

**DISCUSSING SOCIAL EXCLUSION AND
INCLUSION
FROM DESIGN PERSPECTIVE:
THE CASE OF İZMİR SEA PROJECT**

**A Thesis Submitted to
the Graduate School of
İzmir Institute of Technology
in Partial Fulfillment of the Requirements for the Degree of**

DOCTOR OF PHILOSOPHY

in Architecture

**by
Merve Ayten KILIÇ**

**July 2023
İZMİR**

We approve the thesis of **Merve Ayten KILIÇ**

Examining Committee Members:

Prof. Dr. Şeniz ÇIKIŞ

Department of Architecture, İzmir Institute of Technology

Prof. Dr. Emine İpek ÖZBEK

Department of City and Regional Planning Urbanism, Dokuz Eylül University

Prof. Dr. Aslı Ceylan ÖNER

Department of Architecture, İzmir University of Economics

Assoc. Prof. Dr. Ebru YILMAZ

Department of Architecture, İzmir Institute of Technology

Assoc. Prof. Dr. Ülkü İNCEKÖSE

Department of Architecture, İzmir Institute of Technology

13 July 2023

Prof. Dr. Fehmi DOĞAN

Supervisor, Department of Architecture
İzmir Institute of Technology

Assoc. Prof. Dr. Altuğ KASALI

Co-Supervisor, Department of Architecture
İzmir Institute of Technology

Prof. Dr. Koray KORKMAZ

Head of the Department of Architecture
İzmir Institute of Technology

Prof. Dr. Mehtap EANES

Dean of the Graduate School

ACKNOWLEDGMENTS

Firstly, it is with utmost sincerity that I express my profound appreciation and gratitude to Prof. Dr. Şeniz Çıkış, my esteemed research project supervisor, for her exceptional and professional guidance and invaluable support in every aspect. Collaborating with her has been an invaluable experience, as she has provided unwavering encouragement and patience throughout the duration of our work together.

I would like to express my very great appreciation to my thesis monitoring committee members, Prof. Dr. Emine İpek Özbek and Assoc. Prof. Dr. Ebru Yılmaz for their invaluable comments and suggestions throughout this journey. Additionally, I am grateful to Prof. Dr. Aslı Ceylan Öner and Assoc. Prof. Dr. Ülkü İnceköse as a defense jury member. Their suggestion rendered great support to me, for which I am immensely thankful.

I am thankful to Selen Koldere for her ceaseless assistance and aid in scrutinizing and presenting the questionnaire data. Her munificence in imparting her time and expertise to me was constant. Special gratitude ought to be expressed to my esteemed cousins, namely Erva Turan and Vildan Turan, for their unwavering backing, motivation, confidence, and forbearance during the course of my entire academic journey. It would be inequitable to mark this triumph without your invaluable contributions. I am grateful to my students Ege Çatar, Özlem Akalın, Nil Paşalı, Faruk Üner, and Altay Didiklioğlu for their contributions during the implementation phase of the questionnaire, especially Taha Can Ağaç for his outstanding support.

I express my utmost gratitude to my special friends, Anıl Doğan and Nil Nadire Gelişkan, for their invaluable recommendations, aid, and encouragement during both my academic pursuit and the entire course of my existence. I would like to express my gratitude to my esteemed neighbors, who have become my family through the bonds of affection, for their unwavering presence and uplifting spirit. Furthermore, I extend my sincerest appreciation to Beril Cambazoğlu, İdil Cambazoğlu, and Ecem Güven for their unceasing support, particularly their significant contributions to the creation of data visualizations that are beyond dispute.

Acknowledgement must be extended to my family unit, with appreciation reserved for my maternal figure for her ceaseless backing, motivation, impetus, and composure during the course of my entire academic pursuit. I am exceedingly fortunate to possess such exceptional parents, as well as brothers Mustafa and Furkan and sister Anna.

Finally, I offer thanks with my deepest appreciation to my husband, Sercan Kılıç and my son, Kerem Kılıç. Sercan did more to suggest and care more than what could be expected from a husband. His patience, loving support, and thrust made this work achievable. Also, I feel fortunate to have such a great son. The most exquisite experience that I have ever encountered throughout my entire journey was the privilege of his birth. The dynamic aura of his presence served as a catalyst for me to attain this feat. I am grateful that he sacrificed the time I should have set aside for him and allowed me to work on my thesis.

ABSTRACT

DISCUSSING SOCIAL EXCLUSION AND INCLUSION FROM DESIGN PERSPECTIVE: THE CASE OF İZMİR SEA PROJECT

Architecture is a complex and multidimensional undertaking that involves artistic, scientific, and technological innovation. It is responsible for designing and constructing living spaces that reflect the socioeconomic environment of society. Architecture serves to address public and social needs through spatial organization and shaping. It requires a disciplined approach to planning and carries significant social responsibility. It is a crucial aspect of social development and shapes the relationship between architecture, social life, and political power.

The process of space production is both social and conceptual. Individuals produce new spaces in their daily lives, and spaces exist in society through the individuals that inhabit them. The design of alienated space by ignoring the daily routines of individuals results in social exclusion problems. Designers must consider the existence of real individuals in society to respond to their needs. Otherwise, architects who ignore the real user-profiles and design based on an idealized human model cause social exclusion, loneliness, and otherization.

Therefore, this study focuses on the relationship between social exclusion, othering, and space production processes by understanding the impact of designers in the process of othering and exclusion through the designed space. Due to comprehend this relationship, a case study was conducted in eight sub-regions following the Izmir Sea Project, utilizing a new method that includes an additional 'spatial paradigm' generated by this thesis as a contribution to Hilary Silver's paradigms.

The case study data collected by questionnaire and participant observation data collection methods, which use Tableau software for visualization that use SQL (Structured Query Language) to manage relational databases, and that use GIS (Geographical Information System) interface for mapping, reveals the interconnection between social exclusion, otherization, designers, and the designed space.

Keywords: *social exclusion, social inclusion, otherization, spatial paradigm, social space.*

ÖZET

TASARIM PERSPEKTİFİNDEN SOSYAL DIŞLANMA VE İÇERME TARTIŞMASI: İZMİR DENİZ PROJESİ ALAN ÇALIŞMASI

Mimarlık, sanatsal, bilimsel ve teknolojik yeniliği içeren karmaşık ve çok boyutlu bir girişimdir. Toplumun sosyo-ekonomik çevresini yansıtan yaşam alanlarının tasarlanması ve inşa edilmesinden sorumludur. Mimarlık, mekansal organizasyon ve şekillendirme yoluyla kamusal ve sosyal ihtiyaçları karşılamaya hizmet eder. Planlamaya disiplinli bir yaklaşım gerektirir ve önemli bir sosyal sorumluluk taşır. Sosyal gelişimin çok önemli bir yönüdür ve mimarlık, sosyal yaşam ve politika arasındaki ilişkiyi şekillendirir.

Mekan üretim süreci hem sosyal hem de kavramsaldir. Bireyler günlük yaşamlarında yeni mekanlar üretirler ve mekanlar, içinde yaşayan bireyler aracılığıyla toplumda var olur. Bireylerin günlük rutinlerinin göz ardı edilerek yabancılaştırılan mekan tasarımı sosyal dışlanma sorunlarına yol açmaktadır. Tasarımcılar, ihtiyaçlarına cevap verebilmek için toplumdaki gerçek bireylerin varlığını dikkate almalıdır. Aksi halde gerçek kullanıcı profillerini göz ardı eden mimarlar ve idealize edilmiş bir insan modeli üzerinden tasarım yapan mimarlar sosyal dışlanmaya, yalnızlığa ve ötekileştirmeye neden olurlar.

Bu nedenle bu çalışma, tasarlanan mekan üzerinden tasarımcıların ötekileştirme ve dışlama sürecindeki etkisini anlayarak sosyal dışlanma, ötekileştirme ve mekan üretim süreçleri arasındaki ilişkiye odaklanmaktadır. Bu ilişkiyi anlamak için, İzmir Deniz Projesi'ni takip eden sekiz alt bölgede, Hilary Silver'ın paradigmalarına bir katkı olarak bu tezin ürettiği ek bir 'mekansal paradigma' içeren yeni bir yöntem kullanılarak bir vaka çalışması yapılmıştır.

Görselleştirme için Tableau yazılımını kullanan, ilişkisel veri tabanlarını yönetmek için SQL (Structured Query Language) kullanan ve haritalama için GIS (Coğrafi Bilgi Sistemi) arayüzünü kullanan anket ve katılımcı gözlem veri toplama yöntemleriyle toplanan vaka çalışması verileri, sosyal dışlanma, ötekileştirme, tasarımcılar ve tasarlanan mekan arasındaki karşılıklı bağlantıyı ortaya koymaktadır.

Anahtar Kelimeler: *sosyal dışlanma, sosyal içerme, ötekilik, mekânsal paradigma, sosyal mekân.*

To My Son

TABLE OF CONTENTS

ACKNOWLEDGMENTS	ii
ABSTRACT	iv
ÖZET	iv
TABLE OF CONTENTS.....	vii
LIST OF TABLES	xiv
CHAPTER 1. INTRODUCTION	1
1.1. Problem Statement	1
1.2. Literature Review	3
1.3. The Aim and the Scope of the Study	12
1.4. The Methodological Approach and the Method of the Study.....	13
CHAPTER 2. UNDERSTANDING THE SOCIAL EXCLUSION AND OTHERNESS DISCOURSE	17
2.1. Defining Social Exclusion and Otherness.....	17
2.2. Characteristics of Social Exclusion.....	29
2.2.1. Multi-Dimensional	30
2.2.2. Conditions and Processes	32
2.2.3. Lack of Resources	33
2.2.4. Social Relationships	34
2.3. International Perspectives and Different Theoretical Approaches of the Social Exclusion.....	35
2.3.1. Levitas Triad	35
2.3.2. Robert Castel’s Notion of Disaffiliation	37
2.3.3. Serge Paugam’s Notion of Social Disqualification.....	37
2.3.4. Amartya Sen’s Theory of Capability Deprivation	38
2.3.5. Silver’s Paradigms	39

2.4. Types of Social Exclusion.....	41
2.5. Criticisms of Social Exclusion in the Architectural and City and Regional Planning Literature	42
2.6. Social Exclusion and Public Realm	47
2.7. Defining Social Inclusion and Integration	50
2.8. Elements of Social Inclusion.....	51
2.8.1. Access	51
2.8.2. Equality	52
2.8.3. Participation	53
CHAPTER 3. CRITICISM OF THE PRODUCTION OF SPACE DESIGNED FOR THE IDEAL HUMAN MODEL.....	54
3.1. Approaches for Spatial Production	54
3.2. Criticizing the production of spaces designed via the idealized human model.....	58
3.3. Gender Debates in Architecture	62
3.4. Assessment of the Place of the Children and Elderly in the Built Environment.....	63
CHAPTER 4. CASE STUDY- İZMİR SEA PROJECT.....	64
4.1. Understanding Case Study Area (İzmir Sea Project).....	64
4.1.1. İzmir as a Coastal City	65
4.1.2. Strengthening The Relationship of the People of İzmir with the Sea, İzmir Sea Project	66
4.1.2.1. Karşıyaka.....	70
4.1.2.2. Bayraklı.....	73
4.1.2.3. Alsancak-Konak.....	75
4.1.2.4. Konak- Üçkuyular.....	77
4.1.2.5. Show and Event Spaces.....	79
4.2. The Theoretical Framework and The Methodology of the Case Study	80

4.2.1. Adaptation of The Silver’s Paradigm: Contributing Spatial Paradigm.....	80
4.2.2. Data Collection Process	88
4.2.3. Data Analyzing Process	94
4.2.4. Limitation and Assumptions of the Case Study	102
4.3. Summary of Findings and Evaluation.....	103
CHAPTER 5. CONCLUSION	145
REFERENCES	148
APPENDIX A	155

LIST OF FIGURES

<u>Figure</u>	<u>Page</u>
Figure 1. Literature Review Table	5
Figure 2. The geometric steps that make up the Proportional Grid.....	60
Figure 3. Holistic sketch of the first Modulor.	61
Figure 4. Region of İzmir Sea Project	64
Figure 5. Region of İzmir Sea Project including Show and Activity Area designed on the sea.....	66
Figure 6. Karşıyaka Seasoaked.....	67
Figure 7. Existing transportation line and planned transportation line section	68
Figure 8. Bostanlı Footbridge & Sunset Lounge	69
Figure 9. Bostanlı Footbridge & Sunset Lounge	70
Figure 10. Pavilion by the Sea.....	71
Figure 11. Sensory Experience of Karşıyaka.....	72
Figure 12. Alaybey Garden.....	72
Figure 13. Bayraklı Pier Cafe and landscaping	74
Figure 14. İZBAN pass and the view of the area.....	74
Figure 15. Konak Ferry green topography arrangement.....	75
Figure 16. Konak Ferry landscaping.....	76
Figure 17. First Sub-Region.....	77
Figure 18. Second Sub-Region	78
Figure 19. Third Sub-Region.....	78
Figure 20. Locations At Sea for The Planned Event and Show	80
Figure 21. The Eight Coastal Regions of the Case Study Constitute the İzmir Sea Project Regions.	88
Figure 22. Analysis Objects and Table Structures.....	96
Figure 23. Graph of the average the design satisfaction score within area	104
Figure 24. Graph of the average the social exclusion score within areas.....	105
Figure 25. Graph of the percentage rate of design satisfaction within the area.....	105
Figure 26. Graph of the percentage rate of design satisfaction at overall distribution	106
Figure 27. Graph of the percentage rate of exclusion within the area	106

<u>Figure</u>	<u>Page</u>
Figure 28. Graph of the percentage rate of exclusion at overall distribution	107
Figure 29. Graph of the exclusion score by gender groups	107
Figure 30. Graph of the exclusion score by gender groups within the area	108
Figure 31. Graph of the distribution of genders in groups with a high exclusion rate .	108
Figure 32. Graph of the age distribution in groups with a high exclusion rate.	109
Figure 33. Graph of the exclusion scores by age groups.	110
Figure 34. Graph of the exclusion score by marital status.....	110
Figure 35. Graph of the exclusion score by educational level.....	111
Figure 36. Graph of exclusion score by income status	111
Figure 37. Graph of the rates of people with disabilities in groups with a high rate of exclusion	112
Figure 38. Graph of the gender distribution rates in groups with high exclusion scores.....	112
Figure 39. Graph of the design satisfaction score by gender groups	113
Figure 40. Graph of the design satisfaction score by gender groups within the area ...	113
Figure 41. Graph of the distribution of genders in groups with a high design satisfaction rate.....	114
Figure 42. Graph of the age distribution in groups with a high design satisfaction rate.....	114
Figure 43. Graph of the design satisfaction scores by age groups.....	115
Figure 44. Graph of the design satisfaction score by marital status	115
Figure 45. Graph of the design satisfaction score by educational level	116
Figure 46. Graph of design satisfaction score by income status.....	116
Figure 47. Graph of the rates of people with disabilities in groups with a high rate of design satisfaction	117
Figure 48. Graph of the gender distribution rates in groups with high design satisfaction scores.....	117
Figure 49. Graph of how many people confronted exclusion spend time in the area ..	118
Figure 50. Graph of how many people with high design satisfaction score spend time in the area.	118
Figure 51. Graph of the reasons that individuals experienced exclusion chooses the case study areas.	119

<u>Figure</u>	<u>Page</u>
Figure 52. Graph of the reasons that individuals having high satisfaction scores chooses the case study areas.....	119
Figure 53. Graph of the five-points scale of suitability for use by women	120
Figure 54. Graph of the five-point scale of suitability for use by elderly people.....	120
Figure 55. Graph of the five-point scale of suitability for use by children.....	120
Figure 56. Graph of the five-point scale of suitability for use by disabled people.....	121
Figure 57. Graph of the rate of feeling safe based on gender.	121
Figure 58. Graph of the rate of feeling safe based on age distribution.	121
Figure 59. Graph of the average design satisfaction scores of the group with a high exclusion rate.....	122
Figure 60. Graph of the average design satisfaction scores of the group who already feel excluded from society.....	122
Figure 61. Graph of people who feel excluded from society feel excluded in the area they are in.	123
Figure 62. Graph of the rate of feeling excluded from the society of people who feel belonging to the case study are.....	124
Figure 63. Graph of the design satisfaction score of individuals who feel a sense of belonging in the space.	125
Figure 64. Graph of the exclusion scores of groups with high design satisfaction.	125
Figure 65. Graph of the rate of individuals experienced exclusion happiness rate	126
Figure 66. Graph of the individuals who experience exclusion's satisfaction rate with the designer of the space.	126
Figure 67. Overall design satisfaction map	127
Figure 68. Overall exclusion map.....	128
Figure 69. Region 1: Üçkuyular Ferry to Göztepe Ferry Design Satisfaction Map	129
Figure 70. Region 1: Üçkuyular Ferry to Göztepe Ferry Exclusion Map	130
Figure 71. Region 2: Göztepe Ferry to Konak Ferry Design Satisfaction Map	131
Figure 72. Region 2: Göztepe Ferry to Konak Ferry Exclusion Map.....	132
Figure 73. Region 3: Konak Ferry to Pasaport Ferry Design Satisfaction Map.....	133
Figure 74. Region 3: Konak Ferry to Pasaport Ferry Exclusion Map	134
Figure 75. Region 4: Pasaport Ferry to Alsancak Port Design Satisfaction Map.....	135
Figure 76. Region 4: Pasaport Ferry to Alsancak Port Exclusion Map	136
Figure 77. Region 5: Alsancak Port to Alaybey Shipyard Design Satisfaction Map ..	137

<u>Figure</u>	<u>Page</u>
Figure 78. Region 5: Alsancak Port to Alaybey Shipyard Exclusion Map	138
Figure 79. Region 6: Alaybey Shipyard to Karşiyaka Ferry Design Satisfaction Map.....	139
Figure 80. Region 6: Alaybey Shipyard to Karşiyaka Ferry Exclusion Map	140
Figure 81. Region 7: Karşiyaka Ferry to Bostanlı Ferry Design Satisfaction Map.....	141
Figure 82. Region 7: Karşiyaka Ferry to Bostanlı Ferry Exclusion Map	142
Figure 83. Region 8: Bostanlı Ferry Design to Mavişehir Fishing Port Design Satisfaction Map.....	143
Figure 84. Region 8: Bostanlı Ferry Design to Mavişehir Fishing Port Exclusion Map.....	144

LIST OF TABLES

<u>Table</u>	<u>Page</u>
Table 1. Understanding the definition of social exclusion.	22
Table 2. Spatial Paradigm of Social Exclusion.....	87
Table 3. Objects of Analysis and Table Structures.....	97
Table 4. Distribution of Design Satisfaction and Exclusion Score.....	101

CHAPTER 1

INTRODUCTION

1.1. Problem Statement

Architecture takes place on the stage as an artistic, scientific, and technological activity in the creation of living spaces by the function it undertakes in intellectual and artistic production that reflects the socioeconomic life of the society; on the other hand, the role of spatial organization and shaping and realization of the spatial organization following public and social needs undertake together with planning discipline (Oğuz, 2009: 68). This role also imposes significant social responsibility on architect and architecture and confronts it as one of the most central dynamics of social development, determining its ongoing relationship with social life and political power.

The social role of the architect in creating space, shaped by the industrial revolution, is realized as determining the process of forming a suitable living environment, starting with housing rights, the formation of cities, and the placement of social strata (classes) (Türkün and Kurtuluş, 2005). From this point of view, an architect is an intellectual that produces discourses about objects rather than a builder who produces concrete objects (Wigley, 2002). In this context, the architect's accurate construction site is the words; the primary role is to produce order images for an irregular world/city, which creates continuous pluralism by establishing the association between the discourse and form and the word and the object (Wigley, 2002). Wigley claimed the architect threatened by metropolis formlessness; "that tries to tame the numerous power vectors that are projecting on the wilderness/ wild city by producing restrictive definitions, forms, and signs." According to Wigley, who likens architect to a traveling storyteller that produces strangely relaxing security fantasies against the brutal face of the city, architectural discourse dedicates to a comfort regime. The architectural work is the daily life in which the architect tries to 'tame' the subject. In the words of Tanyeli (2011), 'architectural work is the sum of the practices of everyday life'; architectural product

contains everyday life practices, so architectural history is also the history of a series of everyday practices. In this context, the disciplinary domain of architecture is not an isolated, autonomous, closed existence. On the contrary, the objects of architecture practice interact with other actors of the society, starting from the production processes; it is filled, transformed, worn out, and experienced by everyday life.

Therefore, the space process's production is social and conceptual. Individuals produce new spaces in their daily life routines and exist in society through the spaces they produce. Similarly, spaces exist in society by individuals living inside or abandoned. Abandoned and alienated space causes undermined problems such as security problems.

Moreover, deprivation from cultural, economic, or political reasons is inadequate to define suffering by 'social exclusion.' The exclusion level of an individual is directly related to the prosperity degree of the society to which they belong, as well as spatial comfort that should consider.

From another point of view, the distinction between the elite and the 'other' also points to the difference between the concepts of space and place. The answer to the question of whether the designed urban space will be transformed into 'space' as decor or 'place' as a living space has the same answer whether the fact that makes 'elite's space' 'space' and the 'other's space' 'place.' The conceptualizations of 'space' and 'place' need to be examined more to clarify this purpose. Approaches that commemorate the production of the space can go as far as the final product is the separation stage as 'the space of the elite' and 'the place of the other.' In other words, the designed 'space' cannot be transformed into a place where it cannot feel by itself and cannot be felt by transcending the identity of the décor and cannot create any empathy in an aesthetic sense. Ironically, the processes through which 'place-making' can be achieved begin to correspond to the spatial formations that others have produced for themselves. However, the same process occurs in a way that prevents the formation of a place at the starting point of commodification. In the context of urban design or planning decisions, using more economical processes on every piece of space in the city becomes legitimate. Thus, the areas created by the assurance provided by this framework are not designed as public places but rather as a space based on economic bases. These places created by the rules of the capitalist system cannot call 'place' because they cannot provide a 'sensible value' creation. It is clear at this stage that new planning and design approaches will be needed to reconstruct the concepts of space and place that come to the point of breaking apart (Madanipour, 1996).

Otherwise, architects, who design by ignoring the real user-profiles and design via the idealized human model, will cause individuals that suffer from social exclusion to be lonelier and more otherized.

Therefore, this study will mainly focus on the relationship among concepts, i.e., social exclusion, otherness, and production of space, by attempting to understand the designers' influence, thus the role of the space, on the otherization and exclusion process via spatial design process.

1.2. Literature Review

Literature reviews and annotated bibliographies are pivotal in forming concise research inquiries. Annotated bibliographies showcase the researcher's knowledge of the general literature pertinent to their area of interest, while literature reviews synthesize the themes present within that literature. These syntheses involve evaluation and critique of existing perspectives while also presenting novel ideas. From these ideas, original research questions arise (Groat and Wang, 2013).

The literature review serves a critical role in streamlining a vast array of literature into a collection of references directly relevant to the research topic. It is during this refinement process that research questions come to the forefront. Once these questions have been defined, their relevance explained, their methods operationalized, and their outcomes reported and interpreted, new knowledge is contributed to the general body of literature. While literature awareness may be passive, critical thinking is the active component in producing a literature review. Annotated bibliographies and literature reviews are fundamental to the process by which the researcher initially identifies and subsequently fine-tunes the central research questions of their study (Groat and Wang, 2013).

The concept of social exclusion has generally been studied in social sciences worldwide. Most of the studies are in departments such as psychology, sociology, labor economics, and social services programs. The points of interest and the areas in the studies are migration, marginalized groups, poverty, deprivation, income levels, and gender discrimination. The studies are examined in two parts. The first part contains

studies on vulnerable individual groups such as disabled people, lonely elders, and street children's groups. In contrast, the second part contains an understanding of which areas, topics, or processes of exclusion are experienced. The dimensions of education, health, labor market, and political arena constitute the research center of this part.

As well as in many countries, the existence of disadvantaged groups facing the risk of social exclusion in our country has ensured that social exclusion is included in the social protection literature.

Same as in the first part of the world literature, in Turkey, those exposed to the danger of social exclusion are children, uneducated individuals, women, older people, convicted individuals and disabled people, and especially those employed in temporary and precarious jobs in the agricultural sector (Sapancağı, 2005a). Social exclusion is felt in our country, hidden among the causes and consequences of poverty and unemployment. Therefore, the concept of social exclusion has been studied intimately with poverty. The country's exclusion from poverty is the decisive factor in social exclusion due to the economic policy of production and sharing processes. Additionally, the political, economic, and social/cultural exclusion processes discussed constitute a spatially more deprived picture in certain geographies of metropolitan areas.

On the other hand, the lack of studies examining social exclusion through the spatial viewpoint within the sources the author has attained is noted. Moreover, the majority of the studies on the space have evaluated the concept of exclusion on the scale of housing areas. While looking at the social exclusion residential/ private spaces in the direction of the examined resources, the slum districts and urban transformation processes are observed, as well as the depression of these processes in the region and the subsequent forced migration.

Groat and Wang (2013) assert that categorizing literature and data is a fitting method to comprehend the disparity in the literature. The process of searching and assessing literature is intertwined and interdependent. Thus, it is feasible to modify the data or eliminate information bi-directionally. Consequently, the ensuing table of categorized resources depicts the current literature on social exclusion and otherness based on their department, content, scope, method, and period.

SOURCE	PURPOSE	FOCAL VIEWPOINT	DATA GATHERING METHODOLOGY	DATA ANALYZING METHODOLOGY	DEPARTMENT	CASE PLACE	FOCAL SUBJECT	OUTCOME
1 Sönmez, İ. Ö. (2001). <i>Formation of the social exclusion process during the structural transformation process-the transition zone of the historical city center of İzmir</i> . (Ph.D. Dissertation, Dokuz Eylül University).	aimed to evaluate the problems (social exclusion) and potentials of a part of the city, in the framework of global and local factors, to create strategies and proposals for solving the problems, and to mobilize the potentials	economic, social and political structures, migration, urban transformation age	questionnaire	SPSS, GIS	city and regional planning	İzmir	private/residential spaces	After 1980, the inflationary environment, the decline in wages, the divergence of the distinction between income groups and the weakening of the relations of solidarity caused mass exclusion in the metropolitan cities of Turkey. The groups living in the historical residential area of the historical city center of İzmir are also such an excluded mass. The process of structural transformation of the city, which entered intense international relations since the 17th century, created different exclusions at different times. The weakening of the solidarity relations among the poor groups, the social exclusion dimensions have increased. The central transit area is an example of this.
2 Lau Ka Wai, M. (2005). <i>Poverty & Social Exclusion in Hong Kong</i> . (Ph.D. Dissertation, University of York).	to investigate public opinion on poverty and social exclusion in Hong Kong, to obtain a more comprehensive picture of the life style of the deprivation in Hong Kong	poverty, age	British PSE survey and LS survey	SPSS, Anova	social policy and social work	Hong Kong		Labor market exclusion is a crucial factor leading to poverty and broader social exclusion. Exclusion from the labor market resulted in narrower social relations and networks for these poor households. Especially children who grows in low-income households not only confront financial deprivation, but also suffer from social exclusion and non-participation in common social activities.
3 Rogers, P. (2005). <i>Youth, Urban Management & Public Space: Reconciling Social Exclusion and Urban Renaissance</i> (Ph.D. Dissertation, University of Newcastle).	to investigate the potential for policy to create a system of dispersal and show how local structures manage social inclusion and exclusion through regulation, highlighting of difference as the other	built environment, age	semi-structured interview, participant observation	bottom-up analysis, conceptual and theoretical framework: Henri Lefebvre triad-production of space	department of architecture planning & landscape	UK	public spaces	because of the tactics of spatial management has been the overt and explicit, it led to the exclusion of a group from a whole series of pedestrianized public spaces throughout the city center, due to this perpetual threat of social and spatial exclusion it is necessary to provide alternative spaces for youth
4 Yuncu, L.D. (2005). <i>Two Approaches to Poverty: A Comparative Study on Amartya Sen's Theory of Capability Deprivation and the Framework of Social Exclusion</i> . (Master of Arts Dissertation, Boğaziçi University).	to accommodate social exclusion within the capability deprivation approach, to present the different ways in which the two approaches problematize poverty and to reveal the different normative foundations that they implicitly embody	poverty and multi-dimensionally process of social exclusion	documentary analysis	theoretical framework: Amartya Sen' s theory of capability deprivation and T.H. Marshall citizenship status approaches	philosophy	-	-	social exclusion and capability deprivation, both, approaches effectively illuminate that deprivations involved in poverty cannot be sufficiently articulated only in economic terms; political and the cultural deprivations must be addressed as well.
5 Aksungur, U. (2006). <i>Experiences of Social Exclusion of the Youth Living in Altındağ</i> . (Master of Science Dissertation, Middle East Technical University).	to identify the dimensions and levels which can cause entry or exit from exclusion processes and to understand how the multiple and cumulative disadvantage shapes experiences and feelings of youth in most disadvantaged conditions in order to be able to argue how closely do the experiences of the youth	environmental factors (education, labor market, and social capital)	semi-structured interview	transcription	sociology	Ankara/ Altındağ	individuals	a context of social exclusion does not generate just one way of getting by for young people; that social exclusion has a multi-dimensional character; and that family and community support is important for not being excluded economically and socially, but it also can create to dimension of exclusion when such support systems are the only support mechanisms of the disadvantaged youth

Figure 1. Literature Review Table
(Source: Produced by Author)

(cont. on next page)

SOURCE	PURPOSE	FOCAL VIEWPOINT	DATA GATHERING METHODOLOGY	DATA ANALYZING METHODOLOGY	DEPARTMENT	CASE PLACE	FOCAL SUBJECT	OUTCOME
6 Taşkan, S. (2007). <i>The Experiences of Urban Poverty Among Recent Immigrants in Ankara: Social Exclusion or Not?</i> (Master of Science Dissertation, Middle East Technical University).	to find some indications about social exclusion in some neighborhoods in Ankara	poverty, gender, ethnicity	the basis and in-depth interview	conceptual and theoretical framework: De Haan 's operationalization of social exclusion's multi-dimensionality	sociology	Ankara	individuals	gender has not appeared as a striking indicator that makes women perceive themselves as excluded, however, ethnicity, as an indicator, has more determining effects on the respondents' experiences of exclusion and on their perception of being excluded
7 Bölükbaşı, B. (2008). <i>Poverty and social exclusion in Turkey.</i> (Master of Science Dissertation, Marmara University).	to discuss the reflections of social exclusion and to identify excluded groups by explaining the definition, causes and forms of the concept of social exclusion	poverty, age, gender, employment	documentary analysis	narrative method	study economics and industrial relations	-	individuals	dimensions of poverty and social exclusion have been widespread in the post-1980 period due to the economic structure in the world and the structural adjustment programs implemented in the framework of neo-liberal policies in Turkey
8 Çelik, Ö. (2008). <i>The Pattern and Process of Urban Social Exclusion in İstanbul.</i> (Master of Science Dissertation, Middle East Technical University).	to analyze the recent socio-spatial patterns of İstanbul, in which squatter areas on publicly-owned land (slum) and old historical center of the city are subjected to regeneration projects, under the impact of making İstanbul a "purified" place for the significant social classes via exclusion of the "others"	poverty	documentary analysis, in-depth interviews, participant observations	conceptual and theoretical framework: Henri Lefebvre triad-production of social space	sociology	İstanbul	social and spatial formations	the relation between the evicted slum people, start to live in the far peripheries of the city, and their work places, mostly in the city center is constructed and urban space is defined as a social form, in which carries past experiences on transformation of urban space historically and the potential for the future
9 Çifci Gökçearslan, E. (2008). <i>The analysis of purse-snatching convicts in terms of socio-economic characteristics, social exclusion process, crime and other deviant behaviors.</i> (Ph.D. Dissertation, Hacettepe University).	to research the relation between sociodemographic characteristics of prisoners and convicts that tend to purse-snatching crime and social exclusion process, crime, other deviant behavior	crime, poverty	interview, questionnaire forms gathered from prisons	SPSS, Nvivo	social service	-	individuals	poverty and the desire of reaching money tends individuals to purse-snatching crime and the individuals who are excluded due to poverty before the crime is excluded by being convicted after conviction
10 Ergüden, D. E. (2008). <i>The Pattern and Process of Urban Social Exclusion in İstanbul.</i> (Master of Science Dissertation, Hacettepe University).	to determine the socio-demographic characteristics of the physically handicapped individuals and to determine how they experienced social exclusion in terms of institutional, economic and psychosocial.	physical disability	questionnaire forms, interviews	SPSS	social service	İstanbul	Individuals/ public spaces	it was found that 2/3 of the participants who participated in the survey found that the structures and regulations made were inadequate and that their experience was influenced in negative way by structures and regulations in public spaces.
11 Fidan, F.Z. (2008). <i>Feminist reading on Latife Tekin's works: Poverty, social exclusion and language.</i> (Master of Science Dissertation, Muğla Sıtkı Kocaman University).	to discuss literary works that with an original female language by women groups and to analyze of women's social exclusion also to understand such this analysis could be contribute to awareness of women in everyday life	feminism, gender, poverty	Interviews, text analysis	conceptual and theoretical framework: Latife Tekin	sociology	-	individuals	when the adverse conditions brought by the poverty situation are combined with patriarchal thought, women are in a state of increasingly sharpening deprivation and exclusion; find themselves in a world where they cannot express themselves in their own voices and words
12 Sürüel, T. (2008). <i>Analysis of the relation between immigration and social exclusion within the scope of policy (sample: İstanbul-Sultanbeyli).</i> (Master of Science Dissertation, Kocaeli University).	to understand Sultanbeyli people's emotional ties, the urban behavior styles, the behavior patterns to the urban facilities, the behavioral forms to common usage areas, the ties with the localities they come from, their ownership of the city, their expectation from governmental institutions and municipalities, their satisfaction and complaints and their forms of representation in the city by the dimension of the social exclusion	poverty and multi-dimensionally process of social exclusion	interview, survey	narrative method	study economics and industrial relations	İstanbul/ Sultanbeyli		taken from the point of view of social exclusion, being unable to meet needs may result, in long-term unemployment, such losing ties to society, tending to crime, stress, anxiety and damaging self-esteem

Figure 1.(cont.) Literature Review Table
(Source: Produced by Author)

(cont. on next page)

SOURCE	PURPOSE	FOCAL VIEWPOINT	DATA GATHERING METHODOLOGY	DATA ANALIZING METHODOLOGY	DEPARTMENT	CASE PLACE	FOCAL SUBJECT	OUTCOME
13 Özbay, F. (2009). <i>Urban poverty and social exclusion</i> . (Ph.D. Dissertation, İstanbul University).	to determine and analyze lives of the people who struggle and try to strive against the hardships of the urban life in Küçükpazar	poverty	questionnaire from ADNKS	Statistical Package for Social Science-SPSS	sociology	İstanbul/ Küçükpazar	individuals	there is social exclusion due to poverty in the individual sense, but there is also a structural exclusion circle beyond what is more noticed
14 Toplu, A. (2009). <i>Disabled employment in Turkey within the perspective of social exclusion</i> . (Master of Science Dissertation, Gazi University).	to draw attention to the fact that disabled people are excluded from the fields such as family, education, social life and work life, to determine what policies should be set up to prevent the exclusion of disabled people in employment and to analyze how to develop these policies	education and health condition, poverty, disparity	documentary analysis	narrative method	study economics and industrial relations	-	individuals	inclusion of disabled persons into the working life and the protection from social exclusion can be accomplished through a process of protection that began before being placed in the work, completed during the placement period
15 Yıldırım, G. (2009). <i>Does Social Exclusion Motivate Consumption to Satisfy the Need to Belong?</i> (Master of Science Dissertation, Bilkent University).	to argue that social exclusion increases people's need to belong and desire for affiliation	consumption, affiliation	questionnaire, pretest, manipulation	SPSS-Anova	management	Ankara	individuals	socially excluded individuals are more inclined to pay more affiliating products than individuals who are not socially excluded
16 Anatca, V.Y. (2010) <i>The effect of social exclusion on aggressive behaviors</i> . (Master of Science Dissertation, Hacettepe University).	to examine whether there is a relationship between social exclusion and aggressive behavior	gender, aggressiveness	questionnaire forms	t- test	social psychology	Ankara	individuals	results have been obtained that exclusion leads to aggressive behavior and the analysis made to determine whether the relationship between social exclusion and aggression has changed depending on the sex has not provided a precise picture that would allow a conclusion
17 Ata, H.K. (2010). <i>The evaluation of the effects of urban transformation on social exclusion in İstanbul: The case of Tarlabası</i> . (Master of Science Dissertation, İstanbul Technical University).	to understand the existence and nature of social exclusion in Tarlabası in the present case and to analyze the existence and nature of the negative effects of the urban transformation project on the existing social exclusion	urban transformation	questionnaire	multivariate & univariate variance analysis	city and regional planning	İstanbul /Tarlabası	private spaces/ residential spaces	the group, who will not be able to continue the survival struggle in legal ways when they are thrown out of the region, have right to reproduce the city from the dimensions of social exclusion that, economically, spatially, politically, and culturally
18 Kızılcık, A. (2010). <i>The Kurdish Migrants in Yenibosna: "Social Exclusion", Class and Politics</i> . (Master of Arts Dissertation, Boğaziçi University).	to suggest the opposite of thinking that the forced migrants fill the ranks of the informal labor market to a significant extent and, at the same time, they constitute the main actors of grassroots politics within the urban slum	migrants	interviews, snowball sampling method	class formation	Atatürk institute for modern Turkish history	İstanbul/ Yenibosna	individuals	exclusion results not from "absolute disconnection" per se but from their "integration" as cheap labor into the labor market.
19 Soyulu, B. (2010) <i>Conceptual differentiation of the ostracism, social exclusion and social rejection in relation to aggressive reactions: The roles of sex, forgiveness and negative affectivity</i> . (Master of Science Dissertation, Hacettepe University).	to determine whether the social exclusion and social rejection cases differed in terms of the aggression reactions that individuals show and the role of gender, forgiving personality and negative affect on the aggression reactions of excluded individuals	negative affectivity, gender	questionnaire forms	Anova	social psychology	Ankara	individuals	results have shown psychological extinction, social exclusion, and social rejection differ in terms of aggression and the gender is not leading a meaningful differentiation in terms of the level of aggression of the individuals in the case of psychological extinction, social exclusion, and social rejection
20 Şenol, E. (2010). <i>Effects of unemployment on social exclusion</i> . (Ph.D. Dissertation, Gazi University).	to examine in the context of the relationship between unemployment and social exclusion, the effects of unemployment on social exclusion, and thus the level of social exclusion of the unemployed	income levels, employment	Interviews, questionnaire	conceptual and theoretical framework: Yitzhak Berman and David Phillips	study economics and industrial relations	Ankara	individuals	social exclusion consists of eight living areas; living area of health and social security, area of participation in education / training, area of residence conditions, area of political participation, cultural-sportive and artistic area, social area

Figure 1.(cont.) Literature Review Table
(Source: Produced by Author)

(cont. on next page)

SOURCE	PURPOSE	FOCAL VIEWPOINT	DATA GATHERING METHODOLOGY	DATA ANALYZING METHODOLOGY	DEPARTMENT	CASE PLACE	FOCAL SUBJECT	OUTCOME
21 Taşğın, N.Ş. (2010) <i>Poverty and social exclusion in relation to the welfare state and human rights.</i> (Ph.D. Dissertation, Hacettepe University).	the welfare state, social services and poverty will be tried to be explained in order to understand the change in the approach to poverty by explaining the processes that have been intertwined and become more complex in the history of capitalism and how social exclusion has been reached.	poverty, welfare state	documentary analysis	Open Method of Coordination-OMC	human rights	-	individuals	looking at the framework of social services based on human rights, it turns out that social services, which are an important function in the prevention of poverty and social exclusion and in the protection of human rights, should be offered as a public service
22 Tunca, R.G. (2010). <i>Social exclusion problem and solution methods: Çanakkale Fevzi Paşa district example.</i> (Master of Science Dissertation, Çanakkale On Sekiz Mart University).	to conduct research on the problems caused by poverty and social exclusion, the problems encountered in social life and ways of reaching services	migration, education condition, poverty	questionnaire	SPSS	study economics and industrial relations	Çanakkale/ Fevzi Paşa district	individuals/ residential spaces	social exclusion is affected by income status, social security and residential living space conditions
23 Arslan, H. (2011). <i>Urban regeneration in Turkey in the context of social exclusion and urban rights: The case of İzmir - Narlıdere urban regeneration project.</i> (Ph.D. Dissertation, Mimar Sinan Fine Arts University).	to examines the problems of social exclusion that become apparent as a result of the urban renewal / transformation process of the slum areas	poverty, urban transformation	questionnaire	SPSS	city and regional planning	İzmir/ Narlıdere	private spaces/ residential spaces	if the value of urban space change leads the value of spatial use with the reasons arising from the nature of capitalism, it causes socioeconomic decomposition and social exclusion
24 Baykan, U. (2012). <i>Racism as a social exclusion tool in the global unemployment conditions.</i> (Master of Science Dissertation, İstanbul University).	To answer how racism as a social exclusion mechanism functions in the production areas tucked up with unemployment and how it drives unemployment out of economic dimension	racism, migration, employment	data analysis	narrative method	public administration	-	individuals	with the passing of neoliberal policies, the transformation that has taken place in labor markets has created flexible and new working conditions, these policies have led to global unemployment, social exclusion and poverty
25 Danyemez, M. (2012). <i>In the context of social exclusion, the abstraction of people with disabilities from working life: As in the case in Antalya.</i> (Master of Science Dissertation, Süleyman Demirel University).	to reveal problems about employment of the handicapped in the public sector in Antalya by considering the social exclusion	physical disability, income levels, gender	semi-structured interviews	transcription	study economics and industrial relations	Antalya	individuals	income level causes social exclusion and social exclusion is more common among women workers, disabled workers confront behaviors that could lead to social exclusion from their supervisors or colleagues in their working lives
26 Husk, K.M. (2012). <i>Ethnic Group Affiliation and Social Exclusion in Cornwall; Analysis, Adjustment and Extension of the 2001 England and Wales Census Data.</i> (Ph.D. Dissertation, University of Plymouth).	to examine Cornish as a separate group, to estimate its dimensions and to discover connections with social exclusion	ethnicity	data analysis, questionnaire, interview	SPSS, transcription, Anova,	faculty of health, education and society	Cornwall, UK	individuals	the link between Cornish ethnicity and social exclusion is related to complex processes based on group membership of poverty
27 Jibrin, U.I. (2012). <i>Social Exclusion, Public Consultation, and the Role of Transport Service Providers: The Barriers to Integrated Transport Provision.</i> (Ph.D. Dissertation, University of Manchester).	to explore the challenges that lie in the provision and delivery of transport services in the context of the socially excluded, because of the actions and decisions taken by the key service providers	transportation	semi-structured interviews, document analysis, field notes	transcription, exploratory factor analysis	aerospace and civil engineering	UK	individuals	The major strength of social exclusion perspective lies in its recognition of the fact that, it must be made a central policy concern in order for it to be reduced. This perspective assumes that the ability to access – in the spatial sense – jobs, education, health services, and other facilities is a key factor of social inclusion.
28 Bayar, R. (2013). <i>The Role of Non-Gender Related Public Transportation Planning in Social Exclusion.</i> (Master of Science Dissertation, University College London).	to reveal the inevitable need to identify indicators that have a direct bond to transportation in social exclusion.	mobility, gender	passive analysis; collected from blogs and websites through reading and interpreting relevant information	narrative method	development planning unit	London	public spaces	based on participants' experiences, not being able to travel on with baby and dependency on other people' help increases in level of stress and anxiety in women and therefore, women can be emotionally excluded from society

Figure 1.(cont.) Literature Review Table
(Source: Produced by Author)

(cont. on next page)

SOURCE	PURPOSE	FOCAL VIEWPOINT	DATA GATHERING METHODOLOGY	DATA ANALIZING METHODOLOGY	DEPARTMENT	CASE PLACE	FOCAL SUBJECT	OUTCOME
29 Solak, Ç. (2013). <i>Investigation of the effects of social exclusion and inclusion on mating processes from the evolutionary perspective.</i> (Master of Science Dissertation, Ege University).	to examine how the excluded people is perceived by others in the context of coupling from an evolutionary and psychological point of view	gender, evolution	structured-experiment	SPSS, independent sample t-test, Anova	psychology	İzmir	individuals	men are more likely to accept excluded women as long-term spouses that many mammalian species are thought to be the mechanisms that shape the phenomenon, paternalistic, peculiar to men
30 Özhasar, B. (2013). <i>Poor household social exclusion dimensions: Instance of Aydın.</i> (Master of Science Dissertation, Adnan Menderes University).	to determine the dimensions of social exclusion in the Aydın province	poverty, income levels, migration	questionnaire	SPSS	finance	Aydın	individuals	analyzes of the causes that increase the sense of isolation reveal that poverty is the greatest reason for exclusion
31 Aypar, G. (2014). <i>Social exclusion, discrimination and othering experiences and coping processes of trans people living in İstanbul.</i> (Master of Arts Dissertation, Okan University).	to examine trans people's problems related to discrimination, social exclusion and othering and to identify the coping processes of trans people in İstanbul	gender identity, transgender	interview	transcription, thematic analysis	psychology	İstanbul	individuals	It has emerged that the problem areas of the participants are social observation, violence and exclusion. The main theme of violence is formed around attacks and alertness. Exclusion is manifested in family relationships, health, education, work and accommodation.
32 Doğan, İ. (2014). <i>Social exclusion and labor markets: A field study in Fatih district of İstanbul.</i> (Ph.D. Dissertation, İstanbul University).	to analyze the unemployed, and people working in precarious, insecure and unprotected working conditions in some parts of Aksaray, Katip Kasım and Nişanca neighborhoods in Fatih, İstanbul	poverty	questionnaire, interview	SSPS, frequency analysis	study economics and industrial relations	İstanbul/ Fatih	individuals	participants were confronted with economic deprivations and were unable to socialize because of the income shortage and the low-income level, therefore that caused social exclusion
33 Güler, M.A. (2014). <i>New social movements in the context of social exclusion: Greece, Arab Spring, Spain and the United States of America examples.</i> (Master of Science Dissertation, Gazi University).	to explain the relation between the concepts of social exclusion and new social movements that have same subject	globalization, migration	documentary analysis	narrative method	study economics and industrial relations	Greece, USA, Arab Spring, Spain	-	both the social exclusion and the new social movements appear to have risen in the neo-liberal globalization process, in which the economic system has become independent of the social system and has shaped its political system
34 İşlek, E. (2014). <i>Poverty and social exclusion of social policy implications under in Çanakkale.</i> (Master of Science Dissertation, Çanakkale On Sekiz Mart University).	to examine method of struggle with poverty and social exclusion through the scope of social work	poverty, environmental factors (education, labor market, and social capital)	documentary analysis	narrative method	study economics	Çanakkale	individuals	to struggle with the poverty and social exclusion it is essential to make social services more effective, to provide social development, to increase the employment of the individuals who need social services, to increase the social service consciousness in the society and to protect the family and social values
35 Karataşoğlu, S. (2014). <i>The effect of income level to social exclusion (Example of Mardin city).</i> (Ph.D. Dissertation, Sakarya University).	to reveal the direction of the relationship between income level and social exclusion in Mardin	poverty	questionnaire, interview	SPSS	study economics and industrial relations	Mardin	individuals	political and social problems that have been taking place in the region for many years have damaged the economic life and have created a mass that is unemployed, lacking even the most basic rights such as education and health, thus, the existence of such an immigrant constitutes the main trigger of regional social exclusion
37 Gönül, B. (2014). <i>Decisions and Justifications of Turkish Children about Social Exclusion/Inclusion Concerning Gender, Disadvantaged Groups and Aggressiveness in Relation to Age and Prosocial Behavior.</i> (Master of Arts Dissertation, Middle East Technical University).	to examine the decisions and justifications of Turkish children about hypothetical scenarios, concerning gender, disadvantaged groups and aggressiveness in relation to their age and prosocial behavior frequencies.	gender, age, disadvantage groups, aggressiveness	questionnaire, workshops (daily relationships, group activities and story completion),	code schemes, SPSS- Anova-PBS	psychology	Ankara	individuals	children's answers showed a converging pattern, especially for group activities in terms of their decisions and justifications, whereas there is a higher level of individual differences when it comes to daily activities

Figure 1.(cont.) Literature Review Table
(Source: Produced by Author)

(cont. on next page)

SOURCE	PURPOSE	FOCAL VIEWPOINT	DATA GATHERING METHODOLOGY	DATA ANALYZING METHODOLOGY	DEPARTMENT	CASE PLACE	FOCAL SUBJECT	OUTCOME
38 Boztepe, V. (2015). <i>The reflections of poverty as a form of social exclusion in TV news in Turkey</i> . (Ph.D. Dissertation, Marmara University).	to examine the coverage of poverty in Turkish TV channels by focusing on how their main news bulletins define poverty and represent the poor and their conditions	poverty	main newsletter of four channel	critical discourse analysis	faculty of communication radio, tv and cinema	-	individuals	poverty is a form of social exclusion in the newsletter and it is urgent to establish codes of occupational standards for television journalists on how the poverty should be reflected in the news
39 Cihan, M.M. (2015). <i>Examination of Residences and Public Spaces Relations within Social Segregation and Spatial Fragmentation: In the Case of Ataköy</i> . (Master of Science Dissertation, Yıldız Technical University).	to examine enclosed residential areas and gated communities and to define the notions of public spaces, social segregation, spatial fragmentation and relation between those notions and enclosed residential areas	segregation, urban transformation	documentary analysis, questionnaire	theoretical framework: Blakely&Synder, Burke, Luymes, Hatice Kurtuluş	architecture	İstanbul/ Ataköy	public and residential spaces	reducing the spatial distinction also reduces the social and economic sense of segregation and the feeling of exclusion and otherness among dissociative groups
40 Jakes, S. (2015). <i>Social Exclusion, Resort Decline and the English Seaside</i> . (Ph.D. Dissertation, University of Plymouth).	to determine the nature and extent of social exclusion in English sea holiday zones, to achieve a database about English seaside	poverty, deprivation	survey data from LSOA, DCLG, MMO, IMD	chi-square and pearson's correlation analyses, t-test, cluster analysis, GIS	school of tourism and hospitality	UK	individuals	English coastal areas generally have a higher level of deprivation than the rest of the UK, in addition, there were also higher levels of deprivation and poverty than expected due to its size, thus it causes social exclusion
41 Chen, N. (2016). <i>How Do Socio-Demographics and The Built Environment Affect Individual Accessibility Based on Activity Space as A Transport Exclusion Indicator?</i> (Ph.D. Dissertation, The Ohio State University).	to compare three approaches; Equality of Welfare, Equality of Resources and the Capability Approach and to analyze transport-related social exclusion in the concept of accessibility as the theoretical framework	transportation, built environment, accessibility	survey data gathering; NORTS, ODOT, NOACA	K-means Cluster analysis	city and regional planning	USA/ Ohio	public spaces/ private-residential spaces	Equality of Welfare and Equality of Resources approaches treat travel as a final goods and ignore the nature of transport to the end, especially as a capability to participate in social activities. They also do not consider any components beyond the transportation system, such as land-use patterns and the travelers themselves. The Capability Approach (CA) focuses on human diversity and people's capability to "function" within certain environments. The CA framework has the advantage of converting transport resources into people's diverse capability to participate in activities and also connecting travelers and land-use patterns which provide the activities being accessed, therefore, CA as an equality framework is applied to define and measure transport-related social exclusion through the concept of accessibility.
42 Sangül, A. (2016). <i>Social exclusions in physical disabilities: In Ağrı</i> . (Master of Science Dissertation, Atatürk University).	to reveal the relationship between physical disabilities and social exclusion of the disabled individuals in Agri whether they are exposed to social exclusion and if they are exposed to which areas of social exclusion have taken place	physical disabilities, gender, age, civil status	social exclusion scale form, questionnaire form	descriptive scanning model, SPSS, independent sample t-test, Anova	sociology	Ağrı	individuals	disability as a physical condition makes itself visible on the social scene and it can cause social exclusion and it is necessary to eliminate the basic needs of all the individuals without discrimination in the context of social inclusion
43 Yavuz, F. (2016). <i>Survey about the social exclusion issue in parents with mentally disabled children</i> . (Master of Science Dissertation, Muğla Sıtkı Kocaman University).	to determine of social exclusion on economical, psychological and corporative issues of the parents have disabled children	poverty, disability	in-depth interviews, questionnaire	narrative method	sociology	Muğla	individuals	social relationships of the families are affected negatively because of the difficulty of approaching the mentally retarded individuals with prejudice in the social structure as well as the care of the mentally disabled child, also, families live with certain restrictions in their everyday lives and confront social exclusion

Figure1.(cont.) Literature Review Table
(Source: Produced by Author)

(cont. on next page)

SOURCE	PURPOSE	FOCAL VIEWPOINT	DATA GATHERING METHODOLOGY	DATA ANALIZING METHODOLOGY	DEPARTMENT	CASE PLACE	FOCAL SUBJECT	OUTCOME
44 Yılmaz, L. (2016). <i>Installation of homosexual indenty in the face of social exclusion</i> . (Master of Arts Dissertation, Karamanoğlu Mehmet Bey University).	to understand and transmit how practices of social exclusion come in sight and how they are reconstructed with which social institutions continuously.	homosexuality, identity,	documentary analysis	Queer theory	sociology	-	individuals, public spaces	what unfolds social exclusion begins with the visibility of identities in the public space, and individuals or groups are subjected to exclusion when they are moved to a common social area
45 Büyükcebeci, A. (2017). <i>Adolescents' Social Exclusion, Loneliness and Subjective Well-Being in School: Mediating Role of Empathic Tendency</i> . (Ph.D. Dissertation, Yıldız Technical University).	to investigate the relationship between gender, grade level school type, pre - school education status, school subjective well - being, satisfaction with school and affective dimension in adolescents aged 14-18 and to determine the effect of subjective well-being in adolescents and the role of mediating affective tendency in this effect on social exclusion and loneliness at the school	gender, age	information forms	independent sample t-test, Anova and Tukey test	guidance and psychological counseling program	Muğla	individuals	testing the possible models of indirect effects of adolescents on school subjective well-being through empathic tendency of social exclusion and loneliness; Model 1 is the best valued model. Model 1: Do the levels of social exclusion and loneliness of adolescents affect the school's subjective well-being through the empathic tendency?
46 Derin, M. (2017). <i>Social Exclusion Perceptions of Drug Addicted Individuals: Ankara Alcohol and Substance Abuse Treatment and Training Center Pattern</i> . (Master of Science Dissertation, Ankara University).	to discuss the issue of substance addiction in general terms and to reveal the relationship between social exclusion and substance addiction	poverty, access of social rights, social participation and cultural integration	social exclusion scale form, questionnaire form	categorical basic component analysis, confirmatory factor analysis, ROC analysis, item total correlation	health sciences	Ankara	individuals	drug-addicted individuals treated had a high perception that they were socially excluded, and drug addicts were mostly excluded by relatives and friends

Figure1.(cont.) Literature Review Table
(Source: Produced by Author)

1.3. The Aim and the Scope of the Study

This study aims to understand the role of the designer in the factors that lead to social exclusion and the otherization process. In this manner, the research questions that the researcher asks to understand the relationship are the following:

What is the relationship between social exclusion, otherness, and space?

This is the central question of the study, and it has sub-questions:

1.1. Does the space itself lead to social exclusion and otherness?

1.2. Can the social exclusion and otherness process be read through the space data?

1.3. Does access to the public space affect the degree of social exclusion and otherization?

1.4. Could one of the factors affecting social exclusion be the way of space production?

1.5. Could a contribution to the social exclusion literature be appended by profiting space production literature?

The scope of this study is to examine and address the various processes associated with social exclusion and othering, with a particular emphasis on the role of the designer. To this end, two key aspects will be explored in depth. The first pertains to the relationship between the occupant and the designed space. This aspect aims to gain a comprehensive understanding of whether this relationship has the potential to instigate social exclusion and othering processes. The second aspect concerns the design and implementation process itself. This aspect seeks to investigate the extent to which the ‘power foci,’ namely ‘the designers and the municipality’ for the İzmir Sea Project, may be implicated in the process of exclusion and othering. This study sheds light on the complex interplay between design, architecture, and social dynamics and highlights the need for further research.

1.4. The Methodological Approach and the Method of the Study

This study uses the mixed method to analyze and understand the role of designers in the process of otherized and excluded. The reason for deciding on this method is to use the strengths of quantitative and qualitative studies that are compatible with this study. Quantitative research examines social phenomena through statistical analysis of numerically measurable data. It aims to discover the rules of social order by revealing the cause-and-effect relationships between these phenomena. In other words, it is a study that collects quantitative data from large-scale samples, analyzes these data statistically, and aims to generalize the findings to test the already formed hypotheses. (Stockemer et al., 2019)

Society is a system of social facts together in causal relationships. Just as there are principles of nature that govern natural life, which have a definite and hierarchical order, there are social principles that govern social life. Examining social realities could discover these principles and rules that govern social life. Quantitative research aims to test hypotheses and explain the causal relationships between social phenomena, generalize their findings, reveal social inferences independent of culture and time that regulate social life, and make predictions about social phenomena and events (Lewin et al., 2005).

On the other hand, the qualitative research method is described by Yin (1993) as follows:

“Qualitative research is multi-method in focus, involving an interpretive, naturalistic approach to its subject matter. This means that qualitative researchers study things in their natural settings, attempting to make sense of or interpret phenomena in terms of the meanings people bring to them. Qualitative research involves the studied use and collection of a variety of empirical materials (Yin, 1993: 134)”

Starting from this definition, it is comprehensible for researchers to use the qualitative research method, which is advantageous for social exclusion in natural settings. Another advantage of using the qualitative research method in this area is that its flexible structure facilitates the process of creating and conducting the research design. It allows the development of new methods and approaches at each stage of the research and changes in the research design. Because social phenomena and events do not occur independently of the environments in which they develop, and they constantly change (Yıldırım and Şimşek, 2008).

In the qualitative research area, the context in which the event or the social phenomenon occurs is considerable. The phenomenon or case in the research context examines its natural environment and the conditions under which the phenomenon or case takes place. Qualitative research uses natural conditions as a source of information. In qualitative research, manipulating facts, events, or variables affects the individual's behavior. It prevents the situation examined from being reflected realistically for the reason that social phenomena are shaped by their connection, and research results are only meaningful within this context (Groat and Wang, 2013).

Therefore, this study utilizes the mixed method as the research method, in which both methods would benefit from the strengths mentioned above. Based on Jason and Glenwick (2016), mixed methods research refers to using qualitative and quantitative methods, methodologies, and concepts in a single study or series of related studies. When conducting research, a mixed approach is used to present, examine, and integrate the events into a framework. In accordance with Johnson and Turner (2003), the fundamental tenet of mixed research is that the researcher should gather numerous data utilizing various methodologies, tactics, and strategies. According to Creswell (Creswell et al., 2006: 10), the essential theory of the mixed approach is that using quantitative and qualitative approaches together allows us to understand study challenges better than using either way alone.

The rationale for using mixed methods was categorized under five topics by Greene et al. (1989) and Giannakaki (2005). these are what they are.

Triangulation: It is concurrent. However, qualitative and quantitative data are used independently to study the same event. Testing for comparable or consistent outcomes is the dominating viewpoint in this case.

Complementarity: Complementarity refers to using the outcomes of one method to explicate, present, enhance, and elucidate the findings from another method. In the mixed complementarity method, qualitative and quantitative data are employed to assess conflict scenarios and incidents from diverse viewpoints, making them more comprehensive and intricate. Consequently, both types of data analysis complement each other. Unlike triangulation, the objective is not to guarantee the consistency of findings by employing different methods to evaluate the same event.

Development: Development refers to a critical aspect of the research process whereby the outcomes obtained from a given method directly influence the following methods or stages employed. It follows that development entails integrating two distinct

techniques deliberately and systematically, with the qualitative data serving as a valuable tool for enhancing the quantitative dimension of the study.

Initiation: Initiation represents the initial phase of the research journey, whereby the first method utilized provides a foundation for generating fresh hypotheses or research questions that may be further explored using alternative methods.

Expansion: The expansion aims to enhance the study's scope by employing diverse methodologies for distinct research components. Its objective is to broaden the research horizons by utilizing various research techniques to investigate distinct phenomena. This approach has been proposed by Tunali et al. (2016).

The present classification justifies investigating this study with mixed methods premised on complementarity and development. Upon scrutinizing the literature, it is evident that researchers have contrived some typologies (designs) that are believed to expedite the model selection process. The most conventional and prevalent typologies are Cresswell (2003), Morse (2003), Johnson and Onwuegbuzie (2004), and Leech and Onwuegbuzie (2009). Among these typologies, the researcher subscribes to Cresswell's theory of simultaneous interpenetration, which is appropriate in line with the case study of this dissertation. Analogous to simultaneous triangulation, quantitative and qualitative data are gathered and analyzed synchronously.

Nevertheless, the focus is primarily on either quantitative or qualitative data. In these designs, the internal data type is emphasized less, as one data type is embedded within another. One reason is that the underappreciated data type addresses an entirely distinct question or set of questions. The consolidation of data is customarily performed during the data analysis phase. This design is expedient when a broad perspective on the subject under investigation is desired, and research must be conducted with different groups or levels within a study (Jason and Glenwick, 2016).

According to Chadwick et al.'s Social Science Research Method, the word qualitative research implies various data-gathering methods, including participant observation, field research, semi-structured interviews, in-depth interviews, etc. The context and methods for data collection vary between these modalities. However, they all strongly emphasize getting near to the source, such as the case and the people, based on personal experience. This term is provided by Groat and Wang (2013: 6) in their book *Qualitative Methodology*:

“Qualitative methodology refers to research strategies, such as participant observation, in-depth interviewing, total participation in the investigated activity, fieldwork, etc., allowing the researcher to obtain firsthand knowledge about the empirical social world. The qualitative methodology allows the researcher to ‘get close to data,’ thereby developing the analytical, conceptual, and categorical components of explanation from the data itself rather than from the preconceived, rigidly structured, and highly quantified techniques that pigeonhole the empirical social world into the operational definitions that the researcher has constructed.”

Gagnon (2010) underscores the primary advantages of a case study, which bestows upon it the ability to conduct ‘an in-depth analysis of phenomena’ in context, thereby ‘enabling authentic representations of reality’ (Gagnon, 2010: 2-3). As Gagnon (2010) suggests, the observer and observed phenomena should present an objective representation of reality, which is an indispensable aspect of this study. ‘If only the reality is represented objectively’, the otherized and exclusion process can be uncovered and acknowledged. Yin (1993: 31) posits that “case studies are an appropriate research method when attributing causal relationships and not just wanting to explore or describe a situation.” Considering this, the case-oriented study has been identified as the research strategy for this study to investigate the relationship between exclusion, otherness, and the designers in a more ‘experienced’ (Chadwick et al., 1984: 206) manner. To obtain firsthand data from the case study, a questionnaire, participant observation, and semi-structured interviews are preferred, as these techniques enable the researcher to draw closer to the significant unit of this study, i.e., otherized or excluded people, in an experienced way.

In brief, the present research scrutinizes the Izmir Sea Project as a case study region. The study introduces a novel technique that employs the theoretical framework of the Silver paradigm, and the details of the new method will be elaborated in Chapter 4. The primary data collection instruments employed in the case study are questionnaires and observation. Furthermore, the research utilizes Tableau software with SQL (Structured Query Language) for data analysis and cartography through the Geographical Information System (GIS) interface. It is worth noting that the application of the Silver paradigm in this study is a notable contribution to the existing literature on coastal management and exclusion. The findings of this research will aid in developing sustainable strategic plans and policies for the exclusion management of coastal regions.

CHAPTER 2

UNDERSTANDING THE SOCIAL EXCLUSION AND OTHERNESS DISCOURSE

2.1. Defining Social Exclusion and Otherness

At the outset, otherness is a concept playing a role in the legitimization of discrimination and exclusion practices. Discrimination and exclusion; are influenced by social and political factors such as state politics, morality, religion, and economic policies. While every human being must have equal rights to health, education, and work, the right of specific individuals and groups to access these areas is violated. As a result of discrimination, certain groups come from ignoring, being otherized, and deprived of these rights. With the alienation, the distinction between ‘I’ and ‘it’ arises, resulting in ignoring the violations of the rights of the people. In fact, these people are sometimes viewed as a threat and attempt to be destroyed (Staszak, 2009).

Stigmatization and othering discrimination are the means of legitimization. Discriminatory attitudes lead to the exclusion of individuals or groups. Stigmatized people are placed in separate categories to create the distinction between ‘we’ and ‘them,’ resulting in discrimination. (Link and Phelan, 2001). This causes inequality and allows certain people to exclude groups from their sources. According to this conceptualization, stigmatization, economic, and political forces allow for the implementation discrimination and exclusion. Exclusion can develop depending on the shared values and preferences of certain groups. Individuals are systematically excluded from social interaction because of specific characteristics or because they are included in certain groups. Perceived discrimination has been found to have adverse effects on physical and mental health (Pascoe and Richman, 2009).

The ‘othering,’ which aims to passivize the masses deemed ‘different’ within society due to a set of reasons, emerges as a hegemonic strategy used for the dominant

powers. Stereotyping, racism, reincarnation, and nationalism are among the essential and staunchest of the phenomenon of eutrophication.

As Derrida points out, all identities exist with their differences. However, one point that needs to be mentioned is; identity is only created by someone else and not to be claimed to be defined by passing over the other. In other words, identity is defined by the other, but the other is neither the first nor the only identifier. Because before the other category, the unit involved in the identification process is itself. If identity is understood only through the other or the other body itself, this leads to consequences such as the negation of the other, exclusion, humiliation, and negation. However, identity is not defined only based on differences. If there is an existential difference rather than a negative image of the other, it will not be excluded or denied on that scale (Yurdusev, 1997: 20-23).

Derrida's 'others' sign to someone except from you who is a real person that in the outside and marginal to your daily life. This person gives a thinking way of 'différance'¹ to daily life and deconstructs language, ideas, discourses, or concepts without attacking him or her with the hatchet. Derrida states that; "the gram as différence, then, is a structure and a movement no longer conceivable based on the opposition between presence and absence." In this conceptualization, the classical European 'egocentric' viewpoint is reversed. To understand another person is a requirement to waive from ego. Similarly, to understand the quality of cultural diversity, it is again a requirement to waive from ego. Thus, another word by Derrida, 'deconstruction,' clearly requires the 'other' itself (Derrida, 1981).

The two primary forms of designing the 'other' or the relationship with the other can be said. The first design is based on identifying the difference and the différence. When a différence is detected, it is inevitably sent to a downward position. That is because it is worth valuing the 'other' and making it based on the cultural criteria of 'us.' This attitude, which can be defined as a differentiating attitude, suggests rejecting the 'other' by its aggressive form. This set, between the 'self' and the 'other,' is attempted to be sustained by the removal, exclusion, or extreme destruction of the different (Schnapper, 2005: 25-26)

The second attitude extends to the principle of universalism by suggesting the unity of mankind instead of determining the différences. Accordingly, it is assumed that

¹ Derrida created this concept to express postponement, differentiation, exclusion, and segregation.

people are equal just because they are human beings, and it is assumed that the 'other' is another 'self.' However, the principle of universalism carries a danger or potential for a decline toward assimilation. Because 'I' is considered as a human being with equal and equal rights to the 'other,' it is also thought to be identical to 'I' at the same time. In other words, designing equally involves bringing in the same evaluation, and in this process, the 'other' is not perceived within its own freedom and originality. In this way, 'I' or 'we' can put assimilationist politics into practice and melt the 'other' in itself. Instead of excluding the 'other,' this situation arises so as to deny it to the extent that it can be likened to itself. Ultimately, both approaches to designing and communicating with the other reject the 'other' as the other (Schnapper, 2005: 27-28).

Nevertheless, Foucault (1986) is more politicized the concept of 'others.' He draws a picture of a place where 'heterotopia' occurred with the society and 'others.' 'Heterotopia' adjusted to a real example of the up-to-date lifestyle, where women require their independence to education so that they can arrange a life based on their abilities and to illustrate their power through their actions and their work which 'others' cannot realize, or by the right that elderly people have to decide by their selves their lifestyle from one point and not 'others' to create a public opinion for their best. This alternative approach has to be quoted to 'other' by real facts and proofs of actions so that 'heterotopia' will finally have a result (Foucault and Miskowiec, 1986).

'Heterotopia' should be considered as a life rule order which does not disturb the emotions and relations of people, or in deeper explanation, a way of not interrupting the order between social and spatial relations, and not as heavy and strict order which disturbs the meaning of it. For every person in the world, 'heterotopia' should provide ways to follow their personal and public life. Their antagonism should take part in their activities for a better result for them as long as it will help us to study better their needs so that studies can give information for different kinds of people and how they can be part of the world by the consideration of their difference. Furthermore, the qualification of people as 'other' in society will be stopped by applying the deeper meaning of 'heterotopia' (Foucault and Miskowiec, 1986).

In light of the above, otherness is the notion that emerges from the opposition and arises when the other identifies the 'other.' If so, the otherness takes place either in the direction of one's own will or the compulsion of the social community. Therefore, it is also essential to mention social exclusion while discussing the issue of otherness.

Social exclusion is a concept that was first asserted in France in the 1960s. It began to attract the attention of the entire world with the economic crisis and collapse in the 1970s. In this period, social actors such as politicians, journalists, academics, and bureaucrats operating in the field of social politics mentioned poverty ideologically and implicitly as excluded. Among the reasons for the emergence of social exclusion are poverty, income distribution inequality, migration, social insecurity, and low education (Sapançali, 2005a).

In 1974, Rene Lenoir, who was the minister responsible for social affairs in France, stated that one to a tenth of French people, including mentally and physically disabled, offenders, patient and dependent elders, abused children, drug addicts, suicidal people, lonely parents, problematic families, marginal and asocial people, and other people that have 'social discord,' are socially excluded (Silver, 1994). This statement makes the 'social exclusion' recognized.

From the mid-1970s onwards, it has been clearly observed that various policies have been developed in France to struggle against social exclusion. Towards the end of the 1970s in France, social exclusion is divided into 'objective exclusion and subjective exclusion.' Subjective exclusion includes marginal classes and immigrants and has been extensively used to include the political discourse of class struggles and the struggle for urban, social, and mass revolt (Silver, 1994). Objective exclusion is understood as an outsider of the social order because of the causes that arise outside the individual's will.

One of the most significant reasons why the concept of social exclusion first appeared in France is that France does not accept either socialism or liberalization-based individualism and then adopts a social welfare state based on social integration. For this reason, it can be said that the struggle against social exclusion and the consolidation of values shaping social life are critical points symbolizing the success of the welfare state (De Haan, 1999).

Although closely related to its literal interpretation, the term social exclusion is a more intricate concept. The lack of contextual framework associated with social exclusion renders it a contentious concept by definition. Policy-oriented organizations often utilize the term, but their institutional interests and considerations tend to produce a narrow meaning, thereby posing challenges to constructing a study based on a social exclusion that necessitates a contextual framework.

For some scholars, social exclusion is merely a fashionable term for poverty, while others perceive it as a broader concept encompassing polarization and inequality (Levitas,

1998, 2000). A few reject any association of social exclusion with class or inequality, arguing that the vertical axis is no longer appropriate, and a definition based on being in or out of a circle is more fitting (Touraine, 1991, cited in Yépez del Castillo, 1994). Social exclusion is a complex and problematic concept that lacks an agreed conceptual definition.

Therefore, Farrington has done one of the most extensive types of research on defining and the conceptual framework of the term. According to Farrington, it is possible to examine the term social exclusion in three groups ‘processes,’ ‘individuals,’ and ‘environmental factors.’ In order to understand these factors, the Table 8 should be examined (Atkinson and Davoudi, 2000: 427, 428).

According to the table, the definitions in the first group have defined exclusion as interrelated and multifaceted situations and processes. Social exclusion is not static; it is a dynamic concept and a process. Exclusion refers to non-acceptance and exclusion processes by society. These group names included Byrne, Giddens, De Haan, Sapancalı, Paugam, Castillo, Walkers, European Union, and Levitas’ MUD.

According to Byrne, who emphasizes processes, rather than defining the exclusion state when describing social exclusion, it is necessary to define the processes of social exclusion (Byrne, 1999: 77). Byrne adds that social exclusion leads to various forms of economic deprivation and social and cultural disadvantage of individuals and groups; social, cultural, economic, private, and political dimensions of marginalization process (Byrne, 1999).

While Byrne (1999) explains the concept of social exclusion, it is emphasized that talking from the concept of social exclusion means talking about the changes taking place in society as a whole and the effects that these changes have on some people and groups (Byrne, 1999: 1-3). That is why the dynamic approach that social exclusion includes allows for discussing the changes in social structures and the effects of these changes on social actors. It is only through social exclusion that it is possible to examine social change and transformation in the context of the effect on the excluded and the state or individual that caused exclusion. At that point, the researcher foresees studying exclusion in Byrne’s argument.

Similarly, according to Giddens, social exclusion is not a concept of the consequences of inequalities but a concept of the mechanisms and processes that influence human groups (Giddens, 2013).

Table 1. Understanding the definition of social exclusion.

<i>definition class</i>	<i>name of definition</i>	<i>names of literature</i>	<i>explanations</i>
<i>processes</i>	situations and processes	<i>Byrne</i> <i>Giddens</i> <i>De Haan</i> <i>Levitas' MUD</i> <i>Sapanca</i> <i>Paugam</i> <i>Castillo</i> <i>Walker&Walker</i>	exclusion is the state or process of non-acceptance, exemption, or exception.
	versatility		different sources and different processes that work dynamically cause social exclusion
	unification		exclusion processes and consequences, unsafe situations are united and articulated
<i>individuals</i>	social relations	<i>Silver</i> <i>Nasse & Xiberras</i> <i>Lister</i> <i>Abrahamson</i> <i>Levitas' SID</i> <i>Lenoir</i> <i>Mitchell</i> <i>Tsakoglou</i> <i>Madanipour</i> <i>Burchardt</i> <i>Amartya Sen</i>	disruption of social connection between people and society, obstruction of collective participation
	excluded		exclusion expressed in terms of individuals, societies, groups as a whole
<i>environmental factors</i>	economy and labor market	<i>Atkinson and Davoudi</i> <i>Levitas' RED</i> <i>Berghman</i>	exclusion primarily due to the labor market, economic restructuring and insufficient risk taking
	social systems		exclusion occurred with the collapse of the social system (economic, social, institutional, regional, and symbolic).
	resources and expectations		social exclusion occurred either in the lack of resources or the inadequacy of expectations

Gradations of inequality do not constitute exclusion; rather, it refers to the systems and practices that isolate certain groups of individuals from society as a whole. At the top, the voluntary exclusion is driven by various factors. Having the economic means to pull out of the wider society is the necessary condition, but only some of the explanation as to why groups choose to do so. In addition to posing a danger to public space and

communal cohesiveness, exclusion at the top is directly related to exclusion at the bottom. The more extreme examples that have emerged in some nations, like Brazil or South Africa, make it clear that the two go along. Limiting the elites' voluntary exclusion is the key to building a more inclusive society at the bottom.

De Haan also defines social exclusion as the opposition to social integration and cohesion process, which reflects the acceptance of participating in society or being a part of society. According to this definition, social exclusion arises as a result of the fact that not all individuals and groups in society have access to, or the full potential of, access to the case we consider to be social. According to De Haan, in practice, many policymakers and social scientists define exclusion as labor market exclusion, severe poverty, and material poverty. In contrast, a minority group defines exclusion as an inability to fulfill fundamental social rights (De Haan, 1998a).

Consistent with De Haan, the critical issues in social exclusion debates are (De Haan, 1998a):

- Social exclusion is the opposite of the concept of social integration, which means being part of society.
- Social exclusion is a multidimensional concept involving economic, social, cultural, and political spheres and focuses on issues such as power relations, identity, and labor markets. This feature brings together poverty, access to goods, services, and assets, and instability in social rights.
- Social exclusion emerges as a result of dynamic processes. For this reason, a wide variety of institutions, mechanisms, and actors that cause exclusion in the analysis must be considered.

Moreover, Sapancalı defines the concept of social exclusion as a multidimensional and controversial concept based on the criticism of welfare society, which arises from the fact that specific segments are out of the social whole and capital accumulation period and cannot make a fair contribution to economic growth (Sapancalı, 2005b: 22). The concept is not only economical but also political, cultural, legal and personal; it refers to a whole process that is both objective and subjective (Sapancalı, 2005b: 53).

Due to this multi-disciplinary statement of social exclusion, it is hard to define this concept. Different people, institutions, and organizations can be defined as carrying different meanings. Each definition of social exclusion has its problems and different solutions.

However, the common element in the definition of social exclusion is the inability of individuals to meet their needs due to various deprivations. In this sense, as a general definition, social exclusion is the inability of some persons and groups to reach the civil, political, economic, and social rights that enable the individual to integrate into society (Şahin, 2009: 23). In this definition, social exclusion is treated as an anti-social integration, and it refers to the dynamic process of being totally or partially deprived of social, economic, and political spheres. Similarly, social exclusion by Sapançalı means that certain individuals or groups have to stay out of the society they live in, partially or partially in terms of social participation, although not in a spatial sense, depending on their structural and/or personal justifications, and that the economic activities such as production and saving related to citizenship in this society are political and social are not allowed to participate in everyday activities (Sapançalı, 2005b: 53).

In the word of Paugam, the definition of social exclusion could vary according to time and situation. It is impossible to think that the correct and objective definition of social exclusion can be made so that it does not lead to social debates about incorporating unidentified groups into defined groups. On the other hand, incorporating individuals into precisely defined categories means that exclusion is a new unit that can be worked out entirely from the sociological and personal areas (Paugam, 1996). Paugam's notion of social disqualification will be examined in part 2.3.3.

Another similar definition put forward by Castillo emphasizes that social exclusion is a dynamic process. Social exclusion has been described as a dynamic process that expands to the extent that people are deprived of social life and that they are deprived of all the institutions and social support that protect and sustain their rights and lives (Şahin, 2009: 24).

According to Yépez del Castillo (1994), unemployment, inequality, and poverty are the cases that encountered people prevent integrating into social life almost in every society. Yet, according to these cases, it is hard to say that people, who encounter these problems, are socially excluded. A society's condition and degree of development are determinants to qualify its people as unemployed or indigent. Therefore, 'social exclusion' can be described with the material and spiritual poverty levels, maintainability degree of rights, and the quality of social support of society. It is an exponentially growing process in accordance with the lack of these (Yépez del Castillo, 1994).

Walkers describe social exclusion as a dynamic process similar to Castillo that completely and partially excludes social, economic, political, and cultural spheres that

determine the social integration of one's community (Walker and Walker, 1997: 7). This definition is widely used in social policy literature as the most general definition of social exclusion. Walker and Walker do this:

.” . . . we have retained the distinction regarding poverty [original emphasis] as a lack of the material resources, especially income, necessary to participate in British society and social exclusion [original emphasis] as a more comprehensive formulation which refers to the dynamic process of being shut out, fully or partially, from any of the social, economic, political or cultural systems which determine the social integration of a person in society. Social exclusion may, therefore, be seen as the denial (or non-realization) of the civil, political, and social rights of citizenship (1997: 8).”

The second group defines the concept in terms of individuals and relationships. It has been studied at three levels: individuals, groups, and society. In the context of social relations, emphasis is placed on; the deterioration of people's relations with each other and society, the breakdown of social ties, and the difficulty of integrating into society. Also, the excluded act is used to express certain groups of people and eventually becomes a social problem affecting society as a whole. These group names are consisted of; Silver, Xiberras, Lister, Abrahamson, Lenoir, Mitchell, Tsakloglou, Madanipour, Burchardt, and Levitas' SID.

In the 1970s, the first to use the term exclusion, which stands out with the persistent problem of social integration and solidarity, economic crisis, and decline, is Lenoir, the state minister responsible for the social affairs of the Chirac government in France. In his book, *Les Exclus: Un Francais sur Dix*, Lenoir stated that the exclusion of those who did not benefit from the results of the economic growth that resulted from the implementation of the basic principles on which the French economy stood and that the exclusions were not just the poor, but also included various groups. Lenoir pointed out that 10% of the country's population was excluded for various reasons. These are usually those not protected by social security schemes, particularly those who cannot benefit from employment-related benefits (De Haan, 1998b).

Lenoir described the excluded groups as people with mental and physical disabilities, criminals, sick and deprived elderly, abused children, drug addicts, suicidal people, lonely parents, problematic families, marginal and asocial people, and other social disharmonies (Silver, 1994).

Silver is another person who has done revolutionary work on social exclusion. Silver (1994: 541) begins by asking the question 'exclusion from what?' when defining social exclusion. According to her, the primary reason for social exclusion lies in the

answer to this question. Times of deep social change in society emerge as problems of social order. She has developed three paradigms, which the researcher will manage in part 2.3.5. to identify and understand exclusion and differentiate them according to the welfare state typology.

In the 1990s, the focus was on policies to prevent and reduce exclusion. The work of Philippe Nasse and M. Xiberras came to the forefront in this period. Nasse tried to define this concept flatter, despite the heterogeneity of the population and the variability of the life curves of the exclusion. Nasse's work is based on the sociological theories approach in the theoretical sense. On an empirical basis, it is based on policies to combat exclusion and exclusion (Yépez del Castillo, 1994).

Xiberras has considered exclusion as untie of social ties and has identified it as a concept used to express the difficulties of providing support (Yépez del Castillo, 1994).

Abrahamson (2005) postulates that in Denmark, individuals who are socially excluded are generally perceived as those who reside on the fringes of society and exhibit aberrant modes of conduct, such as those who are addicted to drugs, criminals, individuals who rely on welfare, the homeless, those who suffer from mental maladies, and so on, in essence, representing 'the poorest of the poor, a subset of poverty' (Abrahamson, 2005: 5). Consequently, social exclusion is rendered more manageable by construing it as an issue related to individual/group pathologies while refraining from using the more emotionally charged term of poverty. Along with Mitchell, the concept has a broad and narrow definition. According to the broad definition in the literature, social exclusion is defined as the denial of certain groups of society at different levels from various economic, social, political, and cultural sources and activities; According to the narrow definition, exclusion occurs because of economic inequalities in business life and income distribution. (Mitchell, 2000). According to Mitchell, Abrahamson emerged with a narrow definition of social exclusion.

On the other hand, Amartya Sen (2000: 5), which links social exclusion and 'lack of feasibility,' emphasizes these relational characteristics. According to Sen, social exclusion is a concept that broadens the lack of feasibility. The lack of feasibility can result in social exclusion from participating in social life.

Sen has asked questions about the relationship between poverty and social exclusion, which the researcher will manage in part 2.3.4, whether exclusion extends the perception of the nature of poverty or helps determine the causes of poverty. Sen's main emphasis is on relational processes that reveal exclusion.

Like Sen's 'lack of feasibility,' Tsakloglou noted that academic circles address social exclusion because citizens or groups could not benefit from social, political, and civil rights or participate in economic, political, and social order decisions in society. Politicians try to explain the concept in a narrower sense by relating it to issues such as exclusion from work, acute poverty and material deprivation, and inadequate implementation of social rights (Tsakloglou, 2002: 211-212).

According to Lister, the roots of the concept of social exclusion can be found in classical sociology; but the modern use of the concept is more political than sociological. The concept of social exclusion to define the situation of some marginalized groups that are outside the social security system in France in 1970 and 1980, has been used to analyze the exclusion and brittleness of the group, together with the unemployment and poverty, which is widespread in this group (Lister, 2004: 75).

Another definition is offered by Madanipour et al.:

"Social exclusion is defined as a multidimensional process in which various forms of exclusion are combined: participation in decision-making and political processes, access to employment and material resources, and integration into common cultural processes. Combined, they create acute forms of exclusion that find a spatial manifestation in particular neighborhoods (2003: 22)."

The micro-level approach for households is typified by the approach of Burchardt et al. (2002), in which four indicators derived from the British Household Panel Survey are employed to separate the excluded and non-excluded:

- Equivalized household income is under the mean half income.
- The economic activity category was none of employed, self-employed, student, or 'looking after a family.'
- The person did not vote in the general election and was not a member of any campaigning organization.
- The person lacked someone who 'will offer support (listen, comfort, help in a crisis, relax with, really appreciates you).' (Burchardt et al. 2002: 34)

In the third group definitions, concept systems and environment dimensions are considered. Exclusion occurs when the individual is left out of economic and social circles. In addition, the inadequacy of resources and the low expectation increase the exclusion. Social exclusion occurs because of the inadequacy of the systems necessary to ensure social order or the exclusion of systems. These systems are called democracy and social rules, employment, social state, family, and community systems. This group's names are consisted of; Atkinson and Davoudi, Berghman and Levita's RED.

According to Atkinson and Davoudi, social exclusion is a situation that generalizes the disadvantages of education, housing, health, and economic resources (Atkinson and Davoudi, 2000).

The study of Atkinson (1998) examines the interconnected ideas of unemployment, economic inefficiency, and poverty to solve social exclusion. Poverty's effect on people's ability to live in locations exclude from several essential economic and social facets of citizenship illustrates this phenomenon. Such a circumstance could hinder an individual's capacity to engage in communal and civic activities and their facility to procure transportation. Furthermore, inhabitants of these areas may experience disparate levels of entry to superior-grade, sensibly priced commodities and services that are frequently unavailable in impoverished vicinities (Atkinson, 1998). Consequently, social exclusion in these regions is an inevitable occurrence.

Berghman (1996), a prominent individual associated with the observatory, provided a channel to consolidate the perspectives of French discourse on social marginalization with those of citizenship and destitution methodologies. Enriching the groundwork laid by Irish Poverty research, Berghman underscored the importance of recognizing rights and the social establishments that serve as the foundation for realizing and integrating those rights:

- “The democratic and legal system, which promotes civic integration.
- The labor market, which promotes economic integration.
- The welfare system promotes what may be called social integration.
- The family and community system promotes interpersonal integration” (Berghman and Pieters, 1996:10).

Ultimately, Levitas defines social exclusion as an active structuring of inclusion. In Britain, the New Labor government sees social exclusion as a new form of contract with the welfare state. Levitas defines the politics of the Labor Party government as emphasizing that social inclusion will take place through paid work as a ‘social inclusive ideology’ (Levitas, 1998). The triad proposed by Levitas will be discussed in section 2.3.1.

2.2. Characteristics of Social Exclusion

Due to the fact that social exclusion is a complex concept, it is difficult to define and has a wide variety of definitions, making it difficult to explain its elements. According to Atkinson, there are three basic elements of social exclusion (Atkinson, 1998). The first of these; is the element of relativity that includes exclusion in a certain society, in a certain place and time, and states that the phenomenon of exclusion may vary according to different societies and perspectives. Second, it is an element of social relations, as the behavior of individuals and groups plays an essential role in exclusion. The last one is the element of dynamism, which includes individuals being affected by both their current situation and their past and future conditions. According to this view, the last two factors make social exclusion wider than multidimensional disadvantage (Atkinson, 1998).

Although there is agreement that social exclusion is multidimensional, there is no agreement on these dimensions. In addition, is multidimensionality caused by the coexistence and accumulation of many disadvantages, or is there no agreement on whether it represents only one of the many deprivations that do not even have to be material and economical? The number of individuals who suffer from a wide variety of disadvantages at the same time is less than those who suffer from only one of a wide variety of disadvantages. Similarly, while many people are harmed only in certain parts of their lives, those disadvantaged over long periods are less numerous (Silver and Miller, 2003).

Silver and Miller identified the elements of social exclusion as follows (Silver and Miller, 2003: 8):

- “• It is a multidimensional concept that includes social, economic dimensions and social and individual resources.
- It is a concept that has dynamic processes between social integration and multidimensional exclusion.
- Social relations dimension because it causes social distance, rejection, embarrassment, absence of social support networks, and participation in society.
- It is an active concept due to the exclusion of certain individuals and groups.
- It is a lack of resources; thus, it is a relative concept.”

According to De Haan, two dimensions of social exclusion stand out. These; are the concept of multidimensionality, which tries to explain why one is excluded, and the

concept of dynamic processes, which emphasizes who is excluded (De Haan, 1998a: 11). According to De Haan, these two elements are also essential in terms of policies aimed at social integration to combat social exclusion. Some elements common to many definitions are multidimensionality, relativity, dynamism, and human relations. In order to understand the concept of social exclusion, it would be appropriate to focus on these elements.

2.2.1. Multi-Dimensional

There is a consensus among the views that social exclusion is multidimensional. According to some, social exclusion includes dimensions related to each other, and accumulations in these dimensions play an essential role in the emergence of the problem of social exclusion (Silver, 2007).

According to Paugam, social exclusion is a process consisting of the accumulation of multidimensional disadvantages and difficulties. The essential point is how social exclusion occurs from being brought together with accumulations (Paugam, 1996). Some consider exclusion as a cycle of disadvantage. Social exclusion is a multidimensional concept, as it can arise for many reasons and manifests itself in many different social areas and processes. As examples of these fields, they could be given in political, cultural, social, economic, education, and health areas. Due to the multidimensional nature of the concept, it is not necessary to ignore other dimensions while examining exclusion in one dimension. Phenomena such as low expectations of people and early involvement in social areas can cause exclusion—for example, children and young people who join the labor market without being educated. According to De Haan, social exclusion, a multidimensional concept, focuses on various disadvantages in different fields, processes, and mechanisms that exclude individuals. These dimensions are social, political, business instability, and economic dimension, including low income (De Haan, 1998a). According to De Haan, there are five different dimensions of exclusion. These are physical, economic, human capital, social capital, and political.

Similarly, Patrick Commins identified four dimensions of social exclusion (Commins, 1993). These are:

1. Political life
2. The labor markets.
3. The welfare state.
4. Family and social life.

While the multidimensional domains of social exclusion could be affected by each other, there is no single cause of any outcome and behavior at the individual and societal level (Barnes, 2002: 7). Thus, the individual (age, gender, race, disability; beliefs, preferences, and values), family (together, children, care responsibilities), community (social and physical environment, schools, health, social services), local (labor market, transportation)), national (cultural impacts, social security, legal framework), global (international trade, migration, climate change) there is a need for an integrated approach that considers all of these areas (Burchardt et al., 2002).

Littlewood et al. (2017) grouped the critical dimensions of exclusion under four headings. The first of these is exclusion from the labor market. The second is related to the reflection of the effects of economic exclusion on the social and cultural sphere by causing low living standards. The third dimension is the emergence of marginalization due to having different value judgments, and these value judgments reveal different behavioral patterns. The last dimension is institutional exclusion, which occurs by staying out of the social policy practices of the state (Chossudovsky, 1999: 84, 85).

The concept of social exclusion is multidimensional, encompassing both the causes and consequences of exclusion because it focuses on structures and processes that exclude individuals. For example, these processes in the work of the EU; housing, work, access to education, consumption, borrowing, availability of health and social services and neighborly relations, employment and income, taxation, and social protection (Kilmurray, 1995: 22, 23). In addition, as social exclusion shows the results of economic policies, It also plays an important role in terms of social policies. Another reason why the concept is considered a multidimensional concept is that different branches of science work on this subject. As an example of these branches of science, we can give sociology, urban science, political science, law, and psychology. Due to the multidimensional nature of the concept, it is necessary not to ignore other dimensions while examining exclusion in one dimension. Since the dimensions of social exclusion are interrelated, exclusion in any dimension may cause exclusion in other dimensions. This shows that the concept is dynamic.

2.2.2. Conditions and Processes

Those who use the terminology of social exclusion place dynamic analysis at the center of their work and believe that this is the most important step in using the concept of social exclusion. Since social exclusion, which is a multidimensional concept, is both a situation and a process, it plays a more dynamic role in the social process than poverty. Most approaches do not see social exclusion as a purely or fundamental process. Because most of the studies on social exclusion have focused on the consequences of social exclusion, and the state of being excluded has been examined. These studies did not deal with the process of social exclusion.

Social exclusion is a process that occurs as a result of the behavior of individuals and groups. It occurs when some people/groups affect other people/groups. Approaching the concept of social exclusion as a process avoids making rigid definitions and requires considering the variability of situations in terms of time (Littlewood et al., 2017). It draws attention to the fact that the excluded can integrate into society, and the boundaries between the excluded and society are quite unclear. The element that distinguishes social exclusion from the concept of multidimensional disadvantage is dynamism. The influence of different dimensions in the content of the concept also reveals the dynamic structure of the concept. Social exclusion is also multi-time because exclusion processes and changes in the status of the excluded are highly dynamic. However, it is still possible to say that the dimensions of dynamism and multi-timeliness are considered in most of the recent poverty studies.

For this reason, it is not possible to say that the phenomenon of dynamism is a phenomenon that only emerges with the concept of social exclusion and is unique to this concept. According to De Haan, exclusionary mechanisms play an important role in social exclusion being a dynamic process (De Haan, 1998a). These are social groups, government, employers, the military, local authorities, religious institutions, and elites.

2.2.3. Lack of Resources

The relativity of the concept is the result of being multidimensional, like the element of dynamism. Since social exclusion has different meanings according to different individuals or different social characteristics, the concept shows relativity for these people. For this reason, excluding certain individuals, groups, and communities in a certain place and time is relative to others.

The dynamics of exclusion differ between individualist and collectivist societies. It is also relative, as it compares the disadvantageous situations that can lead to exclusion at the national and international levels. The fact that social exclusion has different definitions from society to society shows that the concept is both multidimensional and relative (De Haan, 1998b).

Exclusion could start from any social area, such as economic, political, cultural, and social, and spread to other areas. In this regard, it is not possible to say which area will primarily affect or whether it will affect any area. This situation may differ from person to person; it may differ from region to region or from country to country. It is impossible to say that every person who is unemployed, inadequate, or exposed to inequality will always be exposed to social exclusion in every country. Because different societies have different levels of economic and social development, therefore, it is necessary to solve social exclusion with different causes and social protection methods (Çakır, 2002).

The concept of relativity becomes evident when measuring social exclusion. It is impossible to determine whether an individual has been excluded by looking at the individual alone. Since individuals are excluded from a certain society, ignoring the conditions in which the rest of society lives, it is impossible to determine who is excluded and who is not (Çakır, 2002). For this reason, when examining the exclusion of individuals, the position of society, in general, should be taken into consideration.

2.2.4. Social Relationships

One of the important elements of social exclusion is social relations. Because exclusion is a behavior performed by a certain group of people to another group of people, for exclusion to occur, both excluders and excluded must be present. Groups are considered social outcasts when they are denied opportunities to participate in normal activities in the community. It could not matter whether people want to participate or not. More than participating in the events is needed for them to be considered excluded. In cases where voluntary exclusion is assumed, individuals have chosen not to participate voluntarily; they may have stayed out of these normal activities mainly because they thought their participation was undesirable (Saith, 2001: 4).

Adam Smith emphasizes in his studies that individuals struggle to establish social relationships due to deprivation. He expressed this with the words of being able to walk around society without shame. This exclusion from social relations can also lead to other deprivations limiting life opportunities (Sen, 2000: 5).

The sensitivity of individuals and groups to social exclusion does not depend only on their own resources; It also depends on the resources in the places where they live, family relations, and traditional mutual aid mechanisms (Room, 1999). It is obvious that the concept of exclusion emphasizes the relational dimension since the main purpose of the struggle against social exclusion is to ensure that individuals reintegrate with society and become a part of society.

Paugam focused on the social relations dimension in his studies; examined the work and family relationships of individuals. Paugam found that unemployed men have weaker family and social relationships than women who receive more social support from the family (Paugam, 1995). His research determined that those deprived of income also experience problems in their marriage, their relationships with family and friends are reduced, and they feel socially unqualified (De Haan, 1999: 4).

The word exclusion implies the existence of insiders and outsiders and indicates that the excluded are prevented from reaching that inside. Because in order for these people to be considered excluded, there must be a group that excludes them. For this reason, people experiencing poverty and exclusion are not persons of certain status; they are people who have been put into this situation and status by others. According to De

Haan, individuals and groups can be excluded from very different groups at every level of society. For example, elite political groups exclude others from legal rights. Minorities are excluded from being able to reveal their identities.

The labor market and labor unions exclude the unemployed (De Haan, 2000: 26). Forming various social groups and seeing other individuals outside of this group is the most basic feature of human societies (Silver, 1994). Therefore, the excluded have little political power and engage in less social engagement.

There are two approaches to social exclusion: the phobic and the romantic populist approach. According to the phobic approach, outcasts are seen as psychopaths and crime machines; The romantic populist approach sees the excluded as helpless victims of fate, those who need to be helped and extended. As can be seen, ‘the perspective of the socially excluded can vary from person to person and from society to society’ (De Haan, 1999).

2.3. International Perspectives and Different Theoretical Approaches of the Social Exclusion

2.3.1. Levitas Triad

Despite the paradigms of Silver, Levitas is another person that cannot be avoided without declaring who made essential studies in this field and defines social exclusion as an active structuring of inclusion. In Britain, the New Labor government sees social exclusion as a new form of contract with the welfare state. Levitas defines the politics of the Labor Party government as emphasizing that social inclusion will take place through paid work as a ‘social inclusive ideology’ (Levitas, 1998).

Levitas originally addressed the themes suggested by Silver (1994). However, he has reformed them since the early 1990s, focusing on the language, politics, and policies of New Labor in England. As for the definite discussion, Levitas makes an agreement, provided only sometimes nervous about the position, the relative strength of the discourse, and the relative lack of specificity of exploitation. Levitas summarizes the three discourses on social exclusion (Levitas, 2005); the British social policy-specific

redistribution debate (RED), the ethical subclass discussion (MUD), and the social integration debate (SID), which reflects the Durkheimian point of view and refers to mostly to the European Union and France's view of social exclusion:

- **RED** - traditional redistributive discourse of left-leaning social policy debates in the UK. Indeed, this approach was evident in the 1960s and 1970s, when CPAG and relevant academics significantly impacted Worker's social policies, with the relationship between the Academy of Child Poverty Action Group (CPAG) and labor's social policy. Levitas brought it closer to the center-right of social democracy, at the same time as traditional social democratic approaches to social policy. Left social democrats have always adhered to a rotating insight into the role of politics (Levitas, 2005: 9-14). This approach perceives exclusion as a result of poverty.

- **MUD** - moral subclass/dependency discourse. Levitas correctly associates the contemporary form of this discourse with the influence of right-wing US commentators on the UK debate (Levitas, 2005: 15). The MUD approach sees social exclusion as a result of unemployment and, therefore, the inability to participate in the labor market. This was the dominant power in Thatcher's years (Levitas, 2005: 15).

- **SID** - social integrationist discourse. The purpose of this statement is to integrate the social plan. Levitas places particular emphasis on the role of work as the key mode of integration for its current advocates of this position. However, concerning the United Kingdom and the United States, the types of social integration in Europe have greatly emphasized cultivating children in traditionally non-employment social contributions, especially in communities threatened by demographic competition (Levitas, 2005: 23).

While redistribution debates see poverty and inequality because of social exclusion, redistributing resources is focused on as a solution. Subclass discussions assume that poverty is excluded from society because of its own characteristics. On the other hand, in social integration debates, the reason for social exclusion is exclusion from the labor market. Here, the definition of social exclusion is narrowed by excessive emphasis on paid labor. While free labor is ignored, the division of labor based on gender and its social exclusion effects are not considered. Also, among the employees, some are excluded from many social processes and those in unequal positions (Levitas, 2005).

It emerges from problems involving both moral and cultural characteristics, such as guilt, unemployment, lack of work ethics, single parenting, or dependence on the welfare system. The concept of subclass refers to the existence of a dangerous class and is used to express a particular social situation and lifestyle.

2.3.2. Robert Castel's Notion of Disaffiliation

Castel (2023) critiques the concept of social exclusion, highlighting its static, fixed, and limited nature in capturing the complexity and variability of the situations it seeks to describe. He proposes using the term disaffiliation, which he argues is a more comprehensive and dynamic concept that enables exploring experiences, trajectories, and processes that underlie social exclusion. To illustrate this concept, Castel identifies different phases of the social exclusion process and maps them into different social zones: 'the social integration zone, individualization zone, vulnerability zone, social exclusion zone, and assurance zone' (Aksungur, 2006). Disaffiliation is viewed as the ultimate outcome of a process that leads individuals to experience social uselessness and heightened stress on social bonds. Castel emphasizes that breaking social bonds is a critical dimension of his analysis of the disaffiliation process, as it highlights the ways in which individuals become disconnected from social networks and institutions. Overall, Castel's analysis underscores the importance of a more dynamic and multi-dimensional understanding of social exclusion, one that is capable of capturing the complex and varied experiences of individuals and groups across different social contexts.

2.3.3. Serge Paugam's Notion of Social Disqualification

In 1996, Serge Paugam published a work that refutes the notion of social exclusion. He refers to the way in which society categorizes and manages individuals who lack integration. Paugam's concept of social disqualification is grounded on a classification of those affected, including the vulnerable, the aid-dependent, and the marginal. He shifts the focus towards the mechanism that leads to their decline into a disadvantaged situation, dependence on assistance, social inferiority, and marginalization. Social disqualification, therefore, can be considered a weakness in the process of social integration. Paugam's typology provides a useful framework for analyzing the dynamics of societal marginalization. Additionally, his work emphasizes

the requirement for a more comprehensive approach to integrating marginalized individuals into society (Paugam, 1996).

Paugam's work is a significant contribution to the study of social exclusion. His concept of social disqualification challenges the notion of social exclusion. His work suggests that society is responsible for the categorization and management of individuals who deviate from conventional modes of integration. His typology of social disqualification further highlights the mechanism that leads to the disadvantaged position of these individuals. Paugam's work is unique as it identifies the vulnerable, the aid-dependent, and the marginal as those affected by social exclusion.

Furthermore, Paugam's work provides a framework for examining the dynamics of social exclusion. He underlines the lack of strategies implemented while integrating marginalized individuals into society and the need to examine these deficiencies in more detail. Paugam's typology provides researchers to examine the impact of social exclusion on individuals and society in a detailed way. Additionally, his work challenges the traditional view of social exclusion and its implications for marginalized individuals.

2.3.4. Amartya Sen's Theory of Capability Deprivation

The theory of Capability Deprivation put forward by Amartya Sen emerged during the definition of social exclusion. Sen evaluates social exclusion as a lack of capability and states that poverty takes place in a broad perspective (Sen, 2000: 45). According to Sen, the capabilities (competencies of individuals) increase in the development process. These capabilities are not only limited to the material field but also include the political and social fields.

The understanding of these capabilities includes the ability to use the goods and services owned or obtained, to benefit from the rights granted to individuals in society, and to obtain them (Coşkun and Tireli, 2008). Among these qualifications, the most important are a long and healthy life, getting a good education, access to the resources necessary to reach a good standard of living, and participation in social life. In Sen's capability deprivation approach, the issue of what individuals have enough to do is more important rather than what they have (Sen, 1981). Being deprived of basic needs due to

lack of income and inadequacies in accessing these needs play a restrictive role in the individual's freedom to choose among many activities and goods (Coşkun & Tireli, 2008). The use of various economic, political, and social opportunities within the legal system comes to the fore. For this reason, being able to make a limited choice among activities causes a lack of competence. At the same time, this situation goes further causes social exclusion (Papadopoulos and Tsakloglou, 2002: 4). Therefore, social exclusion can also be a part of capability deprivation. Capability deprivation in social relations is closely related to employment and income poverty. One of the necessary elements for preventing social exclusion and participation in society is the elimination of capability deprivation.

Sen made two important observations that social exclusion leads to deprivation (Coşkun & Tireli, 2008). The first is that social exclusion has constitutive and instrumental significance, regardless of its consequences. Second, there are two types of social exclusion: active and passive exclusion. In active exclusion, lawmakers aim to knowingly and willingly exclude certain individuals from society. Passive exclusion, on the other hand, occurs when there are factors that cause exclusion in society without such an active effort of the lawmakers. The lawmaker is responsible for taking the necessary measures to prevent passive exclusion (Papadopoulos and Tsakloglou, 2002).

2.3.5. Silver's Paradigms

The notion of social exclusion encompasses diverse paradigms that offer distinct perspectives on the causes and manifestations of exclusion. Scholars have extensively investigated this topic through a range of research endeavors, including the valuable insights provided by Hilary Silver's work, which shed light on the intricate complexities of social exclusion and its implications.

According to Silver (1995), the 'solidarity' paradigm expands on the dissolution of societal bonds and the breakdown of emotional connections within society, which contribute to social exclusion (Silver, 1995: 67). This paradigm aligns with the Conservative-Corporatist welfare state approach that emphasizes societal integration but may fall short of addressing alternative solutions (Atkinson & Davoudi, 2000: 427, 428).

Additionally, Silver points out that the solidarity paradigm overlooks the role of power relations and structural factors in shaping exclusionary processes.

Furthermore, Silver emphasizes the significance of the ‘specialization’ paradigm, which is rooted in Anglo-American liberalism. This paradigm highlights social differentiation and the division of economic work as crucial factors in exclusion (Silver, 1995: 67). It recognizes that exclusion occurs when individuals face barriers and limited opportunities to move freely between different social spheres. The ‘specialization’ paradigm draws upon classical liberal views to underscore the importance of individual agency and mobility in mitigating exclusionary processes.

Apart from these paradigms, Silver’s analysis incorporates insights from the ‘monopoly’ paradigm, which aligns with the social democratic European tradition. This paradigm posits that social exclusion arises from the monopolization of power by certain groups (Silver, 1995: 68). Drawing upon Weber’s concept of status groups, it highlights how the closure of such groups leads to inequalities. The ‘monopoly’ paradigm emphasizes the potential of inclusive social democratic citizenship, as advocated by Marshall, to address group monopolies and promote more equitable societies.

To gain a comprehensive understanding of the intricate mechanisms and dynamics that contribute to social exclusion, additional scholarly sources provide valuable insights. For instance, Atkinson and Davoudi (2000) offer alternative perspectives on exclusion, emphasizing the discursive constitution of exclusionary spaces and critically examining the limitations of the solidarity paradigm (Atkinson & Davoudi, 2000: 427-448). Their research underscores the role of language, discourse, and power relations in shaping exclusionary processes.

In summary, the multifaceted nature of social exclusion necessitates a nuanced understanding derived from various paradigms and scholarly works. By incorporating perspectives such as the ‘solidarity,’ ‘specialization,’ and ‘monopoly’ paradigms, along with insights from Hilary Silver’s analysis, researchers can gain a comprehensive understanding of the intricate mechanisms and dynamics that contribute to social exclusion. This holistic perspective enables the formulation of effective strategies to address and mitigate exclusionary processes in society.

2.4. Types of Social Exclusion

According to Silver, social exclusion occurs in the form of exclusion from the labor market, education system, public sphere, and political process (Silver, 1995). Factors such as unemployment and poverty weakened social networks and social protection, which are among the causes of social exclusion, are very vital in determining the type and severity of social exclusion. According to Sen, there are different types of exclusion. These are:

- Inequality and relative poverty
- Exclusion from the labor market
- Exclusion from the credit market
- Gender-based exclusion and inequality (Sen, 2000: 32).”

Types of social exclusion of individuals who have different professional experiences, those who have not worked in any job, those who are not qualified for the areas in which there is a need for personnel in the labor market, those who cannot complete their education, or those who have completed their education, are not sufficient to find a job, retirees, and other socially disadvantaged individuals. Relationships should be evaluated regarding opportunities to receive institutional and social support.

As it is seen, it is impossible to say with certainty that these people with different qualifications experience social exclusion. It is impossible to say with the same certainty that those who have a job, benefit from social protection, or receive social support from their environment do not experience social exclusion (Çakır, 2002: 95).

According to Paugam (1996), the most important and effective cause of social exclusion is the phenomenon of long-term unemployment. Because unemployment deprives individuals of income to meet their basic needs and causes them to feel socially and psychologically lonely, thus, the form and degree of social exclusion can be revealed according to the position inside and outside the labor market (Çakır, 2002: 95).

Sapancalı (2005a) summarizes the types of social exclusion under the following headings: The first of these is social exclusion from the economic sphere. The sub-elements of social exclusion in the economic field are exclusion from goods and services markets, exclusion from consumer society, and exclusion from labor markets. The second type is social exclusion in the social sphere. Social exclusion refers to the inability to

benefit from various activities and social rights. This situation causes the social state and institutions to weaken and be questioned. The sub-titles of social exclusion in the social field appear as exclusion from cultural and social life and exclusion from the political field.

2.5. Criticisms of Social Exclusion in the Architectural and City and Regional Planning Literature

Ecological approaches that are the product of the philosophy of enlightenment in the social sciences are criticized for not seeing spatial processes' social, economic, and political implications. Therefore, while discussing urban social and spatial problems, approaches such as previously developed ecological approaches are found to be inadequate and begin to be explained concerning the capitalist mode of production in the analysis of social and spatial structure. Thus, a critical approach is developed within the framework of the political economy paradigm, which is different from ecologist approaches. This approach, which was developed in the 1970s, gains deeper social contents through spatial analysis, while sociology, which analyzed society and geography that analyzed space, gained the feature of interdisciplinary disciplines (Özbek Sönmez, 2001:26-27).

The 1980s, in one respect, was a period when urban sociology became a community science discipline, and the theoretical and applied research in this area increased. One reason for this may be that the city gains status as a space and that a complementary perspicuity towards this settlement area is widespread among sociologists. The basic nature of this new approach can be summarized as being a global perspective, accepting the political economy discourse of urban growth to urban growth and emphasizing the importance of cultural and local sciences in the construction of urban areas.

The restructuring of the economy, which is described as a fundamental transformation in the world after 1980, developed in communication and information technology; the disintegration of the Eastern bloc in the political arena began to cause new developments and problems, especially in the metropolitan cities. The acceleration

of the globalization of the industry and the capital, in other words, the acceleration of the industrial production to gain a structure that is dispersed all over the world, the decisions of the money, the decisions are taken, the need to redefine the concepts of time and space of fluidity in a global telecommunication network through new technologies, the approach needs to be addressed with a different approach. Therefore, in line with these developments, problems such as; increasing international migration in metropolitan cities of developed countries, the rich-poor difference that grows in the city, the spread of unemployment and informal affairs in other areas despite the increase in certain jobs, the 'marginal' population that is not able to enter the labor and housing market becomes a problem, the impoverishment of urban centers, wealthy groups should create their own residential areas outside the city, restructuring of certain areas in the city as major investment areas, violence in the city, the spread of insecurity, the international qualification of criminal organizations begin to form of the main research topics of urban sociology (Osmy, 1999).

Critical urban theory, which begins to ask new questions in the lead of Lefebvre, Castells, and Harvey, conceptualizes the stages of urban development and urban development from a critical point of view. Contemporary Urban Sociology, also called Marxist, is different from Marx and Engels, a city as a separate and stand-alone unit of analysis. According to neo-Marxist theoreticians, capitalism is increasingly releasing its logic and rules of operation to urban space. The city is where capitalist capital accumulation processes, contradictions, and inequalities are experienced. In this framework, urban inequality, urban conflict, the intervention of the state and bureaucracy in urban areas, and class struggle are among the subjects of contemporary urban sociology (Kurtuluş and Türkün, 2005: 19). It is significant that these topics are visible and to be discussed in the urban sociology, in terms of the emerged definition of the concept of social exclusion.

Henri Lefebvre explores the idea of the 'urbanization of society' as a crucial turning point in the transition from city to urban society in 'The Urban Revolution,' which is relevant to a society that resulted from industrialization. According to Lefebvre (2013: 7-9), 'urban society' refers to a virtual environment with tangible and intangible elements. Urban civilization is essentially a horizon, brilliant virtuality rather than a finished reality that lags behind the present (2013: 21). Lefebvre highlights the existence of the 'urban fabric,' which underscores the transformation of conventional rural communities as they become assimilated into the consumption of industry and industrial products (2013: 9).

Moreover, it is emphasized that there will be a need for unique solutions and forms that are specific to urban society, given the era dominated by growth and industrialization (2013: 11).

Lefebvre discusses three layers or areas: rural, industrial, and urban. He indicates an unseen area today, not between rural and industrial but between industrial and urban. There is a blindness or lack of recognition between these areas: power and conflict zones. This blindness is attributed to the reductionist approach of viewing the urban in terms of industrialization theory and practice. In contrast to reductionist and fragmented analyses, Lefebvre emphasizes that the urban space constitutes a new space-time distinct from rural and industrial space-time. Moreover, he underscores the notion that the city's concept surpasses mere consumption and extends to production and production relations. He asserts that the city phenomenon materializes as a comprehensive reality that encompasses all aspects of social practice. He posits that this complexity requires interdisciplinary collaboration. He stresses that the "urban society does not carry the purpose and meaning of industrialization other than its emergence and redirection towards something else." Thus, he highlights the need to question the urban phenomenon from a philosophical perspective that takes into account all scientific knowledge instead of adopting a reductionist approach (2013: 54-66).

In essence, Lefebvre's assertion posits that the artistic creation status of traditional cities has declined due to the predominance of exchange value over use value in urban areas that have transformed into industrial and commercial centers. Furthermore, Lefebvre argues for a radical transformation not only in cities but also in social, political, and economic relations (Purcell, 2002: 101). As an individual striving to establish an alternative social structure, a distinct political system, and a different city, Lefebvre's stance is radical. He advocates for the redefinition of cities where exchange value takes precedence, which can only be achieved through city dwellers occupying urban spaces and reorganizing them based on their desires and aspirations.

Lefebvre put forward that the restructuring of neoliberalism substantially impacts urban spaces, as in various other domains. He contends that global capital establishes its dominance over urban areas, giving rise to specific inequalities in these spaces. Cities are primarily defined through exchange value, resulting in a loss of their functions as living spaces. He contends that the concept of the right to the city may be used to examine these disparities and rights breaches, underlining the need for a battle within the parameters of urban rights. Additionally, Lefebvre regards the right to the city as a 'counter' demand

against the claims of the powerful and wealthy. According to Lefebvre, this group constitutes those who derive income through rent from urban spaces. Thus, what is opposed is not only neoliberal policies but also the inescapable position that capitalism has reached (Butler, 2012: 144).

Lefebvre maintains that cities, which have been instrumentalized and subjectified to neoliberal policies, need to be reorganized and freed from these policies. Revitalizing the old city in the manner used to create new cities is not feasible. The priority is to create a new city on new foundations, at a different scale, under different conditions, and based on a different society. Therefore, the planned city cannot possess the qualities of the traditional city or embody the characteristics of the future city, as per Lefebvre's perspective. Lefebvre emphasizes that all stakeholders are responsible for creating a new urban life. He argues that creating new social relations requires an equal impact from each stakeholder, and no one has superiority over another. Furthermore, Lefebvre states that these actors can only provide guidance and cannot create new relationships. He underscores that the only factor influencing relationships is social life (he qualifies it as praxis) (Butler, 2012: 144).

Harvey, in addition to Lefebvre, is another name that contributes to the discourse of exclusion literature through a spatial lens. His research delves into the spatial dimensions of capitalism and economic inequalities. Harvey highlights that social exclusion is intertwined with social, political, and economic systems and asserts that capitalism exacerbates disparities within cities and societies. Furthermore, Harvey examines the impact of urban property relations and policies on social exclusion. He underscores the significance of collective action and social movements in the pursuit of urban redesign and social equity.

Harvey emphasizes the fundamental themes of urban inequality and the pursuit of social justice in urban settings in his essay 'Social Justice and the City.' Harvey analyzes the prospects for constructing more just and equitable urban settings while critically analyzing the socioeconomic systems and power dynamics that define cities.

One of Harvey's main points is that cities are not neutral locations but scenes of social, political, and economic conflict. He emphasizes how capitalism-driven urbanization processes have worsened and sustained social inequality. According to Harvey, gentrification, the displacement of underprivileged communities, and the concentration of wealth in the hands of a select few are all consequences of urban growth

that frequently prioritizes the interests of wealthy elites. He contends these factors undercut social justice and sustain systemic inequities in cities.

The idea of the 'right to the city' is a key component of Harvey's theory. He contends that people and communities have a fundamental right to influence the urban environment actively and that urban areas should be viewed as shared resources available to all inhabitants. According to Harvey, realizing the right to the city necessitates redistributing resources and power and democratizing decision-making procedures in urban planning and government (Harvey, 2008).

In order to address urban injustices and promote social justice, Harvey (2008) also examines the function of social movements. He looks at how grassroots movements have organized to fight against unfair urban policies and housing rights organizations, environmental justice organizations, and labor unions. He strongly emphasizes the necessity of group effort and solidarity in bringing about transformational change in urban areas. Harvey urges redesigning urban areas that prioritize social justice, equal access, and active citizen participation through his research of urban processes, the right to the city, and social movements.

Castells (1997) argues that the city should be viewed as a reflection of social structure, which is an essential starting point for spatial theory. He posits that a spatial theory that is not a part of general social theory is impossible. Castells reject the ideological stance of culturalism and historicism and instead advocates for a perspective that combines ecological and materialist problems in social theory. According to Castells, spatial form and cultural content can serve as hypotheses but cannot be considered constitutive elements in defining urbanization. He opposes studying the city as a theoretical object in itself and argues that constructing urban culture as a specific theoretical object is an ideological condition (Castells, 1997).

Öner (2008: 27) states cited Castells (1996), presents evidence indicating that space can be divided into no less than three layers. The first layer consists of the circuit of electronic exchanges, which is the underlying infrastructure network. The second layer pertains to the spatial manifestation of social practices that shape society, referred to as nodes and hubs, where agents carry out their activities. The archetypal example that embodies this layer is the urban environment. The third layer refers to the spatial organization of the economic elite. Castells (1996) argues that cities are processes that are entrenched within a network of global flows. These networks are reinforced and constituted by advanced information and communication technologies.

Castells (1997) defines the city as a spatial unit within the structural system that produces the built environment (Castells, 1997:54). His approach differs from the Marxist approach, which focuses on class struggle within the context of production relations, as Castells' approach centers on collective consumption. He emphasizes that cities play a unique role as centers of collective consumption rather than in the production process. The state guarantees the continuation of capital accumulation by providing such services. Castells contends that organizing the forms of collective consumption is vital, and the city provides the most suitable environment for this organization. He posits that the state is responsible for sustaining collective consumption services, which explains the logic that organizes the settlement of various income and status groups in urban space. Consequently, the state is the leading actor in the fragmentation of urban space.

2.6. Social Exclusion and Public Realm

The fact that the processes of exclusion in the slum areas in Turkey are multidimensional constitutes a fact of exclusion. The most important reason for this is the fact that migrants settled in both the ghetto area and the central periphery neighborhoods of the city under the influence of the 1990s forced migration and neo-liberal welfare state constructions. The disconnection of migrants by the region they migrated has made these areas into new depression zones. The consequences of everyday work that began with long-term unemployment and the influence of informatization resulting from post-Fordist attitudes negatively affect the individual's desire to be visible. Thus, the individual who is hesitant about visibility and faces poverty settle in the areas designated as slum district to meet his housing needs, and he/she is separated from society and becomes socially excluded. While the effect of this space production (urban transformation projects) on the exclusion is undeniable, it is also necessary to study the problem encountered at the societal level, the quality and concept of the public spaces, which are collective spaces and affects the exclusion. Except for the residential areas, public spaces are more visible faces of social exclusion.

Osmay stated that (1999, cited in Özbek Sönmez, 2001: 75) Reconstruction has introduced new meanings to space in the process of the formation of social exclusion. In

the 1980s, a new understanding of urban geography by redefining social relations and spatial structure led to a significant part of the subjects entering urban sociology under the 'new geography' roof. This approach, known as the new geographical trend and liberating the geography from a stagnant physical space conception, states that social relations have an important role in examining spaces but do not create the opposite effect, in which space also has an important role in building social relations. Social relations are neither only spatial relations nor independent of spatial relations. The space is a social construction. Like every construction, space construction is not independent of social power relations.

Moreover, defining, drawing boundaries, and representing are related to societal power and power relations (Staeheli and Mitchell, 2007). Apart from the sections that each construction makes privileged, there are social segments that it excludes. In this respect, the constructions which define and design space and the dissolution of social codes that form have a critical prescription in terms of recognizing unequal power relations in society. The presentation of the space in terms of these power relations covers both the social inequalities and the continuity.

The meanings and ideals that are loaded into the public space are normative. For this reason, public space has an ideological significance in democratic societies and represents some part of social ideals. Public space is conceived through institutions and events that regulate the relationship between society and the state. In this sense, public space is the state where the city is organized, represented, and imagined. However, only through these public spaces can social formations gain access to the power structures in society (Staeheli and Mitchell, 2007).

Public space is the place where the social interactions and political activities of all community members take place and is based on some definitions. Behaviors and individuals that are able to be exhibited in public spaces are determined by laws and public norms. In this place, citizens' rights differ from those they are not citizens. It is possible to mention many limitations based on gender, race, age, and class. The issues of who is public, what is the public space, and what is the appropriate behavior in public space are normative constructs and are not considered independent of power relations (Mitchell, 2003).

Social class, race, belief, gender, sexual orientation, and disability identities may cause discrimination both in physical and social space. Geographers have tried to identify

how the social construction of space has been transformed into a field that is always constant struggle, opposition, and resistance by outsiders (Low and Smith, 2013).

The construction of normative public space is based on some social assumptions and definitions. For this reason, every definition and construction is exclusionary. The public space built to exclude and hold people out is a very complex construction. In addition, public space is not only an abstract expression; it also has a material and physical aspect. It refers to the real environment, places, grounds, and institutions that witness political activity. Already, the struggle actualizes in these real environments, places, grounds, and institutions (Brown, 2006).

Today in Turkey, a commonly used form of 'urban renewal' projects, laws, decrees, and rulings, the state budget, business machines, police using riots, and all the instruments of power, establish sovereignty in social spaces created by citizens. They also produce abstract spaces that create spatial inequalities instead of social spaces for citizens. At that point, Lefebvre's lived space concept is met if it is examined as spatial usage. This concept, as well as the 'raum,' is related to the practice of people's accommodation and the practice of acquiring space. Schulz (1971), an architectural theorist, explains that it is not only private accommodation but that is also sheltering under a roof, that it is related to social construction and, therefore, to economics and politics: encountering and collective housing as an area of exchange, public accommodation as a form of residence based on agreement and social consensus and the lastly private accommodation as a field of personal needs (Sadri, 2013). Schulz reminds us that a settlement is a meeting place defined in the form of collective welfare that allows people to gather together in such spaces and exchange products, thoughts, and feelings. Along with Schulz, the most important role of collective bargaining is to provide people the possibility to meet each other, despite all their differences and diversity. Schulz calls it *milieu possibilities*, the 'environment of possibilities and exemplifies urban spaces for this type of housing (Sadri, 2013).

These are endless public space battles. For this reason, it is valuable to discuss the concept of social exclusion through the public sphere and space. Public domain studies in literary studies conducted in Turkey within the scope of the author's search are generally dealt with in the social involvement process of physically disabled individuals. The interaction of the public space with the social community has been ignored. A gap is realized in the existing literature in both social and physical identity research of the public

space. Therefore, the case study area of this dissertation chosen has the characteristic of public space.

2.7. Defining Social Inclusion and Integration

It is seen that the concept of social inclusion is defined indirectly in the social exclusion literature (Cameron, 2006: 397). The issue of the indirect definition of this situation, namely social inclusion in the literature on social exclusion, is actually discussed in the labor market, society, cultural life, etc. could be seen in the fields. In these areas, exclusion emerges first (Cameron, 2006: 397), or in the case of exclusion, social inclusion can be mentioned in terms of eliminating this exclusion and reducing its effects (Sapancalı, 2005a: 52).

While most of today's policies tend towards different models of social exclusion, it is seen that the main factor in most of them is the labor market. It includes social exclusion as a result of unemployment and, therefore, the inability to participate in the labor market. This is at the center of public policies applied to reduce social exclusion. Therefore, the most basic method in combating exclusion is by providing formal jobs to individuals of working age; to integrate individuals into society. This integration is very important for young people who do not have any formal jobs and are at risk of being unemployed for a long time. Thus, unemployment and flexible employment patterns that cause exclusion can be prevented (Levitas, 2000).

On the other hand, The European Commission defines social inclusion in a report published in 2006 as follows (Silver, 2010: 187); It is a process that enables individuals or groups at risk of poverty and social exclusion to actively participate in economic, social and cultural life and to gain the necessary opportunities and resources to reach an acceptable standard of living and welfare in society.

The aim of social inclusion is clearly to try to resolve the situation of people who have difficulties in participating as equal citizens in society, both because their income levels are well below the society average and because of their ethnic or religious origins, gender, education level, physical or mental disabilities, through institutional arrangements. Thus, it is envisaged that the entire society will be able to participate

widely in decision-making processes that may affect their lives and access fundamental rights (Sapancalı, 2007).

When the concept of social inclusion was first used, it mainly focused on people who had difficulties in adapting to society, but later it included all vulnerable groups. It is known that these segments, who are excluded/marginalized from economic, social, political, and cultural life, are excluded from official citizenship rights, the labor market, participation in society, and social circles. Today, many European countries rely on social inclusion policies in forming and implementing public policy regarding this exclusion in society. Social inclusion policies facilitate access to essential services, opportunities, and resources such as employment, education, health, and shelter, equality in access to these tools, and participation in social life, the labor market, and decision-making processes (Silver, 2010).

2.8. Elements of Social Inclusion

2.8.1. Access

Access is a crucial element of social inclusion, which means the right to use resources, opportunities, goods, and essential services and the opportunity to participate in processes and activities that ensure individual and community health, well-being, social integration, and cohesion. In this sense, it can be seen as one of the measures of social equality (Saunders, 2015).

Excluded from the economy, social and cultural life for various reasons, poor and fragile clusters benefit from the market, essential services, and the environment, benefit from the factor of access, and ensure their abilities, dignity, sense of self-confidence and empowerment (Dugarova and Lavers, 2015).

However, it is also known that there are some obstacles preventing the right of poor and vulnerable groups to use the tools mentioned above. Undoubtedly, discrimination comes first among these obstacles (Silver, 2015: 144). Discrimination, which wastes people's talents and skills, has a negative impact on economic growth and

productivity and exposes socio-economic inequalities. With this feature, discrimination constitutes a significant obstacle in reducing poverty, and on the other hand, it reinforces poverty for the groups exposed to discrimination. Thus, discriminatory structures in social life and the labor market weaken the ground of social cohesion and cohesion. This provides a suitable environment for social exclusion. Therefore, social inclusion must address eliminating all forms of discrimination based on arbitrary and unjustified discrimination that impedes access and lead to deprivation of resources and lack of opportunity.

2.8.2. Equality

Equality means the fair distribution of resources, opportunities, goods, and essential services. Equality helps ensure that no one is discriminated against, that everyone is treated equally, and that access to means is distributed based on justice (OHCHR, 2019: 6). In this sense, all individuals are accepted as equal, regardless of age, gender, skin color, religion, race, origin, etc. ensures that individual characteristics are not considered. Equality mechanism requires being in a wide area, from providing food, clean water, employment, education, shelter, essential drugs, and a clean environment to accessing social networks (OHCHR, 2019).

A society without equality and social integration will always face the risk of conflict and instability. Therefore, avoiding economic inequalities or gross inequalities that undermine access to resources, opportunities, goods, and essential services will be critical to the stability and integration of society and, ultimately, to sustainable development. Because the increasing inequality within and between countries will prevent the goal of reducing disparities in the 2030 agenda of sustainable development, for this reason, economic and social policies that will reduce inequalities should be implemented; From social protection to education, health, and other public services, financial reforms, and universal access to labor rights, they should all be created on equal terms for different individuals and groups without any discrimination (OHCHR, 2019: 6-7).

2.8.3. Participation

Participation, which is almost a central element of social inclusion and is always mentioned when implementing inclusive policies, means being included in an activity, a process, or a community and gaining the identity of a part of it. Participation, which is a fundamental right and repeatedly mentioned in the Universal Declaration of Human Rights and many other conventions and declarations, is participation in the labor market in the economic context, participation in social life in the social context, participation in decision-making processes in the political context, and taking part in activities such as sports and arts in the cultural context. The participation mechanism aims to include as many socially excluded individuals or groups as possible in these areas and tries to ensure their social integration, cohesion, and sense of belonging. Participation is one of the essential drivers of inclusive, equitable, and sustainable development (Dugarova and Lavers, 2015: 10).

Participation mechanisms must give vulnerable groups a voice, empower them to claim their rights, mobilize them collectively, and exercise effective control over the decisions that affect them. The United Nations Institute for Social Development Research (UNRISD) research has identified three forms of participation that are particularly associated with inclusive, sustainable development. These are resource mobility as a prerequisite at the local or community level, access and impact on decision-making and governance process the presence of social movements in reshaping policy debates on development priorities and pathways. Such processes can challenge existing power structures and relationships and open spaces for discussion and negotiation over policies and resources. In short, such strengthened forms of participation are considered necessary for achieving equitable, inclusive, and sustainable development (Dugarova and Lavers, 2015: 10).

CHAPTER 3

CRITICISM OF THE PRODUCTION OF SPACE DESIGNED FOR THE IDEAL HUMAN MODEL

3.1. Approaches for Spatial Production

The concept of discursive space, which once referred to a pre-selection of what could be said or thought at any given time, gradually gave way to a material space in which power, space, and knowledge governed what could be expressed or considered, according to Foucault's analysis. These changes can be traced back to the context in which Foucault was trying to generate novel concepts.

Foucault identified a number of historical circumstances that made it difficult to talk about space until the 1960s. During the late eighteenth century, as the politics of spaces began to emerge, theoretical and experimental physics made significant strides that displaced philosophy from its ancient authority to speak about the world, the cosmos, and finite or infinite space. This dual investment in space by political technology and scientific practice relegated philosophy to the realm of a problem of time. From Kant onwards, philosophers were tasked with contemplating time. Hegel, Bergson, and Heidegger followed suit. This shift was accompanied by a corresponding devaluation of space, which was viewed as belonging to the understanding, the analytical, the conceptual, the dead, the fixed, and the inert. This view of space as a lesser intellectual pursuit was reinforced by the modern scientific and technological advancements that emphasized the importance of time.

The relegation of space to the background had severe consequences for the study of architecture, urban planning, and the built environment in general. As a result, Foucault's analysis of the relationship between power, knowledge, and space is of great importance to contemporary discussions surrounding spatial justice and the politics of urbanization (West-Pavlov, 2009:146).

Likewise, Lefebvre's (1974) research on the social aspect of space identified the correlation between space and time, a relationship further emphasized by Yılmaz (2004). Lefebvre's work distinguishes three main phases in the link between time and place. The first phase pertains to when agriculture dominated, and output was in harmony with nature. Space and time were intertwined during this period and thought, and behavior patterns were closely related to their contents. The second phase emerged with the rise of particular societies and the prevalence of accumulation, exchange, money, and capital. Here, the form becomes divorced from the content, and the relationship between time and space becomes problematic. In the third phase, Lefebvre suggests that space and objects can be united through thought. Time is experienced and actualized within space, and space is only known through the passage of time (Yılmaz, 2004: 68), despite the intrinsic difficulty in understanding both of these concepts.

In contemporary times, the urban space can be viewed in dualistic terms (Yılmaz, 2004:68): firstly, it is characterized by many sites that possess either sacred or profane connotations, is dedicated to 'masculine or feminine ideals,' and brim with both fantastical and illusory features. Secondly, it is rational and subject to state control, exhibiting bureaucratic tendencies, and its monumental qualities are marred and concealed by various forms of transportation, including the dissemination of information. Therefore, it is imperative to comprehend the urban landscape through two distinct lenses: as an absolute entity that appears evident to the observer and as a relative construct that exists in actuality.

Lefebvre (1991) describes space as a product that is not only material but also a social product. It uses as a mathematical and analytical thing. It became a philosophical material in time as a kind of Leonardo da Vinci's 'mental thing' (Lefebvre, 1991: 3). In philosophy, linguistics and literature are discussed as 'the space issue' yet, architecture. Lefebvre's analysis of space is similar to Marx's analysis of meta (abstract-physical meta, usage-exchange value) (Lefebvre, 1991: 17). He states that from the Cartesian logic, space is considered in a geometrical manner. However, space does not exist in itself only in a geometrical form; it is produced. Lefebvre deals with space as a social product from a dialectical framework. He states that space is socially constructed by three production moments, and each of these moments is doubly determined. The three moments have equal importance to the others in the production of space (Lefebvre, 1991).

Lefebvre (1991: 1) points out that 'to speak of social space would have sounded strange' in the milieu of the mathematicians. The essential in that sentence is the notion

of 'social space.' According to him, space is both a material and a social product. Considering this explanation, he investigates space using two different tri-partite systems of reading space to understand it. These are 'perceived space,' 'conceived space,' and 'lived space.' The second system explains the production of space: 'spatial practice, representation of space and representational space (Lefebvre, 1991:3).' Spatial practice is related to the 'perceived space,' which locates 'characteristic of each social formation' (Lefebvre, 1991:4). 'Representation of space' is about the 'conceived space,' which has the knowledge of 'frontal relations' to the space (Lefebvre, 1991:5). As last 'representational space' is the 'lived space,' which has symbolic meanings of the experience of society (Lefebvre, 1991:6).

Besides, Lefebvre says there is a connection between capitalism and the definition of space, and this relationship affects society. According to Lefebvre, space sets itself by destroying the pieces that are taken from nature. This point of urban planning is an example of it. This situation created that every institution, abstract or philosophical, must express itself as spatial. For instance, a religious institution shows itself by constructing religious buildings like churches in an urban context and physically producing its own space.

Space is a physical thing that we describe and feel with our senses. There is a dialectical relation between space and energy. He describes physical space as having no 'reality' without the point deployed within. In this sense, space is a notion defined repeatedly and gaining different meanings within other disciplines. So, the relations, which Lefebvre mentions, cause to affect other fields and create new perspectives and discussions.

The tripartite division developed by Henri Lefebvre in 1974 is a crucial tool for studying urban space. Lived space, represented space, and commonplace space are included in the division. The term 'lived space' describes the physical location where people live and have their emotional and experiential experiences. On the other hand, represented space includes all of the pictures and representations produced by the media, propaganda, and symbols. Lastly, everyday life space refers to where daily tasks are performed (Lefebvre, 2009). In his work from 1991, Lefebvre argued that urban space is not just a physical thing but also a place where social connections are made. Cities should be seen as the outcomes of power dynamics and social practices rather than just physical buildings and infrastructure. Economic, political, and cultural variables interact to produce urban space on a social level.

Besides, Lefebvre (1996), argues that cities serve as sites for class conflict (Lefebvre, 2009). Conflicts over property rights, housing, and the usage of public areas arise due to the replication of urban space, which is impacted by capitalism. Urban regions are changing dramatically due to the disputes and struggles between socioeconomic classes.

Lefebvre's assertion of the 'right to the city' as an argument for metropolises to be understood not only as domains of property ownership and consumption but as spaces of democratic participation and parity (Stanek, 2011) is an example of Lefebvre's significant contribution to the urban discourse. The powerful symbol of the 'right to the city' suggests the active inclusion of urban residents in municipal policies and decision-making processes.

Henri Lefebvre's theories on urban sociology emphasize the need to consider cities as social, political, and cultural areas in addition to physical structures (Stanek, 2011). He promotes democracy and the idea of the right to the city while highlighting the connection between urban space, class conflict, and social production. These revelations offer a fundamental foundation for studying urban sociology and reinforce the notion that cities should be built and run more democratically and equitably.

After the second half of the 20th century, for the first time in urban literature, it was emphasized that the city is a social product based on the concept of space. The reflections of the differentiations in the political, economic, and social spheres in the urban area and their new social and urban forms were read through the relations of production, capital, crises of capitalism, and social movements.

Henri Lefebvre defends the idea that the social production of urban space is the basis of the reproduction of society and capitalism. The social production of space is used by the ruling class as a tool for the reproduction of its domination. Every society, and therefore every mode of production, produces a certain space and its own space.

New social relations require new spaces, and/or newly produced spaces require new social relations. He argues that there is a dialectical relationship between social space and social relations. In this sense, space is a social product. The existence of the individual in the space is his representation in society. What will ensure the presence of the individual in the space is the existence of the quality of life. The exclusion of the individual from the space means their exclusion from society. The most crucial factor that will ensure the exclusion of the individual from the space is the design made by the

designer, regardless of the user profile. For this reason, the causes and criteria of social exclusion cannot be understood and analyzed regardless of spatial inputs.

3.2. Criticizing the production of spaces designed via the idealized human model.

The human body was under the jurisdiction of power structures during the 17th and 18th centuries, and its movements were restricted to specific geographic areas. These spatial domains are organized functionally and hierarchically according to analytical standards. The concept of absolute space is reflected in modern designs, emphasizing geometric precision and quantifiable values in volume and form. The Industrial Revolution facilitated a shift from a craft-oriented culture to a more standardized approach to spatial design, in which simplicity became a fundamental principle. Representative ideologies of this era are encapsulated in statements such as Mies van der Rohe's "less is more," Louis Sullivan's "form follows function," and Le Corbusier's "geometry of prisms." Accordingly, in the modern period, minimal and fundamental forms acquire primacy, and function is critical. Despite various experiments undertaken by figures such as Le Corbusier and Frank Lloyd Wright, the dominant understanding of the period remain largely unchallenged.

The obsession with the idealized human body is particularly noteworthy, as the Modulor exemplifies, highlighting that space should adhere to idealized measurements and form. As space is viewed through the metaphor of the machine, it becomes a prosthesis that complements the rigid structure of the body.

Le Corbusier's architectural approach presents a problematic relationship with the city. The theological conceptualization of design as a divine experience is central to the Modulor, a starting point for understanding the city. The Modulor city places a constructed identity at its core, subject to canons and panoptic surveillance. Through transcendent self-construction, a static order is imposed upon the world. The Modulor's relationship with mass production and industry defines a universe of domesticated potentials.

Le Corbusier's pre-Modulor scale was designed to discipline the construction site fundamentally. The structure's mere construction is deemed insufficient according to this disciplinary ideology. Through the proportional grid, the structure decides or must decide its own fate, surpassing its makers. Workers adhere to the idea of knowing what they are doing, which allows them to escape uncertainty. The universe of the proportional grid presents construction as an activity devoid of contingencies. Despite mortal human errors, adaptation is conceived as the manifestation of a unifying divine will.

Le Corbusier's dream was to introduce a 'grid of proportions' that would be a norm for different combinations and series of ratios throughout the project (Le Corbusier, 1980: 13). The proportional grid, Le Corbusier's pre-Modulor framing construction device, stacks, and interlocks squares according to the golden ratio, aiming to accommodate a male-human figure within it. The representation of architectural practice develops a cage against the immensurability of the body, drawing from a reduced knowledge of the external world fueled by the opposition. The grid uses geometric shapes to establish the ideal framing of the body, driven by the concern of creating a 'scientific' foundation for construction techniques (Le Corbusier, 1980).

The topology of the proportional grid relies on folding the surface of the square according to geometric shapes and ratios. The body is represented as two-dimensional, devoid of thickness. The proportional grid is developed for dimensioning building sections, similar to the Modulor. The third square that would bend the body is placed between two stacked squares according to the golden ratio. The act of folding a body without thickness presents complex challenges for Le Corbusier, who invents problems such as the 'right angle' and seeks the assistance of the golden ratio and the Fibonacci sequence. The proportional grid imposes absolute forms, even in the face of nature's asymmetrical potential and the densities of the body.

The proportional grid, a framing construction device conceptualized by Le Corbusier before the Modulor, utilizes a stacking of squares and intertwines them using the golden ratio. The objective of this abstract geometric composition is to provide accommodation for the male-human figure. The body, reduced in size and confined within a cage, is viewed as a carrier of desired universal constants.

In response to the immeasurability of the body, architectural representation creates a cage by employing a limited knowledge of the external world fueled by the opposition. Geometric shapes establish a "scientific" foundation for construction techniques. While

the stages of the grid are being explained plainly, an impression is given that sensory perception possesses its intrinsic coherence.

The topology of the proportional grid hinges on the folding of the square's surface under geometric shapes and ratios. The body is represented as two-dimensional, lacking thickness. The proportional grid has been developed to size building sections like the Modulor. The third square, which would bend the body, is positioned between two stacked squares, following the golden ratio. Le Corbusier faced complex challenges when attempting to fold a body without thickness, such as inventing problems like the "right angle" and relying on the assistance of the golden ratio and the Fibonacci sequence. In the face of nature's asymmetry potential and the densities of the body, the proportional grid imposes absolute forms.

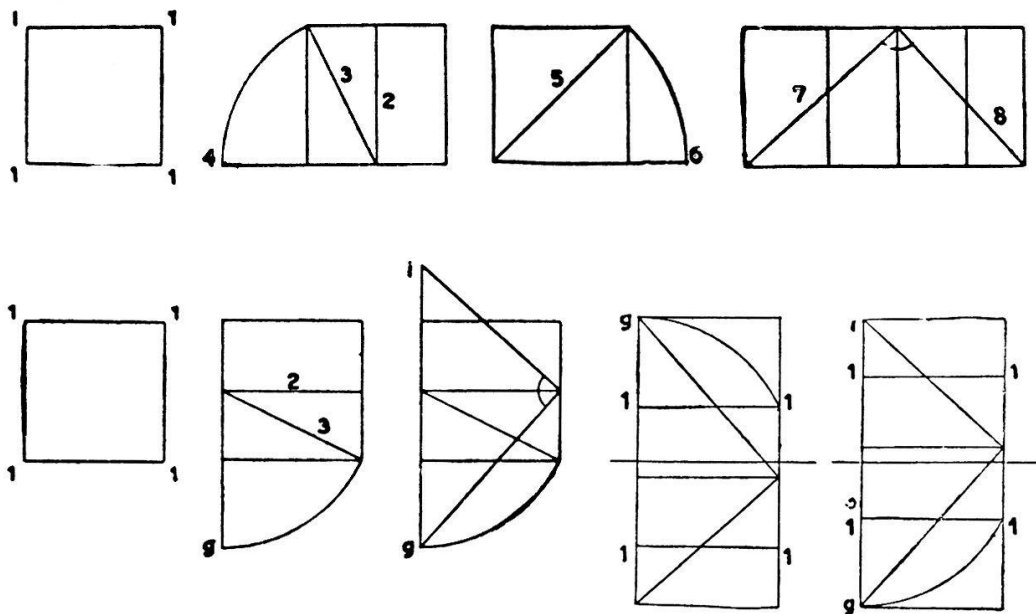


Figure 2. The geometric steps that make up the Proportional Grid.
(Source: Modulor 1&2, Le Corbusier 1980: 1/37-40.)

Foucault posits that mastery over corporeal entities, as a contemporary field of proficiency, has resulted from numerous centuries of endeavors by Western societies, commencing from the seventeenth century (Foucault, 1986). The social enclosure's historical account is noteworthy, as it encompasses panoptic expertise, which metamorphoses into mass experiments, data collection, and immuring bodies within a fixed framework. Therefore, the proportional grid is not merely a geometric/topological

scale or architectural technique. Instead, the Modulor aims to make the constructed milieu inseparable from the constants and to surpass the plane of ‘inherentness’ through domination (Şentürk, 2007). The previous pre-Modulor device, the proportional grid, as a practical utilitarianism, mandated the construction of the entire edifice based on a few standardized measurements, exclusively precluding any other measurements on the construction site.

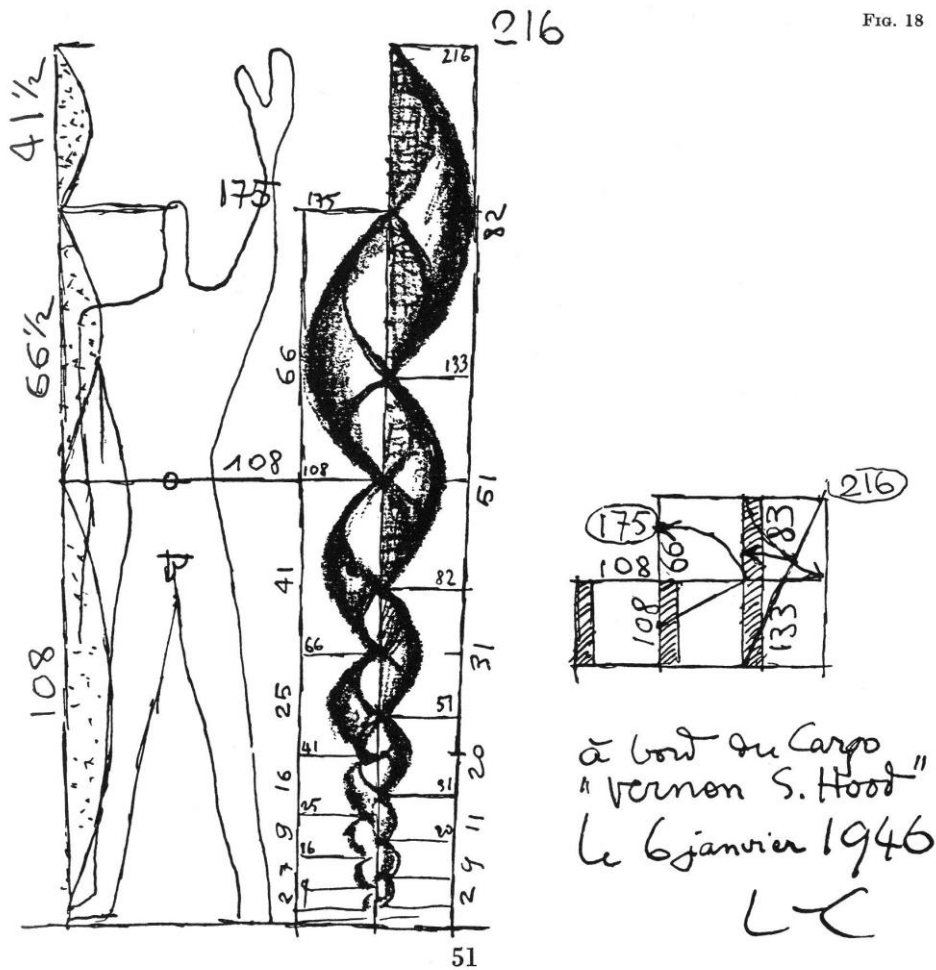


Figure 3. Holistic sketch of the first Modulor.
(Source: Modulor 1&2, Le Corbusier, 1980: 1/51.)

In the nascent phase of Modulor's emblematic connotation, the above illustration prominently showcases an unadorned male physique. Correspondingly, the illustration discovered on page 65 of the initial time (also utilized as the jacket for the 1980 rendition of Modulor in the United States) harbors a gender-specific dispatch. The gender

accentuation is expressed within a square by standardizing the corporeal form while effacing masculine particulars and displaying it in a vertical and angular stance.

3.3. Gender Debates in Architecture

Granting social gender its appropriate rights within the context of space is of utmost importance for the following reasons: Spatial differentiations and social differentiations are interrelated and mutually reinforcing. Similar to society, space is not uniform and is divided and stratified along the lines of various factors. As Rose posits, "Unequal social relationships are both expressed and constructed through spatial differentiation." Thus, recognizing and considering social differences are crucial to comprehending spatial differences. The gendering of space, i.e., its formation by social gender, is not only accomplished through discourse but also through spatial practices.

In brief, the separation of spaces for females and males constitutes one of the fundamental components of gender inequality. Sibley's sharp analysis of the close link between spatiality and the creation of "excluded groups" illuminates this context: "Space plays two roles in the cultural construction of the excluded. Firstly, marginalized and residual spaces confirm the excluded position of the minority. These spaces may be places that members of the dominant society avoid due to the perception of them as threatening. The fear of the 'Other' turns into fear of place. The labeling of places as threatening confirms the otherness of the minorities associated with those places, and being banished to marginal spaces reinforces their deviance. The second role that space plays in the construction of the excluded group is related to the regulation of the established environment. Spatial structures can both strengthen and weaken social boundaries, thereby emphasizing social divisions or making the excluded group less visible. Space implies power because control over space provides the authority to exclude. Space is an integral part of the problem of exclusion."

The *Production of Space* (1967), Lefebvre concentrates on the social function of space and examines how spatial discourses are socially produced rather than accepting space as given. Lefebvre endeavors to provide answers to queries such as how space is interpreted, how relationships between spaces are defined, and how different spatial

systems are created in various historical contexts. According to Lefebvre, spatial systems are not solely physical arrangements; they encompass the spatial dimensions of social actions, practices, and worldviews. Lefebvre, however, ignores the gender perspective in this situation.

3.4. Assessment of the Place of the Children and Elderly in the Built Environment

One of the salient features of social exclusion phenomena is their cyclical recurrence throughout generations. Overcoming these processes is arduous for adults and youth who have undergone exclusion. As a result, intergenerational transmission of exclusion prevails (Adaman & Keyder, 2006, p.11). The potential to break this cycle is often observed in social groups such as young people and women. Women tend to channel their capabilities towards their offspring, thereby investing in the young population. Therefore, diverse mechanisms must be devised to avert social exclusion among young people and to eliminate the exclusion mechanisms they currently confront. Besides, Spatial exclusion is among the essential forms of social exclusion experienced by underprivileged young people. Despite its persistence in various settings, such as homes, schools, and workplaces, spatial stigmatization renders urban spaces inaccessible.

Although it is available to utilize children, the built world is designed with adults' assumptions—not those of children—in mind. Children must live, learn, and play in the built environment that adults have created without their input or without considering their expectations. Day and Midbjer (2007) identify the issue that adults often design buildings without taking children's experiences into account in favor of practicality, energy conservation, beauty, and economy. Children do not serve as tiny versions of their grownups, as noted by Piaget's notion about children's learning processes. As one has previously been a child, it does not necessarily entail that adults possess a profound comprehension of children. Adults tend to construct a conception of an idealized child, and in many cases, it fails to accurately reflect the child's actual experiences. Consequently, creating designs based on an idealized model and defending such designs is not a suitable approach for designing for children (Kılıç, 2014).

CHAPTER 4

CASE STUDY- İZMİR SEA PROJECT

4.1. Understanding Case Study Area (İzmir Sea Project)

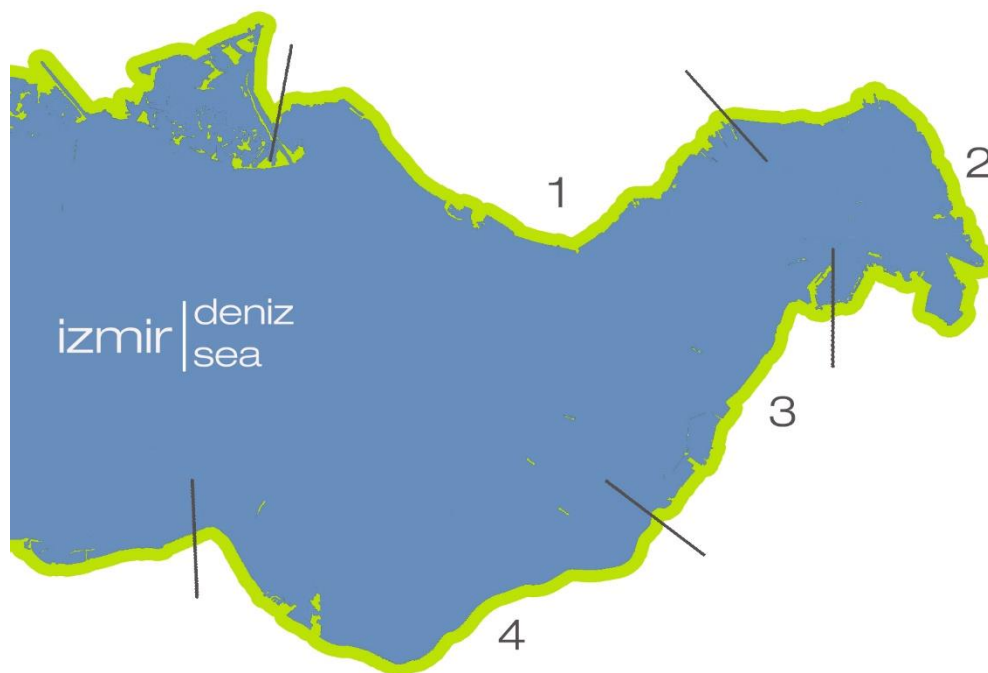


Figure 4. Region of İzmir Sea Project

(Source: <https://bogachandundaralp.wordpress.com>)

The project named İzmir Deniz Projesi (İzmir Sea Project) is currently a component of the original Coastal Design Project, initiated in 2011 as part of the urban design project. The Metropolitan Municipality spearheads this initiative, which seeks to demonstrate the significance of design and its potential impact on daily living by developing well-designed and well-implemented public spaces for the city's inhabitants, as emphasized during the 2011 Design Forum. The coastline of İzmir's city center splits into four sections, each managed by a design team overseen by a coordinator. This project involves about one hundred professionals from various fields, including architects, city planners,

industrial designers, landscape architects, marine scientists, transportation experts, and more. Its design, discussion, and implementation processes make it an exemplary project initiated by local governments worth scrutinizing repeatedly.

4.1.1. İzmir as a Coastal City

The coastline serves as a significant boundary and interaction zone for human settlements, giving rise to a distinct "coastal environment." Coastal regions are dynamic environments where land and water are spatially separated, and human settlements interact with the outside world. In terms of its geographical formation and process, Karabey (1978) discussed the coast's image, defining it as a "priority action area with the most consumption, losses, and the potential to generate abundant and quick productivity." He underscored that coasts are typically where ancient settlements can be found, and these settlements have developed and thrived through different eras by harnessing the opportunities provided by the sea. Throughout history, coasts have served as social and economic interaction zones for humans, shaping settlements and influencing their way of life as a fundamental geographical element.

Coastal cities, which possess a permeable characteristic, are more receptive to change, and coasts demarcate the beginning and end of a city. The changes that originate and culminate on the coast are more noticeable through architectural and planning activities when compared to inland areas (Erdoğan, 2012).

Besides being a coastal city, İzmir is a significant port city. The Port of İzmir has a rich historical background that traces back to ancient times. It gained prominence as a maritime trading center during the period of Smyrna in the ancient Greek epoch. The construction of diverse port edifices during the Roman era further solidified its significance. The Port of İzmir became a notable trading center for overseas merchants during the Ottoman Empire. Despite changes in the prominent participants in the trade, their transactional strategies remained the same (Çıkkı, 1999).

Ottoman commodities were procured by merchants from bazaars situated in city centers or caravan zones located on the outskirts. These goods were subsequently traded by non-Muslim mediators from the urban area. Even with being referred to as

"foreigners," many of these people chose to settle in this area. Seventeen of the twenty-five significant commercial clans established in the region during the 19th century were determined to be Levantines. These people immigrated to the Levant from Western countries, including Britain, Italy, France, and others; some of their descendants still live in İzmir today (Gelişkan, 2022). They can be regarded as one of the earliest occurrences of "others" concerning these families in the history of İzmir. The port's importance burgeoned with the advent of modernity in the early 19th century. Establishing railroads and new port facilities positioned İzmir as a significant hub for global trade.

During the Republican era, the Port of İzmir retained its significance as one of Turkey's major ports. Its continual prosperity is ascribed to the establishment of the İzmir Free Zone, which transformed it into a highly desirable center for international commerce. It currently stands as Turkey's third-largest port, boasting an advanced infrastructure that facilitates exports and imports. Moreover, the port effectively caters to the needs of the cruise industry.

4.1.2. Strengthening The Relationship of the People of İzmir with the Sea, İzmir Sea Project



Figure 5. Region of İzmir Sea Project including Show and Activity Area designed on the sea

(Source: <https://www.izmirdeniz.com>)

The İzmir Deniz Project seeks to establish transformative strategies that can shape the destiny of Izmir, a crucial coastal city in Turkey, from economic, social, and touristic perspectives, often ignored in the agendas of those in power. By bringing together actors from different domains with a voice in the matter, the project aims to create a participatory and democratic platform for thought. Its goal is to effect a transformation that will benefit the city and impact its inhabitants' lives, shifting away from hierarchical and monolithic approaches and embracing equality and diversity. Consequently, it is a pioneering initiative in the history of urbanization in Turkey (İzmir Büyükşehir Belediyesi, 2012).

According to the İzmir Sea Project design strategy report, the design approach will enhance the bond between Izmir's inhabitants and the sea by utilizing the city's coastal potential. The report includes a variety of measures and recommendations that are founded on relevant academic research and aim to encourage greater public engagement with the sea (İzmir Büyükşehir Belediyesi, 2012).



Figure 6. Karşıyaka Seasoaked
(Source: <https://www.studioevrenbasbug.com>)

Due to stimulating the use of sea transportation, the proposal suggests increasing the frequency of ferry services and establishing new routes. Moreover, it is advisable to endorse alternative maritime transport alternatives, such as sea ferries, and increase cognizance among the inhabitants of Izmir regarding the existing sea transportation

options through informational propaganda and initiatives. It also advocates for diverse augmentations to the coastal perimeter of İzmir, such as the establishment of well-maintained seashore areas, pedestrian and cycling paths, athletic amenities, and recreational areas, along with the construction of infrastructure upgrades like docks, staircases, and beach entry points. These measures will ensure secure and convenient sea accessibility for the general public, enhancing their interaction. These measures will optimize the availability and convenience of sea transportation, thereby stimulating its usage (İzmir Büyükşehir Belediyesi, 2012).

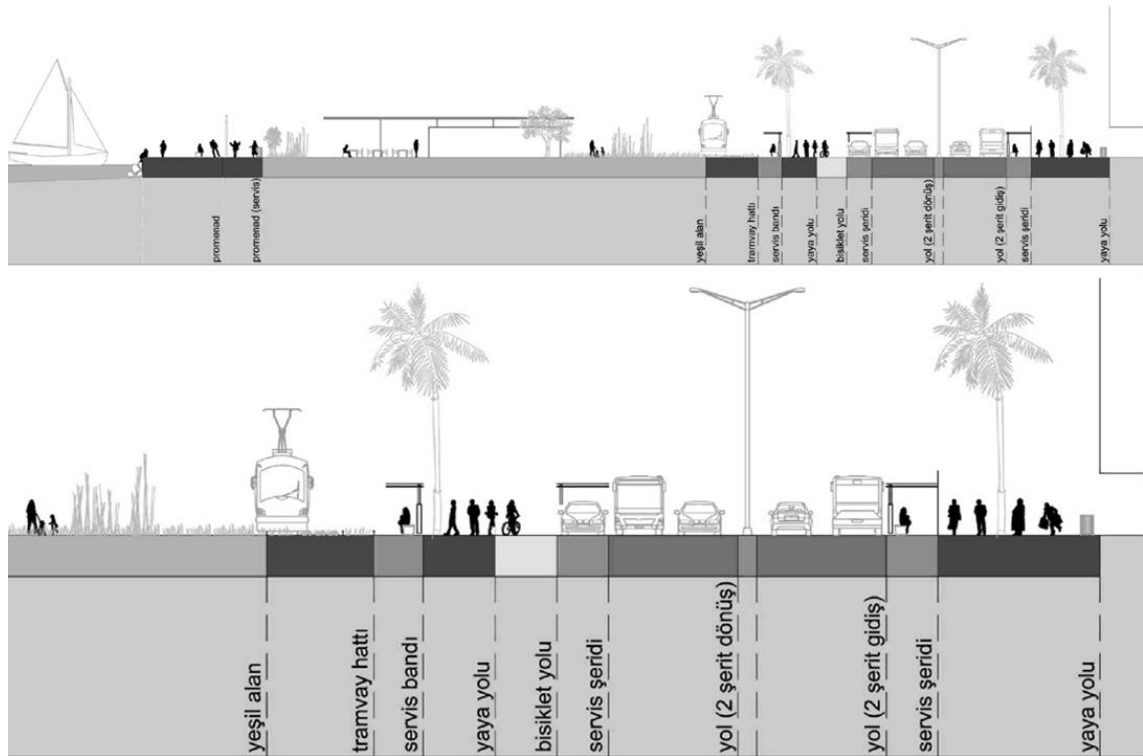


Figure 7. Existing transportation line and planned transportation line section
(Source: <https://www.studioevrenbasbug.com>)

Establishing sports facilities and training centers is recommended to promote participation in water sports and activities. The proposed courses and events for sailing, surfing, diving, and other water sports will cater to various interests, contributing to revitalizing İzmir's maritime culture and tourism industry. These measures will encourage inhabitants to participate in water sports and provide the necessary training and facilities (İzmir Büyükşehir Belediyesi, 2012).

Due to combat marine pollution, the proposal recommends awareness campaigns and environmental protection projects, such as installing recycling points and waste containers along the beaches. The project also advocates for regular clean-up activities and underwater cleaning operations to maintain sea cleanliness. These measures will help

preserve the marine environment and promote environmental consciousness. The report suggests establishing maritime museums and exhibitions, hosting maritime festivals, exhibitions, and events, and restoring historical and cultural sites related to the sea to promote and conserve İzmir's rich marine culture and heritage (İzmir Büyükşehir Belediyesi, 2012).

In conclusion, the report suggests the design strategies will result in a cleaner and more developed coastline for İzmir's residents, improved sea transportation options, a wide range of water sports and activities, and increased environmental awareness. In the end, it is pointed out imperative that these measures be taken to enhance the relationship between the city's inhabitants and the sea (İzmir Büyükşehir Belediyesi, 2012).



Figure 8. Bostanlı Footbridge & Sunset Lounge
(Source: <https://www.studioevrenbasbug.com>)

The İzmir Deniz Project's objective is to reinforce the connection between the people of İzmir and the sea, encompassing the redevelopment of the 40-kilometer coastal strip that starts from Karşıyaka Mavişehir in the north, continues through Bayraklı, Alsancak, Konak, and ends in İnciraltı in the south, while preserving and enhancing its existing identity as a vast public area. However, the project is noteworthy for its scale and

unique attributes that mobilized over 100 designers, academics, and experts. Unlike projects mostly created for a limited segment of society based on top-down and arbitrary decisions, this project seeks to provide an instructive experience on how urban-scale projects should be developed through an open and inclusive process, encouraging debate and broad participation. The regions of the project are following (İzmir Büyükşehir Belediyesi, 2012):

4.1.2.1. Karşıyaka

The design proposed for the region between Mavişehir and Alaybey Shipyard aims to enhance the existing coastal culture by creating a more refined physical environment rather than transforming it. The designers identify three key concepts to define the current state of the coastline.



Figure 9. Bostanlı Footbridge & Sunset Lounge
(Source: <https://www.izmirdeniz.com>)

The first concept is "Transition." The urban fabric gradually unravels towards Mavişehir, while the marsh landscape extends towards the city. This movement allows for the preservation of a unique natural landscape in Alaybey. As one moves towards Mavişehir, the noise level decreases, and rocks and reeds replace the pier walls. As one

approaches Sasalı, the density of people decreases, giving way to areas dominated by birds and insects (İzmir Büyükşehir Belediyesi, 2012).

The second concept is "Vertical Corridors to the Coast." The absence of an alternative road parallel to the coastal road in Karşıyaka has led to a series of strong axes extending vertically from the interior toward the coast. These corridors function as vital arteries feeding the coastline and are thematically aligned with the flowing streams in the same direction (İzmir Büyükşehir Belediyesi, 2012).



Figure 10. Pavilion by the Sea
(Source: <https://www.studioevrenbasbug.com>)

The third concept focuses on the sensory experience, including colors, sounds, textures, and scents. People, plants, animals, urban structures, programs, and events contribute to extraordinary diversity. Karşıyaka Beach becomes a small model of their world, with all its colors and textures waiting to be explored (İzmir Büyükşehir Belediyesi, 2012).

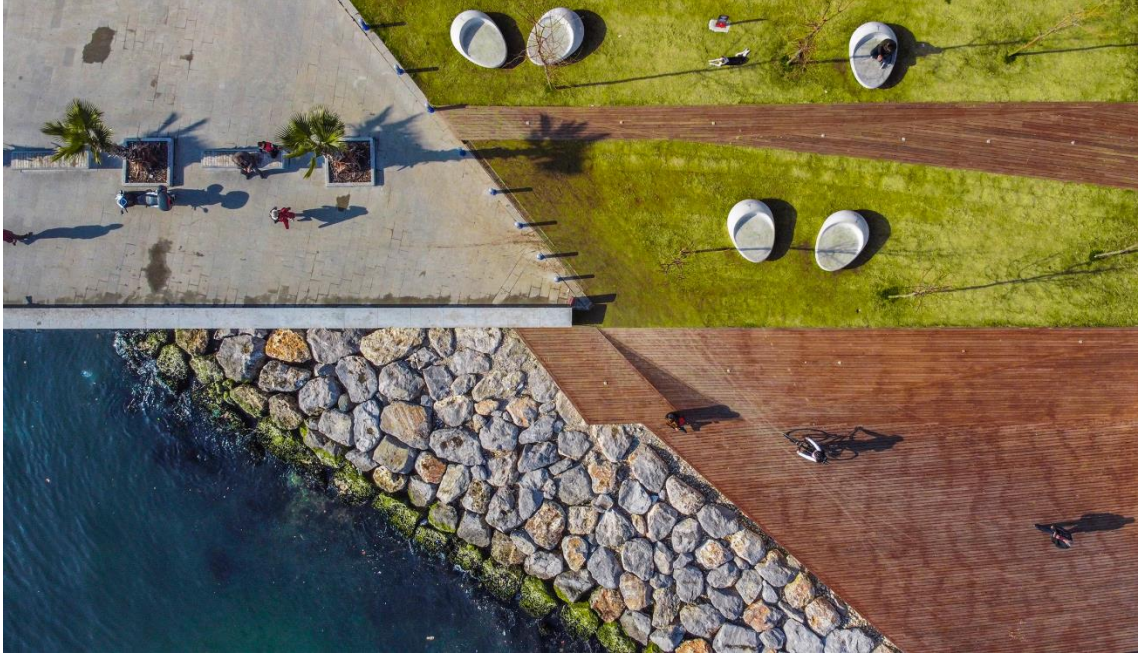


Figure 11. Sensory Experience of Karşıyaka
(Source: <https://www.studioevrenbasbug.com>)

A promenade has been designed for Karşıyaka, which enables people to observe the phenomenon while experiencing the change and dynamics of the surroundings while remaining stationary. The promenade begins at the walls of Alaybey Shipyard and ends at Sasalı marshes and reeds, covering kilometers. The promenade provides its users with a distinct spatial framework and services, allowing them to spend their time as they wish (İzmir Büyükşehir Belediyesi, 2012).



Figure 12. Alaybey Garden
(Source: <https://www.studioevrenbasbug.com>)

The unique beauty and natural life of the Gediz Delta, one of the world's few bird paradises, comprising birds and reed beds, is considered. Landscape arrangements are supported by rocky and marsh areas, evoking the feeling of this exceptional natural environment.

The corridors leading to the coast are reconsidered and strengthened with ground-level crossings, landscape features, and their counterparts on the beach. Bridges, piers, boat parks, and ramps for descent into the sea are designed to enhance the connection to the sea (İzmir Büyükşehir Belediyesi, 2012).

4.1.2.2. Bayraklı

The area is encompassed by Alaybey Shipyard, and Alsancak Port is home to the new city center and the historically significant ancient settlement of Smyrna. The new coastal character is developed to address existing issues in the area and meet the requirements of becoming a 'place' under the vision of the new city center. The overall character is established based on the concept of İzmir residents having direct contact and connection with the sea. A critical issue is the physical barrier Altinyol and the İZBAN railway line created. Thus, vertical corridors and passages are defined to connect the coast to the inland areas, overcoming this threshold. At the same time, these connections aim to bring the historical and ecological values of the inland areas to the coast. Activity areas are organized along the stream banks to merge the historical potential of the ancient Smyrna settlement with the coastal strip and create an ecological corridor extending to the Homeros Valley (İzmir Büyükşehir Belediyesi, 2012).

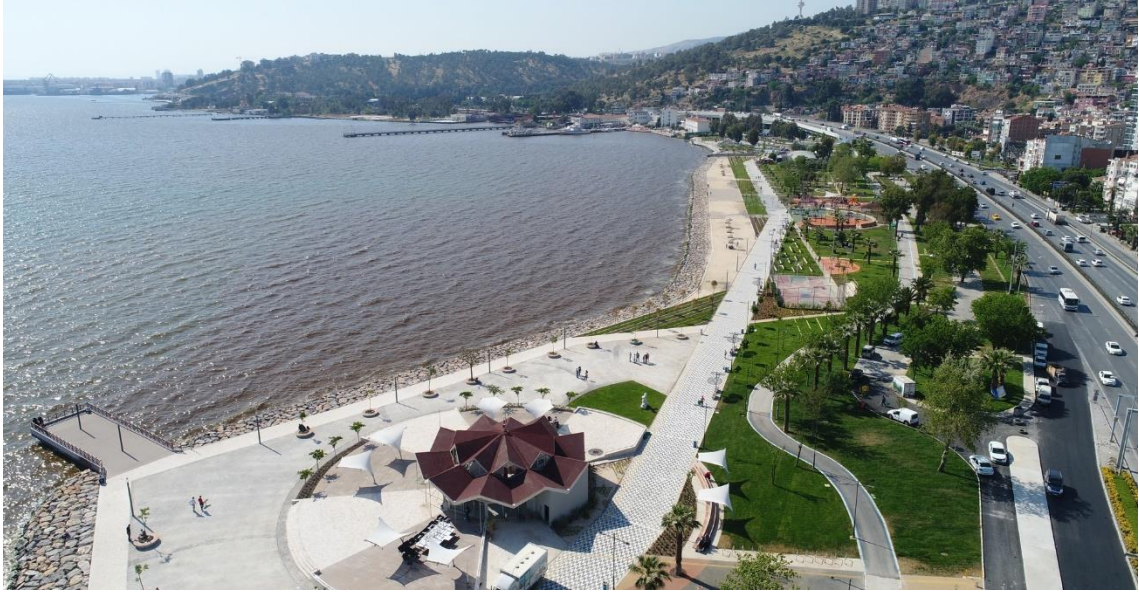


Figure 13. Bayraklı Pier Cafe and landscaping
(Source: <https://www.izmirdeniz.com>)

The connections that integrate the coast with the inland areas are conceived as typological elements that repeat at regular intervals, changing their character according to the features of the inland areas and providing a sense of rhythm. The continuity of movement through cycling and walking is ensured to be "uninterrupted." Due to elevating the Bayraklı coasts to the quality of being a destination, themes are established based on existing uses and potentials (İzmir Büyükşehir Belediyesi, 2012).



Figure 14. İZBAN pass and the view of the area.
(Source: Pınar Tatal personal archive)

In line with the thematic approach developed for each sub-region, coastal uses are also programmed. These uses include sports areas, beaches, picnic areas, water sports centers, boat ramps, water play areas, piers, dining units, boat moorings, sea stairs, squares, and other uses, organized within the context of each sub-region theme (İzmir Büyükşehir Belediyesi, 2012).

4.1.2.3. Alsancak-Konak

The region encompassing the area between Alsancak Port and Konak Bridge is deemed the focal point of Izmir, not only for city inhabitants but also tourists. In light of this, before the design phase, inclusive proposals are curated in line with the "data-driven design" approach, which aims to ameliorate and augment the current conditions while unearthing remnants of the city's past. The fundamental tenets of the design process are to cultivate an identity of "place," to enhance and broaden the existing possibilities, and to pinpoint the locations of novel ideas that can be proposed within the current opportunities (İzmir Büyükşehir Belediyesi, 2012).



Figure 15. Konak Ferry green topography arrangement
(Source: <https://www.izmirdeniz.com>)

Within the region's coastal area, which diverges into four major character zones, fresh relationships and uses that stimulate sea utilization and merges with the existing arrangements are defined. It is recommended that the pedestrian routes in this coastal area, where diverse uses such as entertainment, culture, history, and commerce converge, be enriched, thereby creating a bustling environment throughout the day and night (İzmir Büyükşehir Belediyesi, 2012).



Figure 16. Konak Ferry landscaping
(Source: <https://www.izmirdeniz.com>)

For the first character zone, Konak, landscape arrangements that preserve the visual connection with the sea and supplement the suggested green topography are proposed. For Pasaport, the former harbor area, approaches are developed to address the question, "How can it regain its silhouette filled with old boats and reclaim its place in the city's memory, becoming a lively place that sustains coastal life day and night?" Similarly, for Cumhuriyet Square, the approach is founded upon the notion of "How can the square be integrated into everyday life, and how can the utilization opportunities between the square and the adjacent sea be increased?" Lastly, for Kordon, which holds substantial potential, ideas and design strategies are formulated to enhance and restructure the area and amplify its possibilities through supplementary programs (İzmir Büyükşehir Belediyesi, 2012).

4.1.2.4.Konak-Üçkuyular



Figure 17. First Sub-Region
(Source: <https://www.izmirdeniz.com>)

Mithatpaşa Avenue and its coastal zone exhibit unique characteristics distinct from other coastal areas. This region holds a significant place in the city's history due to its historical piers, sea baths, neighborhoods, district dynamics, and topography. To shape the coastal zone, important focal points, including numerous historical and contemporary structures, spaces, and uses, are considered. In designing the area, the main objective is to ensure the continuity of pedestrian paths and bicycle lanes throughout the coastline while also considering their connection to urban transportation decisions. The coastline is designed with amenities that cater to the daily life needs of users, including green spaces and outdoor sports activities. Furthermore, new piers and sea uses are introduced with references from its history to enhance the city dwellers' experience with water. The region's educational facilities are also recognized as having significant potential for sea and coastal utilization (İzmir Büyükşehir Belediyesi, 2012).



Figure 18. Second Sub-Region
(Source: <https://www.izmirdeniz.com>)

Distinct differences are identified among three sub-regions between Konak Bridge Interchange and Üçkuyular Marina-City Forest. The first sub-region includes the coastal strip extending from the Konak Bridge Interchange to the front of Karataş Vocational High School, along with Karataş and Karantina neighborhoods. The second sub-region is centered around Susuzdede Park and its surroundings, located between Karantina and Göztepe neighborhoods along the coastline. The third sub-region extends from the Göztepe neighborhood to Üçkuyular Ferry Pier along the coastline. During the planning of the coastal strip between Konak Bridge Interchange and İnciraltı City Forest, solutions are developed to strengthen the relationship between the sea and the surrounding area and facilitate users' access to the shoreline (İzmir Büyükşehir Belediyesi, 2012).



Figure 19. Third Sub-Region
(Source: <https://www.izmirdeniz.com>)

The main design principles for the coastal strip involve the organization of space between Coastal Boulevard and the apartment buildings, facilitating access to the coastline, and introducing functions and activities that bring vitality to the coastline (İzmir Büyükşehir Belediyesi, 2012).

4.1.2.5.Show and Event Spaces

In order to enhance the bond between the people of Izmir and the sea, it is proposed to utilize the entire Gulf as a site for year-round festivities, festivals, shows, and events. The "Midnight Last Ferry" initiative aims to rejuvenate the spirit of Izmir Gulf by reorganizing ferry services and introducing the "Music on the Ferry" program, which includes amateur performances. The goals include launching sailing clubs to promote water sports such as sailing, canoeing, and surfing and providing logistical support for recreational fishing to increase the participation of Izmir residents. Additionally, floating platforms are planned to be designed to function as a stage for various activities throughout the year and also serve as a viewing platform, when required, to utilize the Gulf as a performance area.

The "People's Festival" is a reimagining of events like the Izmir Mediterranean Festival and Hıdırellez Celebration, incorporating stage and performing arts, music, cinema, theater, dance, contemporary art, and design, while being open to the projects and participation of local actors in Izmir.

As part of the Izmir Mediterranean Festival, it is intended to highlight at least one Mediterranean port city each year. All artists, whether local or foreign, participating in the festival are encouraged to engage in workshops with Izmir residents, and through a network of relationships involving significant actors in the cultural and artistic fields of Mediterranean port cities, Izmir artists are expected to visit different Mediterranean cities. The festival's objective is to establish Izmir as a Mediterranean port city and increase its recognition. The vision is to position Izmir as an international cultural, artistic, and design metropolis in the Mediterranean basin, with a focus on cultural and artistic development in the city.



Figure 20. Locations At Sea for The Planned Event and Show
(Source: <https://www.izmirdeniz.com>)

4.2. The Theoretical Framework and The Methodology of the Case Study

4.2.1. Adaptation of The Silver's Paradigm: Contributing Spatial Paradigm

Defining social exclusion presents a challenging task as the concept is subject to varied interpretations from diverse political, ideological, theoretical, and societal perspectives. Thus, social exclusion can be categorized into three paradigms based on political, sociological, and ideological distinctions. These paradigms, namely 'solidarity,' 'specialization,' and 'monopoly,' were developed by Hillary Silver (1994) to elucidate social exclusion in different societal models, as expounded in chapter two. Republican, liberal, and social democratic theses influence these paradigms related to social integration. Each paradigm accounts for diverse economic, social, political, and cultural disadvantages, including long-term unemployment, poverty, inequality, and citizenship rights. One of the significant disparities among these paradigms is their perspective on social integration. The solidarity paradigm emphasizes social cohesion attained through

solidarity and cultural bonds, while the specialization paradigm concentrates on the interplay between specialized and separate domains. Lastly, the monopoly paradigm places the concept of social closure at its core. Nevertheless, despite their significant standing in the literature on social exclusion, these paradigms need to be adapted to comprehend the contribution of space to social exclusion. The contribution of space to social exclusion cannot be ignored. Therefore, the researcher contributes the *Spatial Paradigm* to Silver's paradigms.

Durkheim and Rousseau postulate that social order is external, moral, and normative, not influenced by individual or class interests (Silver, 1994). The integration of individuals into society is facilitated by collective consciousness and national bonding. This approach to social exclusion highlights the importance of national solidarity, especially for individuals living in suburbs and immigrants in large cities. Therefore, social ties are critical to the strength of solidarity, and the erosion of such ties disrupts social order. The dominant belief is that the state enhances prosperity by establishing rules and practices (Sapancalı, 2005b).

In the solidarity paradigm, society is perceived as a social order where communal values and rights are upheld. The proper functioning of this order provides individuals with opportunities to integrate with society, while improper functioning leads to exclusion. Exclusion is the cessation of the social bond between the individual and society. Public spaces in cities are where individuals interact with society, and their visibility and presence in public spaces indicate a connection with society. However, in pursuing this conceptual framework, Silver appears to have neglected the significance of the public sphere and its valuable role in fostering social cohesion and unity within society. Therefore, Silver's solidarity paradigm still needs to be completed in terms of space.

The paradigm of specialization places great emphasis on the societal structure as well as individual behavior. Exclusion is a direct result of personal preferences, shortcomings, or hindrances experienced by individuals. This paradigm blames individuals for social exclusion. It is evident that this paradigm highlights the societal structure and individual behavior as the primary causes of exclusion (Silver, 1995: 67). The labor market provides individuals with freedom of movement and access to various social opportunities. The absence of rights or failure in free-market conditions is the primary cause of exclusion (Silver, 1994). As such, this paradigm also highlights poverty as a cause of exclusion.

On the other hand, Adaman and Keyder (2006) cited, Room in his publication in the year 1999, he argues that social exclusion is not synonymous with poverty but instead refers to insufficient social participation, a lack of social integration, and powerlessness in social relationships. He places great emphasis on the spatial dimension of social exclusion. In situations where there is a lack of proper public services within an individual's or household's lived environment, Room asserts that they can be forced to the margins of society. Moreover, in a space where social exclusion exists, escaping from it and establishing the necessary social relationships becomes increasingly difficult, thereby increasing the likelihood of social exclusion persisting both in terms of personal motivation and societal opportunities (cited in Adaman and Keyder, 2006: 7).

In the context of the Monopoly paradigm, social exclusion arises from the presence of group monopolies. The imposition of social order within society is achieved by establishing hierarchical power relations. The interaction of class, status, and political power gives rise to social exclusion, which insiders safeguard themselves against (Silver, 1994). The theory of status groups posits that they develop their distinct lifestyle through exercising power relations. Factors such as ethnicity, language, origin, religion, denomination, and lack of qualifications are all cited as grounds for exclusion. These insiders share a common identity, which they use to legitimize their exclusionary practices.

The autonomous practice of general economic structuring is only related to the relations that exist. Gramsci (1971) also points out that social relations could be transformed by changing the existing ideology and operational forms of the instruments that produce said ideology. The existing ideology and its production instruments invite individuals to transform into subjects that are different from what they currently are under specific conditions. What is represented in ideology is not the actual system of relations that dominates human existence but rather the system of relations that aims to affect the lives of individuals. Therefore, it is crucial to transform the existing ideology and operational forms of the instruments that produce it to create a more favorable social structure (Çıkış, 1991).

The growth of capitalism exacerbates the issues in the relationship between time and space. The capitalist mode of production commences with the production of goods and investments in physical spaces. Consequently, the reproduction of social relations becomes problematic, necessitating the reproduction of nature and the control of space as

a political aspect of capitalism. At the same time, time needs to be minimized to prevent the emergence of new social relations (Butler, 2012) .

The challenges in the relationship between time and space are further intensified by the evolution of capitalism. The capitalist approach to production is initiated through the creation of goods and investment in physical spaces. This results in a problematic reproduction of social relationships, which calls for the reproduction of nature and the regulation of space as a political element of capitalism. Simultaneously, time must be minimized to avoid new social relations from emerging (Yılmaz 2004). For this rationale, it is of significance to establish the correlation between the monopoly paradigm and the spatial realm.

After comprehending Silver's paradigm and conducting a literature review, it is determined that all theorists adhere to the common social exclusion scales, namely.

- material deprivation,
- social rights derivation,
- lack of social participation-integration, and
- lack of cultural integration.

At this juncture, the researcher conceives that an individual's association with space should be considered as one of the scales of social exclusion, and hence includes it as a fifth scale:

- lack of connection to space.

Whence, it is more permissible to produce the fourth paradigm than the 'spatial paradigm.' It has been agreed that the indicators that can be used in forming this paradigm could be obtained from social inclusion, participatory design, and otherness. The fourth argues not only the economic, social, political, and cultural dimensions of exclusion to be sufficient to understand exclusion, but it is also necessary to comprehend exclusion in a spatial dimension. In the spatial paradigm, the researcher relates the cause of social exclusion not only to socio-cultural or material deprivation but also to the constraints of the space itself.

Spatial Paradigm

Firstly, it can be observed that there is no inherent or optimal environment for the human body that can be deemed as a "perfect" city in terms of promoting the body's health and well-being. The production of bodies is not predetermined by culture. Hence, the built environment cannot alienate the very bodies it creates. Nonetheless, it is essential to note

that a sudden environmental transformation can prove uncondusive. It may cause the body, previously inscribed in a particular cultural milieu, to find itself in another involuntarily. While some urban environments may not be ideal for bodies, it is not by nature that the city is alienating or unnatural (Balkan, 2016).

As cited in Balkan (2016), Elizabeth Grosz (1999) defines physical and social relations and physical systems that are tangible for the body. It can be inferred that the body is biologically incomplete without the physical space in which an individual socially exists (Grosz, 1999: 387). Furthermore, Grosz (1999: 382) asserts that the body takes the initial step in becoming a subject when it collides with space, allowing it to integrate and experience its boundaries. Given these perspectives, the researcher acknowledges the interdependence of space and the individual and thus does not consider the individual independently from their environment. Space shapes the individual, and the individual reciprocally shapes and alters the space. Consequently, the researcher postulates that space is a crucial factor in the process of social exclusion and otherization. As such, a new spatial paradigm needs to be established in addition to the definitions developed by Hilary Silver.

Lefebvre posits that the city's structure is composed of an ideological framework that spawns class stratification within urban settings. In his scholarly pursuits, he delves into the distinctions between urban classes across social groups by considering factors such as ethnicity, race, religion, and gender. He further asserts that the rights of individuals who constitute these varied social segments must be safeguarded (UNESCO/UN-HABITAT/ISSCISS, 2005). Lefebvre, however, notes that some of these rights await recognition, particularly those about information, expression, culture, distinct and equal identities, direct participation in city administration, and the welfare of all city dwellers. These fundamental civic rights still need to be acknowledged in many countries worldwide (Fernandes, 2005: 47).

Grosz (1999) attributes all social and historical productions in the city to individuals. Nevertheless, Grosz (1999: 383) contends that cities are not merely the outcome of physical labor but also bear traces of the mind and consciousness. The co-structure and parallelism between the city and the body are further revealed, reflecting each other in terms of similarity, harmony, contrast, and conflict. Alkan (2009) argues that "space is socially produced, where events take place and are constructed, produced and transformed by the activities of social perpetrators, and therefore the objective and subjective experiences of social perpetrators define the meaning and define it" (Alkan,

2009: 9). Therefore, space goes beyond defining physical structures as it also encompasses social dimensions. At present, Çakır (2009) defines urban space as the “locus for gender, class, and religious identities” (Çakır, 2009: 98). The researcher starts from the premise that the urban space itself influences, alters, and even defines the identity and social existence of individuals. This research explores the role of space in social exclusion and othering processes under this paradigm.

Neo-Marxism, referred to as New Marxism, is a conceptual system that developed in response to and as an adaptation of conventional Marxist theory, embracing fresh viewpoints and discoveries from many intellectual traditions. It seeks to overcome the perceived flaws in traditional Marxism, particularly its economic determinism and disregard for social and cultural aspects (Bottomore et al., 1991: 127). The importance of culture, ideology, and power relations in forming a society and comprehending social change is stressed by neo-Marxist theorists. They contend that the state, politics, and culture play important roles in upholding and perpetuating social structures and that economic reasons do not adequately explain social disparity (Jessop, 2002: 34).

Antonio Gramsci promotes hegemony, a key idea in neo-Marxism. Hegemony, in Gramsci’s view, is the dominance of a ruling class or social group over others by the manipulation of institutions, ideologies, and cultural norms (Gramsci, 1971: 12). Neo-Marxists contend that in addition to economic exploitation, the ruling classes uphold their dominance through the creation and spread of ideas that influence societal awareness and values. It offers a more thorough study of socioeconomic inequality and power relations in modern society by integrating cultural, political, and ideological components (Laclau, 1991:45). Therefore, the author characterizes the ideology of the spatial paradigm as Neo-Marxism.

While explaining social exclusion, Silver (1994) puts forward the paradigms of solidarity, specialization, and monopoly in accordance with republican, liberal, and social democratic systems. Each paradigm explains various forms of disadvantageous from economic, social, political, and cultural phenomena and thus encompasses theories of poverty and long-term unemployment, ethnic inequality, and citizenship (Silver, 1994: 3). She draws this table to evaluate social exclusion. According to Silver’s criteria, the researcher adapts the spatial paradigm (to see this table please check the table 9).

Moreover, the policy of social inclusion, which stands in stark contrast to social exclusion, is frequently employed in European countries as a means of combating exclusion. This policy seeks to incorporate marginalized and vulnerable groups, including

women, youth, immigrants, and the elderly, into social life and foster their integration into society. This concept is defined by Young and Çat (2013: 369) and the Charity Commission (2001: 2) as an integration of these groups with society and their assimilation into it. As such, the researcher's fourth paradigm is guided by the principles of social inclusion and quality of life, which are the criteria of paramount importance.

Furthermore, the elements of the spatial paradigm of social exclusion are fed on the elements of participatory design. In addition, the obtained criteria from the post-use evaluation literature filtered by the social exclusion perspective are also added to these criteria. The criteria of the spatial paradigms are as follows:

- access
- equality
- participation/sociability
- security
- availability,

While collecting data on the physical environment criteria which means the use of space data comes from occupants, the data of the spatial paradigm was used to understand the contribution of social exclusion to design satisfaction.

Table 2. Spatial Paradigm of Social Exclusion

(Produced by author combining the table of the Hilary Silver's Three Paradigm of Social Exclusion)

	SOLIDARITY	SPECIALIZATION	MONOPOLY	<i>SPATIAL</i>
Conception of integration	Group Solidarity / Cultural Boundaries	Specialization/ Separate Spheres/ Interdependence	Monopoly/ Social Closure	<i>Spatial/ Urban Space Public Space</i>
Source of integration	Moral Integration	Exchange	Citizenship Rights	<i>equality to access to resources, availability participation/socialization</i>
Ideology	Republicanism	Liberalism	Social Democracy	<i>Neo-Marxism</i>
Discourse	Exclusion	Discrimination, Underclass	New Poverty, Inequality, Underclass	<i>Exclusion, Otherness, Inequality</i>
Seminal Thinkers	Rousseau, Durkheim	Locke, Madison, utilitarians	Marx, Weber, Marshall	<i>Max Horkheimer Theodore Adorno Herbert Marcuse</i>
Exemplars	Foucault Xiberras Schnapper Costa-Lascoux Douglas Mead	Stoleru Lenoir Shklar Allport, Pluralism Chicago School Murray	Dahrendorf Room Townsend Balibar Silverman Bourdieu	<i>Henri Lefebvre Manuel Castells David Harvey</i>
Model of the new political economy	Flexible Production Regulation School	Skill Work Disincentives Networks Social capital	Labour Market Segmentation	<i>Participatory Design Co-design Open Design</i>

4.2.2. Data Collection Process



Figure 21. The Eight Coastal Regions of the Case Study Constitute the İzmir Sea Project Regions.
(Produced by author)

Questionnaires were carried out in eight distinct coastal areas encompassed by the İzmir Metropolitan Municipality, ranging from Mavişehir Fishing Port to Üçkuyular Ferry Terminal. These coastal regions constitute the İzmir Sea Project regions, each following a pier along the coastline. Ports serve as crucial exchange centers, where diverse cultures and environments converge at the intersection of land and sea (Gelişkan, 2022). Therefore, the study areas are subdivided into sub-regions following the İzmir Sea Project with the aid of piers. This partitioning is crucial for a more detailed examination of the İzmir Sea Project.

The studies in the designated areas were undertaken using two different techniques. In the first research format, face-to-face interviews were conducted with 300 individuals who utilize the coastline using a survey questionnaire. The second research format employed the participant observation method. Each of the eight coastal regions was

visited eight times, including one weekday, one Saturday, one Sunday, and two national holiday days (April 23rd and May 19th), during morning, noon, and evening, with observation reports being recorded.

The questionnaire's framework comprises three distinct components. The first pertains to the sociodemographic data of occupants, while the second relates to physical environment criteria. The data-gathering method stems from the spatial paradigm developed by the researcher, which promotes social inclusion, participatory design, and post-occupancy evaluation literature. The third and final aspect encompasses data on social exclusion.

The second aspect concerns the designed space's facets, focusing on discussing the final product regarding the public realm and design criteria required in urban spaces, utilizing observation methods. The third and last aspect concerns the designing process, with efforts aimed at comprehending and exploring the potential of the power foci, which include designers, the municipality, and politicians. This study aims to involve these stakeholders in the exclusion and othering process. As such, the researcher will examine strategy reports, participation process reports, and print media publications during the project process in this aspect.

The primary objective of these studies is to measure the design satisfaction of users in the İzmir Sea Project areas, four of which are situated on the coast, to identify the presence of individuals who are subjected to exclusion in these areas, and to gather data on the design satisfaction rates of individuals who experience exclusion. The main aims to be achieved within both research formats can be listed as follows:

- Comprehending the design satisfaction and exclusion rates of occupants.
- Understanding the relationship between space design, the exclusion rates of designers and occupants, and design satisfaction.

Concerned about understanding the answers to these questions, the researcher designed a questionnaire consisting of 43 questions. The questions and purpose of the survey are as follows:

EVALUATION FORM FOR THE IZMIR SEA PROJECT

Within the Scope of Social Exclusion and Participatory Design Monitoring

1. What is your gender? (A question to understand which gender the person belongs to when identifying social exclusion.)

- Female Male Other
2. Which age group do you belong to?
 11-18 18-25 26-45 45-59 60 and above
3. Do you have any disabilities? (A question to understand if the exclusion is related to physical disabilities)
 Yes No Prefer not to answer
4. What is your marital status? (A question to understand which marital status the person belongs to if social exclusion is identified)
 Married Married with children Single Single with children
5. What is your educational level? (A question to understand which educational level the person belongs to if social exclusion is identified)
 Literate Primary school High school and equivalent Vocational school
 master's degree Other
6. What is your occupation? (A question to understand which occupation group the person belongs to if social exclusion is identified)
 Student Worker Civil servant Tradesman Self-employed Retired
 Housewife Unemployed Other
7. What is your household income level? (A question to understand which income group the person belongs to if social exclusion is identified) (Based on October 2022 data)
 Below minimum wage Retirement pension Minimum wage
 Minimum wage - 15,000 TL Above 15,000 TL
8. How long have you lived in Izmir? (A question to understand if the person is a recent resident when identifying new settlement status)
 I am from Izmir 0-5 years More than 5 years
9. How would you describe your identity? (You can select one or more options, including at least one) (A question to identify the excluded group if social exclusion is identified)
(SOCIAL STATUS): Female Child Elderly Mother Father
.. (professional)
(ETHNICITY): Turkish Arab Kurdish Roma Turkish citizen
(RELIGION): Sunni Hanafi Sunni Shafi Alevi Muslim Christian
 Other

10. What is the reason for your visit to this area? (A question to understand the participation status in the project to assess design satisfaction)
- It is on my commute route (low participation)
 - To rest while shopping (low participation)
 - Because I work in this area (low participation)
 - To use as a meeting place (participation)
 - To sit and watch the sea/coast, spend time (high participation)
 - Other
11. How often do you come to this area? (A question to understand the participation status in the project to assess design satisfaction)
- Every day 3-4 days a week Once a week Every fifteen days
 - Once a month Less often
12. How much time do you spend in this area? (A question to understand the participation status in the project to assess design satisfaction)
- Less than half an hour Between 30-60 minutes Between 1 and 3 hours More than 3 hours
13. What activities do you usually engage in in this area? (A question to understand the purpose of the project areas to assess design satisfaction)
- Sports (walking/running) Fishing Riding a bicycle/scooter
 - Watching the sea Spending time with friends/family Having a picnic
 - Other
14. How many people do you usually spend time within this area? (A question to understand if the excluded individuals are in groups or individuals)
- Alone 2 people 3-4 people More than 4 people
15. On which days do you prefer to come to this area? (A question to assess the purpose of the project areas - identifying times of increased exclusion)
- Weekdays Weekends Public holidays and special occasions Always
16. At which times of the day do you mostly come to this area? (A question to assess the purpose of the project areas - identifying times of increased exclusion)
- Early morning During lunch break Late afternoon Evening Night

17. Where do you live in Izmir? (A question to understand which areas are more concentrated in terms of exclusion)
18. Which district did you come from? (A question to understand which areas are more concentrated in terms of exclusion)
19. How did you get here? (A question to understand the mode of transportation used, if any)

On foot Private car Bus Tram Ferry Bicycle Scooter

From this question till the 40th question, the participants were asked to rate the specified sentences written to the left from 1 to 5, 1 not to agree, and 5 to strongly agree.

20. It is difficult to access this area. (Question 17-19 control question)
21. It is difficult to move from one point to another within the area. (A question to understand the internal obstacle situation)
22. This design is suitable for my age group. (Question 25-26 control question)
23. This design is suitable for my physical characteristics. (A question to identify if there are physical barriers)
24. This design is suitable for women to use. (A question to identify if there is a gender-based exclusion)
25. This design is suitable for the elderly to use. (A question to identify if there is an age-based exclusion)
26. This design is suitable for children to use. (A question to identify if there is an age-based exclusion)
27. This design is suitable for people with physical disabilities to use. (A question to identify if there is exclusion based on physical disabilities)
28. This design is suitable for my use. (A question to assess the suitability of the design for the individual)
29. I feel a sense of belonging here. (question to identify exclusion - control question)
30. I feel excluded here. (question to identify exclusion)
31. I feel socially excluded. (question to identify exclusion)
32. Urban furniture in this area provides convenience and enjoyment while spending time. (question to measure design satisfaction)
33. Directional signs and signs provide convenience and enjoyment while spending time. (question to measure design satisfaction)

34. There are enough children's play areas in this area. (question to measure design satisfaction - control question)
35. There are enough sports areas in this area. (question to measure design satisfaction)
36. There are enough green areas in this area. (question to measure design satisfaction)
37. I feel safe in this area. (question to identify exclusion)
38. I feel happy in this area. (question to identify exclusion)
39. I feel close to the sea while being here. (question to assess the purpose of the project areas)
40. Do you think you have been treated unfairly in terms of municipal services in this area? (such as transportation, lighting, infrastructure, step height, etc.) (question to identify exclusion) Yes No
41. Do you think the designer of this area has created a design suitable for you? (question to identify exclusion)
 Yes No
42. The reason you prefer this area for spending time is close to which of the following. (multiple choices allowed) (question to understand the focus in case of exclusion)
- Because it is suitable for my economic conditions
 - Because I feel comfortable and safe
 - Because my relatives/acquaintances prefer it
 - Because it is close to my home
 - Because people with the same lifestyle as I prefer it
 - Because people with the same identity as I prefer it
 - Because I enjoy being in the designed area, I like its design
 - Because the elite class of the city prefers this area
 - Other
43. Do you have any additional comments about the difficulties you encountered while using this area? (question to understand the focus in case of exclusion)

The above inquiries reveal that the first nine questions are targeted toward comprehending the users' socio-demographic information. The succeeding set of questions, from questions 10 to 16, is focused on acquiring insights into the degree of participation in the project for evaluating design satisfaction. Inquiries 17 to 21 pertain to

the aspect of accessibility. Finally, the last set of questions, from 21 to 43, are directly intended for gauging design satisfaction and social exclusion.

4.2.3. Data Analyzing Process

Due to data analyzing process of this study, the researcher has formulated 39 questions aimed at analyzing the results. The questions follow:

- 1- In which areas is the design satisfaction score ratio high?
- 2- In which areas is the exclusion score ratio high?
- 3- How is the overall design satisfaction across the areas?
- 4- What is the overall rate of exclusion across the areas?
- 5- Do groups with high exclusion rates have high design satisfaction?
- 6- Do individuals who feel socially excluded also feel excluded in the areas they are in?
- 7- How is the design satisfaction of individuals who feel socially excluded?
- 8- What is the rate of feeling socially excluded among individuals who feel a sense of belonging to the area?
- 9- How is the design satisfaction of individuals who feel a sense of belonging to the area?
- 10- How is the exclusion rate for groups with high design satisfaction?
- 11- What are the proportions of women, children, and elderly individuals in groups with high exclusion rates?
- 12- How is the exclusion rate by age group?
- 13- What are the proportions of individuals identifying as "other" in groups with high exclusion rates?
- 14- How is the exclusion rate by gender groups?
- 15- How is the exclusion rate by marital status?
- 16- How is the exclusion rate by educational background?
- 17- How is the exclusion rate by income level?
- 18- What are the proportions of disabled individuals in groups with high exclusion rates?

- 19- What are the proportions of women, children, and elderly individuals in groups with high design satisfaction?
- 20- How is the design satisfaction rate by age group?
- 21- What are the proportions of individuals identifying as "other" in groups with high design satisfaction?
- 22- How is the design satisfaction rate by gender groups?
- 23- What are the proportions of disabled individuals in groups with high design satisfaction?
- 24- How is the design satisfaction rate by marital status?
- 25- How is the design satisfaction rate by educational background?
- 26- How is the design satisfaction rate by income level?
- 27- How many individuals subjected to exclusion spend time in the areas?
- 28- How many individuals with high design satisfaction spend time in the areas?
- 29- What percentage of the area individuals occupy is subjected to exclusion?
- 30- Is there a dominant reason in the preferences of individuals subjected to exclusion for choosing the area? What are the proportions of these reasons?
- 31- Are individuals subjected to exclusion satisfied with the area's designers? If not, is there a dominant reason?
- 32- What are the percentages of child, women, elderly, and physically disabled-friendly usage in the areas?
- 33- What is the exclusion rate among individuals
- 27- How many individuals who are subjected to exclusion spend time in the areas?
- 28- How many individuals with high design satisfaction spend time in the areas?
29. What is the percentage of area occupied by individuals who experience exclusion?
30. Is there a predominant reason for individuals who experience exclusion to choose the area? What are the ratios for these reasons?
31. Do individuals with high design satisfaction have a predominant reason for choosing the area? What are the ratios for these reasons?
32. Are individuals who experience exclusion satisfied with the area's designer? If not, is there a predominant reason for their dissatisfaction?
33. What are the percentages of child, female, elderly, and physically disabled individuals regarding the suitability of the areas?

34.What is the exclusion rate among individuals claiming the area is suitable for their use?

35.What is the design satisfaction rate among individuals claiming the area is suitable for their use?

36.What is the rate of individuals who experience exclusion feeling safe in the area?

37.What is the rate of individuals who experience exclusion feeling happy in the area?

38.What is the rate of feeling safe in the area based on gender?

39.What are the rates of feeling safe in the area based on age distribution?

The assessment of case studies involves the application of frequency and percentage analyses, which are integrated through cross-tables that examine a range of user profile parameters. To facilitate the visualization of data, Tableau software is employed, while SQL (Structured Query Language), which remains a widely accepted language for managing relational databases, is utilized to manage the data. The clustering and encodings used in the related interfaces to answer these 39 questions are as follows.

Tüm Sorular is made of 4 tables. ⓘ

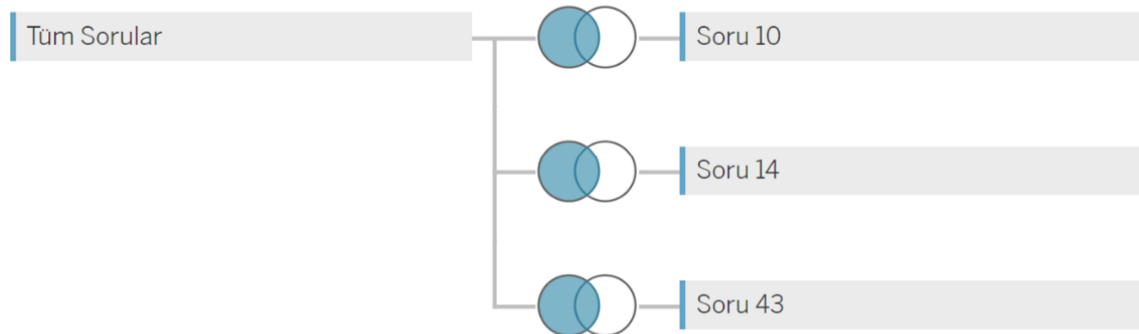


Figure 22. Analysis Objects and Table Structures
(Source: Produced by Author)

Four sheets in the Excel document contain all data. Except for questions 10, 14, and 43 from the questionnaire, every question is listed in the All-Questions sheet as a column. The question structures on the Question 10, Question 14, and Question 43 sheets allow for more than one right response. Based on the Survey ID, the tables for these inquiries are multiplexed. These four sheets, which are imported into the Tableau environment from the Excel data source, are given four separate table names. By using a

left join over the survey ID, the Question 10, Question 14, and Question, 43 tables are linked to the All-Questions table.

Table 3. Objects of Analysis and Table Structures

SQL QUERY	<pre>SELECT * FROM All-Questions a LEFT JOIN Question 10 b ON a.ID=b.ID LEFT JOIN Question 14 c ON a.ID=c.ID LEFT JOIN Question 43 d ON a.ID=d.ID</pre>
CONSTANT LINE	<p>Exclusion constant: 16 Design Satisfaction: 66</p>
DIMENSIONS	<pre>•//Fixed ID High Exclusion Scores { FIXED [ID]: IF [Overall Exclusion Rate]>16 then "High" else "Low" end} •//Fixed ID High Exclusion Scores_score { FIXED [ID]: IF [Overall Exclusion Rate]>16 then [Overall Exclusion Rate] else null end} •//Fixed ID Those with High Design Satisfaction { FIXED [ID]: IF [Overall Design Satisfaction]>66 then "High" else "Low" end} •//Fixed ID High Design Satisfaction Score { FIXED [ID]: IF [Overall Design Satisfaction]>66 then [Overall Design Satisfaction] else null end}</pre>
MEASURES	
QUESTION 13	<pre>•//13.analysis COUNTD(if [Fixed ID Exclusion Score]="High" and [2 Gender]="Other" then [ID] end)/ COUNTD([ID])</pre>
QUESTION 19	<pre>•//19-Score SUM({ FIXED [ID]:MAX([19-It is difficult to move from one point to another within the area.]})) •//19-Design Satisfaction SUM({ FIXED [ID]:MAX([19-Design Satisfaction Matching])}) •//19-Design Satisfaction Matching IF [19-It is difficult to move from one point to another within the area.]=1 then 5 ELSEIF [19-It is difficult to move from one point to another within the area.]=2 then 4 ELSEIF [19-It is difficult to move from one point to another within the area.]=3 then 3 ELSEIF [19-It is difficult to move from one point to another within the area.]=4 then 2 ELSEIF [19-It is difficult to move from one point to another within the area.]=5 then 1 else 0 end</pre>

(cont. on next page)

Table 3. (cont.) Objects of Analysis and Table Structures

<p>QUESTION 20</p>	<ul style="list-style-type: none"> • //20-Exclusion Rate SUM({ FIXED [ID]:MAX([20-Exclusion Rate Matching])) • //20-Exclusion Rate Match IF [20-Design in this area is suitable for my age group]=1 then 5 ELSEIF [20-Design in this area is suitable for my age group]=2 then 4 ELSEIF [20-Design in this area is suitable for my age group]=3 then 3 ELSEIF [20-Design in this area is suitable for my age group]=4 then 2 ELSEIF [20-Design in this area is suitable for my age group]=5 then 1 else 0 end • //20-Design Satisfaction SUM({ FIXED [ID]:MAX([20-Design in this area is suitable for my age group]))
<p>QUESTION 21</p>	<ul style="list-style-type: none"> • //21-Exclusion Rate SUM({ FIXED [ID]:MAX([24-Exclusion Rate Match])) • //21-Exclusion Rate Match IF [21-Design in this area is suitable for my physical characteristics]=1 then 5 ELSEIF [21-Design in this area is suitable for my physical characteristics]=2 then 4 ELSEIF [21-Design in this area is suitable for my physical characteristics]=3 then 3 ELSEIF [21-Design in this area is suitable for my physical characteristics]=4 then 2 ELSEIF [21-Design in this area is suitable for my physical characteristics]=5 then 1 else 0 end • //21-Design Satisfaction SUM({ FIXED [ID]:MAX([24-Design in this area is suitable for my physical characteristics]))
<p>QUESTION 22</p>	<ul style="list-style-type: none"> • //22-Design Satisfaction SUM({ FIXED [ID]:MAX([22-Design in this area is suitable for the elderly]))
<p>QUESTION 23</p>	<ul style="list-style-type: none"> • //23-Design Satisfaction SUM({ FIXED [ID]:MAX([27-Design in this area is suitable for children]))
<p>QUESTION 24</p>	<ul style="list-style-type: none"> • //24-Design Satisfaction SUM({ FIXED [ID]:MAX([28-Design in this area is suitable for people with disabilities]))

(cont. on next page)

Table 3. (cont.) Objects of Analysis and Table Structures

<p>QUESTION 25</p>	<ul style="list-style-type: none"> • //25-Exclusion Rate SUM({ FIXED [ID]:MAX([25-Exclusion Rate Match])) • //25-Exclusion Rate Match IF [25-Design in this area is suitable for my use]=1 then 5 ELSEIF [25-Design in this area is suitable for my use]=2 then 4 ELSEIF [25-Design in this area is suitable for my use]=3 then 3 ELSEIF [25-Design in this area is suitable for my use]=4 then 2 ELSEIF [25-Design in this area is suitable for my use]=5 then 1 else 0 end • //25-Design Satisfaction SUM({ FIXED [ID]:MAX([25-Design in this area is suitable for my use]))
<p>QUESTION 26</p>	<ul style="list-style-type: none"> • //26-Exclusion Rate SUM({ FIXED [ID]:MAX([26-I feel excluded here.])))
<p>QUESTION 27</p>	<ul style="list-style-type: none"> • //27-Design Satisfaction SUM({ FIXED [ID]:MAX([27-There are enough sports areas in this area.])))
<p>QUESTION 28</p>	<ul style="list-style-type: none"> • //28-Design Satisfaction SUM({ FIXED [ID]:MAX([28-There are enough green areas in this area.])))
<p>QUESTION 30</p>	<ul style="list-style-type: none"> • //30-Design Satisfaction SUM({ FIXED [ID]:MAX([30-Design Satisfaction Match])) • //30-Design Satisfaction Match IF [30-Do you think the designer of this area has created a design suitable for you?]='Yes' then 3 else 0 END
<p>QUESTION 31</p>	<ul style="list-style-type: none"> • //31-Design Satisfaction SUM({ FIXED [ID]:MAX([31-Design Satisfaction Match])) • //31-Design Satisfaction Match IF [Reason for choosing this area to spend time (multiple selections possible)] = 'Because I feel comfortable and safe' then 3 ELSEIF [Reason for choosing this area to spend time (multiple selections possible)] = 'Because it is close to my home' then 3 ELSEIF [Reason for choosing this area to spend time (multiple selections possible)] = 'Because I enjoy being in the designed area, I like the design' then 3 else 0 end
<p>QUESTION 37</p>	<ul style="list-style-type: none"> • //37-Percentage of feeling happy in the area among those who experience exclusion [39-Design Satisfaction]/COUNTD([ID])
<p>QUESTION 38</p>	<ul style="list-style-type: none"> • //38-Percentage of feeling safe [38-Design Satisfaction]/COUNTD([ID])

(cont. on next page)

Table 3. (cont.) Objects of Analysis and Table Structures

<p>OVERALL RATE DIMENSIONS</p>	<ul style="list-style-type: none"> • [Overall Exclusion Rate]/[Number of Individuals with High Design Satisfaction_ID] • //Exposure to exclusion IF [Individuals with High Exclusion Score] = "High" then [ID] end • //Exposure to exclusion rate COUNTD([Exposure to Exclusion])/COUNTD([ID]) • //Overall Exclusion Rate ([20-Exclusion Rate]+[24-Exclusion Rate]+[25-Exclusion Rate]+[30-Exclusion Rate]+[26-Exclusion Rate]+[32-Exclusion Rate]+[38-Exclusion Rate]+[39-Exclusion Rate]) • //Overall Exclusion Rate Range [Overall Exclusion Rate]/COUNTD([ID]) • //Overall Design Satisfaction ([21-Design Satisfaction]+[19-Design Satisfaction]+[20-Design Satisfaction]+[24-Design Satisfaction]+[25-Design Satisfaction]+[26-Design Satisfaction]+[27-Design Satisfaction]+[28-Design Satisfaction]+[25-Design Satisfaction]+[33-Design Satisfaction]+[34-Design Satisfaction]+[35-Design Satisfaction]+[27-Design Satisfaction]+[28-Design Satisfaction]+[38-Design Satisfaction]+[39-Design Satisfaction]+[40-Design Satisfaction]+[41-Design Satisfaction]+[31-Design Satisfaction]+[31-Design Satisfaction]) • //Overall Design Satisfaction Range [Overall Design Satisfaction]/COUNTD([ID]) • //Individuals with High Exclusion Score in Overall if [Overall Exclusion Rate Range] > 16 then "High" else "Low" end • //Individuals with High Design Satisfaction if [Overall Design Satisfaction Range] > 66 then "High" else "Low" end • //Number of Individuals with High Design Satisfaction_ID COUNTD(IF [Fixed ID Individuals with High Design Satisfaction] = "High" then [ID] end) • //Factors Causing Low Design Satisfaction IF [Fixed ID Individuals with High Design Satisfaction] = "Low" then [ID] end • //Percentage of Factors Causing Low Design Satisfaction COUNTD([Factors Causing Low Design Satisfaction])/COUNTD([ID])
---	---

In the analysis conducted on a per-area basis, all the queries used above calculate the exclusion or satisfaction score for that area in Tableau and divide it by the number of surveys within that area to find the rates.

The design satisfaction and exclusion scores, calculated on an individual basis, are shown in the table, with a satisfaction score of 66 and an exclusion score of 16.

Table 4. Distribution of Design Satisfaction and Exclusion Score

	EXCLUSION SCORE	DESIGN SATISFACTION SCORE		EXCLUSION SCORE	DESIGN SATISFACTION SCORE
QUESTION 21 a. not to agree b. 2 c. 3 d. 4 e. strongly agree		5 4 3 2 1	QUESTION 31 a. not to agree b. 2 c. 3 d. 4 e. strongly agree	1 2 3 4 5	
QUESTION 22 a. not to agree b. 2 c. 3 d. 4 e. strongly agree		5 4 3 2 1	QUESTION 32 a. not to agree b. 2 c. 3 d. 4 e. strongly agree	1 2 3 4 5	
QUESTION 23 a. not to agree b. 2 c. 3 d. 4 e. strongly agree	5 4 3 2 1	1 2 3 4 5	QUESTION 33 a. not to agree b. 2 c. 3 d. 4 e. strongly agree		1 2 3 4 5
QUESTION 24 a. not to agree b. 2 c. 3 d. 4 e. strongly agree	5 4 3 2 1	1 2 3 4 5	QUESTION 34 a. not to agree b. 2 c. 3 d. 4 e. strongly agree		1 2 3 4 5
QUESTION 25 a. not to agree b. 2 c. 3 d. 4 e. strongly agree		1 2 3 4 5	QUESTION 35 a. not to agree b. 2 c. 3 d. 4 e. strongly agree		1 2 3 4 5
QUESTION 26 a. not to agree b. 2 c. 3 d. 4 e. strongly agree		1 2 3 4 5	QUESTION 36 a. not to agree b. 2 c. 3 d. 4 e. strongly agree		1 2 3 4 5
QUESTION 27 a. not to agree b. 2 c. 3 d. 4 e. strongly agree		1 2 3 4 5	QUESTION 37 a. not to agree b. 2 c. 3 d. 4 e. strongly agree		1 2 3 4 5

(cont. on next page)

Table 4. (cont.) Distribution of Design Satisfaction and Exclusion Score

QUESTION 28			QUESTION 38		
a. not to agree		1	a. not to agree	5	1
b. 2		2	b. 2	4	2
c. 3		3	c. 3	3	3
d. 4		4	d. 4	2	4
e. strongly agree		5	e. strongly agree.	1	5
QUESTION 29			QUESTION 39		
a. not to agree	5	1	a. not to agree	5	1
b. 2	4	2	b. 2	4	2
c. 3	3	3	c. 3	3	3
d. 4	2	4	d. 4	2	4
e. strongly agree	1	5	e. strongly agree.	1	5
QUESTION 30			QUESTION 40		
a. not to agree	5		a. not to agree		1
b. 2	4		b. 2		2
c. 3	3		c. 3		3
d. 4	2		d. 4		4
e. strongly agree	1		e. strongly agree.		5
QUESTION 41			QUESTION 42		
a. Evet			a. Evet		3
b. Hayır		3	b. Hayır		
QUESTION 43					
a. Because it is suitable for my economic conditions					3
b. Because I feel comfortable and safe					
c. Because my relatives/acquaintances prefer it					3
d. Because it is close to my home					
e. Because people with the same lifestyle as I prefer it					
f. Because people with the same identity as I prefer it					
g. Because I enjoy being in the designed area, I like its design.					
h. Because the elite class of the city prefers this area					3
i. Other					

4.2.4. Limitation and Assumptions of the Case Study

As is frequently observed in research on social exclusion, data availability is a determining factor in selecting indicators. The present report has chosen indicators extensively employed in empirical analysis (Labonté et al., 2011) and can be compared across diverse regions. In order to achieve precise and comprehensive measures of exclusion from current sources, it is imperative to segment these measures based on various factors such as age, gender, ethnicity, race, income level, place of residence, place

of birth or nationality, and level of disability. The data gathered must enable evaluations of the cumulative effect of these factors, as it is crucial to acknowledge that the combination of their attributes influences the risk of exclusion encountered by each person and that many individuals belong to multiple marginalized groups.

Rather than defining thresholds for determining exclusion or marginalization, the report adopts a relative approach. This approach construes disparities in the selected indicators across specific social groups as symptoms or outcomes of excluding those lagging behind or participating less. These indicators are presented as a minimum set for regional topic analyses.

The indicator set used in this study shows a satisfaction value of 66 and a social exclusion value of 16, as detailed in the data analysis section. The study aims to comprehend exclusion from a spatial perspective without focusing on the social, economic, ethnic, and cultural causes of social exclusion. Furthermore, irrespective of the reason for the user group rating the question above two, it is deemed that they have self-declared exclusion from society.

One additional limitation faced during the course of this research endeavor pertains to the widespread outbreak of the covid 19 pandemic. The onset of this pandemic coincided with the period of fieldwork for this thesis, thereby precluding the execution of fieldwork as per the initially planned schedule.

4.3. Summary of Findings and Evaluation

A total of 300 people participated in this questionnaire. The distribution of participants based on the density of individuals in the area is as follows:

- There are 60 participants in Bostanlı Ferry to Mavişehir Fishing Port, Karşıyaka Ferry to Bostanlı Ferry, and Üçkuyular Ferry to Göztepe Ferry.
- There are 30 participants in Pasaport Ferry to Alsancak Port, Konak Ferry to Pasaport Ferry, and Göztepe Ferry to Konak Ferry.
- There are 15 participants in Alsancak Port to Alaybey Shipyard and Alaybey Shipyard to Karşıyaka Ferry.

Of the participants in the study, 60.67% are female, 38.33% are male, and 1% marked their gender identity as other. The age distribution of the participants is as follows: 6.67% are between 11-18 years old, 26.67% are between 19-25 years old, 49.67% are between 26-45 years old, 14% are between 46-59 years old, and 3% are 60 years old or older.

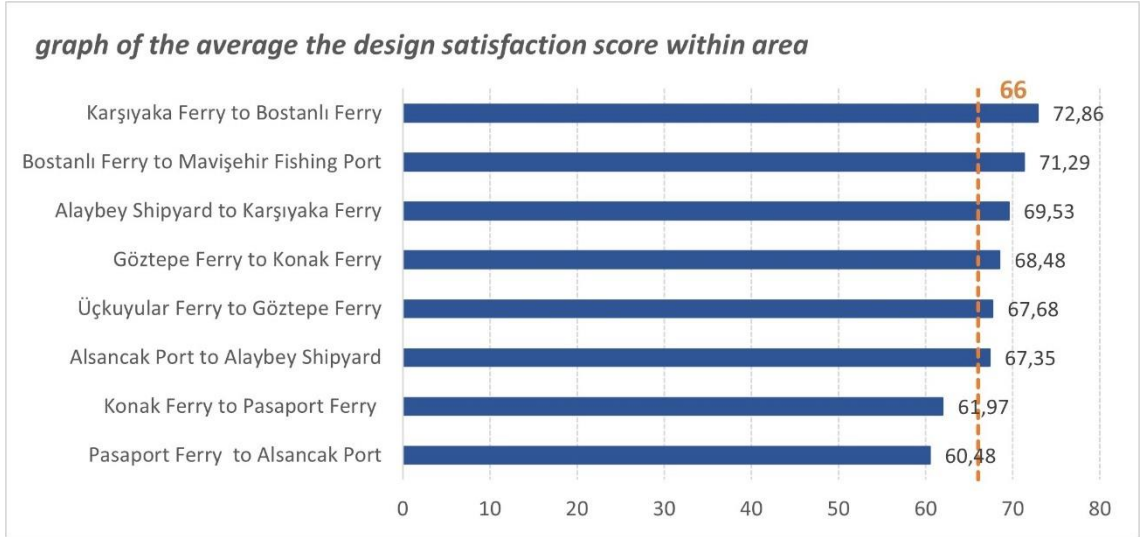


Figure 23. Graph of the average the design satisfaction score within area
(Source: Produced by Author)

The graphic above (Figure 23) shows in which areas the design satisfaction score ratio is high. According to the data, the area with the highest design satisfaction rates was Karşıya Ferry to Bostanlı Ferry, while the lowest area was Passport Ferry to Alsancak Port. Accordingly, it can be said that the most effective component affecting design satisfaction is the percentage of design implementation. While the application rate of İzmir Marine Project design pieces of equipment is low in areas with low satisfaction, it is striking that design pieces are applied at a high rate in high areas. In this context, it is possible to read the positive satisfaction effect of the Izmir Marine Project on the user from this chart.

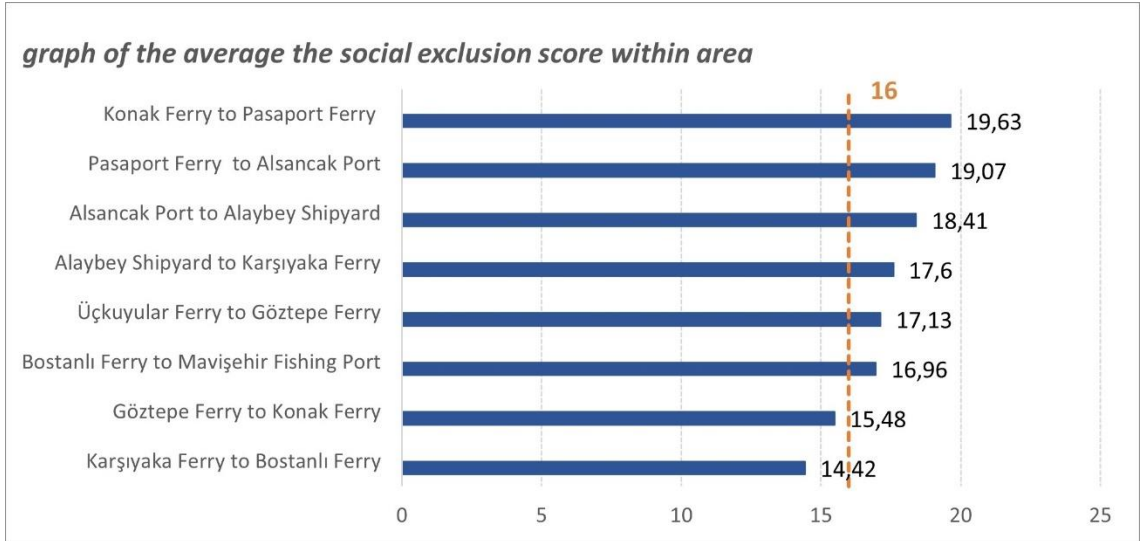


Figure 24. Graph of the average the social exclusion score within areas
(Source: Produced by Author)

The graph above (Figure 24) shows in which areas the rate of exclusion score is high. According to the data, the area with the highest exclusion score rates was Passport Ferry to Alsancak Port, the opposite of the design satisfaction scores. In contrast, the lowest area was Karşıya Ferry to Bostanlı Ferry. According to this, it is possible to say that the design satisfaction and exclusion scores work inversely according to the two graphs. While the exclusion scores of the areas with high design satisfaction are low, the exclusion rates of the areas with low design satisfaction are high.

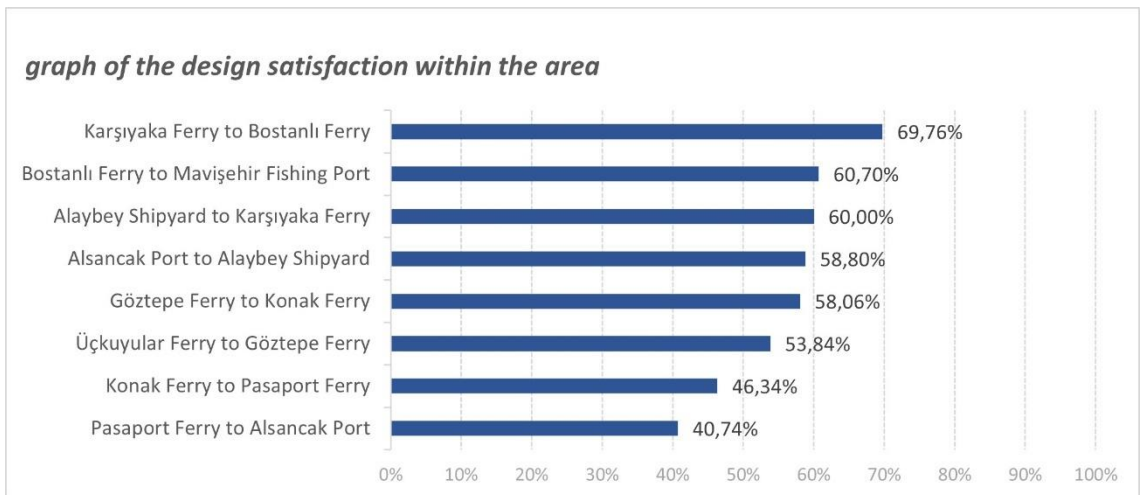


Figure 25. Graph of the percentage rate of design satisfaction within the area
(Source: Produced by Author)

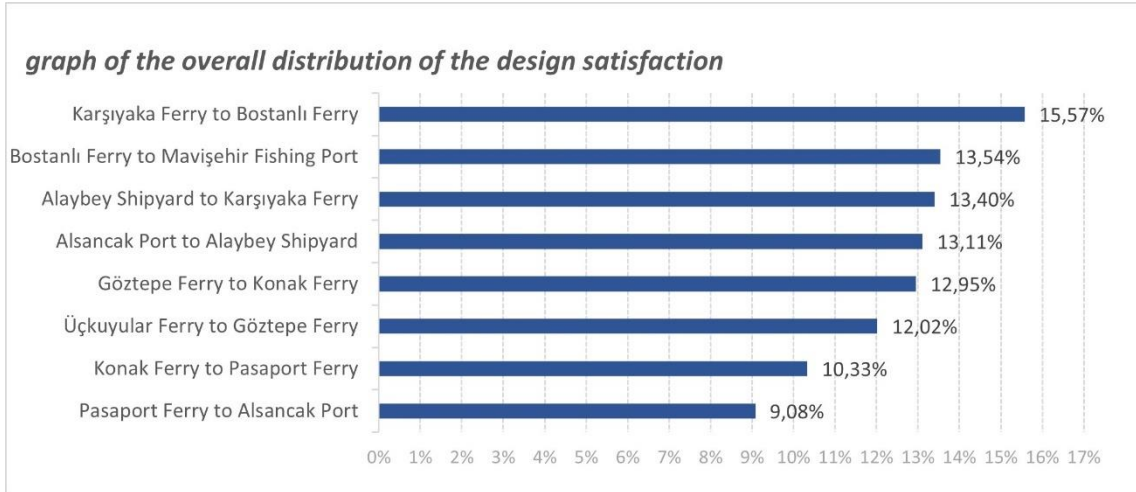


Figure 26. Graph of the percentage rate of design satisfaction at overall distribution
(Source: Produced by Author)

The pair of consecutive diagrams (Figure 25&26) depict the percentages of design satisfaction, categorized by region and in the overall distribution. Similarly, the ensuing pair of continuous diagrams below exhibit the percentages of exclusion based on the region and in the overall distribution.

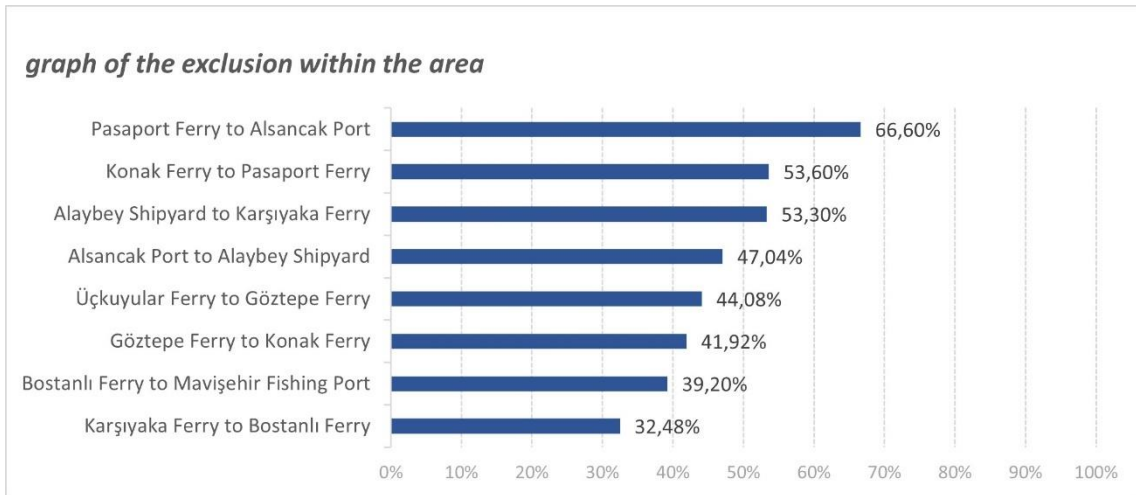


Figure 27. Graph of the percentage rate of exclusion within the area
(Source: Produced by Author)

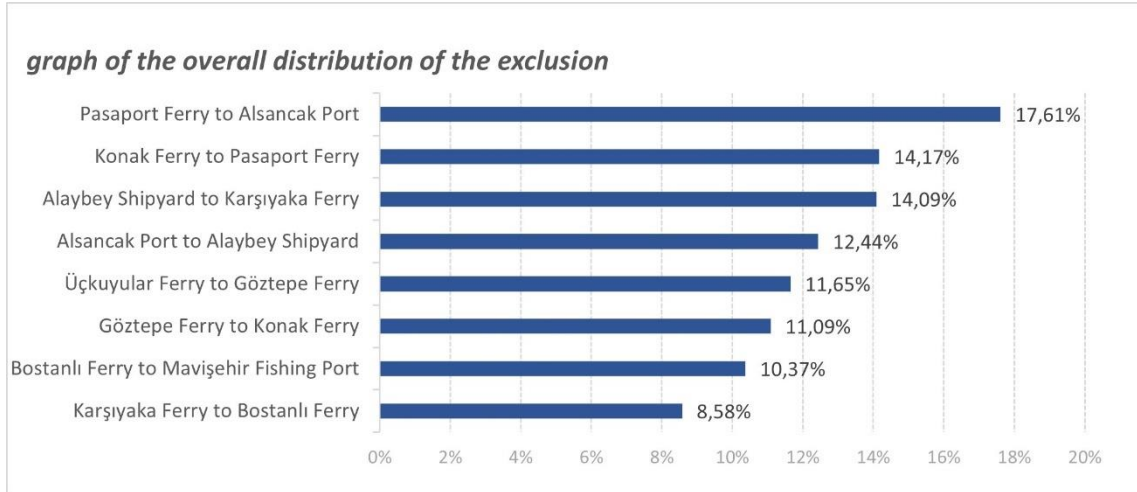


Figure 28. Graph of the percentage rate of exclusion at overall distribution
(Source: Produced by Author)

The pair of consecutive diagrams (Figure 27&28) depict the exclusion score categorized by gender groups in the overall distribution and within the area. Based on these graphs, it can be observed that the overall exclusion score of individuals who identify with other genders remains just below the threshold of 16, which indicates exclusion. At the same time, it surpasses the threshold for men and women. When examining the areas specifically, it is notable that the exclusion scores of Karşıyaka Ferry to Bostanlı Ferry and Bostanlı Ferry to Mavişehir Fishing Port areas are below the overall exclusion score. Another noteworthy region is Göztepe Ferry to Konak Ferry, where the exclusion scores for women and men fall below the threshold, while the exclusion score for individuals who identify with other genders remains above the threshold.

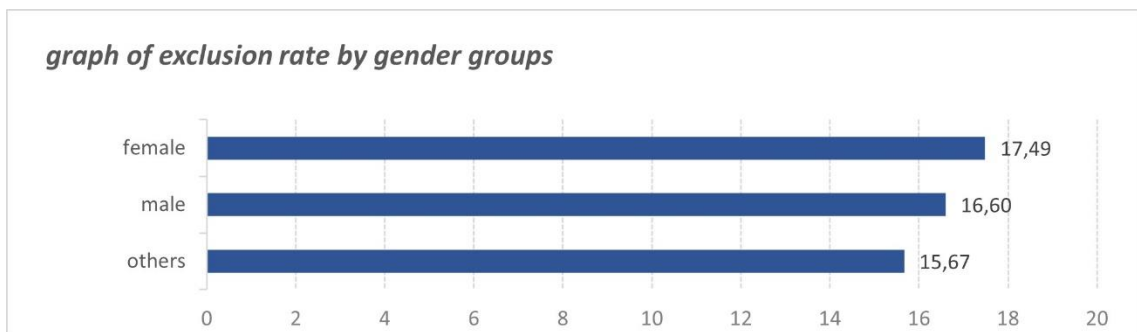


Figure 29. Graph of the exclusion score by gender groups
(Source: Produced by Author)



Figure 30. Graph of the exclusion score by gender groups within the area
(Source: Produced by Author)

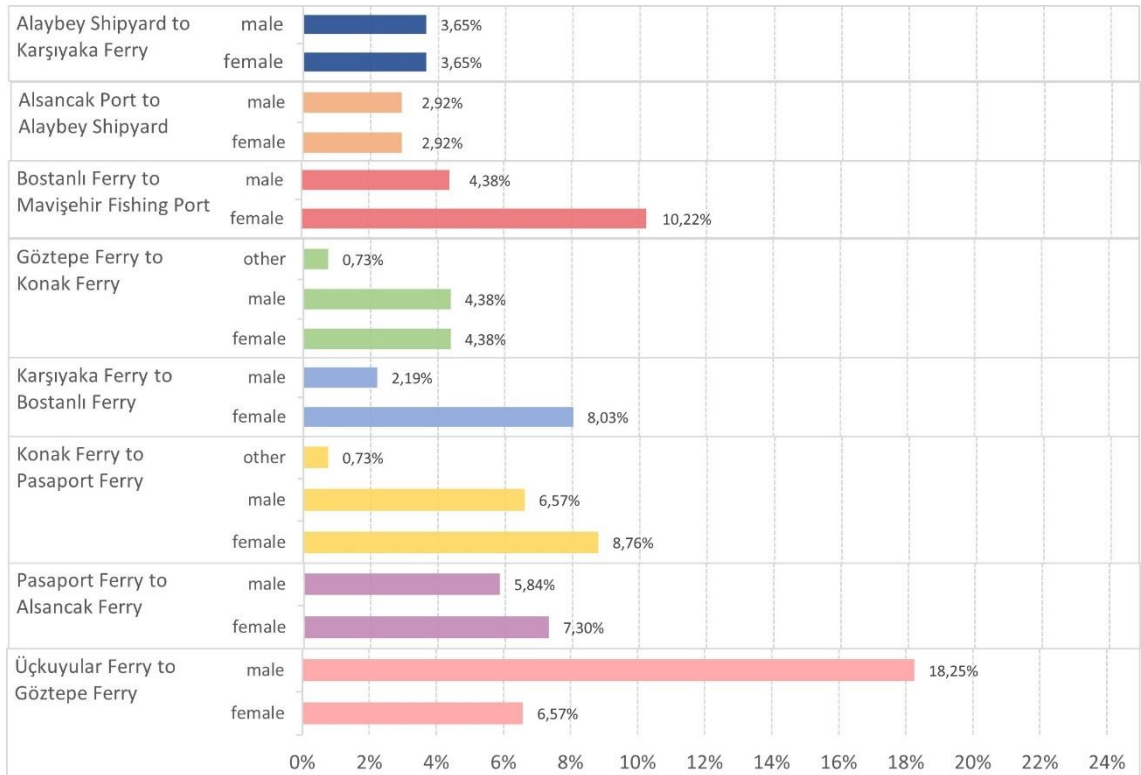


Figure 31. Graph of the distribution of genders in groups with a high exclusion rate
(Source: Produced by Author)

The graph above (Figure 29&30&31) represents the distribution of genders in groups with a high exclusion rate. According to this graph, it would be incorrect to indicate an excluded gender group concerning this case study specifically. While the percentages of certain genders may appear dominant in certain areas, no differentiating gap is observed in the overall distribution.

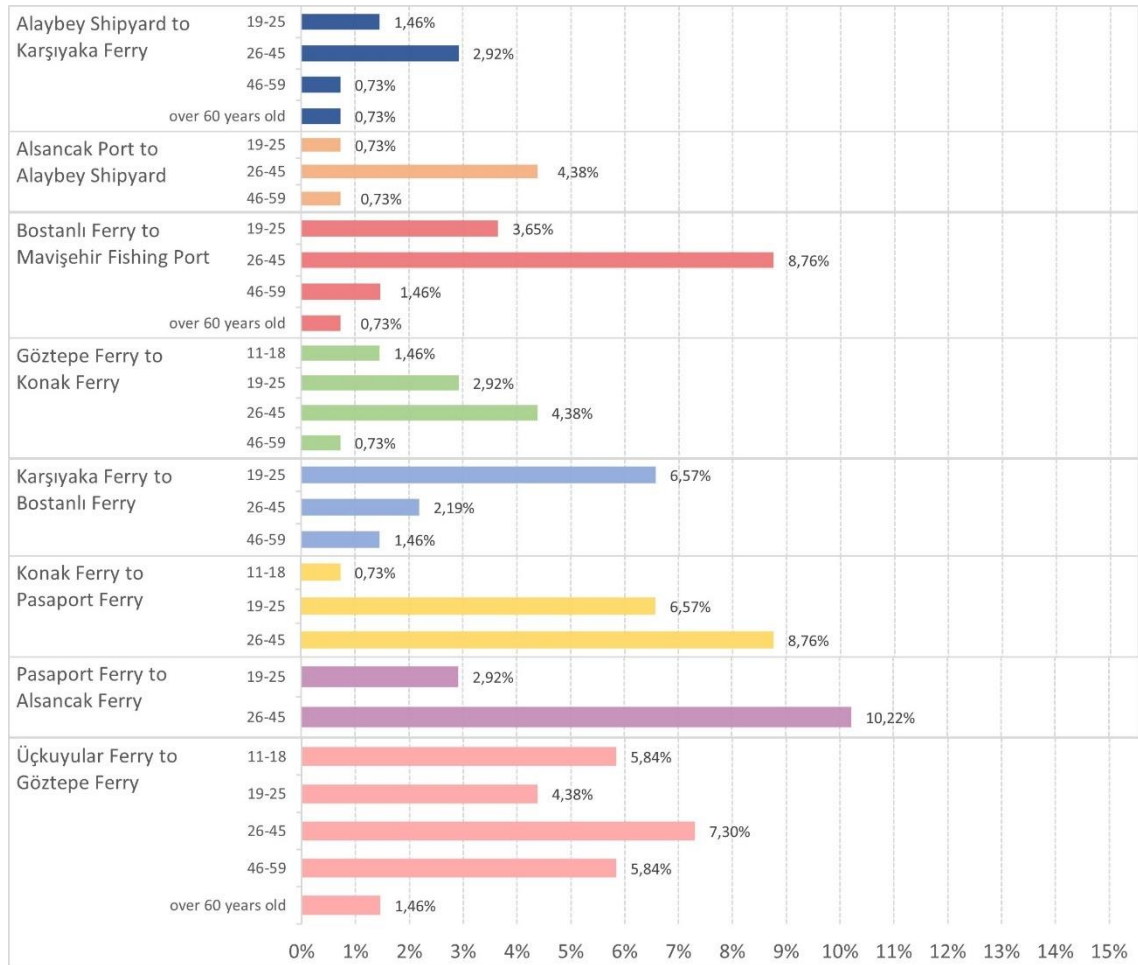


Figure 32. Graph of the age distribution in groups with a high exclusion rate.
(Source: Produced by Author)

The above graph (Figure 31&32) represents the age distribution in groups with a high exclusion rate and the below (Figure 33) represents the exclusion rates by age of groups. According to these two graphs, individuals in the excluded group generally fall within the late adolescence (19-25 years) and young adulthood (26-45 years) age ranges under the criteria set by the World Health Organization.

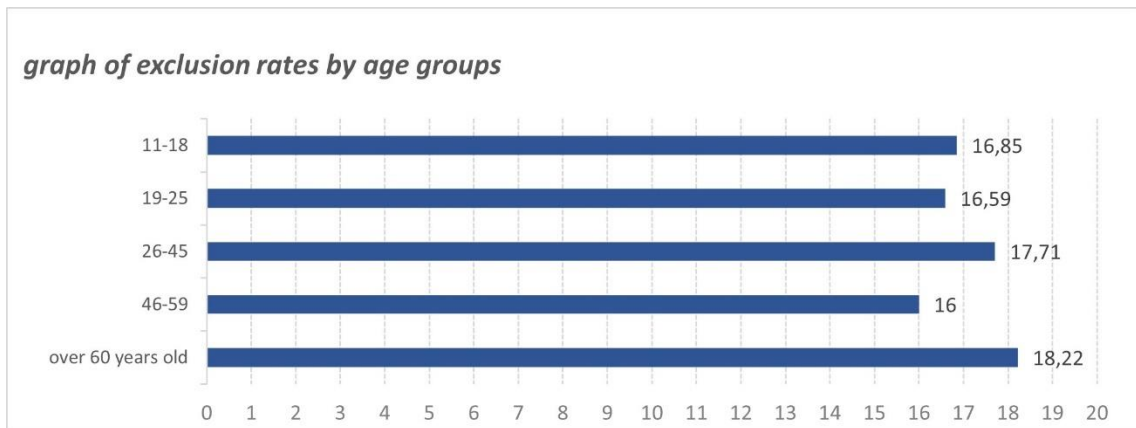


Figure 33. Graph of the exclusion scores by age groups.
(Source: Produced by Author)

The graph below (Figure 34) represents the overall distribution of exclusion scores based on marital status. Based on this graph, individuals who are married and parents have lower exclusion scores. On the other hand, single and parental individuals, and married individuals without children have higher exclusion scores, surpassing the threshold.

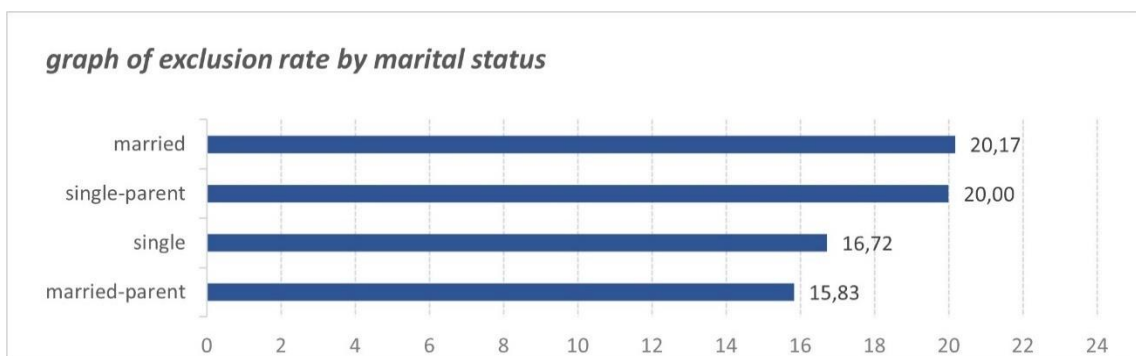


Figure 34. Graph of the exclusion score by marital status
(Source: Produced by Author)

The graph below (Figure 35) represents the overall distribution of exclusion scores based on educational level. Based on this graph, individuals who have completed high school or equivalent education and those with higher education have lower exclusion scores. The participants with the highest exclusion score are observed to have received education from open high schools. Another noteworthy group is individuals with a bachelor's degree or equivalent education, who, despite being in the higher education category, have exclusion scores just above the exclusion threshold.

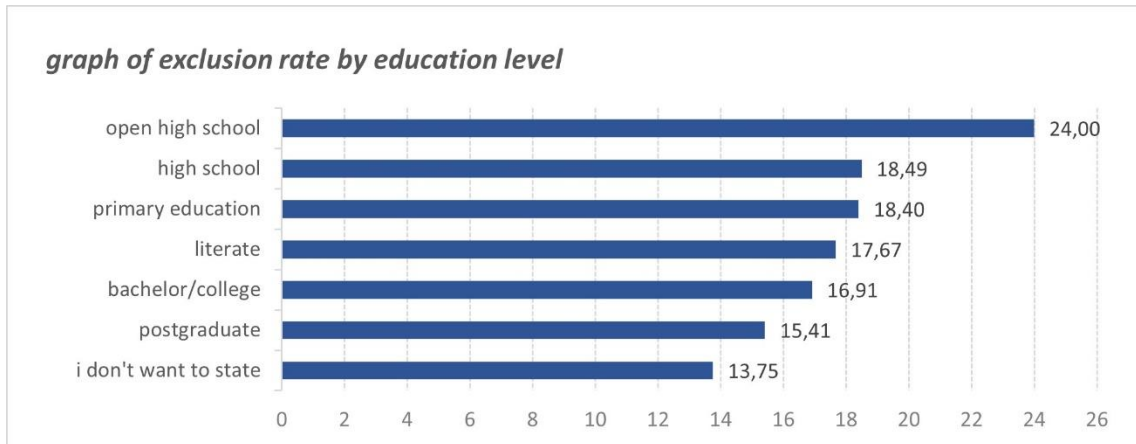


Figure 35. Graph of the exclusion score by educational level
(Source: Produced by Author)

The graph below (Figure 36) represents the overall distribution of exclusion scores based on income status. Based on this graph, it can be observed that the lowest income group consists of individuals who work for minimum wage, followed by those who rely on retirement pension to sustain their lives.

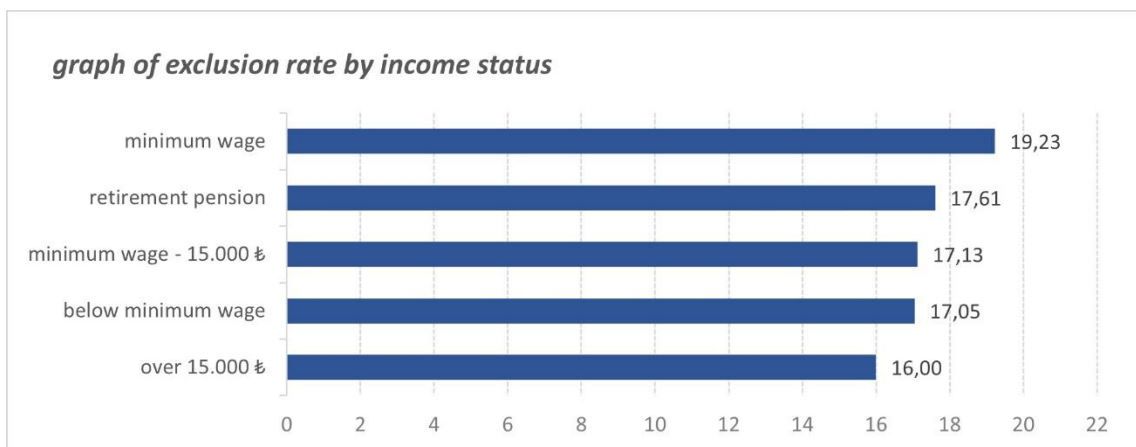


Figure 36. Graph of exclusion score by income status
(Source: Produced by Author)

The graph below (Figure 37) represents the percentage of disabled individuals in groups with a high exclusion rate. Before interpreting this graph, it is essential to note that the researcher was not able to conduct surveys with a significant number of disabled individuals in the field. On the other hand, the absence of these individuals in the field may already indicate spatial exclusion from this area. Considering this, it is possible to say that the disabled group comprises 3% of the excluded group.

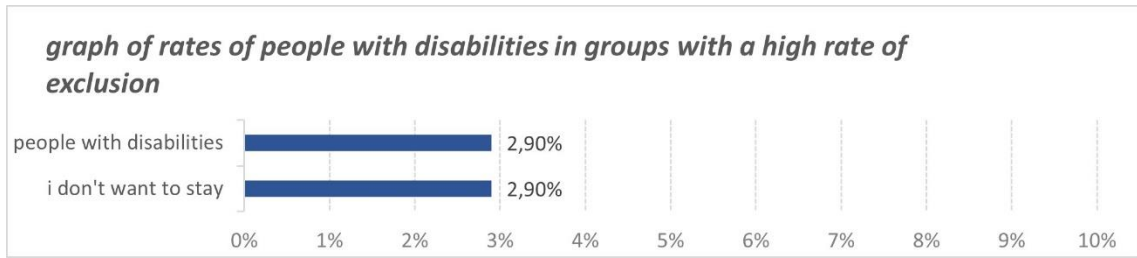


Figure 37. Graph of the rates of people with disabilities in groups with a high rate of exclusion
(Source: Produced by Author)

The graph below (Figure 38) provides the gender distribution in groups with high exclusion scores. Notably, 62.04% of the excluded individuals in the overall distribution are women. By looking at this graph, it can be observed that women are the most affected by exclusion throughout the case study area.

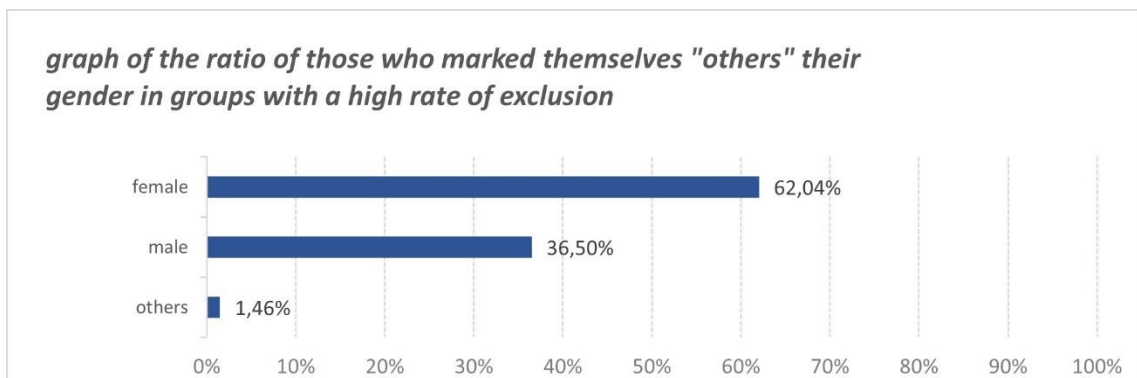


Figure 38. Graph of the gender distribution rates in groups with high exclusion scores.
(Source: Produced by Author)

The pair of consecutive diagrams (Figure 39&40) represent the design satisfaction scores categorized by gender groups in the overall distribution and within the specific field. By examining these graphs, it can be observed that individuals who identify with other genders and men have a general design satisfaction score exceeding the threshold of 66, representing satisfaction. On the other hand, women's score slightly surpasses the threshold. When analyzed within specific areas, one notable observation is that in the Göztepe Ferry to Konak Ferry sub-area, individuals who identify with other genders have the highest average satisfaction score of 85.

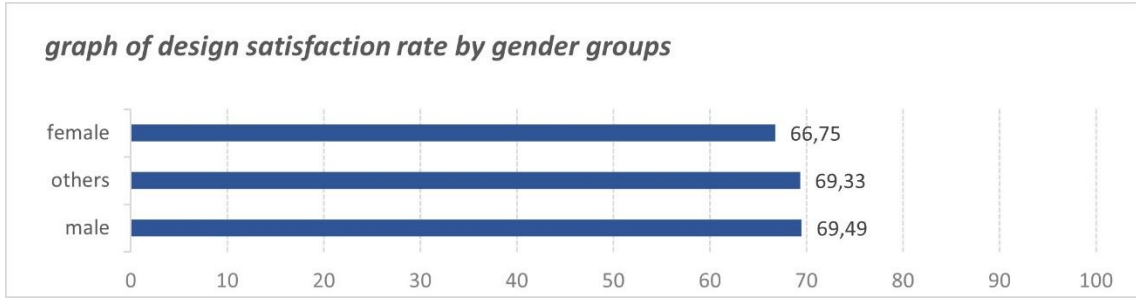


Figure 39. Graph of the design satisfaction score by gender groups
(Source: Produced by Author)

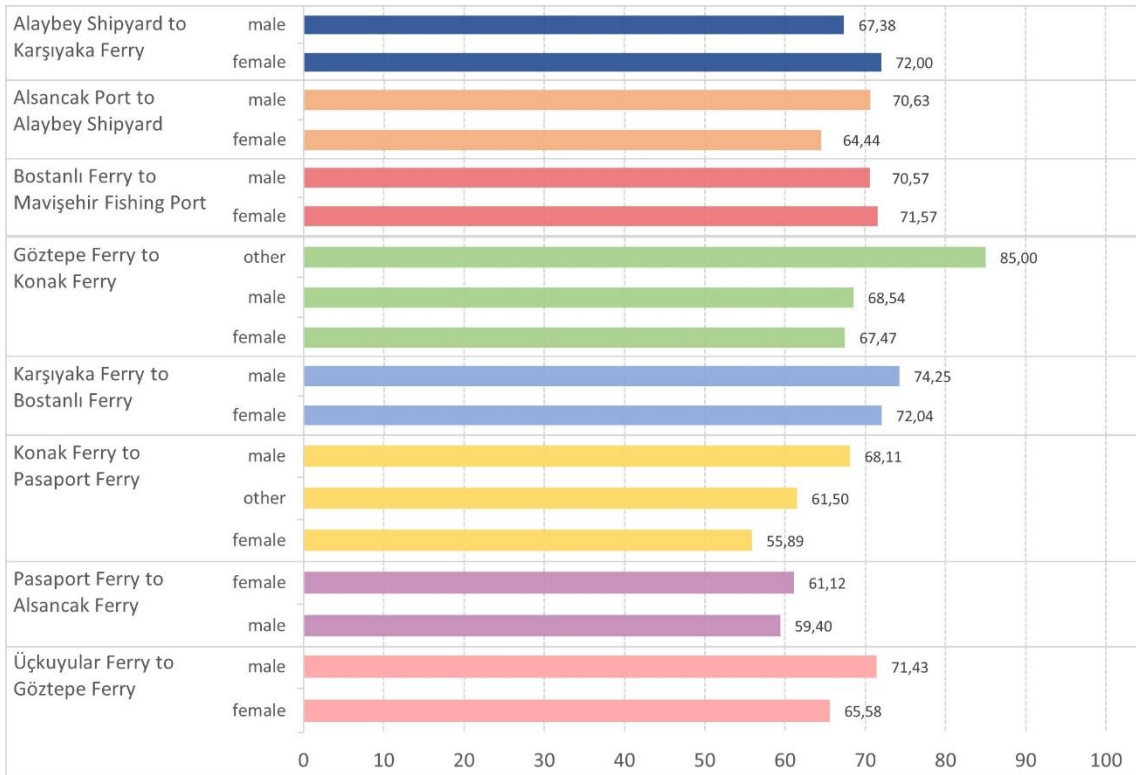


Figure 40. Graph of the design satisfaction score by gender groups within the area
(Source: Produced by Author)

The pair of consecutive diagrams below (Figure 41&42) represents the percentage distribution of design satisfaction based on gender and age groups within specific fields. According to these two graphs, it is observed that women have higher design satisfaction in the fields. At the same time, the age distribution concentrates more on the late adolescence period (19-25 years) and young adulthood group (24-45 years), which aligns with the observed rates of social exclusion.

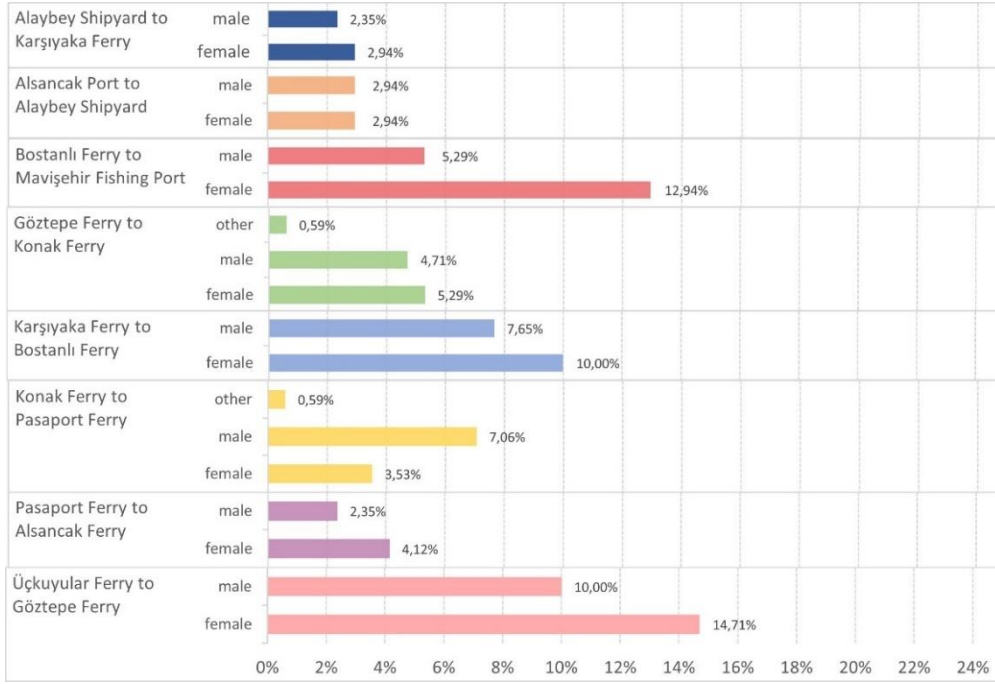


Figure 41. Graph of the distribution of genders in groups with a high design satisfaction rate.

(Source: Produced by Author)

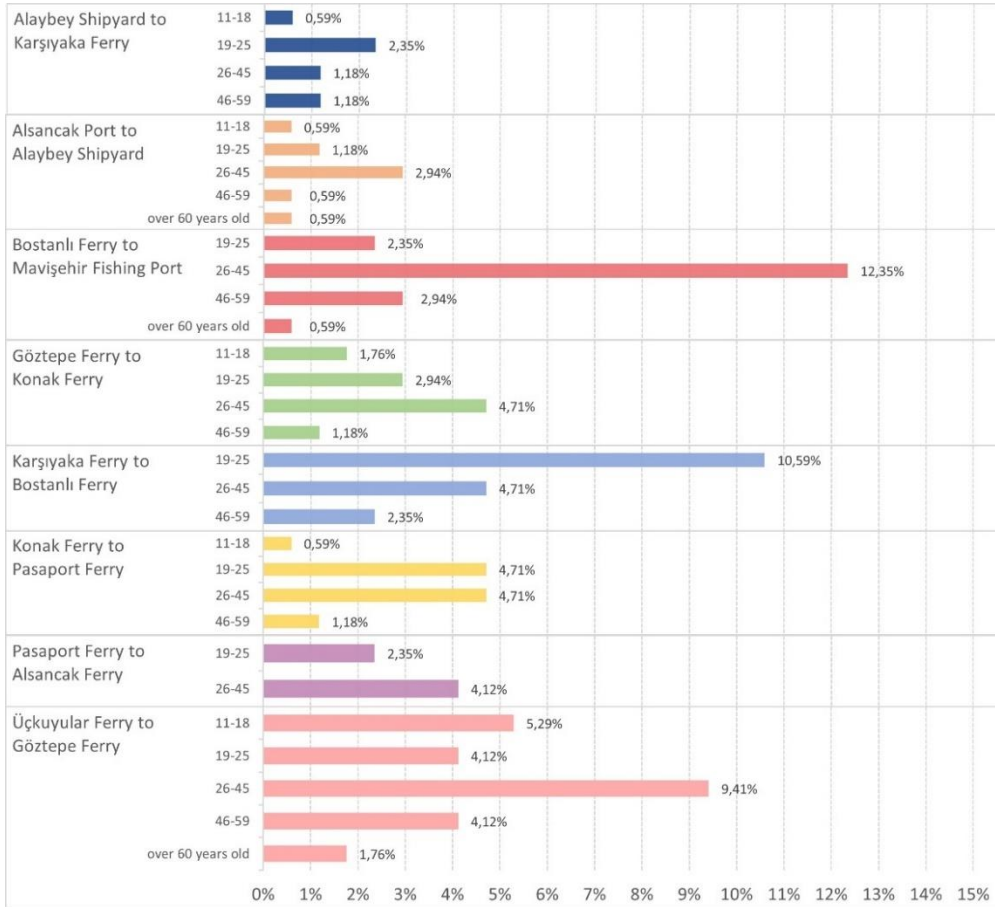


Figure 42. Graph of the age distribution in groups with a high design satisfaction rate.

(Source: Produced by Author)

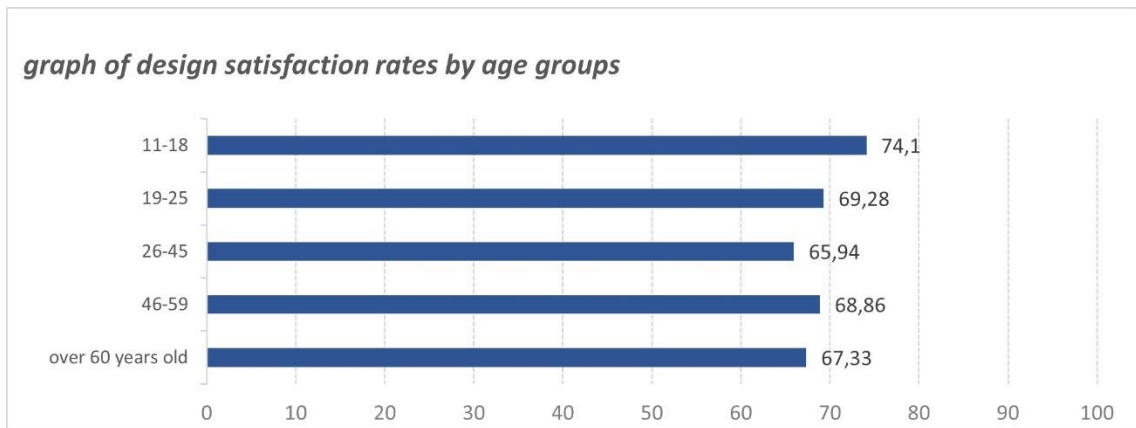


Figure 43. Graph of the design satisfaction scores by age groups.
(Source: Produced by Author)

The above graph (Figure 43) represents the distribution of overall design satisfaction scores based on age ranges. According to this graph, it is observed that the age range with the highest overall design satisfaction scores in the fields is children, specifically the age range of 11-18 years.

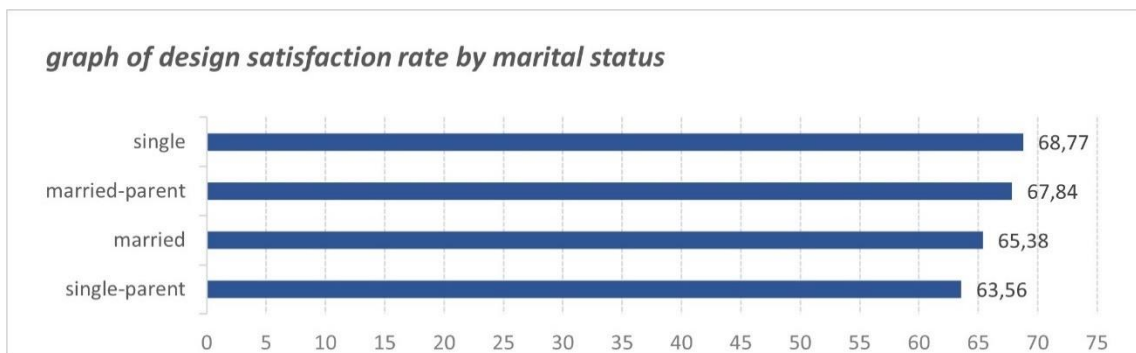


Figure 44. Graph of the design satisfaction score by marital status
(Source: Produced by Author)

The graph above (Figure 44) represents the overall distribution of design satisfaction scores based on marital status. Based on this graph, individuals who are single and married parents have higher satisfaction scores. On the other hand, single and parental individuals, and married individuals have lower exclusion scores, surpassing the threshold. Accordingly, it is noteworthy that this graph data is in complete contrast to the reading of exclusion. Based on this, one could argue that individuals with high design satisfaction, as indicated by their marital status, have lower rates of exclusion.

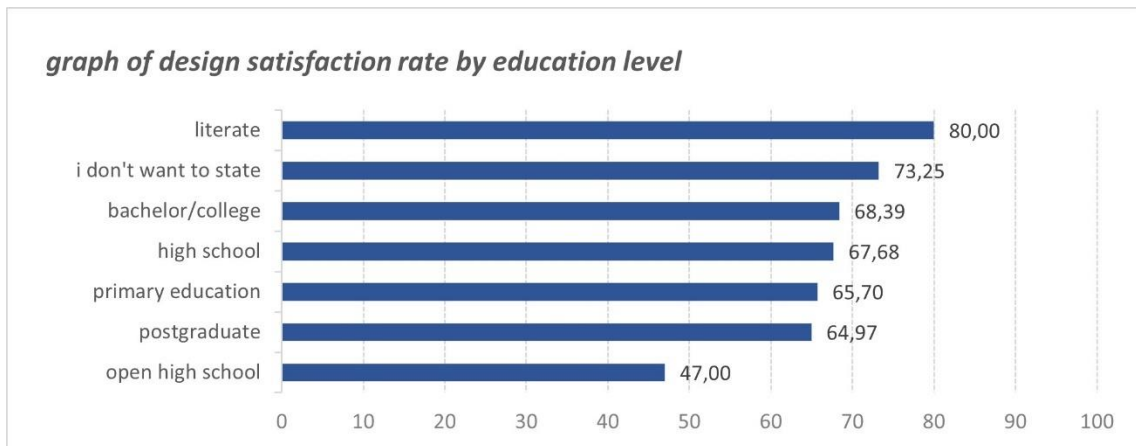


Figure 45. Graph of the design satisfaction score by educational level
(Source: Produced by Author)

The graph above (Figure 45) represents the overall distribution of exclusion scores based on educational level. Based on this graph, individuals who are literate have higher design satisfaction scores. Except for the segment of users who are enrolled or graduated in open high school education, it is observed that as the education level increases, the level of design satisfaction scores decreases. On the other hand, the group with the lowest satisfaction scores consists of participants who received education from open high schools.

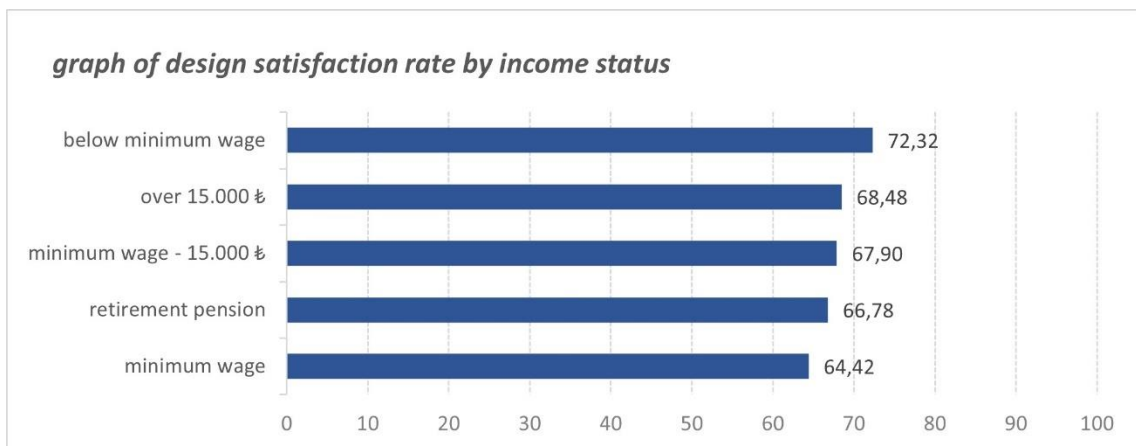


Figure 46. Graph of design satisfaction score by income status.
(Source: Produced by Author)

The above graph (Figure 46) represents the overall distribution of design satisfaction scores based on income levels. The most notable data in this graph is that the

most satisfied group consists of the lowest-income individuals. In contrast, the group with the highest income immediately follows it with the second higher satisfaction scores.

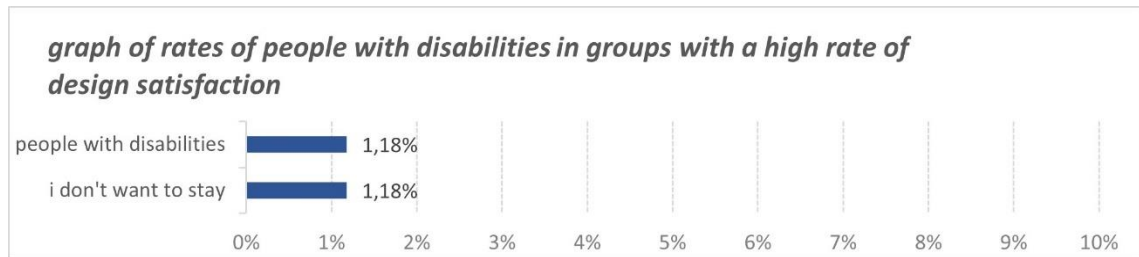


Figure 47. Graph of the rates of people with disabilities in groups with a high rate of design satisfaction
(Source: Produced by Author)

This graph above (Figure 47) shows the percentage distribution of disabled individuals in the group with high design satisfaction. As expressed in the exclusion graphs, the likelihood of encountering disabled individuals in the field is low. This graph should be approached with this perspective in mind. However, one can conclude that the percentage of disabled individuals in the group with high design satisfaction is lower than the percentage of disabled people.

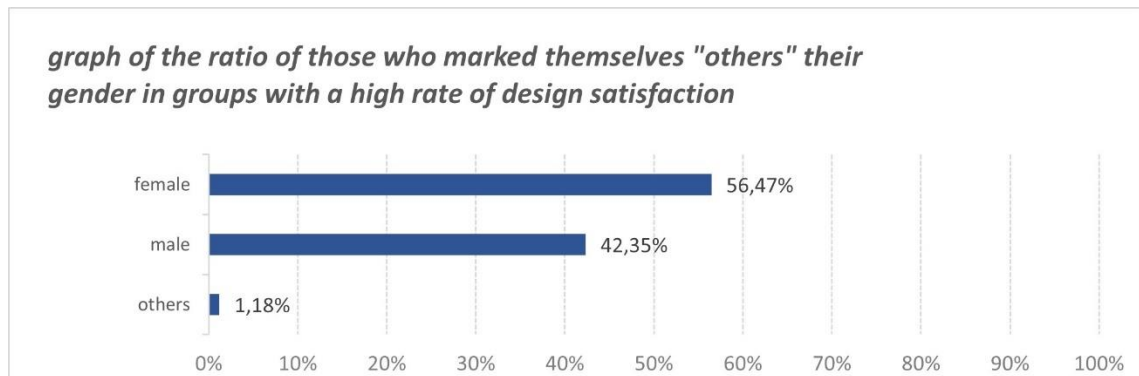


Figure 48. Graph of the gender distribution rates in groups with high design satisfaction scores
(Source: Produced by Author)

The above graph (Figure 48) represents the percentage distribution of gender in the group with high design satisfaction. From this graph, it is inferred that women in the field have higher design satisfaction compared to other genders.

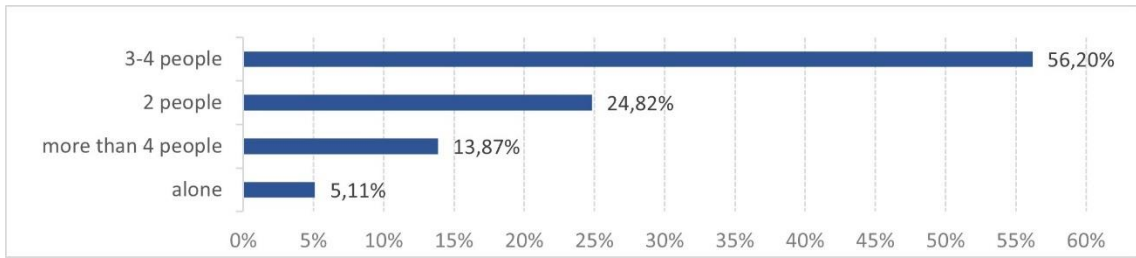


Figure 49. Graph of how many people confronted exclusion spend time in the area
(Source: Produced by Author)

The above graph (Figure 49) represents the number of individuals who experienced exclusion and the time spent in case study areas. According to this graph, individuals who experienced exclusion do not prefer to spend time alone in these areas.

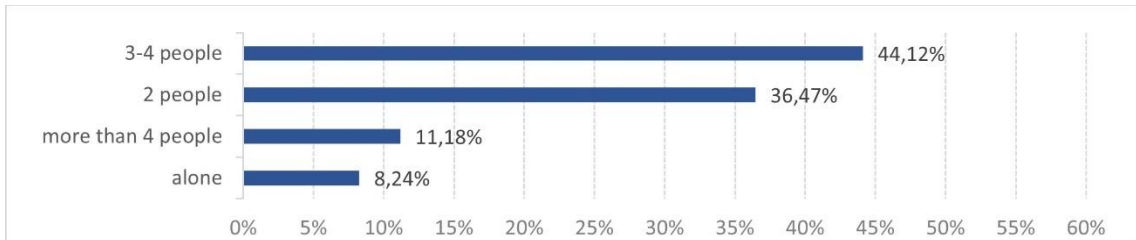


Figure 50. Graph of how many people with high design satisfaction score spend time in the area.
(Source: Produced by Author)

The above graph (Figure 50) represents the number of individuals who have higher design satisfaction scores and the time spent in case study areas. According to this graph, individuals who have higher design satisfaction scores do not prefer to spend time alone in the case study area similarly like exclusion range.

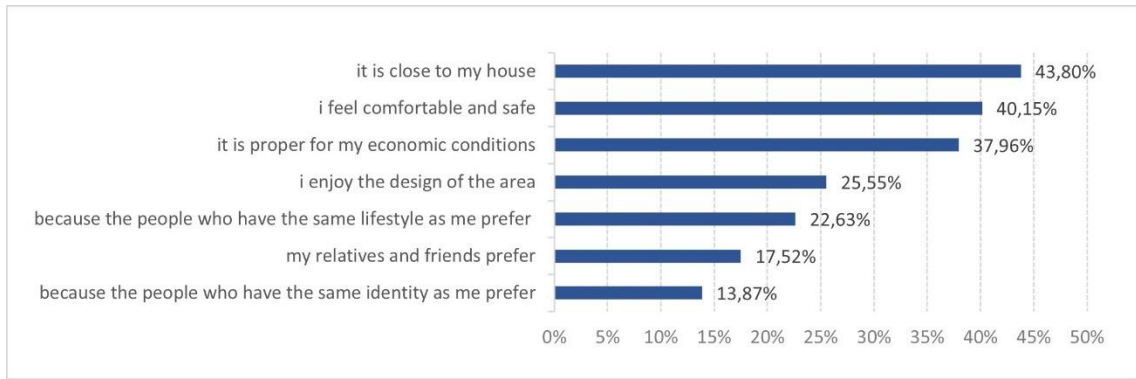


Figure 51. Graph of the reasons that individuals experienced exclusion chooses the case study areas.
(Source: Produced by Author)

The graph above (Figure 51) represents the reasons that individuals who experienced exclusion tend to choose the areas. It is noteworthy that these individuals prefer the case study area due to reasons such as proximity to their homes, perceiving it as safe and comfortable, and it is economically suitable for them.

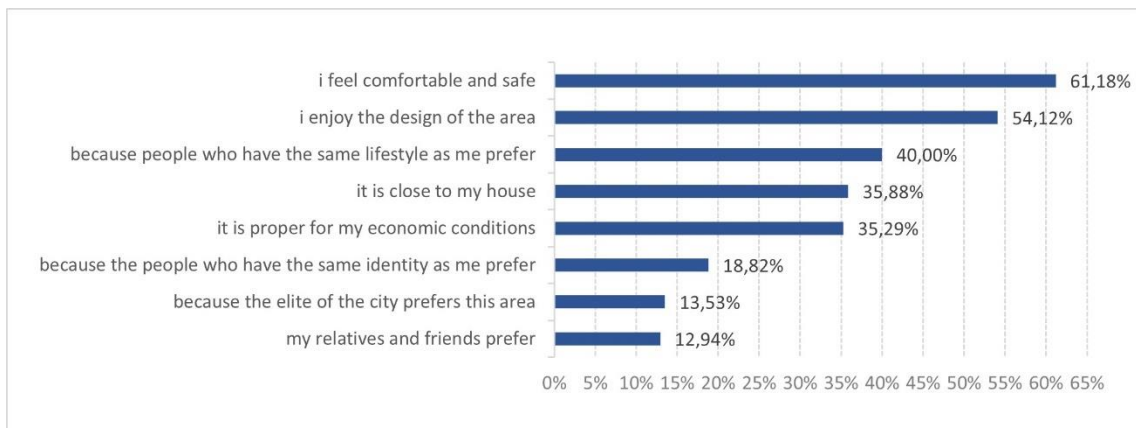


Figure 52. Graph of the reasons that individuals having high satisfaction scores chooses the case study areas.
(Source: Produced by Author)

The graph above (Figure 52) represents the reasons that individuals with high design satisfaction tend to choose the field. It is noteworthy that these individuals prefer the field due to reasons such as perceiving it as safe and comfortable, liking the design of the area, and believing that people with a similar lifestyle also choose the area. Remarkably, the finding that participants seek the presence of people with a similar lifestyle in the area indicates the act of group formation within spaces.

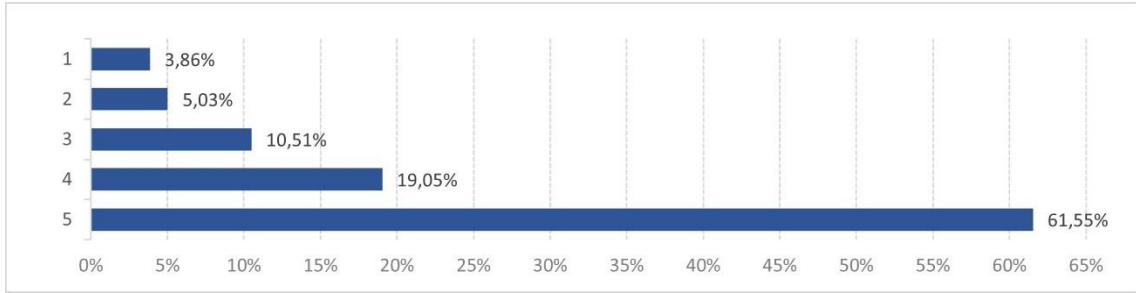


Figure 53. Graph of the five-points scale of suitability for use by women
(Source: Produced by Author)

The above graph (Figure 53) represents the evaluation of the suitability of case study areas by *women* on a 5-point scale.

The below graph (Figure 54) represents the evaluation of the suitability of case study areas by *elderly people* on a 5-point scale.

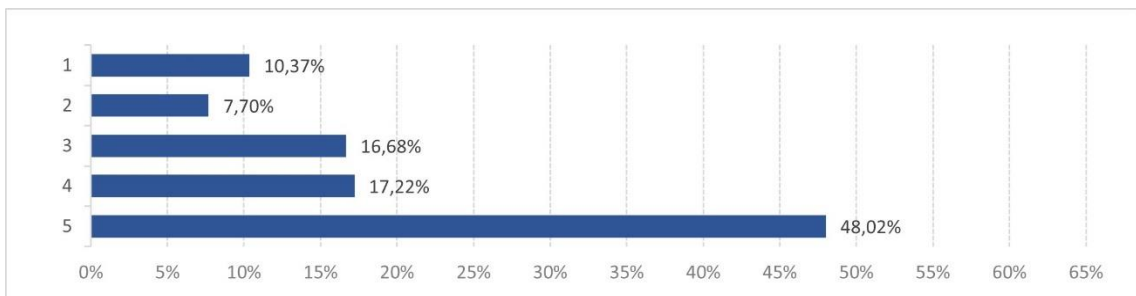


Figure 54. Graph of the five-point scale of suitability for use by elderly people
(Source: Produced by Author)

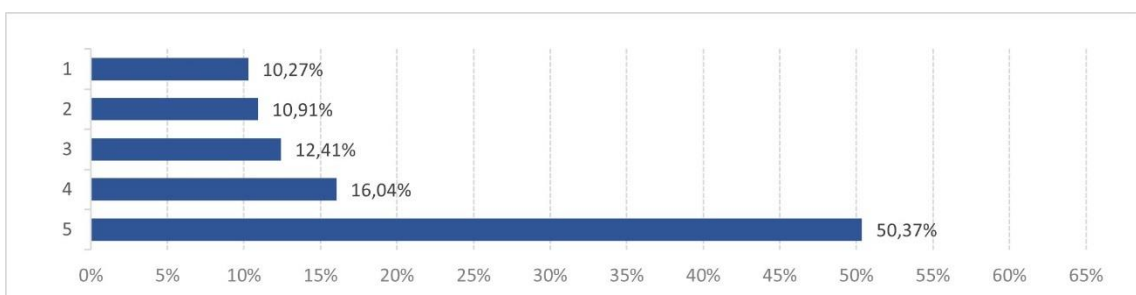


Figure 55. Graph of the five-point scale of suitability for use by children
(Source: Produced by Author)

The above graph (Figure 55) represents the evaluation of the suitability of case study areas by *children* on a 5-point scale.

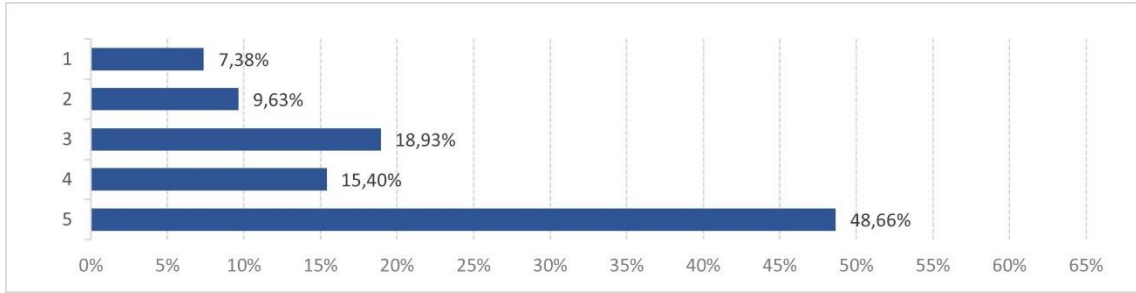


Figure 56. Graph of the five-point scale of suitability for use by disabled people
(Source: Produced by Author)

The above graph (Figure 56) represents the evaluation of the suitability of case study areas by *disabled people* on a 5-point scale.

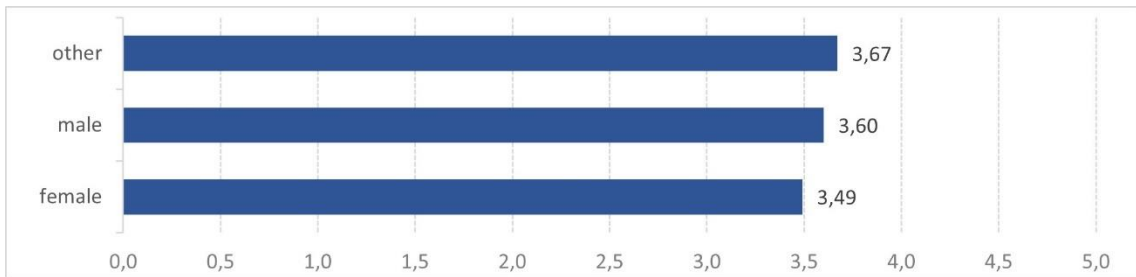


Figure 57. Graph of the rate of feeling safe based on gender.
(Source: Produced by Author)

The above graph (Figure 57) represents the rate of feeling safe in case study areas based on gender.

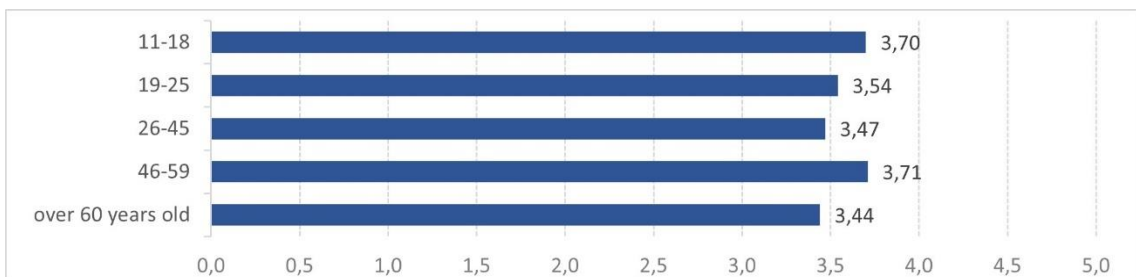


Figure 58. Graph of the rate of feeling safe based on age distribution.
(Source: Produced by Author)

The graph above (Figure 58) represents the rate of feeling safe in case study areas based on age distribution. Based on these two graphs, users feel safe in the case study areas.

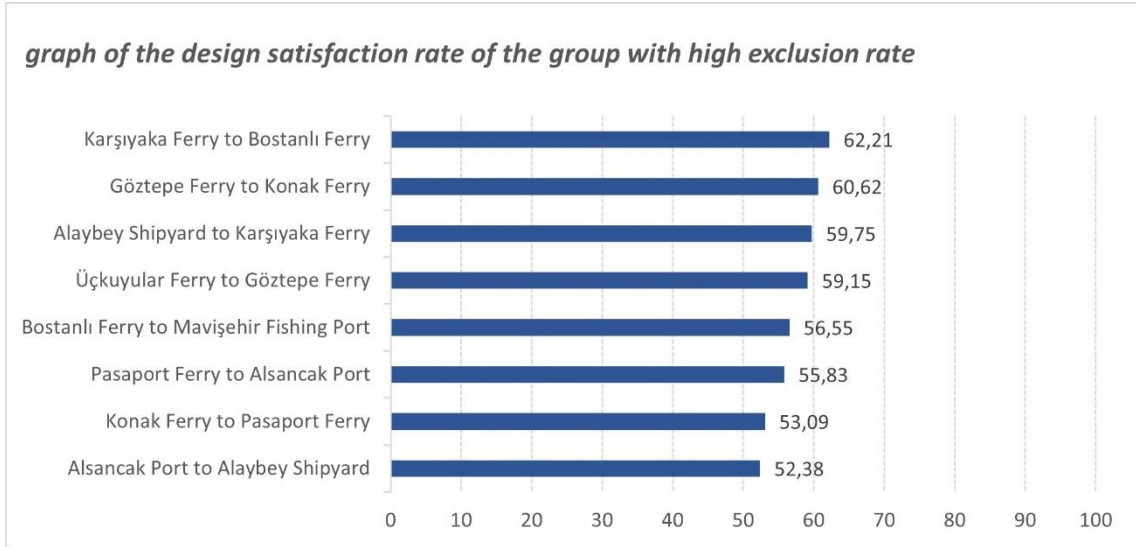


Figure 59. Graph of the average design satisfaction scores of the group with a high exclusion rate.

(Source: Produced by Author)

The graph above (Figure 59) represents the average design satisfaction scores of the group with a high exclusion rate.

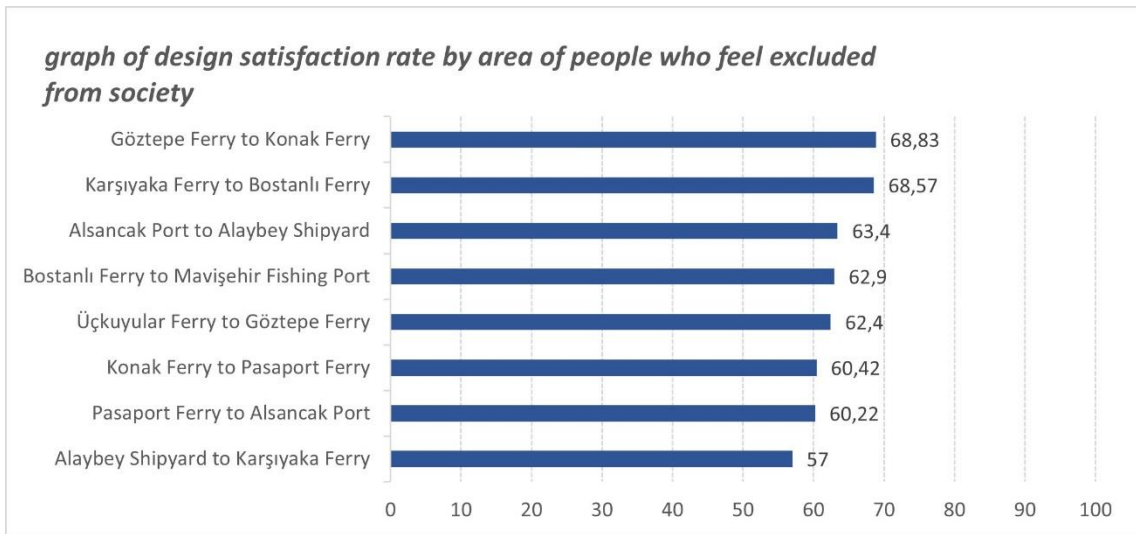


Figure 60. Graph of the average design satisfaction scores of the group who already feel excluded from society.

(Source: Produced by Author)

This graph above (Figure 60) represents the average design satisfaction scores of a group that feels socially excluded already from the society and outside of the case study area. Based on these two graphs, it can be observed that the design satisfaction scores of the high exclusion group remain below the threshold. However, what is noteworthy is that in areas with high average design satisfaction, the satisfaction scores of the excluded individuals approach the threshold. From this perspective, when design is designed for

real users, socially excluded individuals can be drawn to public spaces and brought closer to society.

The following graph (Figure 61&62) is created to understand whether individuals who feel socially excluded also feel excluded in the areas they are in. Similarly, the following graph aims to determine whether these individuals feel a sense of belonging in the case study areas.

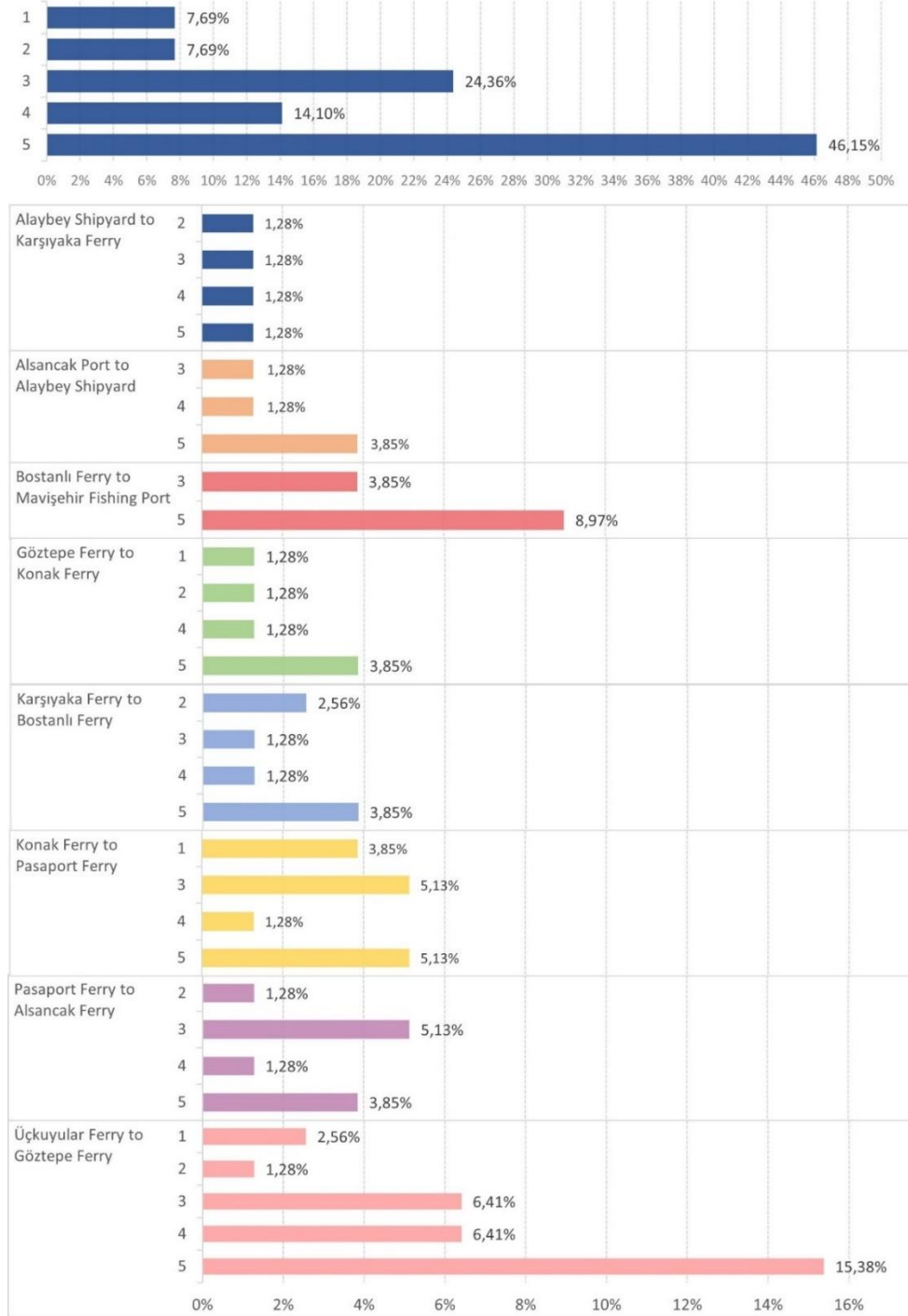


Figure 61. Graph of people who feel excluded from society feel excluded in the area they are in.

(Source: Produced by Author)

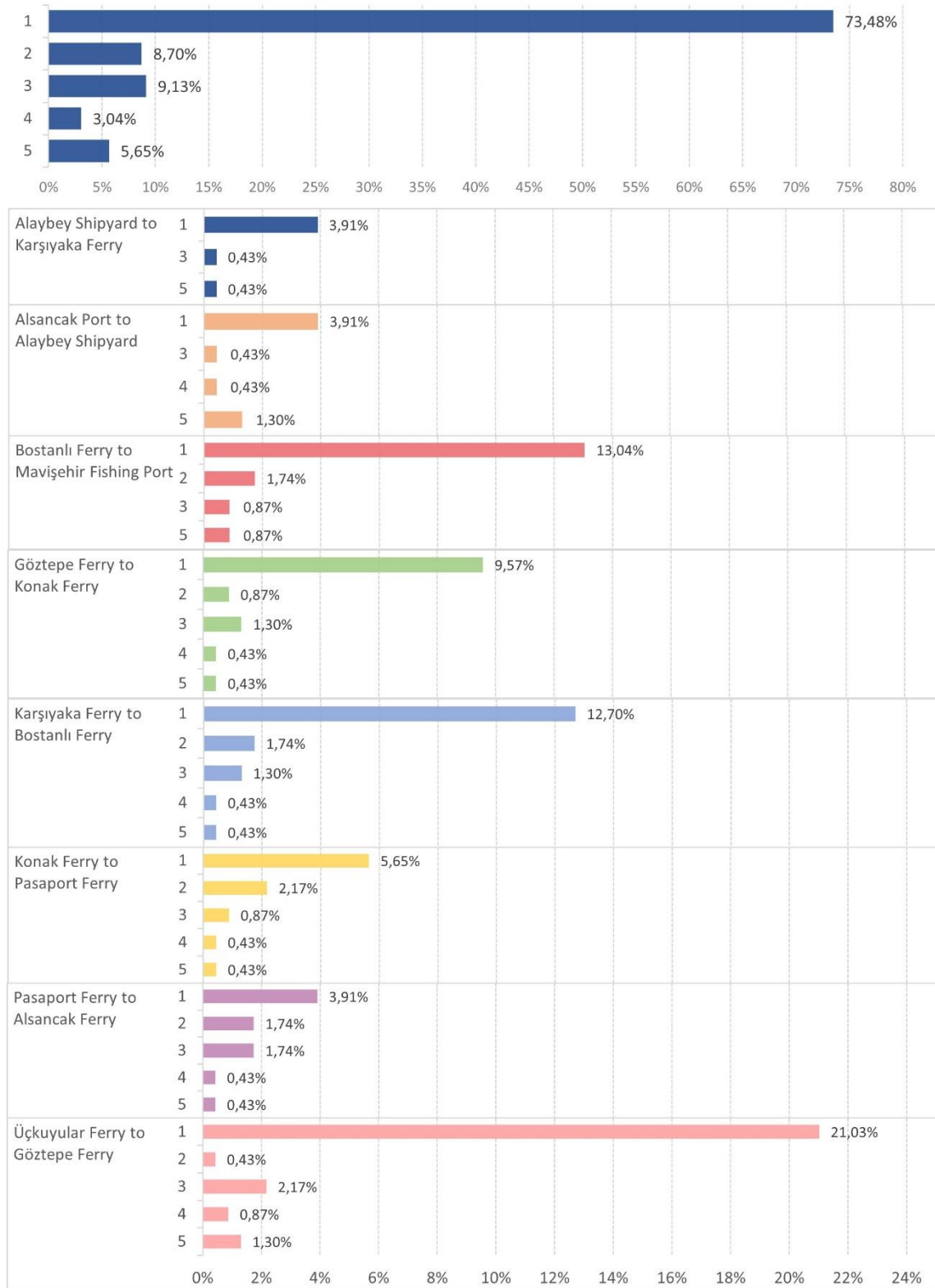


Figure 62. Graph of the rate of feeling excluded from the society of people who feel belonging to the case study are.
(Source: Produced by Author)

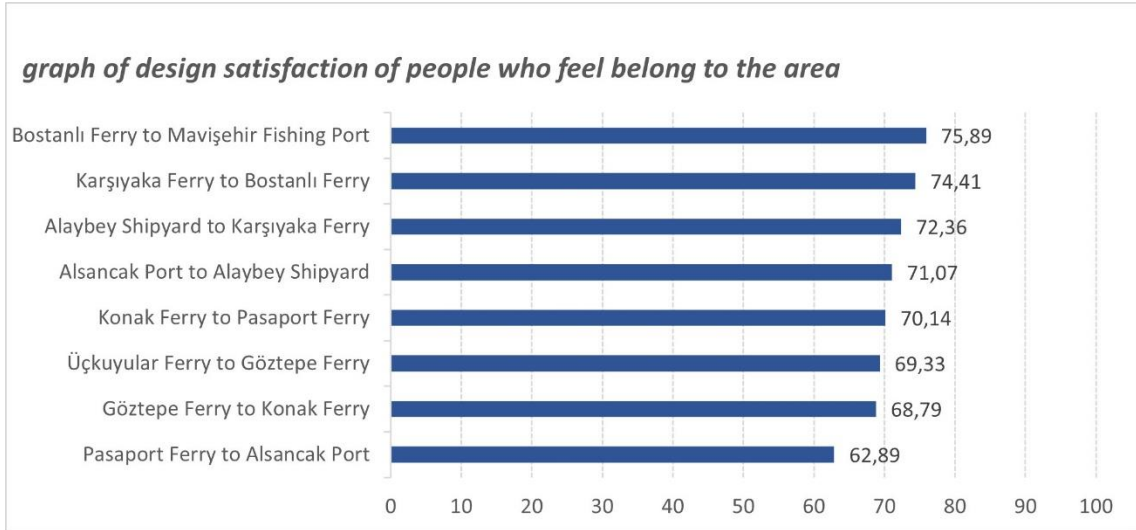


Figure 63. Graph of the design satisfaction score of individuals who feel a sense of belonging in the space.

(Source: Produced by Author)

The graph above (Figure 63) represents the design satisfaction score of individuals who feel a sense of belonging in the space. It can be observed from the graph that feeling a sense of belonging is directly proportional to design satisfaction.

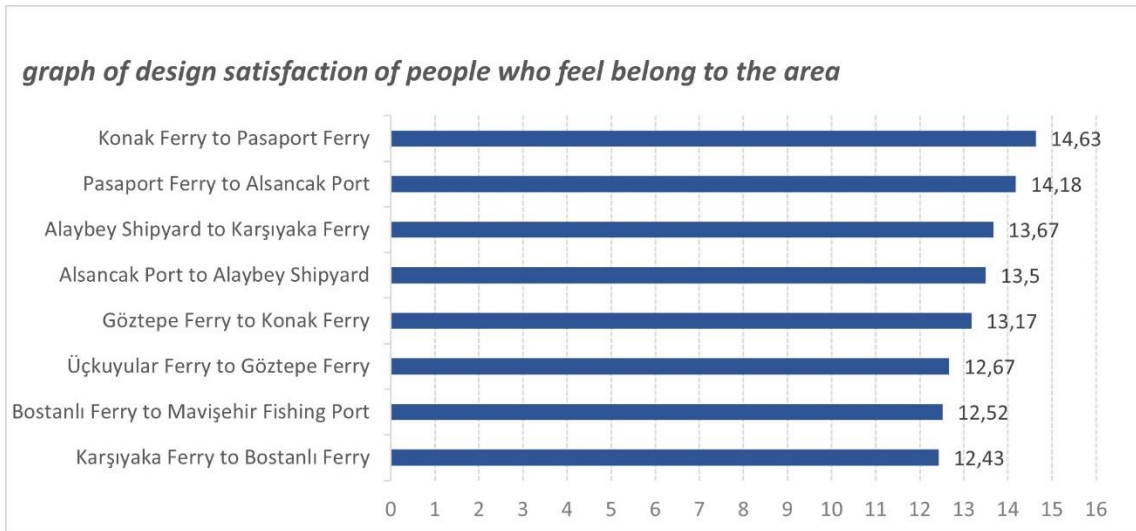


Figure 64. Graph of the exclusion scores of groups with high design satisfaction.

(Source: Produced by Author)

The graph above (Figure 64) represents the exclusion scores of groups with high design satisfaction. The graph indicates that groups with high design satisfaction have significantly low exclusion scores.

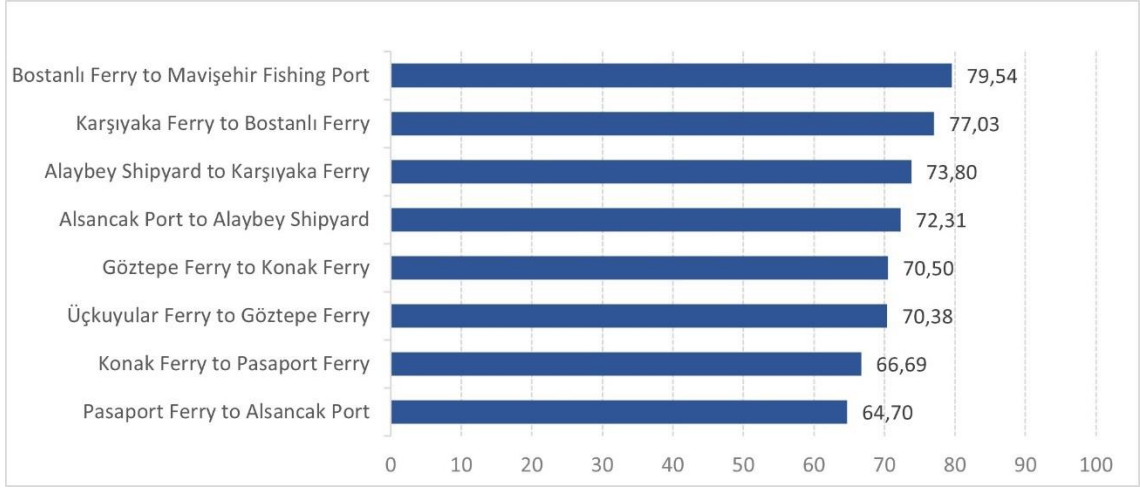


Figure 65. Graph of the rate of individuals experienced exclusion happiness rate
(Source: Produced by Author)

The above graph (Figure 65) represents the rate at which individuals who experience exclusion feel happy in the space.

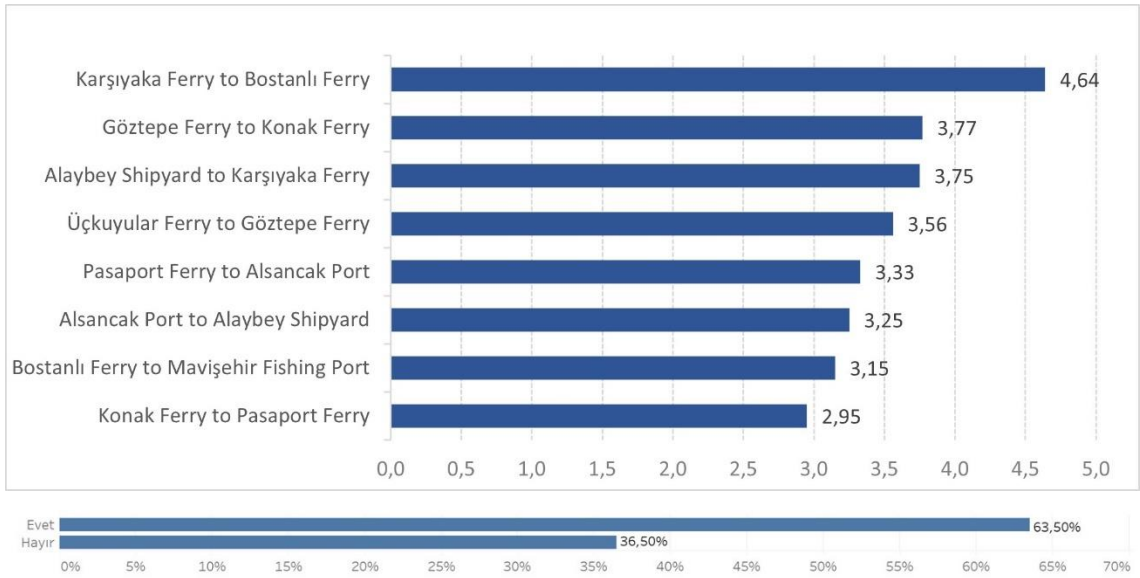


Figure 66. Graph of the individuals who experience exclusion's satisfaction rate with the designer of the space.
(Source: Produced by Author)

The two graphs above (Figure 65&66) are created to understand whether individuals who experience exclusion are satisfied with the designer of the space. Thus, it is possible to conclude from these graphs that design satisfaction scores, and exclusion scores work in an inverse relationship. As the design satisfaction of a group increases, its exclusion score decreases, and similarly, as the exclusion score of a group increases, its design satisfaction decreases. It is evident from these graphs that they clearly influence each other. Here is the maps of the case study area (Figure 67 to Figure 84) obtained from the case study.

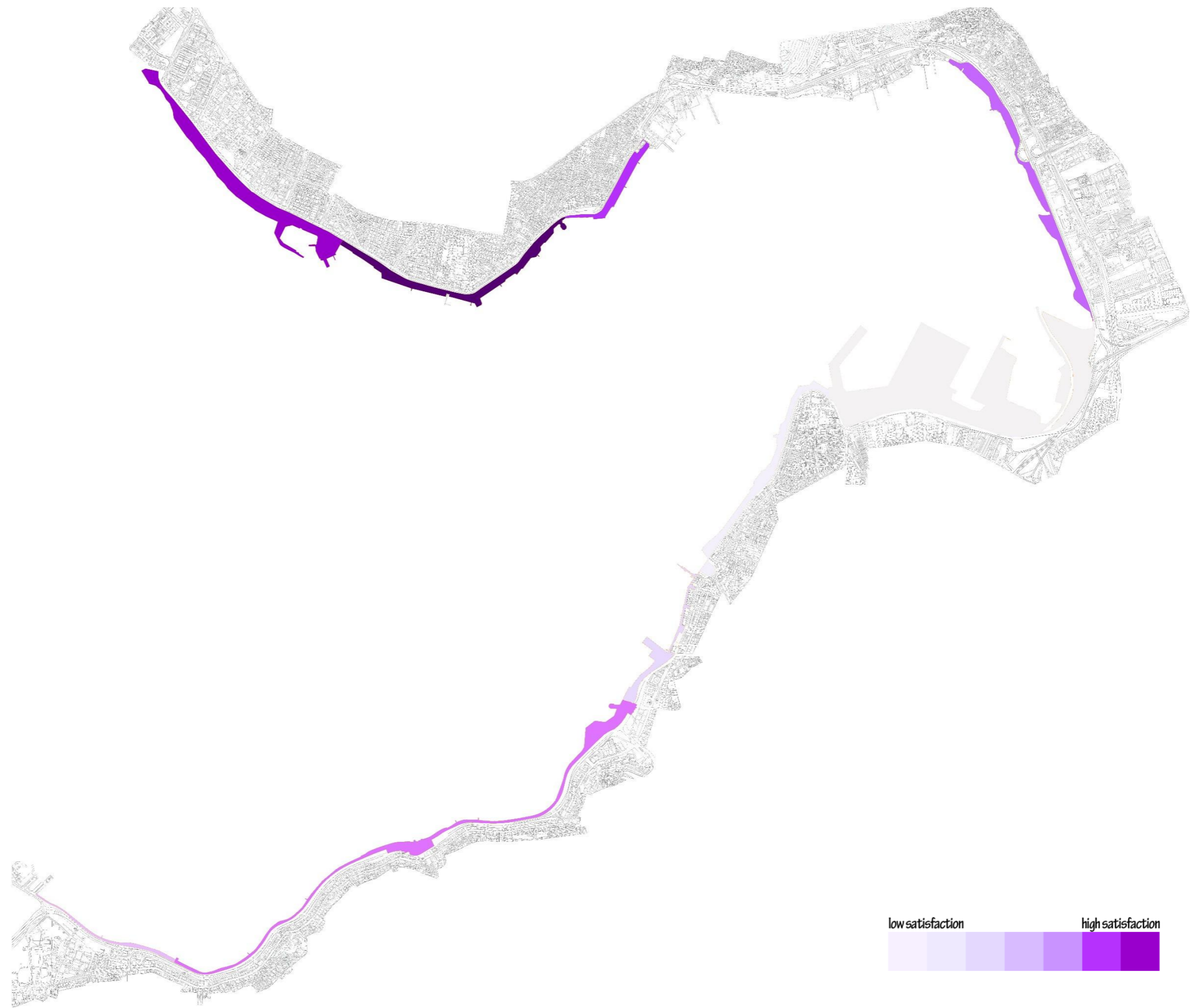


Figure 67. Overall design satisfaction map
(Source: Produced by Author)

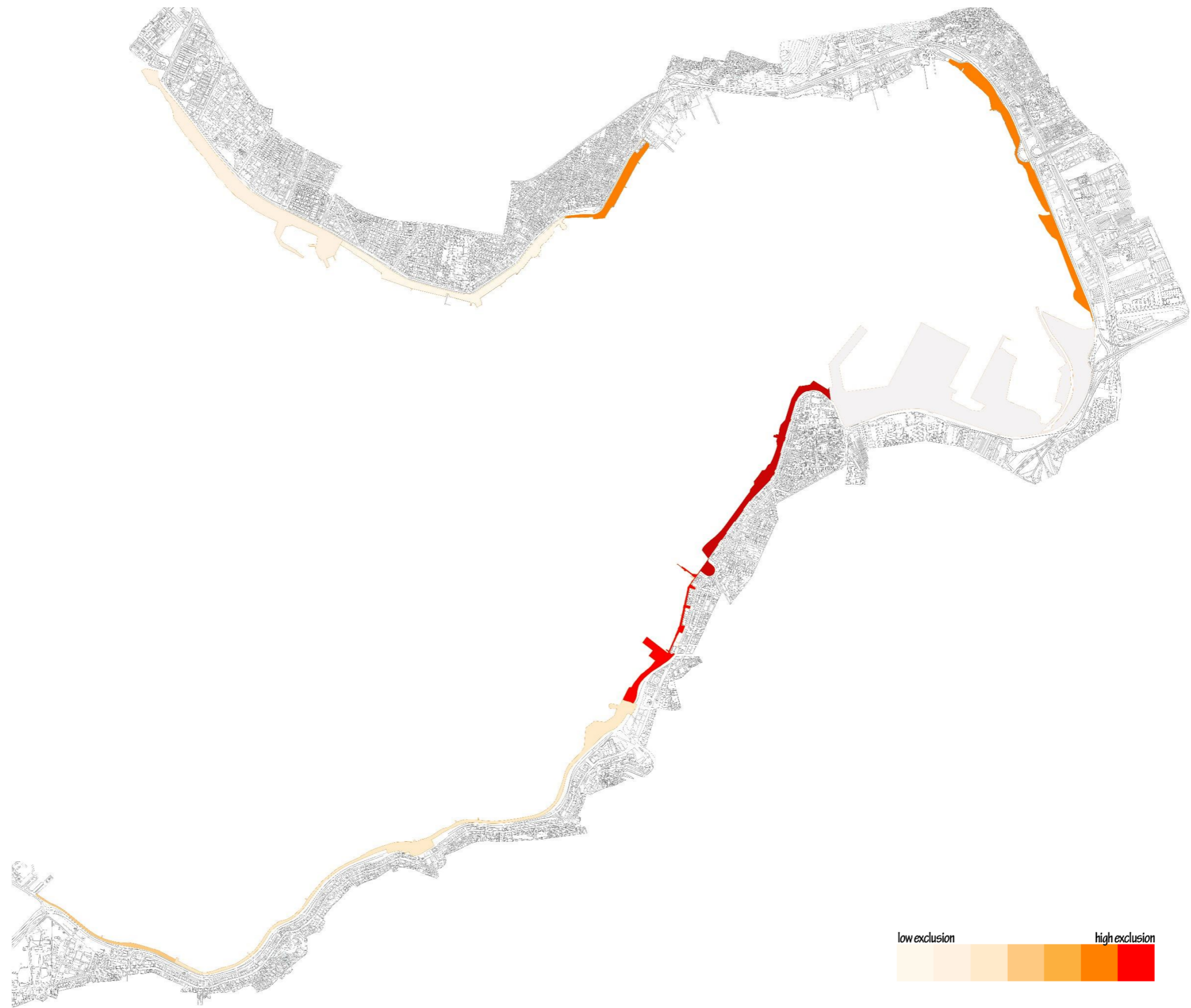


Figure 68. Overall exclusion map
(Source: Produced by Author)

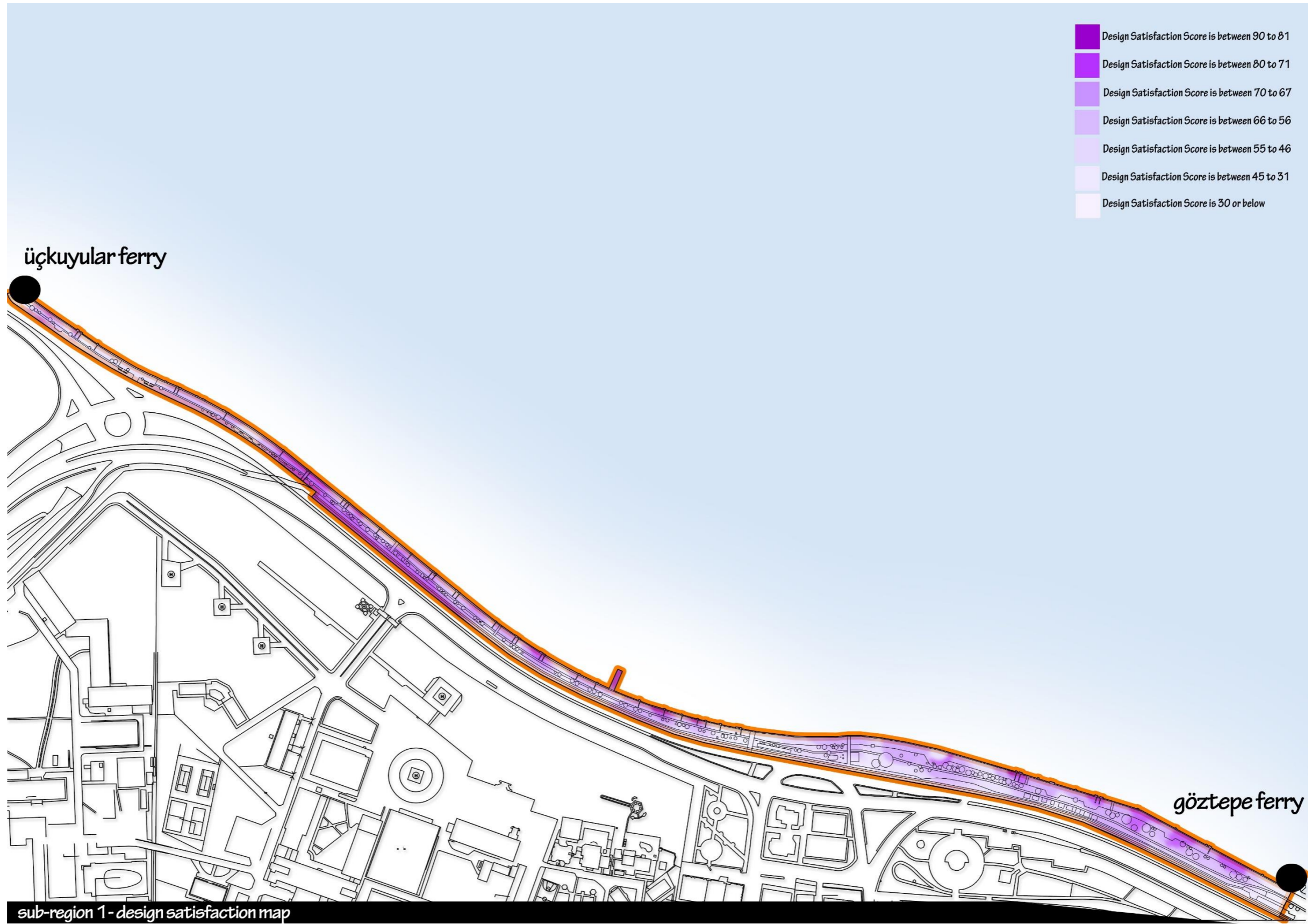


Figure 69. Region 1: Üçkuyular Ferry to Göztepe Ferry Design Satisfaction Map
(Source: Produced by Author)

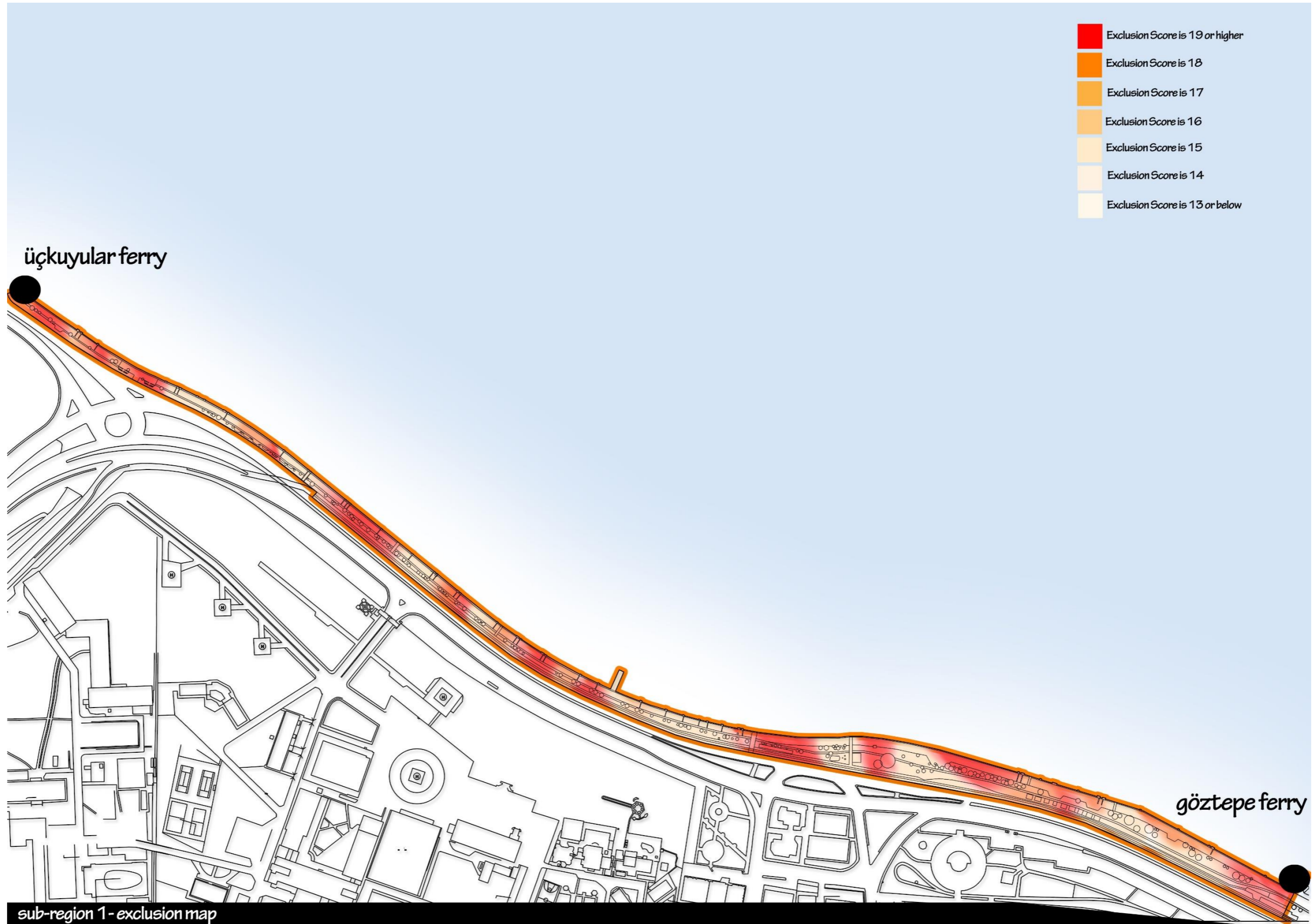


Figure 70. Region 1: Üçkuyular Ferry to Göztepe Ferry Exclusion Map
(Source: Produced by Author)



Figure 71. Region 2: Göztepe Ferry to Konak Ferry Design Satisfaction Map
(Source: Produced by Author)



Figure 72. Region 2: Göztepe Ferry to Konak Ferry Exclusion Map
 (Source: Produced by Author)

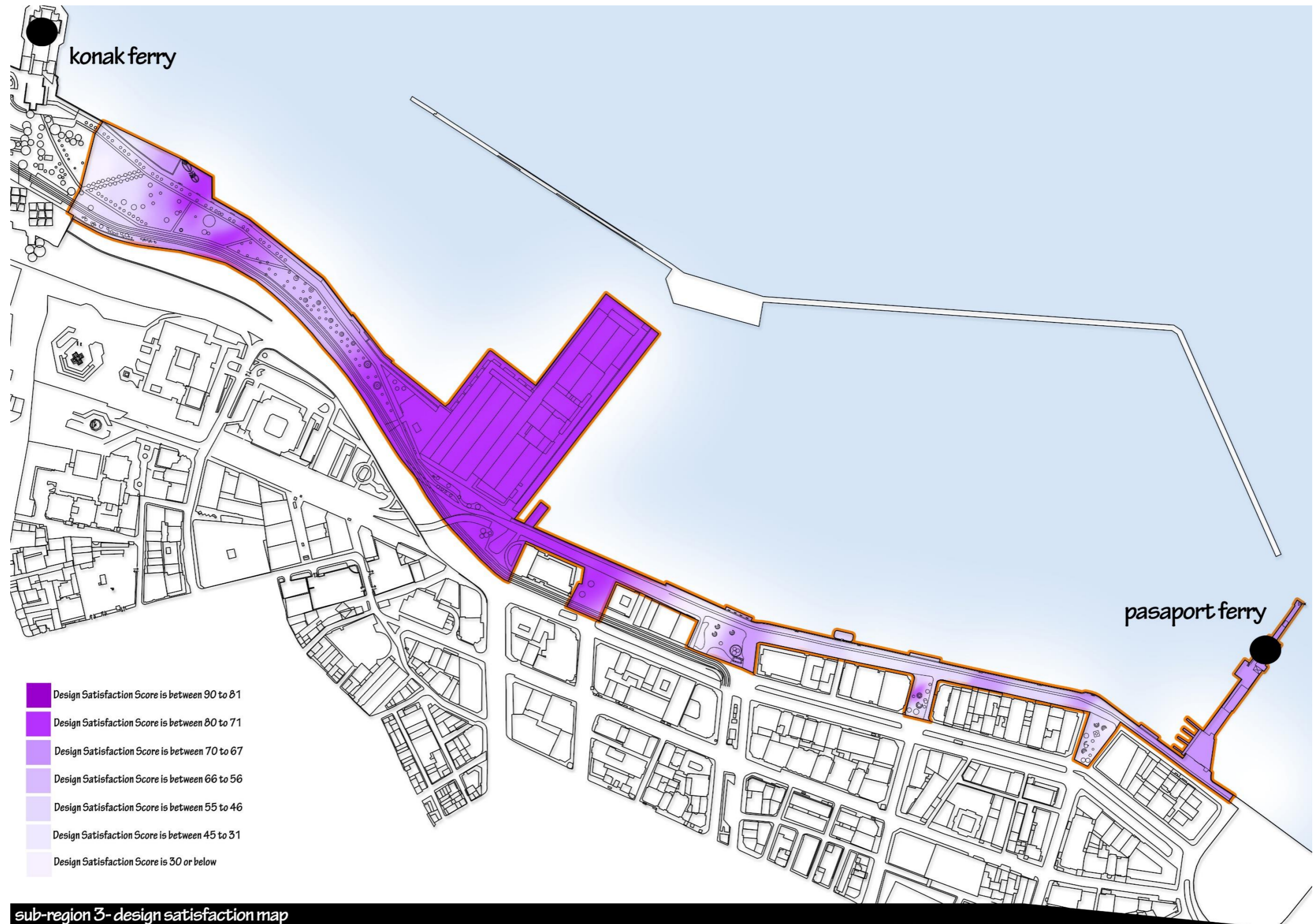


Figure 73. Region 3: Konak Ferry to Pasaport Ferry Design Satisfaction Map
 (Source: Produced by Author)



Figure 74. Region 3: Konak Ferry to Pasaport Ferry Exclusion Map
 (Source: Produced by Author)

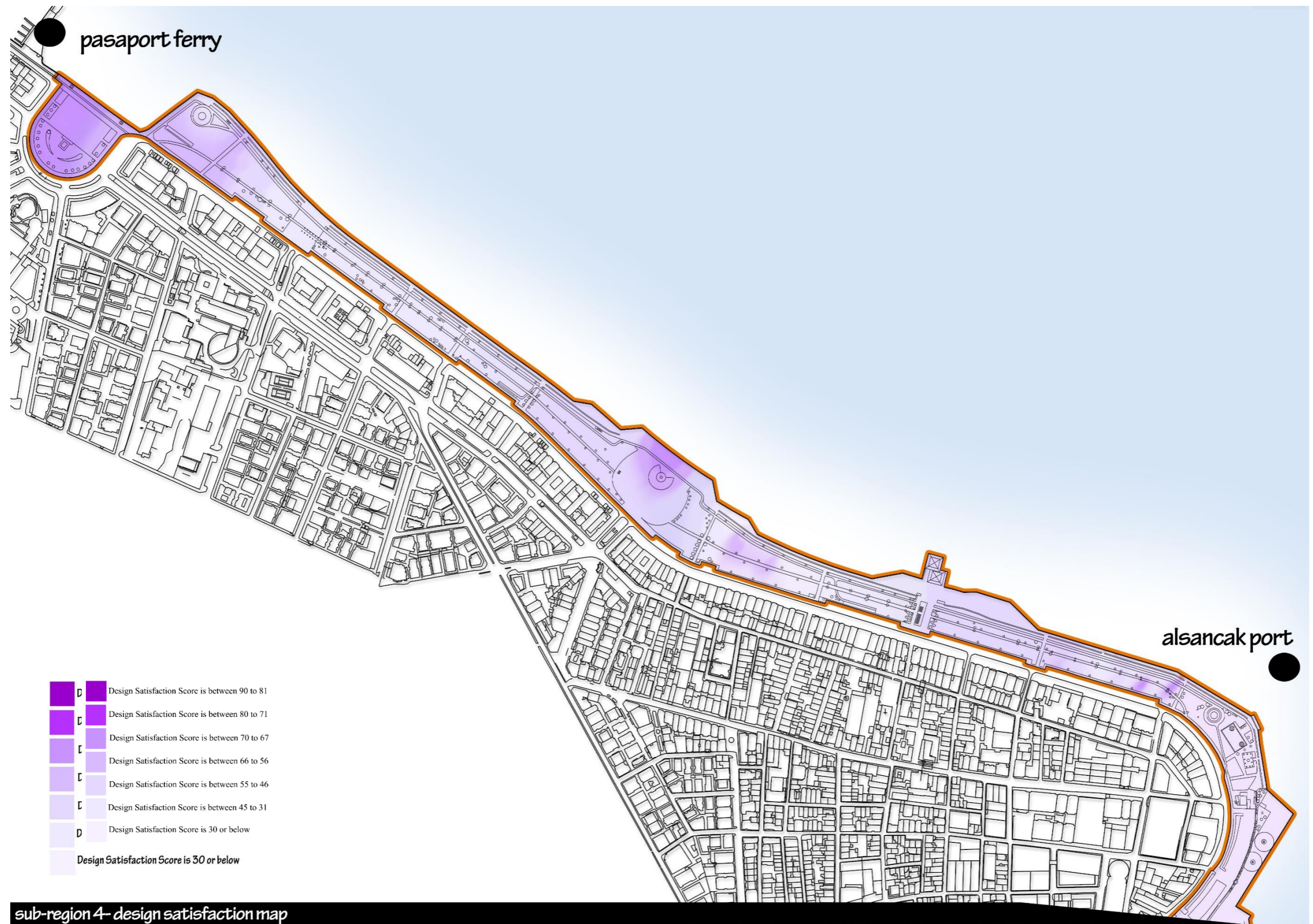


Figure 75. Region 4: Pasaport Ferry to Alsancak Port Design Satisfaction Map
(Source: Produced by Author)



Figure 76. Region 4: Pasaport Ferry to Alsancak Port Exclusion Map
 (Source: Produced by Author)



Figure 77. Region 5: Alsancak Port to Alaybey Shipyard Design Satisfaction Map
 (Source: Produced by Author)



sub-region 5- exclusion map

Figure 78. Region 5: Alsancak Port to Alaybey Shipyard Exclusion Map
(Source: Produced by Author)

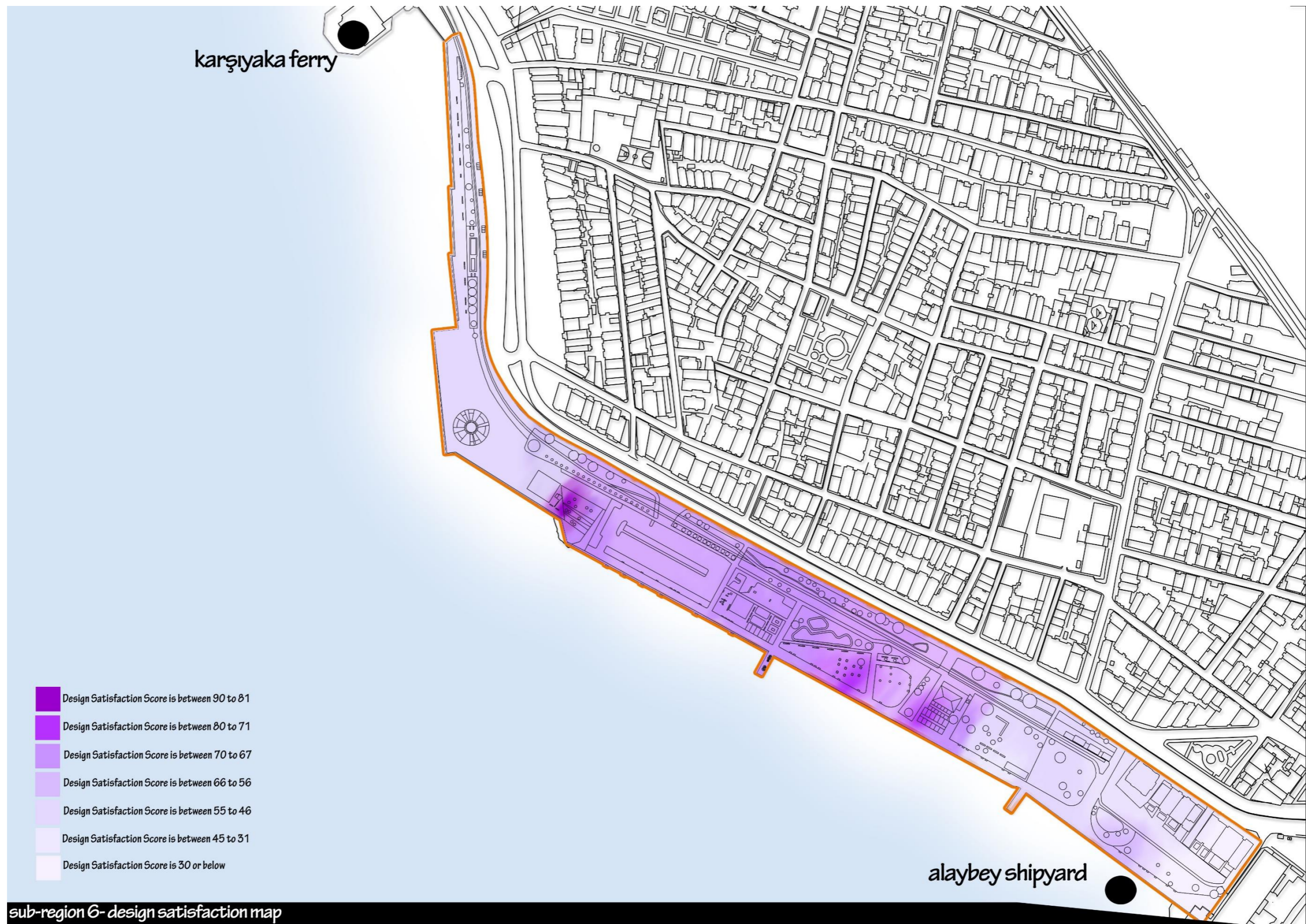


Figure 79. Region 6: Alaybey Shipyard to Karşıyaka Ferry Design Satisfaction Map
(Source: Produced by Author)



Figure 80. Region 6: Alaybey Shipyard to Karşıyaka Ferry Exclusion Map
 (Source: Produced by Author)



Figure 81. Region 7: Karşıyaka Ferry to Bostanlı Ferry Design Satisfaction Map
(Source: Produced by Author)



Figure 82. Region 7: Karşıyaka Ferry to Bostanlı Ferry Exclusion Map
(Source: Produced by Author)



Figure 83. Region 8: Bostanlı Ferry Design to Mavişehir Fishing Port Design Satisfaction Map
(Source: Produced by Author)



Figure 84. Region 8: Bostanlı Ferry Design to Mavişehir Fishing Port Exclusion Map
 (Source: Produced by Author)

CHAPTER5

CONCLUSION

This research examines the contribution of designers to the processes of social exclusion and othering through the participatory design approach, focusing on the Izmir Sea Project as a designed space. In doing so, it analyzes the production processes of the space and the designers' idealized human models.

The urban environment consists of individuals and communities with unique characteristics. The interaction between these urban components and the beings living in them is a two-way street, where each influences the other. These natural beings, whatever they may be, have deep-rooted meanings and values, and any experience related to them will inevitably be reflected in the urban spaces they inhabit. Space is one of the most important elements that assist in constraining, classifying, and categorizing these subjective beings. In other words, spaces have significant physical, psychological, and social effects on individuals, and individuals shape their daily routines and activities within the possibilities offered by these spaces.

In contemporary society, individuals are often classified based on social assumptions. This classification often results in the social exclusion and marginalization of individuals deviating from the norm. One group contributing to this kind of othering is designers who design according to their own judgments and an idealized human model, rejecting the design inputs of individuals who are already excluded from society. This further intensifies the social exclusion of these already marginalized figures.

The relationship between excluded individuals, designers contributing to the exclusionary nature of the space, and the subjects living in urban spaces is complex. Whether conscious or unconscious, almost all urban dwellers are aware of this distinction. The excluded individuals often experience spatial segregation in various urban areas. The phenomenon of social exclusion is frequently experienced by those who are marginalized within society, and this often manifests itself through spatial segregations that are evident in various urban sectors.

Designers have the power to shape the physical freedom spaces of individuals who often belong to marginalized groups, such as people with disabilities, children, the elderly, and women.

The idealized human model shaped in the designer's mind often differs from the real individuals who live their daily lives. From this perspective, spaces designed based on an idealized masculine human model fail to meet the actual needs of the users. As a result, the environment constructed upon this idealized masculine human model contributes to the continuity of exclusion and othering.

In this context, this study critiques the design based on the ideal human body while questioning the relationship between social exclusion, othering, and designers. By bringing together Hilary Silver's social exclusion paradigms, theories of social inclusion, and participatory design, the study proposes a new paradigm called the 'spatial paradigm' within the scope and methodology of social exclusion literature.

Notably, the social exclusion field, especially concerning evaluations related to space, requires more methodologies in both academia and practical applications. As evident from the case study examining the İzmir Sea Project included in this thesis, the 'spatial paradigm' makes a necessary contribution to the literature on social exclusion, facilitating further exploration of the subject. The data of the spatial paradigm are utilized by leveraging elements such as social exclusion, social inclusion, and participatory design. Additionally, criteria obtained from the literature on post-occupancy evaluation are added to these elements, filtered through the lens of social exclusion. The resulting spatial paradigm comprises six fundamental elements: accessibility-equality, participation-sociability, security, appropriateness, comfort, and image. Based on these elements, an exemplary case study is conducted, and the resulting social exclusion impact and design satisfaction maps serve as valuable guidance for future researchers in this field.

The solution to the problem of social exclusion, which directly concerns the field of social policy, requires addressing its various dimensions simultaneously. This study highlights the adoption and implementation of participatory policies through collaboration between designers, urban residents, and local authorities, emphasizing their necessity for the city of İzmir in the light of democratic approaches. The case study in İzmir demonstrates the positive progress made regarding social exclusion and othering through the participatory design method to create a pilot area within the city. However, it

should be noted that for urban residents to experience the consciousness of participatory philosophy, they need to have acquired certain qualities of life. It is known that participatory model practices in underdeveloped or developing regions do not align with democratic data. This situation stems from the prioritization of vital needs by urban residents. From this perspective, the participatory design policy implemented in Izmir has successfully been suitable for local dimensions and user base at the regional level.

The research holds significant value as it proposes a method to determine the potential of the architectural design process as a contributing factor to social exclusion within the context of the architectural environment in Turkey. It also strives to create an example of an approach and discussion in this field. Therefore, the study's outcome is a positive attribute due to its potential to contribute to the theoretical and practical domains of architecture, social exclusion, and othering. Furthermore, it fulfills the observed methodological necessity in the professional field regarding the relationship between architecture and social exclusion.

This research analyzes the presence of social exclusion and othering in architectural design and spatial production processes. Additionally, it examines the development process of this approach and the dimensions of the real user-designer relationship within this process. In doing so, it utilizes the areas of the Izmir Sea Project, a project initiated and conducted through a participatory process. The researcher confines the study to the designed areas along the coastline. In future studies, it is possible for the researcher to focus on a specific subdomain and examine the relationship between the built environment behind the design and its inhabitants using the methods generated by this thesis.

REFERENCES

- Abrahamson, P., "New Forms of Inequality in Contemporary Societies," *Danish Congress of Sociology*, Roskilde University, 2005.
- Adaman, F.; Keyder, Ç., Türkiye'de büyük kentlerin gecekondu ve çöküntü mahallelerinde yaşanan yoksulluk ve sosyal dışlanma. *Poverty and social exclusion with the 2006*.
- Aksungur, U. Experiences of social exclusion of the youth living in Altındağ, Ankara. Middle East Technical University, 2006.
- Atkinson, R.; Da Voudi, S., The concept of social exclusion in the European Union: context, development, and possibilities. *JCMS: Journal of Common Market Studies* 2000, 38 (3), 427-448.
- Balkan, C. (2016). *İstanbul'un Dışlanma Mekânları: Cinsiyet Odaklı Alt Kültür İncelemesi ve Alt kültürün Kent Parçaları ile İlişkisi*. MSc. Fen Bilimleri Enstitüsü, Danışman: İpek Akpınar.
- Barnes, M.; Heady, C.; Middleton, S.; Millar, J.; Papadopoulos, F.; Room, G.; Tsakoglou, P., Poverty and social exclusion in Europe. In *Poverty and Social Exclusion in Europe*, Edward Elgar Publishing: 2002.
- Berghman, J. A. M., & Pieters, D. (1996). Concepts in social protection: the lack of a common language. *Publikaties Social Affairs and Health 1996.*, 1996, 9.
- Bottomore, T.; Harris, L.; Kiernan, V.; Miliband, R., *The Marxist thought*. Blackwell Publishers Ltd: 1991.
- Brown, A. M. B., *Contested space: street trading, public space, and livelihoods in developing cities*. it Publishing: 2006.
- Burchardt, T. & Le Grand, J. & Piachaud, D. (Ed.), *Understanding Social Exclusion*, Oxford University Press, Oxford, 2002.
- Butler, C., *Henri Lefebvre: Spatial politics, everyday life and the right to the city*. Routledge: 2012.
- Byrne, D., *Social Exclusion*. Issues in Society, Editor: Tim MAY, Open University Press, Buckingham, (1999).
- Cameron, A., Geographies of welfare and exclusion: social inclusion and exception. *Progress in Human Geography* 2006, 30 (3), 396-404.
- Castel, R., *At the Threshold of Social Respectability: On the political construction of new underclasses*, 2023.

- Castells, M., Kent, Sınıf, İktidar (Çev. Asuman Erendil). *Bilim ve Sanat Yayınları, Ankara* 1997.
- Chadwick, B. A.; Bahr, H. M.; Albrecht, S. L., *Social science research methods*. Prentice Hall: 1984.
- Chossudovsky, M., Globalisation of poverty: impacts of IMF and World Bank reforms. *Humanist in Canada* 1999, (129), 34-5.
- Commins, D., Social criticism and reformist ulama of Damascus. *Studia Islamica* 1993, (78), 169-180.
- Coşkun, S.; Tireli, M., *Avrupa Birliği'nde yoksullukla mücadele stratejileri ve Türkiye*. Nobel: 2008.
- Creswell, J. W.; Shope, R.; Plano Clark, V. L.; Green, D. O., How interpretive qualitative research extends mixed methods research. *Research in the Schools* 2006, 13 (1), 1-11.
- Çakır, Ö., Sosyal dışlanma. 2002.
- Çakır, S. (2009). Osmanlı'da Kadınların Mekânı, Sınırlar ve İhlaller. İçinde A. Alkan (Ed.), *Cins Mekân*. İstanbul: Varlık Yayınları.
- Çıkış, Ş. E., Typological Transformation Turkish Architecture During The Process of Peripherilisation. *Dokuz Eylul University* 1999.
- De Haan, A., 'Social Exclusion': An Alternative Concept for the Study of Deprivation? *IDS bulletin* 1998a, 29 (1), 10-19.
- De Haan, A., Social Exclusion in Policy end Research: Operationalizing the Concept. Ed.) *JB Figuiredo & Arjan De Haan, Social Exclusion: An ILO Perspective, International Institute for Labour Studies [IILS], Geneva* 1998b.
- De Haan, A., Livelihoods and poverty: The role of migration-a critical review of the migration literature. *The journal of development studies* 1999, 36 (2), 1-47.
- De Haan, A., Social exclusion: Enriching the understanding of deprivation. *Studies in social and political thought* 2000, 2 (2), 22-40.
- Derrida, J., Positions, trans. Alan Bass (London: Athlone, 1972) 1981, 59.
- Dugarova, E.; Lavers, T., Social inclusion and the post-2015 sustainable development agenda. Paper prepared for UNITAR's briefing for UN Delegates of Post-2015 Development Agenda: Social Inclusion. 2015.
- Erdoğan, B., Bir Kıyı Yerleşmesinde Kimlik Dönüşümü: Tarihsel Süreç İçinde Karşıyaka'nın (İzmir) Kıyı Kullanımında Gözlenen Değişimler. *Ege Coğrafya Dergisi* 2012, 21 (2), 37-46.

- Foucault, M.; Miskowiec, J., Of other spaces. *diacritics* 1986, 16 (1), 22-27.
- Gagnon, Y.-C., *The case study as research method: A practical handbook*. PUQ: 2010.
- Gelişkan, N. N. Transformation of 19th century İzmir's harbor zone and its urban fabric via morphological approach. Izmir Institute of Technology (Turkey), 2022.
- Giannakaki, M.-S., Using mixed-methods to examine teachers' attitudes to educational change: The case of the skills for life strategy for improving adult literacy and numeracy skills in England. *Educational Research and Evaluation* 2005, 11 (4), 323-348.
- Giddens, A., *The transformation of intimacy: Sexuality, love and eroticism in modern societies*. John Wiley & Sons: 2013.
- Gramsci, A., The modern prince. *Selections from the prison notebooks* 1971, 123-205.
- Greene, J. C.; Caracelli, V. J.; Graham, W. F., Toward a conceptual framework for mixed-method evaluation designs. *Educational evaluation and policy analysis* 1989, 11 (3), 255-274.
- Groat, L. N.; Wang, D., *Architectural research methods*. John Wiley & Sons: 2013.
- Grosz, E. (1999). Feminist Theory and The Body. İçinde J. Price ve M. Shildrick (Ed.), *Bodies-Cities* (ss. 381–388). Edinburgh University Press, United Kingdom.
- Harvey, D., The right to the city. *The city reader* 2008, 6 (1), 23-40.
- İzmir Büyükşehir Belediyesi, İzmir Deniz Projesi. <https://www.izmirdeniz.com>. [Accessed 30th June 2023]
- İzmir Büyükşehir Belediyesi, İzmirliilerin denizle ilişkisini güçlendirme projesi tasarım stratejisi raporu. *İzmir: İzmir Büyükşehir Belediyesi Yayınları* 2012.
- Jason, L.; Glenwick, D., *Handbook of methodological approaches to community-based research: Qualitative, quantitative, and mixed methods*. Oxford university press: 2016.
- Jessop, B., Liberalism, neoliberalism, and urban governance: A state-theoretical perspective. *Antipode* 2002, 34 (3), 452-472.
- Johnson, B.; Turner, L. A., Data collection strategies in mixed methods research. *Handbook of mixed methods in social and behavioral research* 2003, 10 (2), 297-319.
- Johnson, R. B.; Onwuegbuzie, A. J., Mixed methods research: A research paradigm whose time has come. *Educational researcher* 2004, 33 (7), 14-26.
- Karabey, H., Kıyı mekanının tanımı, ülkesel kıyı mekanının düzenlenmesi için bir yöntem önerisi. 1978.

- Kılıç, M. A., *Rebuilding the relationship ignored between children and natural-built environment through school garden designed by permaculture method*. Izmir Institute of Technology (Turkey): 2014.
- Kilmurray, A., Children and Poverty in Ireland. *Children & Society* 1995, 9 (2), 5-18.
- Laclau, E., The impossibility of society. *Reader* 1991, 122.
- Lee, Y., Design participation tactics: involving people in the design of their built environment. 2007.
- Leech, N. L.; Onwuegbuzie, A. J., A typology of mixed methods research designs. *Quality & quantity* 2009, 43, 265-275.
- Lefebvre, H., The production of space. *Massachusetts: Blackwell* 1991.
- Lefebvre, H., *State, space, world: Selected essays*. U of Minnesota Press: 2009.
- Lefebvre, H., *Rhythmanalysis: Space, time and everyday life*. Bloomsbury Publishing: 2013.
- Levitas, R., *The Inclusive Society: Social Exclusion and New Labour* (Mac Millan, Basingstoke). 1998.
- Levitas, R., What is social exclusion? In *Breadline Europe*, Policy Press: 2000; pp 357-384.
- Levitas, R., *The inclusive society?: social exclusion and New Labour*. Springer: 2005.
- Lewin, B.; Fine, J.; Young, L., *Expository discourse*. A&C Black: 2005.
- Link, B. G.; Phelan, J. C., Conceptualizing stigma. *Annual review of Sociology* 2001, 27 (1), 363-385.
- Lister, R. A politics of recognition and respect: involving people with experience of poverty in decision-making that affects their lives. In *The politics of inclusion and empowerment* (pp. 116-138). Palgrave Macmillan, London, 2004.
- Littlewood, P.; Glorieux, I.; Jönsson, I., *Social exclusion in Europe: problems and paradigms*. Taylor & Francis: 2017.
- Low, S.; Smith, N., *The politics of public space*. Routledge: 2013.
- Madanipour, A., Urban design, and dilemmas of space. *Environment and planning D: Society and Space* 1996, 14 (3): 331-355.
- Mitchell, A., Social Exclusion: An ILO Perspective, *Relations Industrielles*, Cilt: 55, Sayı: 2, 2000, 55-8.
- Mitchell, D., *The right to the city: Social justice and the fight for public space*. Guilford press: 2003.

- Morse, J. M., A review committee's guide for evaluating qualitative proposals. *Qualitative health research* 2003, 13 (6), 833-851.
- Oğuz, Ö., Yabancılaşma-Yer'den Yokyer'lere. *Mimar. ist Dergisi* 2009, 33, 68-73.
- OHCHR, *United Nations Human Rights Report*; 2019. Available at <https://www.ohchr.org/sites/default/files/Documents/Publications/OHCHRreport2019.pdf> [Accessed 30th June 2023]
- Osmay, S., *Kent Sosyolojisi ve Kent Araştırmaları*, Toplum ve Hekim, Cilt: 14, Sayı: 3, 1999.
- Öner, A. C. Locational Distribution of Global Advanced Producer Service Firms in the Polycentric US Metropolis. Virginia Tech, 2008.
- Özbek Sönmez, E. İ., *Formation of the social exclusion process during the structural transformation process-the transition zone of the historical city center of İzmir*. (Ph.D. Dissertation, Dokuz Eylül University), 2001.
- Pascoe, E. A.; Smart Richman, L., Perceived discrimination and health: a meta-analytic review. *Psychological bulletin* 2009, 135 (4), 531.
- Paugam, S., The spiral of precariousness: a multidimensional approach to the process of social disqualification in France. In *Beyond the threshold*, Policy Press: 1995; pp 49-72.
- Paugam, S., Poverty and social disqualification: A comparative analysis of cumulative social disadvantage in Europe. *Journal of European Social Policy* 1996, 6 (4), 287-303.
- Room, G. J., Social exclusion, solidarity and the challenge of globalization. *International Journal of social welfare* 1999, 8 (3), 166-174.
- Sadri, H., Mimarlık, Mekan ve İnsan Hakları. In *Mimarlık, Mekan-Kent: Kentsel Dönüşüm ve İnsan Hakları*, Antalya Chamber of Architects: 2013; pp 9-48.
- Saith, R., *Social exclusion: the concept and application to developing countries*. Queen Elizabeth House Oxford: 2001.
- Sapancalı, F., Avrupa Birliği'nde sosyal dışlanma sorunu ve mücadele yöntemleri. *Çalışma ve toplum* 2005a, 3 (6), 50-106.
- Sapancalı, F., *Sosyal Dışlanma*, Dokuz Eylül Yayınları, İzmir, 2005b.
- Sapancalı, F., Avrupa Birliği'nde Sosyal İçerme Politikaları. *TISK Academy/TISK Akademi* 2007, 2 (4).

- Saunders, P., Social inclusion, exclusion, and well-being in Australia: Meaning and measurement. *Australian Journal of Social Issues* 2015, 50 (2), 139-157.
- Schulz, C. N., *Existence, space & architecture*. Studio Vista: 1971.
- Sen, A.K., Social Exclusion: Concept, Application and Scrutiny, *Asian Development Bank Social Development Papers*, Cilt: 1, Asian Development Bank Publishing, Manila, 2000.
- Silver, H., Social exclusion and social solidarity: Three paradigms. *Int'l Lab. Rev.* 1994, 133, 531.
- Silver, H., Reconceptualizing social disadvantage: Three paradigms of social exclusion. *Social exclusion: Rhetoric, reality, responses* 1995, 57-80.
- Silver, H., The process of social exclusion: the dynamics of an evolving concept. *Chronic Poverty Research Centre Working Paper* 2007, (95).
- Silver, H., Understanding social inclusion and its meaning for Australia. *Australian Journal of Social Issues* 2010, 45 (2), 183-211.
- Silver, H., The contexts of social inclusion. Available at SSRN 2641272 2015. [Accessed 30th June 2023]
- Silver, H., & Miller, S. M., Social exclusion. *Indicators*, 2(2), 2003, 5-21.
- Schnapper, D., *Sosyoloji Düşüncesinin Özünde Öteki ile İlişki*, Çeviri: Ayşegül Sönmezay, İstanbul Bilgi Üniversitesi Yayınları, İstanbul, 2005.
- Staehele, L. A.; Mitchell, D., Locating the public in research and practice. *Progress in Human Geography* 2007, 31 (6), 792-811.
- Stanek, L., *Henri Lefebvre on space: Architecture, urban research, and the production of theory*. U of Minnesota Press: 2011.
- Staszak, J.-F., Other/otherness. 2009.
- Stockemer, D., *Quantitative methods for the social sciences a practical introduction with examples in SPSS and Stata*. Springer: 2019.
- Şahin, T.; Coşkun, S., *Sosyal dışlanma ve yoksulluk ilişkisi*. Başbakanlık Sosyal Yardımlaşma ve Dayanışma Genel Müdürlüğü: 2009.
- Şentürk, L., Modülör'un bedeni. 2007.
- Tanyeli, U. (2011). *Mimarlık Gündelik Yaşamla İlişisini Nasıl Keser?* Dosya 27, TMMOB Ankara Şubesi, Ankara, 46-52.
- Touraine, A., Face à l'exclusion. *Esprit (1940-)* 1991, 7-13.

- Tunalı, S. B.; Ömer, G.; Göktuğ, Ö., Nitel ve Nicel Araştırma Yöntemlerinin Bir Arada Kullanılması “Karma Araştırma Yöntemi.” *Kurgu* 2016, 24 (2), 106-112.
- Türkün, A. and Kurtuluş, H., *İstanbul’da Kentsel Ayrışma*. Bağlam Yayınları, İstanbul: (2005).
- Tsakoglou, P., *Poverty and Social Exclusion in Europe*, Edward Elgar [E&E] Publishing, Cheltenham, 2002.
- Tsakoglou, P.; Papadopoulos, F., Aggregate level and determining factors of social exclusion in twelve European countries. *Journal of European Social Policy* 2002, 12 (3), 211-225.
- UNESCO/UN-HABITAT/ISSCIS (2005), Urban Policies and the Right to the City, Public Debate, Discussion Paper, 18 March 2005, Paris, <http://unesdoc.unesco.org/images/0014/001461/146179M.pdf>. [Accessed 30th June 2023]
- United Nations, Identifying social inclusion and exclusion. Department of Economic and Social Affairs New York: 2016; pp 17-28.
- Walker, A.; Walker, C., *Britain divided: The growth of social exclusion in the 1980s and 1990s*. Cpag: 1997; Vol. 96.
- West-Pavlov, R., *Space in Theory: Kristeva, Foucault, Deleuze*. Rodopi: 2009; Vol. 7.
- Wigley, M., *Resisting the City*. Transurbanism, ed; Arjen Mulder, V2 Publishing / NAI Publishers: (2002).
- Yépez del Castillo, I., A comparative approach to social exclusion: lessons from France and Belgium. *Int’l Lab. Rev.* 1994, 133, 613.
- Yıldırım, A.; Simsek, H., *Sosyal Bilimlerde Nitel Araştırma Yöntemleri* (11 baskı: 1999-2018), 2018.
- Yılmaz, E. Determination of the place concept in reproduction process of built environment: Kordon, İzmir as a case study. Izmir Institute of Technology (Turkey), 2004.
- Yin, R. K. (1993). *Applications of Case Study Research*. SAGE Publications, 34.
- Yurdusev, A. N., *Avrupa Kimliğinin Oluşumu ve Türk Kimliği*. Türkiye ve Avrupa, 1997, 17-86.

APPENDIX A

(Sample Questionnaire Form)

SOSYAL DIŞLANMA VE KATILIMCI TASARIM İZLEMİ KAPSAMINDA İZMİR DENİZ PROJESİ DEĞERLENDİRME FORMU

- 1- Cinsiyetiniz nedir?
Kadın ErkekDiğer
- 2- Hangi yaş aralığındasınız?
11-1818-2526-4545-5960 yaş üstü
- 3- Herhangi bir engeliniz var mı?
Evet.....Hayırbelirtmek istemiyorum
- 4- Medeni durumunuz nedir?
Evli Evli-çocuk sahibi Bekar Bekar- çocuk sahibi
- 5- Eğitim Durumunuz Nedir?
Okur-Yazar İlköğretim Lise ve Dengi okullar Yüksekokul Yüksek Lisans diğer.....
- 6- Meslek durumunuz nedir?
öğrenciişçimemur esnafserbest meslekemekli
ev hanımıişsizdiğer.....
- 7- Hane gelir durumunuz nedir?
asgari ücret altı emekli maaşı asgari ücret asgari ücret- 15.000TL 15.000 TL üzeri
- 8- İzmir 'de yaşadığınız süre nedir?
izmirliyim0-5 yıl 5 yıl üzeri
- 9- Kendi Kimliğinizi nasıl tanımlarsınız? (En az bir olmak üzere, birden fazla şıkkı işaretleyebilirsiniz.)
(SOSYAL STATÜ): Kadın Çocuk Yaşlı Anne Baba(meslek erbabı)
(KÖKEN): Türk Arap Kürt Roman Türkiyeli
(DİN): Sünni Hanefi Sünni Şafi Alevi Müslüman Hıristiyan Diğer.....
- 10- Bu alana geliş nedeniniz nedir?
geçiş güzergahımda kalıyor
alışveriş yaparken dinlenmek için
bu bölgede çalıştığım için
buluşma mekanı olarak kullanmak için
oturup denizi/kıyıyı izlemek, vakit geçirmek için
diğer
- 11- Bu alana ne sıklıkla gelirsiniz?
her gün haftada 3-4 gün haftada bir on beş günde birayda birdaha az
- 12- Bu alanda ne kadar vakit geçiriyorsunuz?
yarım saatten az 30-60dakika arası 1-3 saat arası 3 saatten fazla
- 13- Bu alanda genellikle hangi aktiviteleri yapıyorsunuz?
spor(yürüyüş-koşma)
balık tutma
bisiklet-skuter kullanma
denizi izleme
arkadaşlarımla /ailemle vakit geçirme
piknik yapma
diğer.....
- 14- Bu alanda genellikle kaç kişi vakit geçiriyorsunuz?
yalnız2 kişi3-4 kişi4 kişiden fazla
- 15- Bu alana daha çok hangi günlerde gelmeyi tercih ediyorsunuz?
Hafta içi Hafta sonuResmi tatil ve özel günlerdeher zaman
- 16- Bu alana daha çok günün hangi saatlerinde geliyorsunuz?
sabah erkenöğle saatinde/molamdaakşamüzeriakşamgece
- 17- İzmir'in neresinde oturuyorsunuz?.....
- 18- Buraya hangi semitten geldiniz?
- 19- Buraya nasıl/hangi taşıtı kullanarak geldiniz?
yaya özel araba otobüs tramvay vapur bisiklet scooter

KATILMAM KATILIRIM

- 20- Bu alana ulaşım zordur.
- 21- Alan içinde bir noktadan diğer bir noktaya ulaşım zordur.
- 22- Bu tasarımın benim yaş grubuma uygun tasarlanmıştır.
- 23- Bu tasarımın benim bedensel özelliklerime uygun tasarlanmıştır.
- 24- Bu tasarım kadınların kullanımına uygundur.
- 25- Bu tasarım yaşlıların kullanımına uygundur.
- 26- Bu tasarım çocukların kullanımına uygundur.
- 27- Bu tasarım bedensel engellilerin kullanımına uygundur.
- 28- Bu tasarım benim kullanımımaya uygundur.
- 29- Kendimi buraya ait hissederim.
- 30- Kendimi burada dışlanmış hissederim.
- 31- Kendimi toplumdandan dışlanmış hissederim.
- 32- Kent mobilyaları burada vakit geçirirken bana kolaylık ve keyif sağlar.
- 33- Yönlendirici işaret ve levhalar burada vakit geçirirken bana kolaylık ve keyif sağlar.
- 34- Bu alanda yeterince çocuk oyun alanı vardır.
- 35- Bu alanda yeterince spor alanı vardır.
- 36- Bu alanda yeterince yeşil alan vardır.
- 37- Bu alanda kendimi güvende hissederim.
- 38- Bu alanda kendimi mutlu hissederim.
- 39- Buradayken kendimi denize yakın hissederim.
- 40- Bu alanda belediye hizmetleri alımında haksızlığa uğradığınızı düşünüyor musunuz?(ulaşım aydınlatma, altyapı, basamak yüksekliği vb.)
 Evet..... Hayır
- 41- Bu alanın tasarımcısının size uygun bir tasarım yaptığını düşünüyor musunuz?
 Evet Hayır.....
- 42- Bu alanı vakit geçirmek için tercih etme sebebiniz aşağıdakilerden hangisine yakındır. (birden fazla seçim yapabilirsiniz.)
Ekonomik koşullarına uygun olduğu için
Kendimi rahat ve güvende hissettiğim için
Akrabalarım/ tanıdıklarım tercih ettiği için
Evime yakın olduğu için
Benimle aynı yaşam tarzına sahip insanlar tercih ettiği için
Benimle aynı kimlikten insanlar tercih ettiği için
Tasarlanan alanda bulunmaktan keyif aldığım için, tasarımını beğendiğim için
Kentın seçkin kesimi bu alanı tercih ettiği için
diğer.....
- 43- Burayı kullanırken karşılaştığınız zorluklarla ilgili eklemek istedikleriniz var mıdır?.....

VITA

PERSONAL

Surname, Name : KILIÇ, Merve Ayten

EDUCATION

- PhD.,** İzmir Institute of Technology, The Graduate School, Department of Architecture (2014-2023)
Thesis: "Discussing Social Exclusion and Inclusion from Design Perspective: The Case of İzmir Sea Project."
- M.Sc.,** İzmir Institute of Technology, The Graduate School, Department of Architecture (2011-2014)
Thesis: "Rebuilding the Relationship Ignored Between Children and Natural-Built Environment through School Garden Designed by Permaculture Method."
- B.Arch.,** İzmir Yaşar University, Faculty of Architecture, Department of Architecture (2005-2010 with one-year English preparatory class)

ACADEMIC EXPERIENCES

- Research Assistant, İzmir Institute of Technology, Department of Architecture (since January 2013)
Supervisor, Mimarlık Öğrencileri Ulusal Kuşadası Yaz Okulu 2022
Research Assistant, İzmir Tarih Projesi Havralar Alt Bölgesi ve Yakın Çevresinin Operasyon Planına Yönelik Geliştirme Projesi 2015
Committee Member, TMMOB İzmir Chamber Of Architects Children's Commission (since 2014)
Permaculture Designer (since 2012)

ESSAYS

- 2022 Mimarlık Öğrencileri Ulusal Kuşadası Yaz Okulu Kitapçığı '22 / Editörler: Esra Turgut, Esin Hasgül, A.Tolga İltter. İTÜ Yayınevi, 2023. No: 2023.2/1, İstanbul. ISBN 978-975-561-569-1
- 2022 Kılıç, M. A.; Dervişoğlu, C. D.; İnceköse, Ü.; Yılmaz, E., Critical Thinking on Design Education: Mardin Experience In *8th International Mardin Artuklu Scientific Reserches Conference*, Gafurova, D. B. G., Ed. Mardin, TURKEY, 2022; pp 501-511.
- 2014 Kılıç, Merve Ayten. Built Environment, Children and Natural Habitat. Permaculture Garden Application in School. 2014.

DESIGN PROJECTS

Working Experience

- 2010-2011 Bitez İnşaat LTD. ŞTİ.Muğla
2011-2012 Hayal Dünyası Oyuncak LTD. ŞTİ/İzmir
2012- 2013 Palmiye Gölge Sistemleri A.Ş./İzmir