




# "Home" as a Geography of Resistance and Resurrection

## Bir Direnç ve Diriliş Coğrafyası Olarak "Ev"

Mazlum AR<sup>1</sup> 

### öz

*Direnç coğrafyası, mekânın heterodoks yapısında işleyen güç ilişkilerini açığa çıkarmayı amaçlayan [eleştirel] coğrafi düşüncenin temel bir araştırma olgusudur. Coğrafyaya yönelik hegemonik kurulumları inceleyerek bireyin "yer" ile teması neticesinde şekillenen ontolojisinin ve kendilik inşasının arkeolojisini deşifre etmektedir- Peki o zaman "yer" nedir? Direnç coğrafyası ile ne tür bir ilişkiye sahiptir? "Yer" in sosyokültürel çeşitliliği göz önüne alındığında ne tür bir dirençten bahsedilebilir? Bu noktada araştırmada yer ve direnç arasındaki var olan bağlantılar ortaya konularak ve yine bu bağlantılar aşarak yer araştırmalarının temel bir bileşeni olarak [müstakil] "ev" in direnç ile ilişkisi gömülü teori araştırma deseniyle analiz edilmektedir. Makalede, güç uygulamalarına karşı rasyonel bir bilince dayalı olarak korunan ve tarihsel birikime bağlı olarak şekillenen "ev" in ve periferisinin (mahalle) fenomenolojik bağlamının aşarak bir direnç ve diriliş coğrafyasına nasıl dönüştüğü ortaya konulmaktadır. Bu kapsamda, nitel araştırma yönteminin kullanıldığı çalışmada, sosyo-mekansal konteksi kuramsallaştırmak amacıyla gömülü teori deseni temellendirilmiştir. Yarı yapılandırılmış görüşme formu aracılığıyla Türkiye'nin NUTS-1 bölge düzeyinde amaçlı örneklem çerçevesinde belirlenmiş katılımcılarından elde edilen çalışmanın verileri ise içerik analiz tekniğiyle çözümlenmiştir. Araştırma sonucunda, [müstakil] evin bir direnç alanı olarak yersizleşmeyi engellediği, güçlü sosyal yapısalılığı koruduğu, dirençli bir yaşam alanı sunduğu ve sürdürülebilir bir coğrafi inşayı mümkün kıldığı anlaşılmıştır.*

**Anahtar Kelimeler:** *Direnç coğrafyası, diriliş coğrafyası, ev, iktidar, kapitalizm, yer*

### ABSTRACT

*The geography of resistance is a fundamental research phenomenon of (critical) geographical thought that aims to reveal the power relations in the heterodox structure of space. By analyzing hegemonic constructions of geography, it deciphers the archaeology of the individual's ontology and self-construction shaped by contact with "place". But what, precisely, is "place"? What kind of relationship does resistance have with geography? Considering the sociocultural diversity of "place", what kind of resistance can be maintained? At this point, in the study by revealing the existing connections between place and resistance and again overcoming these connections, the relationship of the [detached] "house" with resistance as a basic component of place research is analyzed with the grounded theory research design. The article reveals how the "home" (transcending its phenomenological context), which is protected against power practices based on a rational consciousness and shaped by historical accumulation, transforms into a geography of resistance and resurrection. In this context, the study, in which qualitative research method was used, was based on grounded theory design in order to theorize the socio-spatial context. The data of the study, which was obtained through a semi-structured interview form from the participants determined within the framework of purposive sampling at the NUTS-1 regional level of Turkey, was analyzed with the content analysis technique. As a result of the research, it was understood that the [detached] house prevents placelessness as a space of resistance, preserves strong social structurality, offers a resilient living space, and enables sustainable geographical construction. Translated with DeepL.com (free version)*

**Keywords:** *Geography of resistance, resurrection, home, power, place*

<sup>1</sup> Corresponding Author: Kırşehir Ahi Evran University, [mazlum.ar@ahievran.edu.tr](mailto:mazlum.ar@ahievran.edu.tr), ORCID: 0000-0003-3937-1637



## INTRODUCTION

*"Just as none of us is outside geography, none of us is completely exempt from the struggle over geography. This struggle is complex and interesting because it is not only about soldiers and cannons but also about ideas, forms, images, and imaginaries" (Said, 1993, p. 7).*

Geography is concerned with the conditions under which our world is structured as identifiable places and societies, and the sociopolitical structural practices of the power apparatuses that influence this. This disciplinary approach, which is normative, critical and political as well as descriptive, is an integral part of the holistic structure of contemporary [critical] human geography. This characteristic of human geography is based on the spatial organization and ambiguity of the individual and society and their intertwined but at the same time boundary-setting heterotopic relationship. In this context, geographical research has three main orientations: (a) The relationship with different dynamics of geography (identity, culture, population, gender, etc.), (b) how geography is incorporated into ideological construction and (c) the limits of social and political reaction as a way of challenging (resisting) this ideological set-up. At this stage, it is necessary to ask the following questions: Is there a trait that makes geography a powerful carrier of social existence? How can the geographer interrogate space as an effective indicator of social and cultural values and as a subject of social reaction? Political geographers (Toal & Dalby, 1998; Dodds, 2007; Taylor, 2005; Allen & Cochrane, 2010; Agnew, 1999; Hyndman, 2004; Crampton & Elden, 2007; Sharp at al. 2000; Sparke, 2008, p. 424), by addressing different geographical phenomena through a critical lens, enable these inquiries to find answers on a meaningful ground. This literature has expanded the scope of political geography by focusing on the geography of resistance.

Resistance, which consists of the materials and practices of everyday life, means the coming together of forces or the contestation of different actors and phenomena. These may include any or all of physical environments, social networks, cultural practices, political action and discourses. These actions can be overt and confrontational or covert. It can withstand a collective reaction, as it can happen individually (Scott, 1985; Scott, 1990). It can be metamorphic, interconnected or hybrid, challenging the status quo or conservative. Resistances can also be interpreted as fluid processes whose emergence and dissolution cannot be fixed in time (Calderón at al. 2018, p. 23). This heterodox nature of resistance is due to the diversity of geographical structuration. Therefore, the multidimensional context that can be expressed as the geography of resistance (Hughes, 2020; Sparke, 2008; Keith & Pile, 2013; Nickels, 2018; Hughes, at al. 2022) cannot be seen only as a dynamic of mobile geographies such as demonstration, action, protest, etc. Because resistance against spatial domination practices has a relational content with all sub-dimensions of the discipline of geography. In this respect, the geography of resistance provides important opportunities for analyzing the relations of disciplinary sub-forms of research, which are evaluated in a purely phenomenological context, with power practices (Sharp, at al. 2000). Thus, [political] geography also reveals that individuals are not only subjects who move between the gears of power and practice the practices of power (Foucault, 1980, p. 98). In addition to this, it reveals the resistance practices of individuals and societies against hegemonic processes by acting from geography and drawing strength from it. It develops a rational stance against power practices by deconstructing geographical phenomena that are naturalized and accepted as given.

One of the important concepts at the center of the radical questioning of political geography is the term "place". Place as an experiential phenomenon combines elements of nature (fundamental forces), social relations (class, gender, etc.), and meaning (mind, ideas, symbols). In this respect, it transforms the earth into a home at different scales, producing a sense of connectedness and rootedness. Moreover, the ontology of place, where space becomes a center of meaning, is shaped by resonating with the geography to which the individual belongs. Thus, it becomes a living space where it realizes all kinds of social dynamics (culture, identity, memory, emotion) that complement it. The concept of "place", which is put forward with different definitions (Hartshorne, 2012; Sauer, 1963; Pred, 1984; Tuan, 1979; Relph, 1976; Lukermann, 1964), is positioned between objective reality and

subjective emotion with passive and apolitical perspectives, especially in humanist and cultural geography analyses (Entrikin, 1991). At this point, does the concept of place, which is addressed in terms of displacement and dispossession in political geography (Blomley, 2008; Jeffrey et al. 2012; Nally, 2015; Liberti, 2013; Linebaugh, 2014), show a geography of resistance against the exploitation and dispossession practices of power actors in implicit or explicit, passive or active ways? What is the relationship between the impulse to protect "place" as a living space and political, social, cultural and economic processes? Answering these framing questions allows us to explore the archaeology of our world of perception and experience of places as they develop at different geographical scales (home, neighborhood, county, province, homeland), and of our feelings about them (Tuan, 1990). At this point, the "house" as a place constitutes the basic codes of the emotional world of the individual and



Figure-1. Example of the Change in Settlement Patterns Depending on the Influence of Power: Ankara (Evrensel, 2023).

society with the sociocultural, economic, political, and environmental relations it builds with both its construction form (horizontal or vertical) and its periphery (neighborhood). However, the physical interventions (demolition, forced displacement, reconstruction, etc.) of power actors toward the "home" (Figure 1) can change or completely eliminate the emotional world constructed by the "home". This situation may lead to the partial or total destruction of geographical memory, resilience, collective belonging, sociocultural relations, and daily life practices. Therefore, given the numerous practices of hegemony (elitist geopolitics) such as displacement and dispossession, it is necessary to clarify the different dimensions of resistance to this construction (geopolitics from below). Therefore, the research will analyze the resistance context of "home" as a living area and a structural protection dynamic of the concept of "place", which is dealt with from an apolitical perspective in cultural and humanistic geography but examined in the context of the practical actions (demonstration, protest, etc.) of social movements/groups in political geography. At this point, it is aimed to enrich its radical context by bringing a new perspective to the theoretical definitions related to the transcendence of the phenomenological acts of "place".

In order to realize this aim, three basic steps were followed in the research: Firstly, the perceptions of the participants who rationally tried to maintain the legacy of the collective geographical structurality and sense of place shaped based on historical accumulation by insisting on staying in a detached house (horizontal architecture-Figure 2) in the face of the vertical construction that has emerged in cities in Turkey in the last 25 years were analyzed through content analysis. Secondly, the findings were analyzed with Strauss and Corbin's (1994) systematic grounded theory approach and the concepts related to the emerging relations were categorized. In the last step, theoretical results were presented by discussing the categorical concept networks based on the findings.



Figure-2. An Example of an Average Detached House and Neighbourhood.

## 1. Conceptual Framework

### 1.1 Geography of Resistance

Power practices and the spatial hegemonic functioning of capitalist reproduction constitute the basis of cultural, political, and economic exploitation, inequality, and injustice (Harvey, 2004; Castells, 1977). Any action that attempts to challenge and change the domination strategies of subordinate groups regarding these relationships or processes is defined as resistance (Routledge, 1997, p. 360; Haynes & Prakash, 1991, p. 3). Resistance is therefore seen as a conscious practice by which a subject overcomes, or more importantly aims to overcome, a particular configuration of power relations (Leblanc, 1999, p. 18). Even so, the fact that resistance formations vary depending on sociopolitical, theopolitical, cultural, etc. dynamics brings along problems in the theorisation of the concept. The complex and contradictory theoretical nature of resistance, especially its emergence at different geographical scales, the variability of its structural formation according to civil or political contexts, and its relationship with power have often led to its complex and contradictory theoretical nature being overlooked or at best generalized (Melucci *et al.*, 1989). These theoretical approaches, which emerged especially with the social movements that emerged in Europe and North America in the 1960s, focused on four main themes. First, it concentrated on the mechanisms to mobilize resources that build collective action for resistance (McCarthy & Zald, 1977). Second, there has been interest in the relationship between structural changes and transformations in social conflict patterns (Tilly, 1978; Castells, 2011; 2015). Third, there has been research on the role of cultural representations in enabling collective action (Snow *et al.* 1986; Benford & Snow, 2000). Fourth, there has been a focus on political process research regarding the effects of political and institutional context on the development of social movements (Tilly, 1978; Touraine, 1981). The main problem for geographical thinking is that such theoretical approaches to understanding resistance have ignored the importance and role of spatial perspective. Therefore, with theoretical approaches such, as opposed to labor exploitation (Harvey, 2004) and the distinction between civil society and the state (Castells, 1977; 1983), geographers have tried to reveal the geographical texture of resistance analyses by addressing issues of place, geographical inequalities, networks, and everyday activism (Pile & Keith, 2009). While these approaches (Sparke, 2008; Jones, 2012; Martin & Pierce, 2013; Crane, 2015; Nicholls, 2016) consider resistance as opposition (Certeau, 2011; Peters, 1998; Brown, 2007; Martin & Pierce, 2013), they also evaluate it in a context that is always intertwined with power (Allen & Cochrane, 2010; Sharp *et al.* 2000, p. 27). Thus, they emphasized alternative geographies where people are differently positioned within unequal power relations, where they are active in the formation of relations of authority, meaning, and identity, and where resistance attempts to construct places that are different from those defined by exploitation.

The basic function of resistance within geography is ontologically incompatible with the new tendencies of power. This survey has been particularly indicative of the expanding field of political geographers (Clark & Dear, 2021; Driver, 1991; 2004; Paddison *et al.*, 1999; Painter, 1995; Smith, 1994). Political geographers have recognized resistance not only as geographical expressions of understandable and identifiable actions. Rather, it has tried to reveal how space makes certain forms of resistance possible or impossible and how resistance constructs or renders impossible other geographies (Pile & Keith, 2009). This acquisition of resistance in political geography has enabled the development of different research approaches within the discipline. Castells (1983), for example, focused on urban social movements by reducing the demands revolving around collective consumption, the defense of cultural identities, and the functioning of the state or local government to a definition of resistance. In order to express the sociopolitical writing of urban geography, Smith (1993) took the struggle between the homeless and the city administration. He also tried to show that these struggles are constituted by the specialization in which they take place. Brickell *et al.* (2017) also emphasized the role of sociopolitical and financial economies in mediating and conditioning dispossession and forced displacement at different geographical scales.

Although there are many different approaches within the geographical tradition, it can still be stated that a significant part of the research on resistance focuses on social movements (Sharp at al. 2000). These studies; (a) the multiple and dynamic character of resistance spaces, (b) have both individual and collective content, (c) it can be based on direct action (demonstration, march, protest) as well as on a legal, cultural and political rational consciousness against the use of force (d) and because it is located at the intersection of several overlapping scales, from the local to the nation-state and, increasingly, to international dimensions, questions the following: (a) how geographical processes and relationships of various scales, as well as the characteristics of particular places, influence the character and the emergence of various forms of resistance, (b) how practices of resistance constitute different relations to space through strategic mobilizations or geographical uses, (c) how these relations enable or constrain such articulations of resistance; and (d) How the character and meaning of space can change when it becomes a field of resistance. Thus, the perception that the geography of resistance is only passive and immobile is destroyed, and it is clarified that resistance shows a multi-layered feature with its heterotopic characteristics and the struggle to define both emancipation, space, and subjectivity (Pile & Keith, 2009).

## 1.2 Place

The most important feature of resistance geographies is that individuals and societies use space to protect and implement different interests and values, while at the same time allowing them to defend belonging to place. From this perspective, it becomes clear that the phenomena of space and place have different contexts in terms of meaning, capacity, and scale. However, it can also be stated that both concepts need each other in terms of definition. At this point, while space defines movement, abstraction, freedom, and form, place evokes stasis, security, stability, and a way of being. In this dichotomic construction, what begins as an undifferentiated space turns into a place as we get to know it better and ascribe a value to it. When people attach meaning to a part of a space and become attached to it, the space becomes a place (Tuan, 1977; Cresswell, 2014; Relph, 1976; Heidegger, 1971; Ar, 2021, Dinç, 2024). Because it is certain that a place is an object formed in the face of space, and considering that the concept of place is at the center of the research, it is necessary to ask the following questions: What is a place? What gives a place its identity, its aura? What is the relationship between place and people based on? How do people attribute meaning to place, how do they organize it, and how are they affected by it? These questions are answered in different contexts. Whereas Heidegger (1971) approaches place from an existential (Dasein) point of view, Schulz (2013) has put forward a phenomenological approach with his conceptualization of the spirit of place.

Although it has a long and deep-rooted history, the concept of place began to gain its position in the discipline of geography in the first half of the 20th century. In this process, the concept of place has begun to gain meaning, especially within cultural geography, due to the reference to culture as the explanatory factor of the inquiries about defining place. Sauer (2008) tried to emphasize the cultural context by explaining the concept of place as "*the facts of geography are the facts of place*" in his article "*Morphology of Landscape*". While Hartshorne (2012) defines place as "*the integration that geography is interested in analyzing are integration that varies from place to place*", Lukerman (1964, p. 67) explained place as "*geography is the knowledge of the world as it exists in places*". However, humanistic geography, which emerged in the face of the quantitative space approach, especially after 1970, re-founded the concept of place by using phenomenology, allowing the concept to be embodied in geographical research. The two geographers who developed this new approach to place the most comprehensively were Yi-Fu Tuan and Edward Relph. Yi-Fu Tuan's (1979) "*Topophilia*" and "*Space and Place*" (Tuan, 1977) and Edward Relph's (1976) "*Place and Placelessness*" had a tremendous impact on the development of the idea of place in human geography. Thus, the concept of place is embodied in three general frameworks, each of which emerges as dominant over the others in relation to the sub-forms of geography (economic, cultural, humanistic, etc.): location, local area, and sense of place (Agnew, 2002).

The three basic emphases on place are operationalized in different contexts in human geography studies. Economic geographers tended to emphasize location, cultural geographers were centrally concerned with a sense of place, and humanist geographers were concerned with locality (Agnew, 2002). However, from a more general perspective, the place is the subject of phenomenological analyses of geography with its structural dynamics that construct phenomena such as knowing one's place at different scales, building a home, limitations, community building, culture, identity formation, sameness, and differentiation (us and the other) (Tuan, 1982; 1991; Buttimer, 2015; Seamon, 1979). The basic problem is how this place turns into a geography of resistance when these phenomena, which are the subject of research as a reflection of the emotional world of the individual and society, are threatened by open or secret power practices. What means are used to struggle against these threatening practices? More precisely, how can the place be imagined as a field of resistance? In the midst of the politics of place, how can we begin to understand the fields of resistance? These inquiries, which deal with the concept of place on the basis of structural critical thinking, reveal both the unity and complementarity of cultural and political geography in terms of the research subject. Places are not only locations and emotions, but also cultural artifacts that express "how a geographically connected group of people mediate their demands to cultural identity, state power, and capital accumulation" (Zukin, 1993, p. 12). Social structures that communicate about social status, political control, social practices, and histories are expressions of the distribution of power and manifestations of social exchange, memories, images, uses, and meanings (Zick, 2006). Abstract hegemonic representations of place by the powerful leave the door open for articulating resistance and alternative rationality (Roberts, 2001; Hosey, 2000). It sees place as idealized representations of national power and wealth, and spectacle as a way of challenging these symbolic images and the status quo they reinforce, of exposing a society to its real, imperfect conditions (Macleod, 2006). The place also plays an important role in the formation and maintenance of ideological beliefs. However, the story does not end there. A feature of cultural studies, and more recently of cultural geography, is a greater emphasis on challenges to, and sometimes transformations of, ideological beliefs. Ideologies are not only created and maintained in monolithically; they are also challenged, resisted, and overcome (Cresswell, 1992a). While the dynamics of place can become strategic tools for power, these dynamics can also make the practices of power highly visible for resistance in geography. If enough people do the same thing, a whole new sense of "normality" could emerge (Cresswell, 1992b). Therefore, place resistance can provide important tools to understand how cultural, economic, and political changes that may arise in the face of the loss or threat of loss of a home, neighborhood, or land make the individual dependent on or struggle against hegemonic structures.

## 2. Method

In this research, the qualitative research method is used in which the data obtained from facts, individuals, and actions are placed in their natural environment, and thus the authenticity of their analyses is achieved (Neuman, 2009). The qualitative research model allows exploratory results and relational qualities to be obtained in many respects: (a) in-depth examination of the problematics, (b) the researcher generates purposive or theoretical categories in the research process, and (c) discovering the original answer to the research problem in social reality instead of the meaning in the researcher's mind by ensuring that the research and analysis processes are operated together (Creswell, 2017). Thus, the research problem is clarified by analyzing by who and how the meaning is created and interpreted.

In qualitative research methods, the most basic element that determines the purpose of the research, the problem, the sample, and the process of obtaining the data is the research design. By analyzing the meaning of individuals' experiences with the research design, the appropriate way to analyze the research problem is determined on the basis of different conceptions (interpretivism, critical theory, and poststructuralism) (Flick, 2018; Marshall & Rossman, 2006; Creswell & Poth, 2016). At this point,

because a comprehensive theory about the social process planned in the research was needed (Creswell, 2012), grounded theory was used. Thus, the aim, problem definition, sample selection, data collection, and analysis processes of the research were operated. In this context, Strauss and Corbin's "systematic design" approach, which is one of the "systematic" (Strauss & Corbin, 1994), "emerging" (Glaser, 1992), and "constructivist" (Charmaz, 2006) research patterns that dominate the field of grounded theory, which aims to discover concepts, suggestions, and inferences directly from data rather than a priori assumption or existing theoretical frameworks, was used. In the research, a deductive conclusion was drawn from the inductively analyzed data on the basis of a systematic design in which a predetermined series of coding steps were used and a logic paradigm was developed or a developed theory was visualized (Strauss & Corbin, 1990).

## 2.1 Sample Group



Figure-3. Regional Classification of Turkey According to the NUTS-1 Level.

For the research to proceed on a theoretical basis, the sample group should be suitable for the concepts and the characteristics, dimensions, and diversity of the concepts (Strauss & Corbin, 1990). Because it is impossible to reach a sample that will represent the universe in the qualitative research method, purposeful sampling was preferred in the study. In addition, as a sub-dimension of purposive sampling, purposive homogeneous sampling was used because it allows direct focus on the problem and simplification by reducing diversity (Creswell & Poth, 2016). In this context, twelve participants (6 males and 6 females) with homogeneous characteristics were selected from the twelve regions of Turkey at the Nomenclature of Territorial Units for Statistics (NUTS-1) level (Figure 3) in accordance with the purpose and the problem of the research. Common characteristics of these participants:

- Those who have a detached house with a garden,
- Those who live in neighborhoods with a high density of detached houses and experience structural changes in the architecture of these neighborhoods (from horizontal to vertical construction),
- Those who refuse to give up their detached house despite being offered higher payments, or property, etc. by the contractor or official institutions because the land of the detached house is valuable,
- It consists of participants who insist on staying in detached houses for socioeconomic, cultural, and psychological reasons in cities with dense vertical structures (Figure 4).

In parallel with the geographical coding of the participants at the NUTS-1 level (e.g., TR1, TR2, or TRA), the participant rankings were also numbered (e.g. K1-TR1 or K6-TR6) and used in the study.

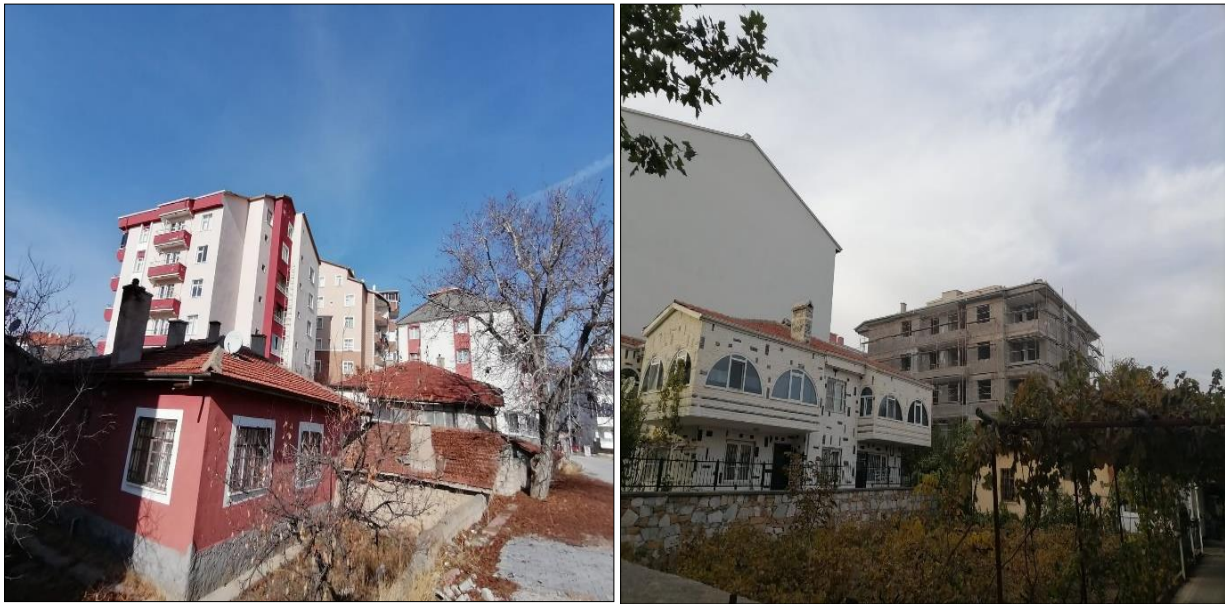


Figure-4. Examples of Detached Houses Where the Participants Reside.

## 2.2 Data Collection and Analyses

To obtain the data for the research, a semi-structured interview technique was used. In this context, the participants were first asked to sign the consent form. In the second stage, it was decided to choose the date and place for the interview. In the third stage, after obtaining the necessary permissions from the participants, interviews were conducted using a semi-structured interview form prepared using a voice recorder. Although the interviews were designed as one hour for each participant, the interviews were realized as two hours on average because the participant did not want to leave the plot, and intermediate questions were asked according to the course of the interview. In addition, code saturation and data repetition were also important factors in the duration of the interviews. After the interview, the voice recordings of each participant were numbered, backed up on the computer, and transcribed, and thus a data set of 83 pages was obtained.

The data of the research were analyzed as the data sets were obtained throughout the research, not after all the data were collected. To analyze the data obtained from the interviews and field notes, content analysis was used as it allows the context between the data to be integrated in a meaningful way and to create categories. In this context, participant forms were analyzed, and meaningful concepts, phrases, and expressions that could be evaluated in the research were carefully coded. According to Strauss and Corbin (1990), the data coding process occurs in three stages: open, axis, and selective coding. In this direction, in the selective coding phase with an exploratory perspective, the related concepts were coded using a descriptive and In Vivo coding approach. These codes were then categorized relationally in the axis coding stage. Finally, these categories were organized to form a theory in the selective coding stage, and the code-subcode systematic (concept networks) was brought to meaningful integrity.

In content analysis, the coding process can be performed manually or using computer-aided programs. At this point, the MAXQDA computer software program was used to coding the data in the study. The most important advantage of the program is that it allows the dataset of the research to be coded, digitized, visualized, and mapped in a systematic way. In addition, the risks of incomplete or incorrect coding and data loss that may arise in manual coding are completely eliminated by the related program (Ar, 2023; Ar, 2024). Thus, all steps of the analysis process were operated in a synchronized manner.



### 3. Analysis and Findings

As a result of the open, axis, and selective coding analysis steps of the research data, the concepts forming the framework of the grounded theory were categorized in a way to form a meaningful integrity. In this context, the relational pattern of the theory produced from the views of the participants was combined under three main categories, eight subcategories, and 114 concepts, and a code- subcode concept network was formed (Figure 5). When the distribution of the coding categories according to the main themes was analyzed, the following results emerged: Under the main category of the *geography of resurrection*, there are 52 concepts related to the subcategories the *geography of opposition* and *place resistance*. In the main category of *independent and free life, economic, psychosocial, ecological* subcategories and 42 related concepts were identified. Finally, the main category of *architectural function* is shaped by 20 concepts related to the subcategories of *compatibility with flexible lifestyle, construction conditions*, and *horizontal architectural layout*.

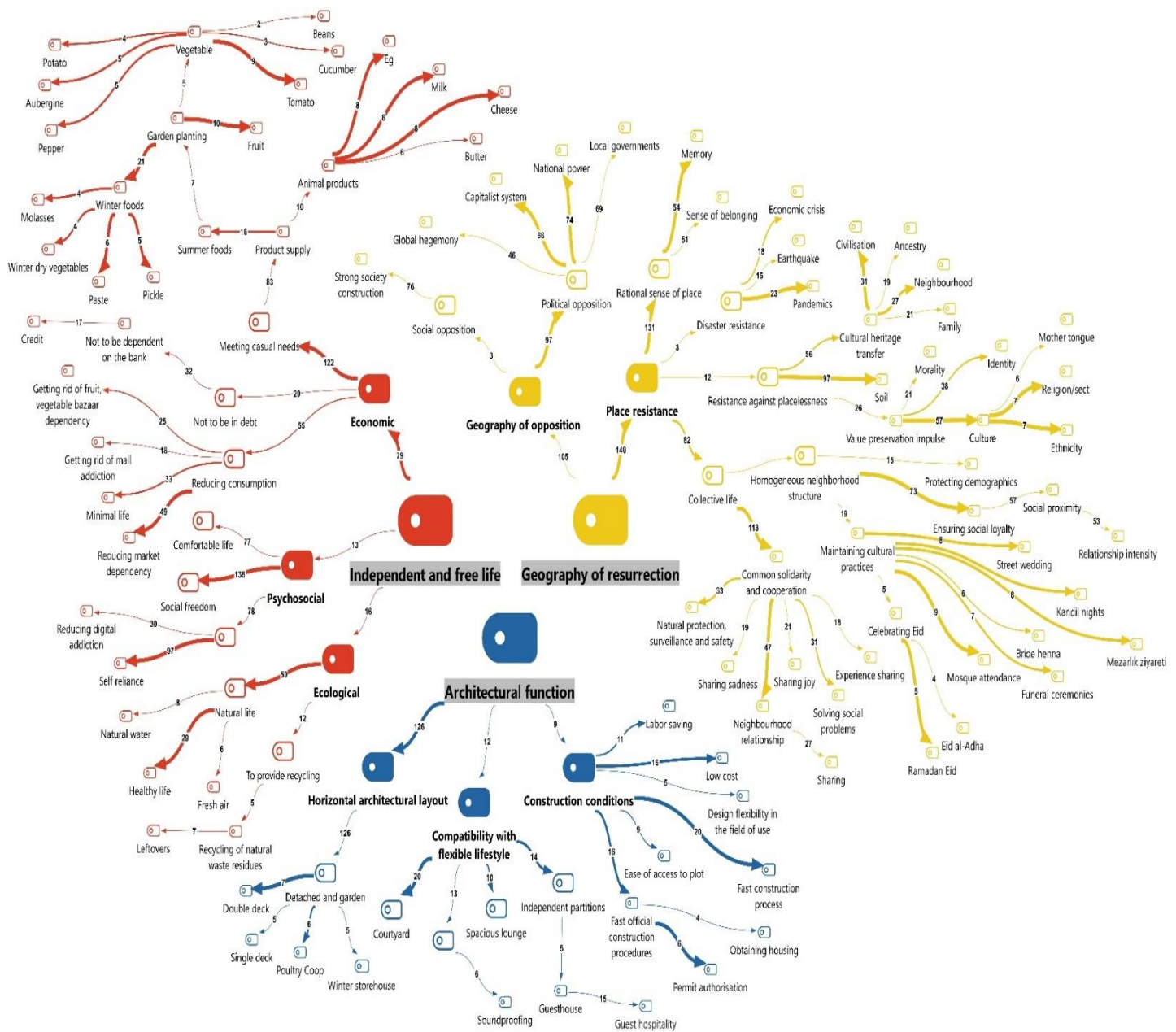


Figure-5. Code- Subcode Co-occurrence Model.

Table-1. Frequency Analysis of Concepts Reflecting the Views of Participants.

Main Category	Subcategory	Concepts/Participants	K1-TR1	K2-TR2	K3-TR3	K4-TR4	K5-TR5	K6-TR6	K7-TR7	K8-TR8	K9-TR9	K10-TRA	K11-TRB	K12-TRC	Total n=12
			1	1	1	1	1	1	1	1	1	1	1	1	
Geography of resurrection	Geography of opposition	Political opposition	12,7	11,3	8,5	4,5	11,8	10,0	16,4	6,2	6,1	6,4	0,3	4,8	8,3
		Social opposition	11,3	2,1	1,4	1,0	1,3	4,1	2,5	2,1	0,9	3,2	0,9	0,0	2,0
	Place resistance	Disaster resistance	5,6	2,1	3,5	4,5	1,4	1,9	1,1	2,1	1,5	0,2	0,0	3,2	1,5
		Collective life	11,3	13,4	13,5	24,0	16,8	23,0	6,9	7,6	14,4	20,5	38,7	3,2	18,1
		Rational sense of place	9,9	6,2	7,1	1,5	9,8	2,6	4,4	14,5	3,4	6,7	1,4	1,6	5,9
		Resistance against placelessness	4,2	16,0	16,6	6,5	11,1	6,7	9,5	11,7	8,5	12,1	11,4	22,6	10,7
Subtotal (%)		55,0	51,1	50,6	42,0	52,2	48,3	40,8	44,2	34,8	49,1	52,7	35,4	46,5	
Independent and free life	Economic	Not to be in debt	0,0	1,0	1,4	0,0	3,8	1,9	1,8	0,0	0,4	1,1	1,7	6,5	1,7
		Meeting casual needs	4,2	4,6	10,6	11,0	7,3	11,5	11,3	2,1	9,2	4,4	21,9	4,8	8,9
		Reducing consumption	1,4	2,6	3,5	5,5	5,4	7,1	6,9	4,1	3,4	4,8	2,3	1,6	4,5
	Psychosocial	Comfortable life	0,0	0,5	0,7	2,5	1,1	1,9	1,1	3,4	3,9	2,0	0,0	11,3	1,9
		Psychological well-being	5,6	2,1	2,8	6,5	6,1	4,8	5,5	11,0	4,8	5,8	0,9	8,1	5,1
		Social freedom	1,4	1,5	1,4	2,5	3,8	3,0	3,6	7,6	5,4	3,9	0,0	0,0	3,5
	Ecological	Natural life	4,2	2,1	2,8	1,5	1,5	1,9	1,8	2,1	6,9	0,5	0,6	0,0	2,3
		To provide recycling	0,0	0,5	1,4	1,0	1,0	1,1	0,7	0,0	0,7	0,0	0,0	0,0	0,6
Subtotal (%)		16,8	14,9	24,6	30,5	30,0	33,2	32,7	30,3	34,7	22,5	27,4	32,3	28,5	
Architectural function	Horizontal architectural layout	Detached and garden	0,0	6,2	1,4	4,5	2,9	3,0	1,8	9,0	13,7	3,5	2,3	0,0	5,1
		Ease of access to plot	0,0	0,5	0,7	0,5	0,2	0,0	0,4	0,0	0,3	0,2	0,0	0,0	0,2
		Labor saving	0,0	0,5	0,7	0,5	0,5	0,0	0,4	0,0	0,0	0,2	0,3	0,0	0,3
	Construction conditions	Fast construction process	0,0	0,5	0,7	0,5	0,9	0,0	0,0	0,0	0,1	0,5	1,4	0,0	0,5
		Design flexibility in the field of use	0,0	0,0	0,7	0,5	0,1	0,0	0,4	0,0	0,0	0,0	0,3	0,0	0,1
		Low cost	0,0	0,5	0,7	0,5	0,2	0,0	0,4	0,0	0,3	0,2	2,0	0,0	0,4
		Fast official construction procedures	0,0	0,5	0,7	0,5	0,5	0,0	0,0	0,0	1,0	0,5	2,3	0,0	0,7
	Compatibility with flexible lifestyle	Courtyard	0,0	0,5	0,7	0,5	0,0	0,4	0,4	0,0	2,2	0,0	0,0	0,0	0,5
		Independent partitions	0,0	0,5	1,4	1,0	0,0	1,1	1,1	0,0	0,4	1,4	2,8	1,6	0,9
		Spacious lounge	0,0	0,0	0,7	0,5	0,1	0,4	0,4	0,0	0,1	0,6	0,0	0,0	0,3
		Suitability for private life	0,0	0,5	0,0	0,0	0,0	0,0	0,0	0,0	1,2	0,0	0,0	0,0	0,2
Subtotal (%)		0,0	10,2	8,4	9,5	5,4	4,9	5,3	9,0	19,3	7,1	11,4	1,6	9,2	

The frequency ratios summarizing the participants' (n=12) perceptions of the concept of a "detached house" as a place are shown in Table 1. When the opinions of the participants were analyzed in terms of total rates, it was determined that the basic category of *geography of resurrection* (46.5%) ranked first with the highest frequency percentage. The main category of *independent and free life* ranked second with a frequency rate of 28.5%, while the main category of *architectural function* (9.2%) was the main category with the lowest frequency percentage. In the context of the concepts under the subcategories, the first five concepts with the highest frequency density were determined to be *collective life* (18.1%) and *resistance to displacement* (10.7%) in the *place resistance* subcategory; *meeting daily needs* (8.9%) in the *economic* subcategory; *political opposition* (8.3%) in the *geography of opposition* subcategory; and *rational sense of place* (5.9%) in the *place resistance* subcategory. However, in addition to this, all of the first five concepts with the lowest frequency density were included in the subcategories of *construction conditions* and *compatibility with flexible lifestyle* under the main category of *architectural function*. These concepts were, respectively, *design flexibility in the*

field of use (0.1%), ease of access to plot with the same percentage (0.2%), suitability for private life, and labor saving and spacious lounge concepts, which share equally 0.3% frequency percentage.

When the subtotal was analyzed on the basis of the participants, the following results emerged: In the main category of the *geography of resurrection*, the first three participants with the highest frequency density were K1-TR1 (55%), K11-TRB (52.7%), and K5-TR5 (52.2%), while the participant with the lowest frequency density was K9-TR9 (34.8%). In the basic category of *independent and free life*, K9-TR9 participant ranked first with a frequency rate of 34.7%, followed by K12-TRC (32.3%) in second place and K6-TR6 (32.2%) in third place. The participant with the lowest frequency rate in the same main category was K2-TR2 (14.9%). In the main category of *architectural function*, K9-TR9 ranked first with a frequency density of 19,3%, while K11-TRB (11,4%) ranked second and K2-TR2 (10,2%) participant ranked third. The participant with the lowest frequency percentage in the main category of *architectural function* was K1-TR1 (0.0%). Finally, in the context of all main categories, the three concepts that the participants emphasized with the highest frequency rate were the concepts of *collective life* (K11-TRB, 38.7%), *resistance against placelessness* (K12-TRC-22.6%), and *political opposition* (K7-TR7-17.7%).

The expressions that directly describe the views of the participants with the highest frequency density are shown in Figure 6. In this regard, as can be understood from the statements in the figure, the participants intensively made connected the detached house lifestyle and place resistance. Especially in the face of the pandemic, economic crisis and related product access, free movement, and psychological problems in 2020, the economic, social, and ecological advantages provided by the detached house and the free conditions it provides against hegemonic impositions were also reflected in the participants' direct statements. In addition, in the participant statements, it was determined that the basic element that mediates the formation of social existence against interventions in the collective lifestyle was attributed to place resistance and associated with rational consciousness.

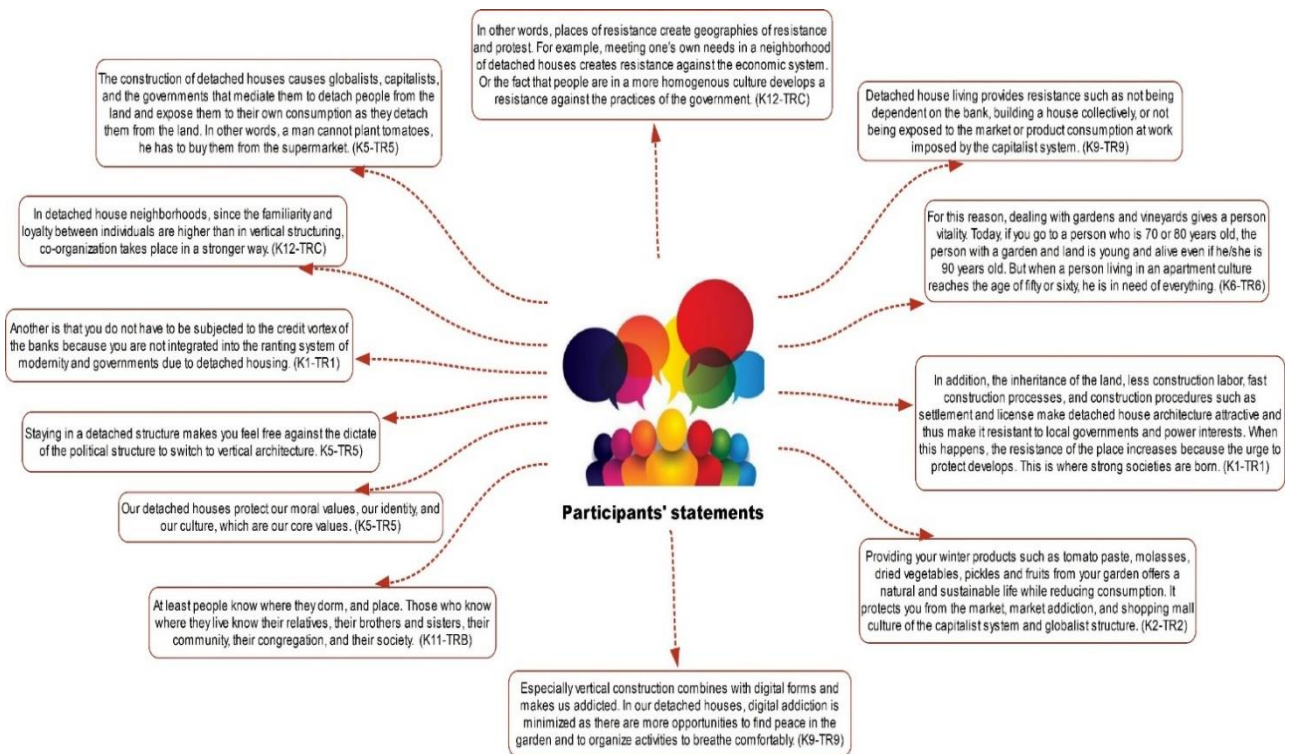


Figure-6. Conceptual Thematic Expressions of the Participants.

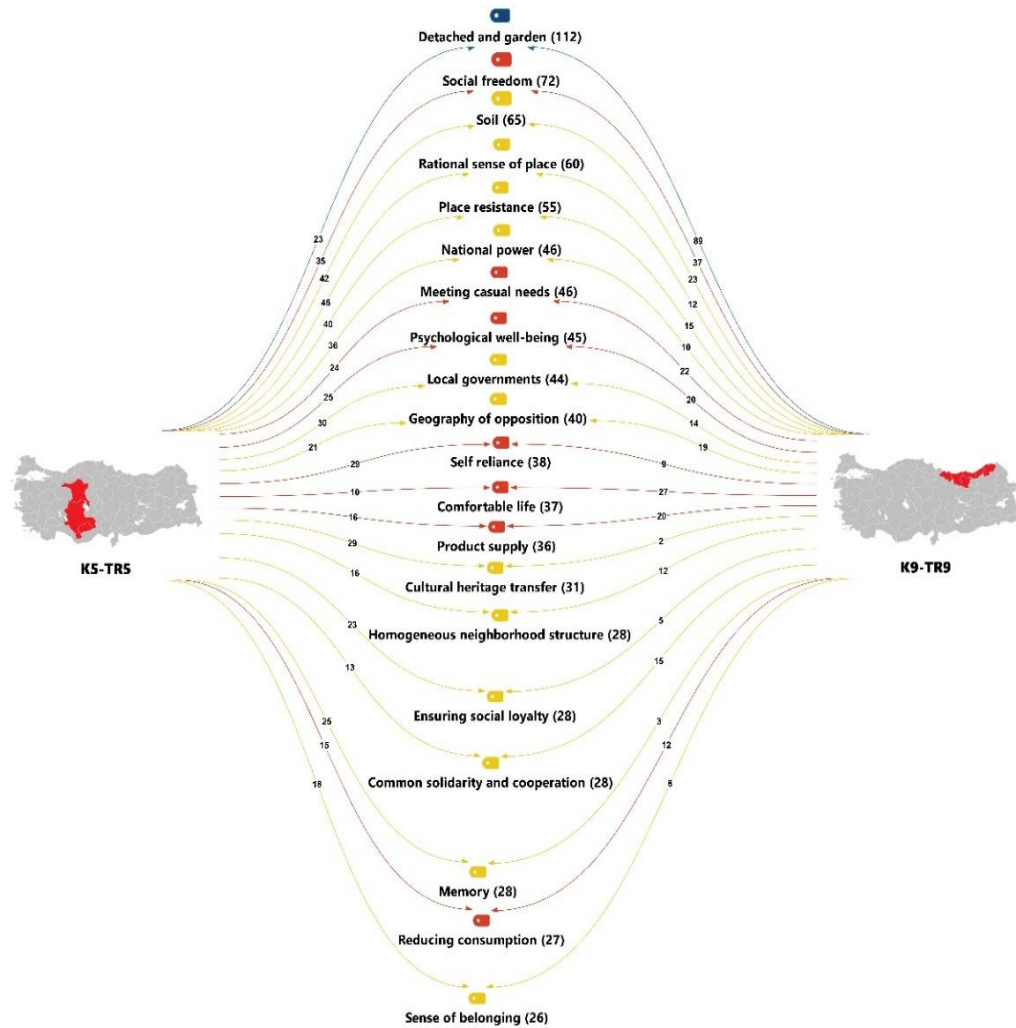


Figure-7. Common Concepts Used most Frequently by the Participants with the Highest Concept Frequency.

The 20 common concepts most frequently used by the K5-TR5 and K9-TR9 regions, which have the highest frequency density among the participants, are given in Figure 7. When analyzed on the basis of main categories, it was determined that the basic category of *geography of resurrection* ranked first with 12 common concepts. The main category of *independent and free life* ranked second with 7 common concepts, while the main category of *architectural function* ranked third with 1 common concept. The concepts in the top five from the subject of common concept use with the most frequent of K5-TR5 and K9-TR9 participants are respectively: *detached and garden* (112) in the main category of *architectural function*; *social freedom* (72) in the main category of *independent and free life*; and *soil* (65), *rational sense of place* (60), and *place resistance* (55) under the main category of *geography of resurrection*. On the contrary, the common conceptual expressions with the lowest frequency number are follows: *belonging of sense* (26) under the main category of *geography of resurrection*; *reducing consumption* (27) under the main category of *independent and free life*; and *memory* (28), *common solidarity and cooperation* (28) and *ensuring social loyalty* (28) under the main category of *geography of resurrection*. The most balanced common concept emphasis of K5-TR5 and K9-TR9 participants was social freedom (35-37), meeting casual needs (24-22), geography of resistance (21-19), and common solidarity and cooperation (13-15), respectively. When the balanced distribution of the frequency emphasis of the two participants for each concept was analyzed, the following results emerged: For K5-TR5 and K9-TR9 participants, the common concept emphasis, in which the difference between the frequency numbers was intense, emerged among the concepts of *detached and garden* (23-89),

rational sense of place (48-12), cultural heritage transfer (29-2) and place resistance (40-15), respectively.

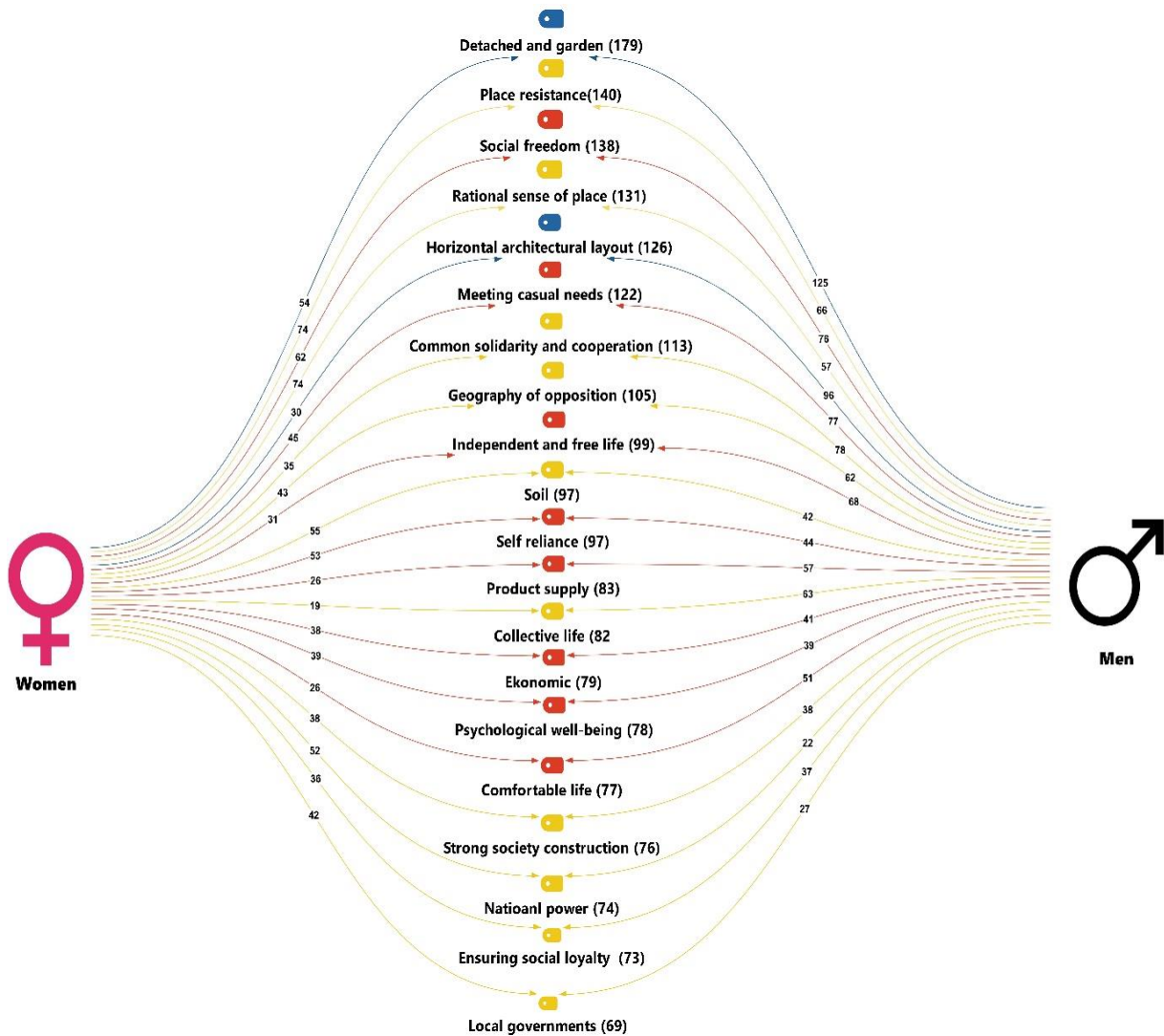


Figure-8. The most Common Concepts Used by the Participants According to Gender Variable.

Figure 8 shows the 20 common concepts used most frequently by the participants (n=12) according to gender variable. At this point, in the context of the main categories, the main category of geography of opposition ranked first with 10 common concepts, the main category of independent and free life ranked second with 8 common concepts, and the main category of architectural function ranked third with 2 common concepts, showing a feature parallel to the main category ranking in Figure 7. The concepts of *detached and gardened* (179) under the main category of *architectural function*; *place resistance* (140) under the main category of *geography of resurrection*; *social freedom* (138) under the main category of *independent and free life*; *rational sense of place* (131) under the main category of *geography of opposition*; and the *horizontal architectural layout* (126) under the main category of *architectural function* were the common concepts with the highest frequency density. *Local governments* (69), *ensuring social loyalty* (73) and *national power* (74), which are in the first three places with the use of common concepts with the lowest frequency density, were all included in the main category of *geography of resurrection*. In addition, while female participants emphasized the concepts of *place resistance* and *rational sense of place* under the main category of *geography of*

*resurrection* with a frequency of 74, male participants emphasized the concepts of *detached and garden* (125) and *horizontal architectural layout* (96) under the main category of *architectural function*.

When Figure 9, which shows the concepts emphasized relationally by the participants during the code analysis process and the frequency density of this relationality, was analyzed, the following results emerged: The subcategory of *geography of opposition* under the main category of *geography of resurrection* is intensely associated with the subcategory of *place resistance* and the concept of *rational sense of place*. In addition, the *geography of opposition* was frequently associated with the main category of *independent and free life* and its subcategory of *economic* and *meeting casual needs*. In addition, the subcategory of *geography of resistance* is frequently used together with the concept of *social freedom*, which is related to the *psychosocial* subcategory, and the *horizontal architectural layout* subcategory under the *architectural function* basic category and the *detached and gardened* concept related to it are frequently used together. While the concept of *political resistance* under the subcategory of *geography of resistance* was emphasized intensively together with the subcategory of *place resistance* and the concept of *rational sense of place*, it was also frequently associated with the concept of *social freedom* under the basic category of *independent and free life* and the *psychosocial* subcategory under it. The subcategory of *place resistance* under the main category of *geography of resurrection* was coded intensively with the basic category of *independent and free life*, its *economic* subcategory, and the concept of *social freedom* in the *psychosocial* subcategory. In addition to this, it is frequently associated with the *horizontal architectural order* under the main category of *architectural function* and the concept of *detached and gardened* under it. The concept of *disaster resistance*, which is related to the subcategory of *place resistance*, is frequently mentioned with the *economic* subcategory of the main category of *independent and free life* and the concept of *meeting daily needs* related to it. Again, the concept of a *rational sense* of place under the subcategory of *place resistance* is emphasized intensively with the concept of *social freedom*, which is connected to the subcategory of *horizontal architectural order* and the *psychosocial* subcategory. The concept of *resistance against placelessness* was expressed intensively with the concept of *detached and gardened* in the *horizontal architectural order* subcategory. On the other hand, the concept of *collective life* is frequently mentioned together with the subcategory of *horizontal architectural order* and the concept of *social freedom* related to the *psychosocial* subcategory.

The *horizontal architectural order* subcategory under the main category of *architectural function* is intensely associated with the main category of *independent and free living*. The concept of *detached house and garden*, which is related to the *horizontal architectural layout* subcategory, is frequently associated with the *economic* subcategory under the basic category of *independent and free life*, and the related concepts of *reducing consumption* and *meeting casual needs*. In addition, the *psychosocial* subcategory and the *psychological well-being* under it were frequently mentioned together with the concepts of *social freedom* and the *ecological* subcategory. In addition, the concept of *psychological well-being* was coded intensively with the concepts of *natural life*, and *to provide recycling* under the *ecological* subcategory.

When the main category of *independent and free life* was analyzed, it was determined that the *economic* subcategory was frequently mentioned together with the concept of *social freedom* in the *psychosocial* subcategory. It was also found that this concept was emphasized intensively with the concepts of *not be in debt* and *meeting casual needs*. Finally, the concept of *social freedom* in the *psychosocial* subcategory was frequently associated with the concept of *psychological well-being* in the same subcategory, the concept of *natural life* in the *ecological* subcategory, and the basic category of *independent and free life*.

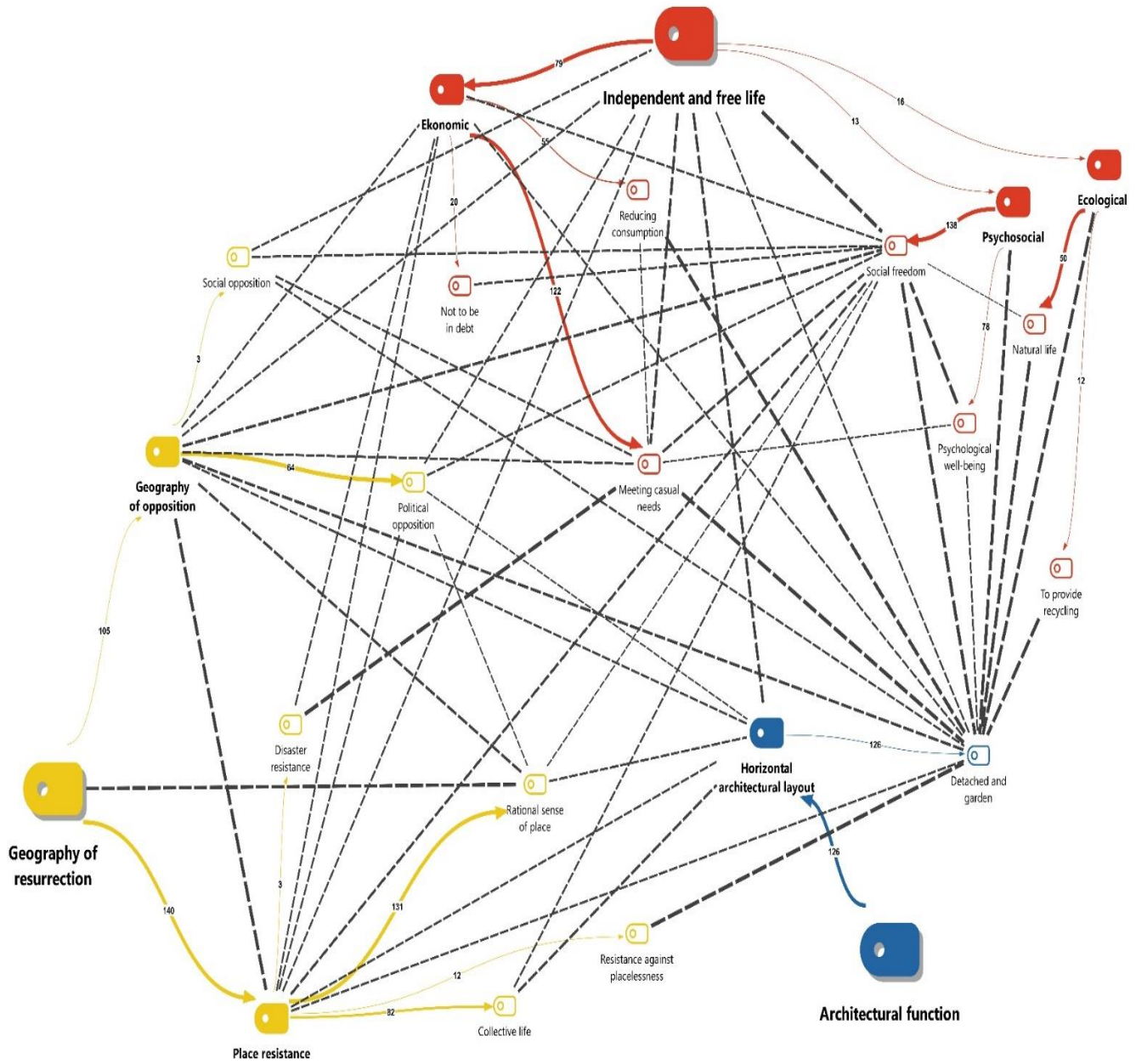


Figure-9. Conceptual Relationship Network Derived from User Reviews.

## DISCUSSION AND CONCLUSION

The geography of resistance, which defines the struggle of geographical diversity and existence against homogenous and generalized commodity installations, constructs individual and social selfhood against hegemonic practices at different scales (local, national, global) and contexts (cultural, psychological, environmental, political, etc.). This quality of resistance can express the stance against the means of exploitation of capitalist hegemony, as well as the struggle against the hegemonic installation of colonialism in postcolonial geographies or actions against the ideological practices put forward in urban areas. This structural nature of the geography of resistance reveals that it is too variable to be reduced to rigid narratives. Therefore, the main aim of geographers is not only to analyze geographies of resistance but also to reveal the resistances in geographies. It is to radicalize individual, collective, organized, unorganized, silent, or vocal resistance embedded in all kinds of passivized or defined given geographical narratives (space, place, region). At this point, the research findings extend the theoretical framework of the geography of resistance by revealing the resistance embedded in the

structure of the "[detached] house" as a subject of the "geography of place" against vertical structuring.

Rapid urbanization and vertical construction, which emerged as a result of the degradation of neighborhood patterns built with detached house architecture due to unplanned urban transformation and the construction-oriented economic cycle, brought many problems. As a result of the loss of geographical-cultural memory and belonging of individuals and communities, their social ties have weakened significantly. In addition, the rapid transition from collective society to individual life has led to the loss of social relationship and the sociocultural, spatial, economic, psychological, and environmental values provided by this relationship. This state of deprivation could only be understood through the revelation of the crises brought about by new structural geographical patterns and the daily life experiences of individuals who continued to stay in detached houses and neighborhoods and maintained their belonging to the land.

The theme of the geography of resurrection (Figure 5), derived from the definitions that the participants in the research attributed to the narrative of "detached house", which they claim or try to claim with their belonging to place and soil in the face of vertical construction and the practices of detachment from place, placelessness, and thus de-identification, reveals these embedded dynamics of "place" resistance. The subcategory of the *geography of opposition* categorized under the relevant theme and the related concepts of *social opposition* (*strong society construction*) and *political opposition* (*global hegemony, capitalist system, national power, local governments*) summarize the framework of political geography's existing research on place studies on the one hand and define the categorical outputs of non-actional resistance on the other. However, the subcategory of *place resistance* under the same theme and the related concepts of *rational sense of place* (*memory, sense of belonging*), *disaster resistance* (*economic crisis, earthquake, pandemic*), *resistance against placelessness* (*cultural heritage transfer: civilization, ancestry, family, neighborhood; value preservation impulse: identity, culture, morality; soil*), *collective life* (*common solidarity and cooperation; maintaining cultural practices and homogenous neighborhood structure*) (Figure 5) and the fact that these concepts have a higher frequency density than the other main categories and expressions (Table 1) also provide a theoretical reality to the context of the evolution of conscious awareness towards "detached house" as life into "place" resistance. In particular, the main category of *independent and free life* (Table 1), which has the second degree of conceptual frequency density, and the *economic* (*meeting casual needs: product supply, reducing consumption, not to be dependent on the bank*), *psychosocial* (*comfortable life, social freedom, psychological well-being*) and *ecological* (*natural life, to provide recycling*) concepts under it (Figure 5) have emerged as the dynamics of "home" and therefore "land" preservation, in which place resistance is necessary, against the dependent geographies of the modern period. The main category of *architectural function* and the related concepts of *horizontal architectural layout* (*detached and gardened: single deck, double deck, winter storehouse, poultry coop*), *compatibility with flexible lifestyle* (*courtyard, spacious lounge, independent partitions, suitability for private life*), and *construction conditions* (*low cost, design flexibility in the field of use, fast construction process, ease of access to plot, fast official construction procedures*) (Figure 5), which bring these dynamics to light, are categorical findings that show how the structural function of the "house" mediates the resistance of the place against the practice of vertical structuring that severs the individual and society from direct contact with the place and all kinds of dependence, consumption, exploitation, individualization, and detachment from cultural/social belonging. This situation has become more evident with natural, environmental, and social developments in recent years. The COVID-19 pandemic process in particular, and the related problems (economic crisis, inability to use public space, product supply problems), housing, and sustainable socioeconomic problems arising from the dependance on vertical architecture during the earthquake process, which affected 11 provinces in Turkey and caused the death of approximately 50 thousand people, have also been the consequences of detachment from the place and soil. Because in these living places, the geographical patterns built over time by accumulating in a form suitable for the geography experienced according to natural-cultural practices and the daily lifestyle needed, and usually through processes based on shared governance, have been rapidly eliminated in favor of vertical architecture. The findings obtained from the thematic expressions (Figure 6) and concept networks (Figure 9) of the participants who did not give up their detached houses were the outputs of



the rational practice of resistance to this dependency and systemic, environmental, and economic vulnerability. In addition, the participants' association of the main category of *architectural function* and related concepts with the main category of a *free and independent life* and its *economic, ecological, and psychosocial* subcategories on the one hand, and with the subcategories of *geography of resurrection*, and *geography of opposition, place resistance* on the other (Figure 9) shows the inseparable integrity of the structure, function, and resistance relation of "home" as a subject of place.

Another result obtained from the research findings was the common concepts emphasized by the participants living in different geographical regions but having similar characteristics. In this regard, both at the regional level (Figure 7) and in the context of gender variables (Figure 8), the first four concepts expressed by all participants were *detached and garden, social freedom, place resistance, and rational sense of place*. In fact, these four basic concepts, which are directly related to the act of geographical awareness, are also important in that they reveal the radical dimensions of the concept of a sense of place by exceeding its phenomenological limits. This situation reveals that "place", which is defined as a state of stasis, stability, and existence in the face of space, and "home" (Tuan, 1977; Cresswell, 2014; Relph, 1976; Heidegger, 1971) as its metaphorical living space, reflects a state of existence with a calm but continuous mobility as a field of resistance. As a result of the concepts directly obtained from the participant statements in the research and the relationships they established between these concepts, the following general conclusions were determined regarding the theoretical definition that emerged as "[detached] house" as a [place] resistance field:

- The detached house prevents the individual and society from being isolated from the soil, thus preventing their placelessness. This feature enables the continuity of social consciousness and cultural transmission and protects the collective life in which social relations, sharing, natural security, and cooperation are intense.
- When it has a rational performativity, detached house life develops a passive resistance against the practices of local, national, and global forces and builds a strong social structuration.
- Since its architectural function is designed according to the sociocultural, economic, and religious needs of individuals and societies, it offers a resistant living place against the sensitive and fragile structure of the system.

By preserving the production consciousness of the society, it enables the reduction of consumption, protection of natural life, development of psychological well-being, and the continuous construction of a socially, economically, and environmentally sustainable resurrection geography against capitalist exploitation.

## NOTES

<sup>1</sup> Figure 9, which shows the relationships between main categories, subcategories, and concepts shaped by the expressions of Twitter users, was created according to the following dynamics: (a) Each main category is constructed as a separate network of relationships. (b) The main category is located at the center of the network and subcategories and concepts are designed to radiate from this center to the periphery. (c) The main category, subcategory, and related concepts are shaped in different colors to facilitate distinction. (d) The main category, subcategory, and concept links are shown with colored, continuous lines and the arrow directions indicate the subordinate-superior hierarchy of the code system. Relationships between subcategories and concepts are shown with discolored and dashed lines. (e) The thicknesses of both the colored, continuous lines showing the main category, subcategory, and code connection between the concepts and the colorless, dashed lines showing the relationship between them were created in a way that their thicknesses are directly proportional to the frequency rates.

## Compliance with Ethical Standard

**Conflict of Interest:** The author(s) declare that they do not have a conflict of interest with themselves and/or other third parties and institutions, or if so, how this conflict of interest arose and will be resolved, and author contribution declaration forms are added to the article process files with wet signatures.

**Ethics Committee Permission:** Ethics committee permission is required for this study. The research was conducted with the decision of Kırşehir Ahi Evran University Scientific Research and Publication Ethics Committee dated 18.09.2024 and numbered 2024/09/03.

**Financial Support:** No financial support is required for this study.

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