MIDDLE EAST TECHNICAL UNIVERSITY
DEPARTMENT OF CITY AND REGIONAL PLANNING
MASTER OF CITY PLANNING | MCP 501 CITY PLANNING STUDIO

PLANETARY URBANIZATION: *THE CASE OF HASANOĞLAN*

INSTITUTIONAL VOIDS & SPATIAL BRIDGES: NEGOTIATING THE SOCIAL CAPITAL IN HASANOĞLAN

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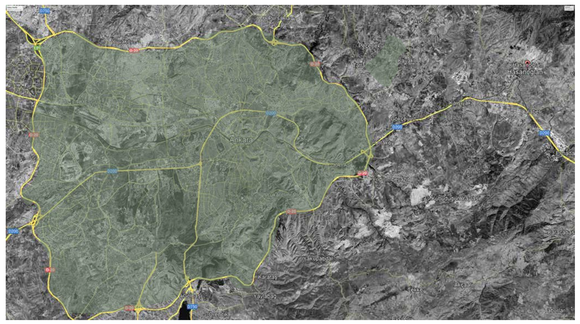
HASANOĞLAN AS AN OPERATIONAL LANDSCAPE



Historically, Hasanoğlan embodied **a self-sufficient model** in which production and education were deeply intertwined through the legacy of the Village Institutes; however, today it has been transformed into an "**operational landscape**" that serves the metabolic needs of Ankara's urban core. (Brenner & Schmid, 2016)

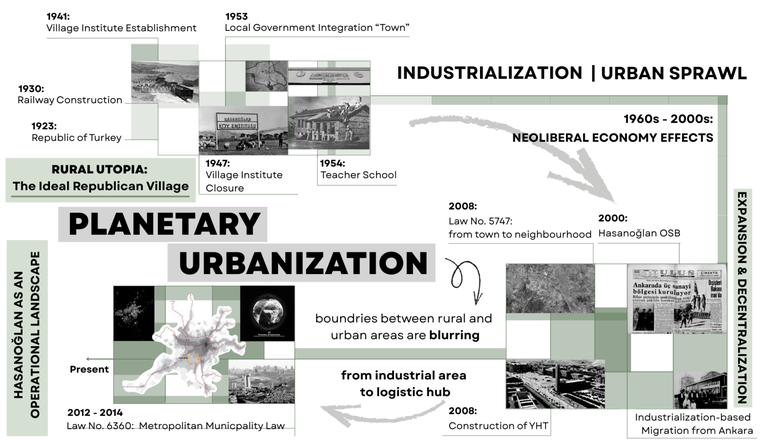
COLLECTIVE PRODUCTION AND CONSUMPTION
rural

COMMODIFICATION OF LAND

LAND AS A COMMODITY
urban

While Hasanoğlan once constituted **a land-based living environment characterized by self-sufficiency and the close intertwining of production and consumption**, social capital there emerged organically through **collective agricultural practices**. Land has thus shifted from being something **worked and cultivated to a commodity that is sold or leased**. This transformation in land-based production and consumption relations has generated profound and r**adical changes in the structure of social capital**.

DEVELOPMENT OF HASANOĞLAN

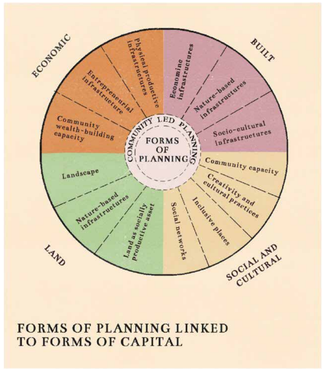


This timeline illustrates the radical spatial and administrative evolution of Hasanoğlan through three distinct eras. It begins with the **"Rural Utopia" (1923–1950s)**, a period defined by the ideals of the early Republic, where the construction of the railway (1930) and the establishment of **the Village Institutes (1941)** positioned the area as a self-sufficient model of education and production. This phase transitions into the **"Industrialization | Urban Sprawl" era (1960s–2000s)**, characterized by neoliberal economic effects and the establishment of the Hasanoğlan Organized Industrial Zone (OSB) in 2000, which triggered industrialization-based migration from Ankara. The timeline culminates in the current era of **"Planetary Urbanization,"** where administrative changes like Law No. 5747 (2008) and Law No. 6360 (2012-2014) merged the town into the metropolitan municipality. Today, with the blurring of rural-urban boundaries and infrastructure projects like the High-Speed Train (YHT), Hasanoğlan has shifted from an industrial area into a **"logistic hub,"** functioning fully as an operational landscape serving the urban core.

HOW PLANETARY URBANIZATION AFFECT THE SOCIAL CAPITAL OF HASANOĞLAN ?

WHAT IS SOCIAL CAPITAL?

"Features of social organization such as networks, norms, and social trust that facilitate coordination and cooperation for mutual benefit." (Putnam, 1995)



FORMS OF PLANNING LINKED TO FORMS OF CAPITAL

Forms of Planning
(Gkartzios et al., 2022)

Key Components of Social Capital

Networks: Structural relationships between people.
Norms of Reciprocity: Expectation of reciprocity for one's contributions.
Trust: Linking element that facilitates social life.

- ***networks as Community networks*** (Associations) or public gatherings (Parks)
- ***norms of reciprocity as culture of imece***
- ***trust as a way for the people living in Hasanoğland to feel safe*** (Putnam, 2000)

TRANSFORMATION OF SOCIAL CAPITAL

FROM RURAL → **TO URBAN**

AGRICULTURE BASED SOCIAL CAPITAL	how does it produce?	**INSTITUTIONALIZED SOCIAL CAPITAL**
functional social capital it is coming **from daily life** **organic** and **naturally comprehensive**	← how does it produce? →	**symbolic** social capital it is coming **from organized events** **selective** and **exclusionary**
RURAL IMECE	where does it happen?	**URBAN IMECE**
in the **agricultural land** in the **street** in the **wherever people are**	← where does it happen? →	in the **association office** in the **specific locations**

This diagram outlines the fundamental shift in the nature and spatiality of social capital as it transitions from a rural to an urban context. In the rural setting, social capital is depicted as **"Agriculture Based,"** characterized as **"functional," "organic,"** and **"naturally comprehensive"** because it emerges spontaneously from the necessities of daily life and labor. This traditional **"Rural Imece"** is spatially fluid, occurring "in the agricultural land," "in the street," and essentially "wherever people are". In stark contrast, the transition to the urban environment produces an **"Institutionalized Social Capital"** that is **"symbolic"** rather than functional. This new **"Urban Imece"** is no longer embedded in daily existence but is manufactured through **"organized events,"** confined to specific, enclosed spaces like "association offices," and is consequently defined as being "selective and exclusionary" compared to its inclusive rural predecessor.

HOW DID THIS SHIFT HAPPEN?

STATE RESCAILING

State rescaling refers to the process through which **state power and institutional structures are shifted and reorganized across spatial scales beyond the national level** in order to respond to global economic transformations.

According to this theory, **the state is not a fixed or immutable "national" entity**; rather, **it is a dynamic process that continually reconfigures its spatial boundaries** and **fields of authority in order to adapt to the fluidity of capital**.

(Brenner, 2004)

EXAMPLES OF STATE RESCAILING IN TURKEY:

LAW NO. 5747
LAW NO. 6360

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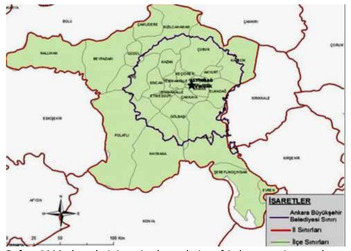

Before 2008, the administrative boundaries of Ankara province and Ankara Metropolitan Municipality. (Özçağlar, 2015)

Enacted in 2008, The **"Law on Establishing Districts within Metropolitan Municipality Borders"** and radically transformed the local administrative structure of Turkey, it abolished independent town municipalities located within metropolitan boundaries.
Hasanoğlan **lost its status as an independent municipality and was administratively merged into the Elmadağ district as a neighborhood.**
The **"Metropolitan Municiplaity Law"** expanded the jurisdiction of the Metropolitan Municipality to the entire provincial border.
Villages and towns became mere "neighborhoods" of the central metropolis.
Planning authority, resource allocation, and decision-making were fully centralized in the Ankara Metropolitan Municipality.
According to this theory, the state is not a fixed or immutable "national" entity; rather, it is a dynamic process that continually reconfigures its spatial boundaries and fields of authority in order to adapt to the fluidity of capital.
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INSTITUTIONAL VOID

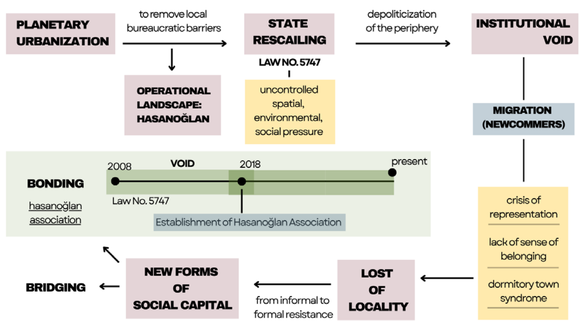
An institutional void refers to **the absence, weakness, or dysfunction of formal institutions, intermediary mechanisms, or regulatory frameworks that are necessary for the effective functioning of a market or a social order**.
Under normal circumstances, the state or local governments provide key public services such as infrastructure, security, planning, and legal protection. However, when state capacity is insufficient, when the state withdraws, or when regulations remain formal on paper but are not effectively enforced in practice, an institutional void emerges.

Social structures tend not to tolerate such voids.

Consequently, the gaps left by formal institutions are filled by informal actors, civil initiatives, and the private sector. (Hajer, 2003)

But this void isn't only happening at the institutional level.

It also creates voids within social capital.

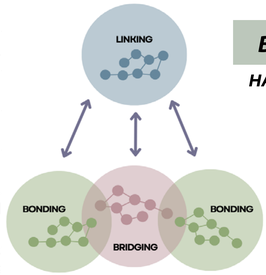


RESEARCH QUESTION FOR NEXT SEMESTER:

"Can the production of diverse 'Third Places' serve as an inclusive social infrastructure to mitigate the effects of Institutional Voids' and foster social cohesion among diverse communities in Hasanoğlan?"

BONDING SOCIAL CAPITAL	**BRIDGING SOCIAL CAPITAL**
Homogenous Groups	**Heterogeneous Groups**
Refers to connections between individuals who are **emotionally close** and **share similar demographic characteristics.**	Refers to connections between individuals who are **dissimilar**, such as **people from different social groups, geographies**, or **backgrounds.**
Nature: Exclusive & Inward-Looking	**Nature: Inclusive & Outward-Looking**
It creates **strong loyalty** within the group but creates **barriers against outsiders.**	It facilitates information diffusion and links different communities.
The "Ties": Based on Strong Ties	**The "Ties": Based on Weak Ties**
family, kinship, close neighbors	acquaintances, diverse social interactions
Primary Function: "Getting By" (Solidarity)	**Primary Function: "Getting Ahead"** (Opportunity)
It provides a **bond of trust** and **emotional support** during crises.	It generates **new perspectives** and **fosters** broader community integration.
Case in Hasanoğlan: The Association	**Case in Hasanoğlan: The Urban Park**
Represents **"Institutionalized Resistance"**	Acts as a **"Public Space"** that produces inclusive social capital.
Strengthens ties **among long-term residents** but often excludes newcomers and migrants.	Provides **a neutral ground** where locals and newcomers can intersect.

(Putnam, 2000)



BONDING SOCIAL CAPITAL

HASANOĞLAN EDUCATION, CULTURE AND MUTUAL AID ASSOCIATION

INSTITUTIONALIZED RESISTANCE

From the perspective of **Resistance Identity** (Castells, 1997),
the institutional void produced by state mechanisms has been **partially filled by the Hasanoğlan Association.**
The association operates as a form of **shadow administration**, assuming functions that would otherwise be carried out by the municipality.
It emerges as a legitimate force that **represents local residents** towards formal authorities.

EXCLUSIVE SOLIDARITY

The defining characteristic of bonding social capital is its **inward-looking nature.** While the association provides **a sense of security, it primarily caters to long-term local residents.** (Putnam, 2000)

Bonding capital **strengthens ties among those who share a local memory**, yet it tends to exclude or at least fails to fully integrate newcomers and migrants.

There is something that produces inclusive social capital, something the association is unable to produce:

SIMULATED IMECE

The "mandatory agricultural imece" of the rural context has been transformed into voluntary urban rituals.

Agricultural labor is no longer practiced; however, **imece persists as a form of cultural performance.** Through these practices, the group reproduces its **collective identity by asserting, "We are from Hasanoğlan."**

- Arefe Day Gatherings
- Helva Preparation
- Women's Matinee

AN URBAN PARK AS BONDING SOCIAL CAPITAL

Park as a Neutral Ground
Unlike the Association, which represents private or semi-private domains, the park functions as a truly public space.
It offers a "Neutral Ground" where social hierarchies and specific group identities (being a "local") are suspended.
Access is not defined by membership or kinship, but by presence.

Bridging Through "Weak Ties"
The park facilitates Bridging Social Capital by connecting heterogeneous groups such as locals, newcomers, and migrants.
It shifts the social structure from the "Strong Ties" of the association (family/close friends) to the "Weak Ties" of public acquaintance.
These weak ties are crucial for information diffusion and broader community integration.

Inclusivity and Integration
The physical openness of the park breaks down the invisible walls between locals and others.
It acts as a melting pot where diverse groups, who would otherwise remain in their social bubbles, intersect and share the same space.
A transition from "Exclusive Solidarity" to "Inclusive Coexistence."