge as an area where identities and images of professionals are made up, and which adapts professional production to the demands of power.

Profession education undertakes training members of profession who are equipped with the proper ideology and knowledge for well defined works and processes; who are "productive", "creative", "individualist" but on the other hand deprived of social responsibilities, apolitical and concordant. Here "productive" does not mean working, but means quickly producing what is wanted; "creative" does not mean solving problems in the most appropriate way, but means expressing himself with the solution; and "individualist" does not mean able to decision making, but means rejecting cooperation in favor of his own interests.

Beside the knowledge, means of production, too, are reserved for the use of "work" that is defined within the monetary economies. This brings out that these means are devised aim oriented and that these are proper for consumption economies.

Traditional knowledge, technology, production means and manners have no place any more. The tradition being applied only by the externalized or the poor or else it, changing it to a decorative piece or simply constricting its possibilities of application. By this way traditions become poor, and the scientific knowledge and the progressive technology provide the production in "necessary" speed, quantity, dimension and quality (2).

Social life in capitalism is formed by class relations, capital circulation and accumulation. At certain places and times, physical and social hierarchies are founded according to the conditions of capitalism. These hierarchies founded in connection with the economical and political power bring unrestricted class, ethnic, religious, sexist, etc. externalizations. Economical and political applications, capital accumulation and the related discourse take their place, too. Free capital accumulation increases economical externalization by freeing the capital in finding cheap labor through only profitable capital flow and mobilization. In such a context, the externalized, the deprives, the poor places (i.e. places left outside of architecture) and conditions (i.e. applying either traditional medicine or no medical treatment for the poor, that were left outside of applications, knowledge and organization of modern medicine) are not "devised, chosen" actions, but are unavoidable existence forms. They are results of economical or political externalization. Those externalized ones are the "wasted", "given up", "inferior" part of the regime even though they reject being so.

Turkey is a country where all these economical, political, spatial externalizations are being experienced intensively and very sharply. In the name of a national economy and a national identity, "others" have been deported and violated for years. Especially the ones forced to migrate the last decade have become deeper and multiple more "other" in their places of arrival than they were in their places of origin. This being "other" of the large mass corresponds to an unconditional poverty torn off the capitalist production and consumption, outside or below defined class relations. They live in real disastrous conditions in need of shelter, "work", all kinds of health services, education, technical and social services, without security of life. However, all of these are overlooked by the political power: The concept, theory and practice of disaster is limited to only natural disasters (3).

Externalization and power can be practiced even by doing nothing - not programming, not devising, not providing employment possibilities, denying, keeping out of work and production areas (Teymur, 1996). The professions that increasingly

become servants of the ruling minority and are afraid of "self-extermination" are responsible of the condition, because they use their knowledge and production only for the exchange value in a monopolistic manner and isolate themselves from the massive society although they could utilize the knowledge and production in the solution of disastrous conditions (shelter, food, education, etc.) knowledge and places built by professions, technologies they use serve only for the social and economical reproduction of capitalism. For example, professions of space arrangements, utilization and control - architecture, engineering, city planning, urban design, etc.- do jobs in order to obtain cash profits through their knowledge and skill. This is a position far away from the masses living in disastrous conditions/places. So, professions defined and regulated in certain fields become not only support for but also accomplices of power.

Life of the economically or politically externalized groups represent traditions' destruction and not continuation. This is the proof of destruction of the traditional knowledge and technology and of the monopolistic restoration within the bodies of professions that take part in the process. The most highlighted example of this process is the squatter (kondu) phenomenon that emerged with the rural-urban migration: Life styles and spaces of migrants -which are claimed to be transitional forms- do not represent the tradition but are formations in which traditions disappear. Although the migrants were not "pure" and "refined" of the ruling system in their places of origin, they had to follow lots of knowledge and application of medicine, building design, construction, etc. But as they come to the city - a place which they do not know, they must experience formations that are neither rural nor urban. Under these circumstances, the tradition loses its basic characteristics and slowly disappears.

It has always been claimed that tradition restricts change. But today it also liberates from the consumption economies. In the current legal, ideological and technological environment with the professions supporting the system, it does not mean "reactionism" when the poor and the externalized resist on traditions. Traditional forms have emerged along with time providing individuals with self-realization and productivity in life. The ones experiencing traditional production supply their needs either by their own or together in a group. And this liberates them from a high-cost knowledge and technology and the exchange value. The tradition has nothing to do with the symbolic capital unless it is applied traditionally ( in traditional forms).

That professions do not develop sound proposals for critical subjects in their field of interest is directly related with interrelation between lacking things that determines

life (if you don't have a job, you can not say that you have a shelter). Yet the distance and lack of interrelation between professions doing different "jobs" - even the professions doing the same "work" are divided by "specialization" and, if any, have only weak relations among each other - put the first, but insurmountable obstacle in being aware of the disastrous conditions.

While facilitating alternative "actions" in issues inside the professions, limited criticism (that is evaluating the determinants of profession structures - legal establishments, ideological formations, directions determined by technology, and the conformity with the consumption economy - separately of each other) arisen within the extends of professions induce satisfaction in single activism in issues like emergence of disastrous conditions and result in repetition of existing professional discourse. In basic problems it is contented with simply narratives. This satisfaction brings disinterest in massive rejections, persuasion in exemption from politics although professions themselves are part of politics. In this case, single practices generally result in marginal applications, and probably change to the creative destruction mechanisms that carry out the alterations the power needs (4).

In power and market oriented professional practices one cannot be critical by rejecting the art of professional services provided for only the ones who can pay; the theory of profession; and providing service oriented aid-packages for the poor. None of these can respond the content and dimensions for externalizations. If opposing separations is fundamental, then it is possible to realize critical theories and their practices by inter-professional collaboration through evaluating all dimensions of the condition and in direct and close relation with the people experiencing disastrous conditions.

Opposing differentiation of professions may seem like a nostalgic approach but neither the existing differentiation nor, in the existing econo-political context, professions' ideological, legal and technological structures, which directly correspond to power, take role in economical and social externalizations by allowing to be shaped according to market demands, and which make practitioners passive, dependent and unable, can be defended.

Profession organizations need to develop alternative "actions" in issues like articulation in capitalist production and consumption mechanisms; and accordingly have to collaborate with other professions in following issues for developing critical theory and practice and have to define their applications and democratic processes in such a framework. The issues are:



1. Places and conditions in which that particular profession is not practiced or not allowed to be practiced;
2. Existing profession ideologies and actions to go beyond the pre-determined professional practices;
3. Effects of professions' forms of knowledge, technology and organization on consumption economy and vital productivity and independence of the individuals.

In order to side with the externalized, applications left outside the professions should be taken in. It should not be participated more than interfering for providing the externalized the opportunity of continuing their life here and now. Here, the "participant is not the user but the professional". The starting point needs to be knowledge about the way of existence of the "users" and their relations.

## 2. BUILDING PRODUCTION WORK - THE PROFESSION OF ARCHITECTURE, ITS ORGANIZATION, POWER AND CRITICISM

Professionalism in architecture is generally defined through reduction of profession, its education or organization to each other (like building education via professional practice). However, professionalism in architecture corresponds to the question of when (under which conditions) architecture should be applied and when not. The process to be applied, the extents of the job and its conditions (i.e. architecture, engineering, consultation, contractorship, approval, inspection and workmanship services that are conditioned for an unjust proprietorship; who will do what, how, how much, tax-rates, etc.) are definite. These disintegrate architecture with the massive population that is being externalized and is growing poorer. The legal structure of profession of architecture, capitalistic production-consumption orientation of architecture, professional ideology, knowledge, technology, education under pressure, tradition destroyed and sold, approving-inspecting state mechanism, and the benefited ones -the power holders- constitute the basis of architecture's disintegration from the poor, the externalized and its participation (complicity) in externalization and impoverishment processes.

The externalized need to construct their buildings without architects and other professionals. Buildings designed or found qualified by architects are referred to as "architectural" while other buildings are classified as "non-architectural" and left outside the responsibilities of architects (5). While spending time on discussing professional specialization in "building production work", the "non-architectural", "illegal" buildings could not be somehow coped with. "Rent" has spread to there. Every uncensured building is discharged into the field of property, of the politicians and of

impractical laws that make life impossible for the poor.

Architect as an actor and building as his product have to keep step with changing economical - political applications. Following the liberal economy, the sovereign architectural mentality has become a supporter of subjective creativity based on rapid creation/production techniques, of visual qualities of the product and of the establishment of the "symbolic capital" within the ephemerality in fashion (6). So, the "symbolic capital" (7), that narrates the adopted identity or the economical power by only steadily reshaped visualities independent from the language and by this way establishes its effectiveness, shapes both the product and the actor. The professional apparently differs from the "non-professional", as "job" does from "not-a-job". The market conquers. Identity-wishes and identities appear on the basis of fashion-fit quality and taste differentiation. In such an approach, the building is a narrative tool. The discourse of architecture is reduced to a local spatial esthetics; it has become a "text" to be read by the ones who know the product; duration of buildings has shortened and every form/shape has become to be designed and produced.

Behind this facade of architecture there exist creative architects, official architects, proletarian architects, firms, and the image of elegant, male architect smoking a pipe. Actually most of the architects are not involved in the architectural creation processes, but work in a routine-cycle in firms or state agencies. They have surrendered to the power and the professional ideology at this point. Images approved by the consumption economy are highlighted in every field. Architects are creative and are artists. The architecture with visual peculiarities in the foreground and on consumption economy basis has been made a natural process to be approved along with the destruction - reconstruction activities (8).

Regarding its heterogeneous structure, complex, comprehensive but superficial knowledge of architecture can be summarized in: Scientific knowledge taken in form other disciplines and is dependent on knowledge-power and knowledge-power-violence relations; knowledge on technology (including materials and production tools) of dominant production types; knowledge on traditional technology; individual-subjective knowledge/skill in design generally based on rapid-creation-techniques; a collection of knowledge in past and present buildings that accumulate to an "architectural culture" which can be recalled and inspired from when needed; knowledge in the graphic language of architecture; and, knowledge on the construction process -bureaucracy- of the "job" and the building. At the first glimpse the knowledge of architecture looks like more innocent and less dependent on applications. However, it is this point where the architect serving for the economically

powerful, the privileged -the non externalized- fulfills their expectations such that not only through attaching importance to the visual but also with qualitative differentiations, the separations start to be reflected on and read from the space. These buildings, unlike "others", are secure, healthy, "functional" and "meaningful". Their function is to accumulate and sustain the symbolic capital, and their meaning is economical and other power, level of social status, social security, etc. The effective relation of the "users" of the building with the building itself has changed. Now the buildings are tools of domination (Gleichmann,1992).

Yet, if we talk about knowledge on building instead of knowledge of architecture, we are faced with that architecture is reduced to a set of system concepts - structural systems, mechanical systems, electrical systems, construction systems, functional systems, management systems, meaning systems, economical systems. Although it has been talked about a seamless design process not fragmented in systems, knowledge on building depends on the system concept of engineering, formal limitations of systems and essentially on mathematics. There exists on architectural design without mathematics. Every architectural design needs to be realized such that any engineer can analyze it mathematically. Even thinking of a different alternative is difficult. Knowledge-power, knowledge-power-violence are valid for even this directly applicable knowledge of architecture. Application of defined processes in which the architect designs and the engineer makes mathematical analyses is fundamental (9). And this is something that no body is discussing about; the knowledge of the building production process.

Except restoration of buildings worth to be preserved there is no place in the market for the traditional knowledge and the technology of building production which is still remembered by the massive population. It has become difficult to find the traditional construction material. They could not be adapted to the urban level/scale and the technology and process are differentiated independently from the tradition. Now the users not build their own houses. They are not productive for/in their lives. They have left their productivity in their "jobs" and its related processes defined within the capitalist production - consumption. The tradition of building production has been condemned to the poor, to the externalized, to destruction or to preservation. It is a necessity to consider the disappearance of the tradition of the building construction and the violence in knowledge of architecture together with poverty.

Like in the education of other professions, in the education of architecture responsibility to the student and competition between schools are regarded more important than ecological, social and democratic necessities and responsibilities (10).

Architectural education is "necessarily" oriented to esthetics, fast drawing, individual creativity, rapid creation techniques, objectification of the building and to utilization of technologies and means of production for obtaining those qualities. Moreover it has to allow professional supervision on itself in order to reach the market and ruling ideology through ways like accreditation. Under such conditions autonomy, not-market-oriented-competition, collaboration between schools and departments and socially responsible education are impossible to realize.

Means for constructing buildings and architecture are defined by the ruling system and also are used appropriate to the consumption economy. Computers, computer programs, machinery and all valid scientific methods are marketing the variability in the rapid and mass production. Utilization of these means proves the sovereignty of their owners in the business-world but it also increases the stress between the professions doing the same job. For example, with the liberal economy and utilization of computers, architecture started to be more concerned on esthetics, and civil engineering changed its approach from "designing the optimum" to "optimizing the design". In support of computer programs every building can be analyzed quickly and easily. The "form follows formula" slogan of last century, which implied the beginning of architect-engineer differentiation in building production, has been reshaped with utilization of computers appropriate to consumption economy and has reformed the design approach of civil engineering parallel to architecture (11).

On the other hand political and economical applications are being visualized on space. When free capital flow, privatization and "symbolic capital" have been asserted as a necessity bringing in different tastes, social differentiations have become visible on space (12). The visual language of architecture has made it a part of the consumption economy that is based on visualities.

Places of externalized are not designed by architects, cannot follow legal construction procedures and are exempted from any kind of technical, medical, educational and social services. Power is exercised by not planning, not designing and not supplying services (Teymur,1996). Everybody can neglect "others". Further, in some cases - like the war and compulsory migration in Eastern and Southeastern Anatolia - their being and numbers can be hidden. And at such a point most of the architects may regard them as "the shame making the cities ugly" (13).

Places of others that represent neglect and disappearance of tradition are insecure, unhealthy, unfunctional and meaningless for their users. Although these places are built for the use value instead of exchange value, they do not provide valuable



usage. The others - most of them are migrants or are of different race, nation or religion - are seized in these places (14).

The more frequently occurring disasters like earthquakes that harm almost all buildings impossible to live in bring about various control proposals like building insurance, professionals' responsibilities insurance, etc. (Actually disaster conditions; wars, deportations, migrations, forced migrations, earthquakes, floods (15) imply deaths of innocents reasoned in homelessness, unemployment, unhealthiness and also lack of medical services). But these cannot be applied to unlicensed buildings; also lack of medical services). But these cannot be applied to unlicensed buildings; also lack of medical services). But these cannot be applied to unlicensed buildings; also lack of medical services). What is principal in these proposed control models is to increase the exchange value of the jobs of some professionals dealing with building construction and to take part in globalization that functions over such control processes.

Professions of building production are externalized by the "others" as they externalize the places of "others". The "other" buildings have been designed and constructed by craftsmen-builders or via "self-build" methods. Here, the critical element that hinders architectural organizations in dealing with the problem is that the "other" buildings correspond to unlicensed - illegal buildings and so beside squatter buildings implicate buildings of rent oriented illegal organizations (land-mafia). All of the squatter houses and illegal rent buildings do not belong to "others". Others' buildings are determined by disastrous conditions. These buildings do not allow sustaining life. They are insecure and unhealthy. They are constructed in flood-valleys, below land-slide slopes, or on top of waste deposits. The sewer water does not flow away from homes, there are no toilets nor running water, are open to any kind of external effects; those shelters are tents, caves, side-walks and what so ever. Even if there is work and bread, housing like this means death - do not differ from grave.

These buildings are unsafe and unhealthy because their builders (others) have constructed them with material and technologies unknown to them, within an unknown settlement pattern (the city), in scarce location possibilities (flood-valleys) and at not-serviceable, building prohibited places ("other places"). Their unfunctionality originate from the necessity of building up emergency shelters for a yet unknown life-style. And in some cases because of unemployment, lack of intercourse between the city and the house is added up. Unemployment in such cities with large quantities of in-migration is not the same unemployment in big cities. "Everybody can find a way for a living in the city" is not valid in these cities. If there is no job then there is no reason to go to the kitchen because there is no food to cook. They sit and wait. The buildings looking like their village-houses are meaningless because the resem-

blance is only on the out-side; everything belonging to the past and every known relation form are left behind (Arslan, Hürol A1, 1996).

Living in shelters in disastrous conditions means death, but having no job, no bread, no health, no education means having no shelter. These are comprehended together, but having one of these is solely sufficient for the other.

War, any kind of migration and all disastrous conditions after natural disasters assure the destruction of traditional knowledge and technologies of building production. They take all "tools" of people. Material and technology belong to the capital and knowledge to the related professions. "Others" cannot make use of urban infrastructure like transportation, communication, water, electricity, sewerage, green areas, schools, etc. The power and the professions are, therefore, responsible in supply of building and environment for the "others".

From the point of view of architectural profession; homelessness, unemployment, lack of medical, educational, technical and social services, i.e. disastrous conditions, cannot be abolished only by supplying places for people suffering from these conditions, by thinking about the conditions and by unmasking the conditions. The close relation between homelessness and unemployment, unhealthiness, being deprived of services, in short externalization cannot be explained in a professional way. The issue has to be handled in collaboration of professions, theories and practices have to be conceived, the situation has to be exhibited with its all dimensions and creation of disastrous conditions should be opposed (16). The power should not be accomplished.

This neither means opposition to segregation of professions nor acceptance of their legal, ideological, technological and consumptionist structures.

The critical architecture can be practiced by accepting and involving "in" the "externalized action" of architecture and by organizing a multi-dimensional participation (participant is the architect, not the user) into a "non-interventionist" process of "now and here". Knowledge should be shared with "others", without hindering others making the place a part of themselves. It has to be done while thinking and thought while doing.

The multi-dimensional criticism of architecture being a tool and a form of power can be realized by producing "alternative politics" in profession related issues and through developing critical theories / practices in a collaborative environment of professions.

FOOTNOTES

1. For an extensive discussion on redefinition of money, time and space in the context of capital accumulation and capitalist class relations; monetarizing of space and time and the place of related professions in this context, see D. Harvey, 1985.

2. According to G. Deleuze and C. Parnet (1990), "machine formations", which effect the speed or slowness of the activities, like means of production and organization play a definitive role in taking power and in struggle with power. The power and its subordinate structure can be defined with three "lines". If we adapt our study on professions to this tri-linearity, on the first line there exist bilateral contrarities like "work" - "not-work", "job/work" - "home", "job/work" - "holiday"; parallelities eral contrarities like "work" - "not-work", "solid particles like professional differentiation, an to one another like "job-money-property", solid particles like professional differentiation, an "abstract machine" that organizes operation of those by setting rules like laws and the "state mechanism" with its bureaucracy and institutions that secure their applicability. On the second line there exist micro beings, molecular particles that include independent, non-reversible actions that are defined by individuals or institutions that are joining the system via professional ideology, etc. On the third line there exists the "change-abstract-machine, plan" that destroys and reconstructs the system and includes knowledge, technology and every kind of organization and originates from the deficiencies. The "change-abstract-machine" directs to realization of mechanized and arranged "desires" by controlling the speed and slowness between "different actions". It is the "escape line", of the greatest lack i.e. the self-realization method. Here the desire of the power is to oppress the desire.

To act over bilateral contrarities, solid particles, organizing-abstract-machine and change-abstract-machine has the danger of self-destruction of structures like professions. And to work on molecular particles may result in micro-fascisms and in being lost inside, that is in black-holes. According to Deleuze and Parnet, the impossibility of supply of qualitative and quantitative wants and the crisis in rent-system, inflation, unemployment, education and women constitute the required desire.

They assert that what is needed is any kind of living, changing machines. For example every structure, every organization can lead to a radical change by joining the change-abstract-machine formation.

3. In casualties of natural disasters like earthquakes, floods, supplying aids of temporal/permanent shelters, food, medical and health treatment and education is an approved behavior. However, although war, migration, epidemic diseases are regarded as disasters, war because it is war, and forced migration because its dimensions are defined by the governments as to their wishes/favor - moreover hidden, the disaster conditions are not abolished and the externalized suffer from violation, again. For example the clashes in Eastern and Southeastern Anatolia are not described as "war", or at least called as a "small scale war" by some military authorities; and despite many civil organizations say that 3.5 million people have been deported since 1991 (excluding the ones who decided by their own to move), an exact number is not to be obtained officially.

4. D. Harvey says that approaches criticizing creativity and change actually serve the system by founding the bases of rapid consumption and by preparing "taste changes" that are needed by and added to the "symbolic capital". He calls such actions as "creative destruction" and the actors as

"value parasites". What is talked about is the destruction and the reconstruction of an object having a use value, or its disposal and consumption of a newer object in place of the older. Destruction - reconstruction, which set the separations or the need for throwing away or buying a new indicate suppression (Harvey, 1993)

5. N. Teymur explains this segregation with "architecture" beginning with a capital "A" or with a small "a".

6. D. Harvey evaluates this condition in architecture as "creative destruction" for producing "symbolic capital". This is a process that brings the subject into the foreground as the creator. While hoping this process contains a competition where symbolic capital also takes part and the creative destruction resulting from it. Because any place starting from the point of its erection. (Harvey, 1993, 1990)

7. D. Harvey explains his concept of "symbolic capital" in reference to Bourdieu. According to Bourdieu's definition, symbolic capital is collecting "luxurious goods" in order to represent the taste and difference of its owner. It means reproduction of the system and establishment of a secret - non-verbal sovereignty (Harvey, 1990). We have evaluated the "luxurious good" not only as fashion fit because of its visual features that necessitate to follow the changing tastes.

8. H. Ü. Nalbantoglu talks about an imaginary relation sustained by disciples and professionals with their practices, without recognizing and questioning it. He says that this comes into light by signification adoration, architects' not recognizing their own reality, their tendency to blur the reality, re-creating places like Disneyland, talks about the over-design attitude which is depending on only one hypothesis, fictitious, not allowing organic developments and not self-defining metaphors.

9. A comparison between the iron bridges designed and built by the rail-road trained architect-engineers of 1800's and today's processes for buildings or bridges clarifies what we mean by architect-engineer's dependency on mathematics and science. Telford's Iron Bridge is a good example where "structural system" can not be differentiated from construction system and which can not be called as a system (Billington, 1983). Nowadays P. Eisenman is trying to overcome architect-engineer's dependency on mathematics by Deconstructivism and he is utilizing lines, surfaces and volumes instead of systems (Tanyeli, 1990).

10. In the Kazimiers Do-ny Conference the Participants of Forum IV have accepted the following principles in order to deal with responsible architecture education regarding ecological, social, human settlements and democratic requirements:

- a. To secure a democratic administration in schools
- b. To direct to sustaining life and obtaining solidarity with the deprived.
- c. To educate students to carry these responsibilities outside; that is to educate them in local, national and international political actions,
- d. To accept inter-disciplinary collaboration and to act against competition between schools and departments,
- e. To give precedence to theoretical studies in a frame-work that corresponds to the complex struc-



ture of social responsibilities.

f. To give the students a global perspective in issues of poverty, exploitation, social gender, war, etc.  
g. To open "responsible architecture" programs for professionals, planners, entrepreneurs, members of media (journalists) and institutions (officials) (Participants of Forum IV of Kazimierz Do-ny Conference, 1995).

11. The history of mathematical analysis of building structures constitutes of three phases. In the first phase, there exists no such mathematical analysis. In the second phase, the ones proposing to work on one-to-one model instead of mathematical analysis (the French School), the ones arguing for mathematical analysis with approximation methods (the Swedish School), and the ones defending the precise mathematical analysis (the German School) compete. In the third phase the German School wins. This is said to be related with the fall of Hennebique's bridge of the French School and Ritter's death of the Swedish School (Billington, 1983). We think that the need for a rapid production in large quantities had destined the French and Swedish schools to unsuccessful from the beginning on because they were either slow or demanded high level of knowledge and experience. The knowledge of the German School was appropriate for the economical production demand of the system. It is fast, can be applied by anybody - does not need much brain-work, it is sufficient to apply a pattern, it is safe.

Designers opposed "form follows formula" slogan that has been utilized in the early years of the German School when design was difficultly defined by the mathematical analysis methods because of their shortage and low level development (Billington, 1983). Today every system having any form can be analyzed; or it is more true to say that every form can have a structural system. Forms are adapted to these systems. We think that the slogan is still valid.

12. M. Davis explains in his studies, poor migrants' quarters; how and by which economical - political applications (free capital accumulation, privatization, localization) these quarters have declined, that no services are supplied; life of people under hi-tech police control; that investments are directed to the technology for the police instead of employment measures and spatial improvement; that ethnic clashes originate from racist segregation in employment chances. People here are exposed to conflicts with the police, with other ethnic groups and other types of conflicts. Like rich suburbs are isolated from poor quarters, neighborhoods of different ethnicity are segregated (Davis, 1993a; 1993b) D. Harvey, too, explains the competition arising as a result of free capital accumulation between quarters, cities, regions, etc. He analyses how the "symbolic capital" and the visual qualities of place gain importance in order to increase the exchange value. He puts the insecure environment where just after constructing a place forces start to accumulate for its destruction. The local spatial differentiation is generalized (Harvey, 1990; 1993). Again D. Parson explains construction processes of three urban squares in Los Angeles and how the places have been designed and what has been done in order to externalize or restrict activities of the poor in those places (Parson, 1993).

13. N. Teymur defines such attitudes with a "residential xenophobia" disease that includes both social xenophobia and a hostility to architectural and urban spaces; and is described as being disturbed of others' existence and proximity as a result of a mental condition containing uneasiness, fear and dislike of others' houses (neighborhoods) (Teymur, 1996).

14. For example people living in poverty quarters (slums) of Los Angeles want to leave there but

they cannot find any jobs because they are living there and in return because they cannot find any jobs they cannot leave there (Davis, 1993). Likewise the migrants who have come to Van because of at building-prohibited areas. These migrants cannot move to more secure places because of unemployment and related economical problems, even though they know that these shelters and places are unsafe and unhealthy.

15. The flood disaster in Izmir that caused 52 deaths.

16. Some of the issues discussed on "what actions can be undertaken to break the distance of architecture from externalized groups" in the 2nd Aladağ meeting organized by the UCEAT Chamber of Architects, Ankara Section were: Architects' participation in spontaneous formations "without the (former) "Village Institutes" and "naked feet doctors" can be reorganized (to equip some local people with necessary initial knowledge and to make them active).

Translated by S Özden

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**PROJE****"Van Göçmen Evleri" Projesi**

PROJECT  
"Van Migrant Housing" Project