INCLUSIVE DESIGN FOR PUBLIC SPACE IN BASMANE, İZMİR: PSYCHOGEOGRAPHY AS A DESIGN METHOD FOR URBAN FURNITURE

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ABSTRACT

INCLUSIVE DESIGN FOR PUBLIC SPACE IN BASMANE, İZMİR: PSYCHOGEOGRAPHY AS A DESIGN METHOD FOR URBAN FURNITURE

İzmir is a city that has attracted immigrants throughout the history, and Basmane in particular, has functioned as a transition hub in İzmir. Basmane is a multicultural, multilingual and multiethnic district in İzmir. People from different cultures and ethnicities live in this district. In such a district, people may need to have hospitality and a friendly atmosphere to live in harmony. The changes of living conditions and social structure due to mass migration, the design of urban space has become more important. It can be provided improvement people's quality of life and standards, contribution to society, creation of hospitable environment, and the feeling of belonging with urban space design. Urban furniture is the integral element of urban public spaces. Urban furniture is expected to meet human needs in public spaces.

This study examines inclusive design in order to analyze the principles of urban furniture design. In order to get inclusive design approach and the accurate data of Basmane district, psychogeography was used as a design method. A questionnaire was conducted to reach out people and gather data regarding their needs in Basmane. With the consideration of the results of the dérive experience and based on the findings of the questionnaire, a suggestion of inclusive urban furniture design was shaped.

Keywords: Inclusive design, urban furniture, psychogeography, Basmane, İzmir, hospitality

ÖZET

İZMİR BASMANE'DE KAMUSAL ALAN İÇİN KAPSAYICI TASARIM: KENT MOBİLYASI İÇİN TASARIM YÖNTEMİ OLARAK PSİKOCOĞRAFYA

İzmir, tarih boyunca göçmenleri çeken bir şehir olagelmiş ve özellikle Basmane, İzmir'de bir geçiş merkezi olarak işlev görmüştür. Basmane, İzmir'de çok kültürlü, çok dilli ve çok ırklı bir ilçedir. Bu bölgede farklı kültürlerden ve etnik kökenlerden insanlar yaşamaktadır. Böyle bir bölgede, insanların uyum içinde yaşamak için misafirperver ve arkadaşça bir atmosferde olmaları gerekebilir. Kitlesel göç nedeniyle, yaşam koşullarındaki ve sosyal yapıdaki değişimlerle, kentsel mekanın tasarımı daha önemli hale gelmiştir. İnsanların yaşam kalitesi ve standartlarının iyileştirilmesi, topluma katkısı, misafirperver bir çevrenin oluşturulması ve ait olma hissi kentsel mekan tasarımıyla sağlanabilir. Kent mobilyaları, kentsel alanların ayrılmaz bir parçasıdır. Kamusal alanlarda insan ihtiyaçlarına cevap vermesi beklenmektedir.

Bu çalışma, kentsel mobilya tasarımı ilkelerini analiz etmek için kapsayıcı tasarımı incelemektedir. Kapsayıcı bir tasarım yaklaşımına varmak ve Basmane bölgesinin doğru verilerini elde etmek için, psikocoğrafya tasarım yöntemi olarak kullanılmıştır. Basmane'deki insanlara ulaşmak ve ihtiyaçları hakkında veri toplamak için bir anket yapılmıştır. Kapsayıcı bir kentsel mobilya tasarımı önerisi, dérive deneyiminin sonuçları dikkate alınarak ve anketin bulgularına dayanarak şekillenmiştir.

Anahtar Kelimeler: Kapsayıcı tasarım, kent mobilyası, psikocoğrafya, Basmane, İzmir, konukseverlik

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CHAPTER 1

INTRODUCTION

1.1. Problem Definition

Cities contain people, buildings, streets, roads, parks, urban furniture etc. The components of a city constantly interact with each other and create public spaces. Urban furniture is the integral part of public spaces and creates hospitable and friendly atmosphere in urban space. Urban spaces are designed for inclusion to encourage interaction and communication between people and to provide them with all their needs. If, urban space is considered a way of being hospitable to all people, urban areas can contribute to a more livable, happier, interacting community. Poor urban areas might lead people to lower their living standards.

Cities are complex structures and public spaces are common functional centers of all inhabitants. Designers, architects, and city planners should consider inclusive approach to create public spaces that center to the needs of all members of society. Therefore, their designs should be able to meet the people's economic, physical, and cultural needs;

> As product designers, images and urban spaces have a responsibility to treat all members of a community, regardless of age, gender, culture or capabilities. That is, to develop a truly inclusive design which takes into accounts the diverse needs of the community (e.g., physical, ergonomic and interaction) within its social, cultural and historical context to provide meaning and purpose (Cobos et al. 2014, 202).

İzmir is a city that has received a lot of immigration throughout history due to its geographical position as a city of harbor and commerce. Basmane in particular is a transition hub in İzmir. Basmane is a multicultural, multilingual and multiethnic district. Basmane district dates back to the Hellenistic period and continued to exist in the Roman, Byzantine, Principalities and Ottoman periods. The location of Basmane proves significant: It is close to the trade center, harbor and railway station. For centuries, this location led to high migration rates, and Basmane has for many years been home to many ethnic groups (Perşembe and Gönç 2018, 19). The intense immigration caused

Basmane to become marginalized and authorized by the mainstream society in İzmir and caused a sense of insecurity in them. The neighborhood has become a desolate place and a ghetto (Çetin 2011). Once, Basmane was a lively district thriving with the rich cultures of Armenian, Jewish and Muslim groups. However, as a result of social and physical changes over time, the built environment and the street structure have become neglected and defeated. The Basmane district was unable to communicate with other regions of İzmir. The new formation in the Basmane eventually triggered separation instead of integrating the district to the town centre (Perşembe and Gönç 2018, 19).

An inclusive urban furniture design approach is adopted in the Basmane district to increase the living standards of the ethnic groups inhabiting here, to meet the needs of people from various cultural backgrounds, to target all age groups and to create a more compatible society living in harmony.

1.2. The Aim and Scope of the Study

This study appropriates the conceptual framework of hospitality and underlines the importance of inclusive design for urban furniture in Basmane to eliminate psychological, cultural and social barriers in public spaces. It aims at creating an urban furniture design suggestion which would be inclusive, allowing interaction and communication between the members of the community with varied ethnic cultural backgrounds that use the pertinent public space.

The main research question is:

● How can inclusive design and psychogeography might be appropriated for urban furniture design in underprivileged areas?

To this end, relevant research questions are:

- What is hospitality?
- How is the concept of hospitality valid today?
- Is İzmir in general, and Basmane in particular, a welcoming city for the strangers?
- What are the principles of urban furniture design?
- How should an inclusive design approach concerning urban furniture be?
- How this approach can be adopted in the Basmane district?

- Would such an inclusive urban furniture design contribute to the community/society?
- Can psychogeography help with the design of inclusive urban furniture?

In accordance with this, firstly, the ideas of the three leading figures in the literature concerning hospitality, Immanuel Kant, Emmanuel Levinas and Jacques Derrida, are examined to provide a theoretical ground for the study. Then, a discussion about the inclusive design and urban furniture is presented. In order to offer an inclusive urban furniture design suggestion, psychogeography is employed as a design method.

1.3. Methodology

This study employs four main methods in order to seek an answer(s) to the above mentioned research questions:

- Literature Review:

In the literature review, the keywords are searched in the library and on the online databases. The library of Izmir Institute of Technology has been used to reach the related books, articles and various academic publications. The digital database of National Thesis Center of Council of Higher Education has been searched to find completed theses about urban furniture design and inclusive design.

- Case Study:

The case study analyzes dérive experience in Basmane using psychogeography as a design method. It examines public spaces in Basmane and evaluates the architectural, natural, and social environments to design urban furniture. In this method, it is aimed to complete a dérive experience by determining a starting point in the Basmane district. The dérive experience took place along the unscheduled route from the starting point on the 3rd of November, 2018. As a result of dérive experience, a psychogeographical map was created in Adobe Illustrator software by the researcher. The dérive experience allowed the researcher to decide on the exact venue to conduct her further research. Hatuniye Park in Basmane proved to be a thriving public space catering to the needs of the inhabitants around from various cultural, linguistic and ethnic backgrounds. Therefore, the researcher performed observation at Hatuniye Park on several different occasions. Then a questionnaire was conducted in Hatuniye Park with 74 participants in total to gather data about the needs and expectations of the

inhabitants from this public space. The questionnaire was conducted in order to understand the demographic structure of the people living in Basmane district and to have general information about them. Observation and the questionnaire allowed the researcher to understand the usage of the park as well as to define the critical points of design issues. The suggestions for urban furniture design were modeled in Fusion 360. The visualization was made in Keyshot software.

1.4. The Structure of the Study

The study consists of six chapters.

The first chapter is the introduction, whereby the definition of the problem, the aim of the study, methodology and the structure of the thesis are explained.

The second chapter introduces Turkey as an immigration country. This chapter examines Immigrants in the World and Turkey, The Perception of Immigrants in the Turkish Media, and the concepts of Hospitality and Hos(ti)pitality.

The third chapter is on Basmane and is written in two sub-sections: Basmane Throughout History and Basmane's Current Structural and Social Status.

The fourth chapter provides information about urban furniture and inclusive design.

The fifth chapter is the Case Study conducted in Hatuniye Park, Basmane. It first gives information about psychogeography with subheadings Evolution of Psychogeography and Psychogeography as a Design Method. Then the dérive experience and the conduct of questionnaire are explained. Finally, an inclusive design suggestion based on the findings of the questionnaire and dérive experience is offered.

CHAPTER 2

TURKEY AS A COUNTRY OF IMMIGRANTS

This chapter presents an overview of Turkey as a country of immigrants and examines the perception of the immigrants in the media, and analyzes the concepts of hospitality and hos(ti)pitality.

2.1. Immigration to Turkey

In the twentieth century, the emergence of big wars started the migration movements and asylum demands of millions of people (Odman 1995). After the First World War, the League of Nations tried to solve the refugee problem in Europe. Later on, the Geneva Convention on the Legal Status of 1951 was signed and was an important step for the protection of refugees. However, countries with strong economies or developed economies are violating the articles of the 1951 contract, and countries assess refugee problems according to their interests as policy (Çiçekli 2014, 222-223).

According to the Geneva Convention, the definition of the refugee concept is formed as people who do not want to stay in the country of which they are citizens and are not protected by their homeland because of race, religion and political reasons. In this way, refugee status is obliged to have race, religion, nationality, political opinion and the necessity to explain justified reasons for not having torture and life security. Because of these constraints, the problem arises that people living in underdeveloped countries cannot become refugees due to other reasons (BMMYK 1998).

Especially with the establishment of the European Union, the external borders were closed more tightly while the borders were getting up in the Schengen region, and asylum claims were started to be reversed more. According to Lortoğlu's study (2017, 54-80), the concept of the hospitality of Derrida should be taken into consideration. Because of the post-World War II, refugee movements have increased rapidly and the mass migration from Syria has recently become a bargain between countries (Lortoğlu 2017, 54-80). The basis of the law for the protection of refugees began with the 1951

Convention on the Status of Refugees. It is a contract that does not include the right to asylum as a fundamental right (Çiçekli 2014, 222-223).

As stated in Bozbeyoğlu's studies (2015, 64-65), in 1965, the Organization of the African Union and then, in 1967 the protocol was signed in the Legal Status of Refugees. In addition, there are regional refugee agreements and these conventions are more comprehensive, according to the 1951 Convention. In 1984 Latin American States signed the Cartagena Declaration. In the Geneva convention, refugees were also given responsibilities and conditional hospitality was reflected in the contract. According to the Convention, refugees must comply with the rules of the country in which they are located.

Since the Ottoman Empire, Turkey has been exposed to massive population movements and has become to the transition region position. Some of the population who are in the process of asylum and movement are leaving their homes due to economic reasons, while the majority of the population is who are fleeing ethnic, ideological, religious pressure and torture (Ergüven and Özturanlı 2013, 1011-1014) stated.

Turkey is a geographical location in terms of population movements. In Turkey, the Settlement Law was adopted in 1934 and has been shown privileges to people of Turkish origin (İçduygu, Erder, and Gençkaya 2014, 55). Turkey has ratified the 1951 convention relating to the status of refugees in itself, then the 1967 protocol has been included in the legal status of refugees. On 11.04.2013, Law No. 6458 adopted the Law on Foreigners and International Protection for a single regulation Turkey has witnessed the emigration movement since its inception. Starting in 1980, it began large-scale irregular migration and asylum, and Turkey has become a transition region (Bozbeyoğlu 2015, 70). 1988 Iran-Iraq war, the Gulf War of 1990-1991 and the Middle East also experienced the war. Turkey has considerable influence in terms of migration. This situation has brought Turkey into the field of migration and transition countries (İçduygu, Erder, and Gençkaya 2014, 317-318).

1951 Geneva Convention and the 1967 protocol have been legal arrangements in Turkey's long-term refugee law. Turkey signed the "Accession Partnership Document'' immigration policy with the EU in 2000. And after that "Accession Partnership Document'' policy initiated the harmonization process. Turkey has become dependent on the EU with this immigration policy (Çiçekli 2014, 222-223). In 2003, "The New

Accession Partnership Document'', "National Program'', and in 2005 "Asylum and Migration National Action Plan'' documents have been put into practice and began to move towards this policy (Çiçekli 2014, 222-223).

Çiçekli (2014, 222-223) stated that 6458 numbered Law on Foreigners and International Protection, together with the legal status of refugees, have a legal basis at a low level. Since 2011 due to the ongoing civil war in Syria, Syrian national refugees in Turkey have applied to temporary protection laws. Refugees who used to reside in the Syrian Arab Republic but do not have permission to stay in Turkey have applied for batch asylum in Turkey. After this application, the ministry has made temporary protection circulation for their acceptance and accommodation.

According to the United Nations High Commissioner, approximately 4 million Syrian have left their countries since 2011 (UNHCR 2016). As Kirişçi (2014, 11) stated in his report, for years, Turkey was the migration and transition region but Turkey has faced a different situation with the Syrian immigration. For the first time, due to the open - door policy, many people came from outside of Europe. The Turkish authorities defined the Syrian refugees as the guests with no official counterpart. According to the Law on Foreigners and International Protection framework, Turkey has prepared "Temporary Protection Law'' for Syrian refugees is regulates health, education, shelter, and work rights for Syrians.

According to Amnesty International's report in 2014, the right to education has been imposed on the restriction barrier due to reasons such as language and financial problems. At the same time, some schools have been reluctant to accept refugee children. Syrian refugees have the right to apply for a working permit in sectors and places to be determined by the Council of Ministers without obtaining a residence permit. However, in practice, there are no inspections and Syrians are seen as cheap labor (Amnesty 2014, 22-27).

The statics of UNHCR (2018) shows that, the number of registered refugees in 2019 is approximately 3,901,692. The majority of this group is Syrian refugees with almost 3.542.250 million. The second big group with 164,351 population constitutes Afghans and the third one is Iraqis with 142,576 (Figure 2.1).

According to UNHCR's (2018) statistical data which is close to 4 million, Turkey hosts the world's largest refugee population. The four key provinces that register

nearly 50% of all refugees in Turkey are: Gaziantep, Hatay, İstanbul, and Şanlıurfa (Figure 2.2).

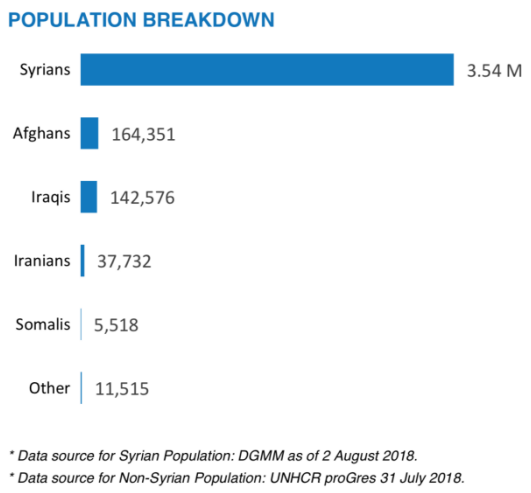


Figure 2.1. Population Breakdown in Turkey (Source: UNHCR 2018)

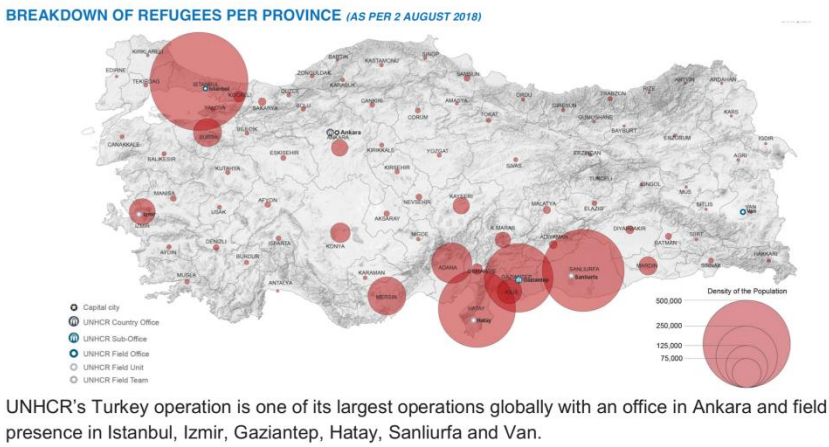


Figure 2.2. Turkey's Refugee Statistics (2005-2016), (Source: UNHCR 2018)

When the distribution of 3,621,330 Syrian immigrants analyzed by age at the end of 2019 (Figure 2.3), it is seen that %14,8 of the Syrian immigrants are in the 0-4 age group, and% 3,3 in the age group of 60+ years. Female Syrian immigrants constitute %23,3 and male immigrants constitute %30,1 of this population (UNHCR 2019).

As discussed in the report prepared by Hacettepe University Migration and Political Research Center about Syrian refugees; the local people described the Syrian

refugees as people who escaped the persecution, our guests and our brethren. At the same time, the local people have emphasized that the number of thieves has increased since the Syrians arrived (Erdoğan 2014). As a result of the work of Hacettepe University Migration and Political Research Center, the number of people who regard the existence of Syrians as a problem is quite high and the suggestion of crimes such as violence, theft, and smuggling in the regions where the Syrians are located has been supported to a great extent (Agamben 2013).

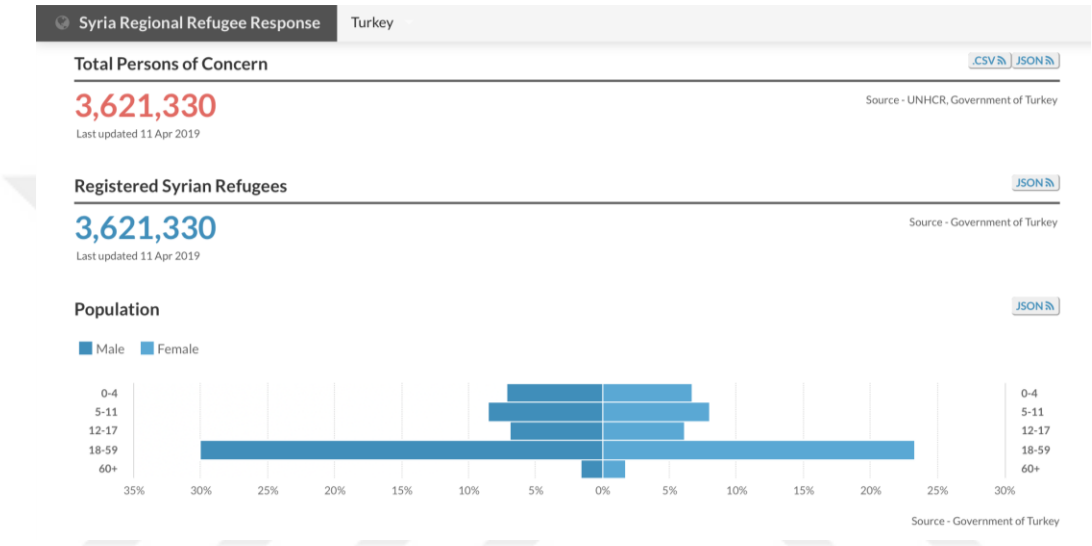


Figure 2.3. The distribution of Syrian immigrants analyzed by age (Source: Republic Of Turkey Ministry of Interior, 2019)

Derrida and Dufourmantelle (2000) argue that the concept of implies invasion and the enemy. As Erdoğan (2014) states in his report that, Turkey has already occurred in the current sense of occupation. According to the report of Çelik et al. (2014), the locals of Gaziantep stated that Syrians were very much visible in parks, public places, etc., and therefore they were uncomfortable. These complaints, which are reflected in the report on the analysis of the discomfort against Syrians, are related to the perception of the Syrians as a threat to their own culture by being very visible in the public sphere. Syrians are seen as invaders, local people in Gaziantep are no longer sure of where they live, they do not feel at home because they think that the house was occupied.

Refugees who settled in the neighborhoods of their inhabitants live in a thin line between their lives and not being a refugee. In these neighborhoods, refugees are not

only potential criminals, but they are also real threats that compete with the citizens in the migrated country. Moreover, for many governments, showing refugees as scapegoats is one way of covering their own failures. These dynamics also complicate the integration of refugees through the market or social solidarity networks where public resources are closed for integration (Balta 2016, 5).

2.2. The Representation of Immigrants in the Turkish Media

Every country determines each law according to an agreement with other countries and needs to assign professionals to regulate migration. Therefore, it is necessary to cooperate with people from different countries to overcome the difficulties of living together with migrants and to develop solutions to establish balance between groups. One of the most important types of information that the media will give in the news will be the investigation of the positive and negative aspects of the migration, asylum and refugees. The information given by the media to the public about the immigrants needs to be suitable to the immigrant agreements in general (Uçak 2017, 244).

Uçak (2017, 244) states in his article that the mission of the media is to inform citizens about immigrants' condition. It is expected that news needs to be considered in a legal form. Immigration is a subject that grows radically and needs to controlled by the country with care to solve this problem.

As can be seen in Öner and Öner's (2012) article about the importance of media, the media has an essential role in reaching the public and unifying society. However, according to this research, they suggest that the news made by popular media about refugees and asylum-seekers often pose them as a threat to national unity and integrity. Particularly mainstream media, contribute to the knowledge production regarding the immigrants in a country. That is why it is important to have a look at media coverage, albeit briefly, to understand how immigrants/ refugees are portrayed and thus perceived in the public domain in Turkey. In times of economic and political crisis, it is argued that in the popular media, refugees, and asylum-seekers are often represented as if the threaten national unity and cohesion. Even if the state consider migrants as a security threat, it is obliged to comply with the non-refoulement principle of the 1951 Geneva Convention (Akçapar, 2012, 563-575).

According to Lortoğlu's (2017, 74-75) article, in the Turkish press, news about Syrian refugees has created a sense of occupation. News agencies used some metaphors such as wave, flood, fire, explosion to describe Syrian immigrant's crowdedness. These metaphors created an atmosphere that Turkey will be occupied by Syrian immigrants. Several newspapers highlighted these metaphors with the forecast of the future and it created an effect of destruction, occupation. In addition to these, the metaphors "we" and "they" differentiation emphasized by media between immigrants and citizens. These indicators indicate the perception that the foreigner occupies the house. The impression of the guest as a danger to the home can lead to lynching attempts. Because of this impression, there are some tensions in the media. This tension is shown in the media with news headlines such as "Syria Tension", "Pay Attention!". These news headlines lead to lynching attempts (Lortoğlu 2017, 74-75). A few news examples of media about the Syrians are shown (Figure 2.4, Figure 2.5, Figure 2.6, Figure 2.7)

Figure 2.4. "İstanbul' da Suriyeli Gerilimi'', Show Ana Haber, YouTube video 25.08.2014

Figure 2.5. Suriyeli - "Mahalleli çatışması korkuttu! '', Show Ana Haber, YouTube video 04.07.2018

Hürriyet Gündem Dünya Ekonomi Spor Arena Seyahat Video Kelebek

İnsanlık dramı yaşanıyor

Hürriyet Haber 27.05.2016 - 17:20 | Son Güncelleme : 27.05.2016 - 17:31

CHP Ankara Milletvekili Murat Emir, Altındağ'da yoğun olarak yaşayan Suriyelileri ziyaret etti. İsmetpaşa Mahallesi'nde mültecilerin sorunlarını dinleyen Emir, "Burada tam bir insanlık dramı yaşanıyor" dedi.

Figure 2.6. Hürriyet Haber, "İnsanlık Dramı Yaşanıyor'', 27.05.2016

Milliyet.com.tr » Pazar » Haber » Suriyeliler bizim "misafirimiz" mi?

29.03.2015 - 02:30 | Son Güncelleme: 29.03.2015-2:30

Suriyeliler bizim "misafirimiz" mi?

Geçtiğimiz günlerde çıkan Doç. Dr. M. Murat Erdoğan imzalı "Türkiye'deki Suriyeliler: Toplumsal Kabul ve Uyum" isimli kitap yerel halkın Suriyelilere hâlâ misafir gözüyle baktığını ortaya koyuyor. Oysa uzmanlara göre önümüzdeki 100 senenin konusu bu olacak...

Paylaş Tweet Siteye Ekle

Figure 2.7. Arslan G., "Suriyeliler bizim 'misafirimiz' mi? '', 29.03.2015

The media is a powerful instrument to integrate society that undergoes a major change in the 21st century. Ulaş Sunata and Esra Yıldız (2018, 133) claim that, in the name of the framing of the refugee crisis, Turkish news agencies have an important role to represent refugees in news media. According to Sunata and Yıldız's (2018, 129-151) study, Turkish news agencies are being used as a tool for influencing decision-makers on international refugee-oriented issues and as a media used to influence public perception. It is necessary to consider carefully the importance of news media on the process of integration, which can change the whole progression of politics and opinion

of society. Sunata and Yıldız (2018, 148) states that the peace journalism offers an alternative to the pro-government, anti-government and mainstream mass. Therefore, in order to avoid myths, speculations and struggles in society, journalists and media members should be well-educated on this topic.

2.3. Hospitality

The concept of hospitality drows attention to the "relationship between the host and the guest''. Hospitality is an act to provide basic needs such as, food, drink, and accommodations to the guest (Lashley et al. 2007, 1-7). Oxford English Dictionary defines hospitality as "the friendly and generous reception and entertainment of guests or strangers'' ("Oxford English Dictionary" 2019).

Brotherton (1999, 165) argues that hospitality is not about making the guest feel at home and states that; "hospitality consists of offering food, beverage, and lodging, in other words, offering the basic needs for the person away from home''. Hepple, Kipps, and Thomson (1990) found four characteristics of hospitality.

- Hospitality is a behavior shown by the host to a guest away from home
- Hospitality is interactive
- Hospitality consists of tangible and intangible factors
- The host provides psychological and physiological comfort to the guest

King C. (King 1995, 210-234) has divided the hospitality into three categories. These three types are;

1. Private hospitality: Behave in a private setting such as home by individuals towards individuals.
2. Social hospitality: Non-commercial accommodation for travelers, mainly religious and government institutions
3. Commercial hospitality: Getting profit by providing meals, beverages lodging and entertainment to guests

The concept of the foreigner's hosting as both a right and an international responsibility reminds Immanuel Kant, the philosopher of the Enlightenment Era. Kant, who dealt with the idea of hospitality from an international perspective, wrote "Perpetual Peace: A Philosophical Sketch'' in 1795. One of the historical events that influenced Kant's writing the Perpetual Peace was the Basel Treaty, signed between

France and Prussia in 1795. According to Kant, the Basel Treaty is not real peace, because, it contains provisions that can cause war. Some provisions are made public and some provisions are confidential (Ökten 2001).

In this essay, Kant has explained the principles to acquire the "*Perpetual Peace*'' based on international relations with regard to cosmopolitanism. According to Kant, cosmopolitanism is an ideal and he mentions two ideas about cosmopolitanism. The first is the Republican state, which was created in accordance with the moral understanding of all people. The second states that people should have the right to travel in the world and that the necessary conditions of hospitality must be established in each state which is described as "world citizenship'' (Kant 2007). Cosmopolitanism is the disappearance of identities and distinctions that belong to people all over the world (Ökten, 2001). Ökten (2001) states that the earth is the homeland of the people and homeland is the place of birth. Kant talks about three basic substances for *Perpetual Peace* (2007). First, the state organization should be based on the republic. Second, state law should be based on a federation of free states. Third, world citizenship must be limited by universal hospitality requirements. Kant (2007) states that "hospitality means that the right of a stranger not to be treated as an enemy when he arrives in the land of another.'' and continues "cosmopolitan law must be limited to the conditions of universal hospitality.''. According to the understanding of universal hospitality, when a stranger went to another country, should be met with hospitality rather than hostile. Kant emphasized (2007) that in order to realize the idea of *Perpetual Peace*, a universal understanding of hospitality should be adopted.

The most criticized aspect of Kant's handling of hospitality is that he sees cosmopolitanism as a legal rather than a moral dimension (Bozkurt 2007, 516). Kant dealt with the concept of the "world citizenship'' on the basis of peace and brotherhood and considered it within the scope of the republic and freedom (Yalçinöz 2014, 71-72). The right to hospitality is based on natural law and is based on Kant's idea of Perpetual Peace(1795), which reveals world citizenship. In the third article of the Perpetual Peace, he mentions universal guests and accepts the idea that the world belongs to all human beings. Kant builds "hospitality'' on the law, not on humanity (Bozkurt 2007, 515).

Kant argues that the right to the temporary residence cannot be denied if the asylum seeker's life is threatened but, the state can say "no'' to the guest. Kant emphasized the granting of a legal basis for the disappearance of the inhuman attitude to

granting rights to war victims and refugees. According to Kant, the foreigner must respect the culture, order, and rules of the country in order to be welcomed in the visited country and he needs to learn the language of the country.

For centuries, people's dreams of perpetual and universal peace have been a source of inspiration for political-legal thought representatives. The reflection on the need to build peaceful foundations of coexistence between nations emerged as early as in the Greek world and developed over time into major programs for the establishment of perpetual peace between nations (Terminski 2011, 288). The effects of today's international relations are examined, it is seen that the basis of many things is based on the discourses of Kant. Kant's *Perpetual Peace* has achieved success and its success has increased more and more in time. During the 19th and 20th centuries, the defenders of the peace movement were based on Kant's views. Today's international law is based on Kant's theory of Perpetual Peace is called the Kantian Theory of International law (Teson 1992, 56). Today, the roots of the United Nations' structure constitute Kant's idea of universal peace. The traces of Kant's temporary residence notions included under the auspices of the United Nations in international refugee conventions and laws (Lortoğlu 2017). Kant's thought about the right to asylum should not be rejected if it causes destruction of the asylum-seeker that is included in Article 33 of The Genova Convention as the following sentence; "No Contracting State shall expel or return ("refouler'') a refugee in any manner whatsoever to the frontiers of territories where his life or freedom would be threatened on account of his race, religion, nationality, membership of a particular social group or political opinion'' (United Nations).

2.3.1. Hos(ti)pitality

The writings of Derrida had an impact on a wide range of fields and study areas. Derrida (1999) defines the notion of hospitality as welcoming the stranger. He argues that the concept of hospitality includes a little hostility and called it as "Hos(ti)pitality''. Derrida divides hospitality into two: conditional and unconditional. Conditional hospitality is not pure hospitality whereas unconditional hospitality is more real and pure which is but also impossible. Because individuals can always be hospitable or generous until the individual starts to self-destruct (Leung, Stone 2009, 195).

Derrida (1999) takes the word “hospitality’’ from the Latin word “hospitālitās’’, suggesting that the word hospitality is contradictory in its hostility. The words “hostility’’ and “hospitality’’ come from the same root in Latin etymologically. The word “host’’ refers to both the hospitable person and the invader. Derrida, who uses the deconstruction action, deconstructs the concept of hospitality and explores the relationship between the concept of hospitality and the state (Lortoğlu 2017, 61).

Derrida explains this situation in “Hospitality, Justice and Responsibility’’ with the following sentences;

> Unconditional hospitality implies that you do not ask the other, the newcomer, the guest to give anything back, or even to identify himself or herself. Even if the other deprives you of your mastery or your home, you have to accept this. It is terrible to accept this, but that is the condition of unconditional hospitality: that you give up the mastery of your space, your home, your nation. It is unbearable. If, however, there is pure hospitality, it should be pushed to this extreme (1998, 70).

In particular, Derrida examined Kant and Levinas and addressed the problem of conditionality and unconditionality (Gültekin 2014, 15-22). Kant (2007) draws the framework of hospitality around cosmopolitan law and citizenship. In Kant's *Perpetual Peace* (2007) essay, the third article, outlining the law of world citizenship from the viewpoint of cosmopolitanism, states that it must be limited to the conditions of universal hospitality. According to Kant, hospitality is laid down by the law in relation to lawfulness and law. It limits universal hospitality in law and political dimension (De Vries 2002). Kant sees hospitality as a right, not as benevolence, and as an obligation regulated by law. Since Kant's universal hospitality limits its hospitality as a necessity and right, Derrida qualifies Kant's understanding of universal hospitality as conditional hospitality (Cevheri 2014). According to Kant, hospitality is temporary. Kant discussed the right of ownership over the world and the capacity of reconciliation of all people in the world. In Kant's hospitality thinking, refugees are temporarily entitled to asylum in another country, but there is still uncertainty about their situation after crossing the border (Benhabib 2006, 41-42).

According to Kant's point of view, the right to hospitality is the cosmopolitan law, which is conditionally offered through restrictions and conditions. According to this idea, hospitality itself is defined as a limitation because it is conditionally limited by hospitality. According to Derrida (2000), this approach of Kant stems from the problem

of cosmopolitanism and its hospitality leads to its collapse with the conditional approach.

The unconditional hospitality ethics of Derrida is based on Emmanuel Levinas's conceptualization. Levinas sees ethics as the ethics of responsibility and takes the "other'' at the center. He does not address the ethics of responsibility personally, the responsibility is the responsibility of the "other''. Levinas starts from "other'' and the other is the condition of being able to say "I'' (Lortoğlu 2017, 59-60).

The ethnology of Levinas is the ethics of responsibility and the idea of hospitality that Derrida (2000) talks about opening doors for every guest unconditionally. Kant sees hospitality as a basic human right, while Levinas considers hospitality to be an eternity. Levinas' idea of unconditional hospitality reverses the relationship between the host and the guest, and experiences expropriation. Due to the idea of unconditional hospitality to the guest, hospitality cannot be transformed into law.

According to Derrida, where there are laws and rules, hospitality is conditional. According to Derrida, unconditional hospitality is surrounded by endless responsibility. Unconditional hospitality cannot be provided by law, but it can be improved by law (Derrida 2000) .

According to Derrida (1999), we do not know exactly what hospitality is. According to this idea, Derrida's way of thinking is the way of showing the conditions of the threshold. Derrida (2000) mentions two separate laws of hospitality. The first is to invite the stranger to come and take them in unconditionally. The second is that the foreigner determines the conditions of his arrival and that mutual rights and laws are regulated. According to Derrida (2000), hospitality is neither an unconditional acceptance of a foreigner nor a welcome situation with mutual rules. Hospitality is a combination of these two situations and one that bothers one another and should be considered together. True hospitality is the reception of the intruder.

In Derrida's text of "Hos(ti)pitality'', it appears that he dismissed the structure of Western thought which he saw as metaphysical (Işıklı 2015, 59) . He returns to the past to explore hospitality. In the current situation, it emphasizes the need to remove the "I" and "other" distinctions that have been created since the past to find useful results. Hospitality is not dependent on any regulation and the only condition of hospitality is unconditional (Derrida 2000).

There should be a threshold at the place where the host is located (Derrida & Dufourmantelle 2000). This threshold is both a fact that constitutes the inside and a path for inward transition. This threshold should be passable to the guest. The host asks the question, "Who are you?'' to guest at the threshold and this question makes the guest feel hospitality (Işıklı 2015, 62).

According to Derrida (2000), there are service and obedience between the host and the guest. When the host takes the guest in, he creates a servant status, which in turn concludes obedience to the host. Derrida (2000) explains pure hospitality as it is based on welcoming unconditionally without knowing anything about the guest. The guest obtains a temporary identity throughout their hospitality (Işıklı 2015, 64). The asylum-seeking refugee identity is valid only when it is a guest and is a temporary identity. The guest identity in which the temporary identity does not give the advantage of the homeland identity to the guest in the visited country. According to Işıklı, this identity card is guests' location. It is an identity that makes you feel that you are a refugee.

In order to be able to talk about "hospitality'', the host must remain the master of the house and maintain its authority (Gültekin 2014, 17). Although hospitality offers a service, it takes the stranger home in return for complying with the conditions of the landlord. Hosting a guest as a master requires strength and control over the guest, it brings about the concept of hostipatility. The host's ability to host and continue his authority reveals the concept of "hos(ti)pitality'' by conditioning hospitality. According to Derrida (2000), the guest should be welcomed fair and ethically.

Derrida discriminated between "the guest'' and "the parasite'' and explains with the following sentences;

> In principle, the difference is straightforward, but for that, you need a law; hospitality, reception, the welcome offered have to be submitted to a basic and limited jurisdiction. Not all new arrivals are received as guests if they don't have the benefit of the right to hospitality or the right of asylum, etc. Without this right, a new arrival can only be introduced 'in my home,' in the host's 'at home', like a parasite, a guest who is wrong, illegitimate, clandestine, liable to expulsion or arrest (2000).

According to Derrida, ethical hospitality, that is, unconditional hospitality is impossible. But nowadays there are many immigrants and there are many displaced people. Therefore, even if unconditional hospitality is impossible, it allows the deconstruction of conditional hospitality and efforts can be made to be better on this path (Lortoğlu 2017, 62-63) and Derrida explains this as follows;

> We know that there are numerous what we call "displaced persons'' who are applying for the right to asylum without being citizens, without being identified as citizens. It is not for speculative or ethical reasons that I am interested in unconditional hospitality, but in order to understand and to transform what is going on today in our world (2000).

In brief, as Derrida discusses, absolute/pure/unconditional hospitality (Figure 2.8) appears to be impossible and yet it is needed to make conditional hospitality possible. This overview forms the conceptual framework and perspective of this study.

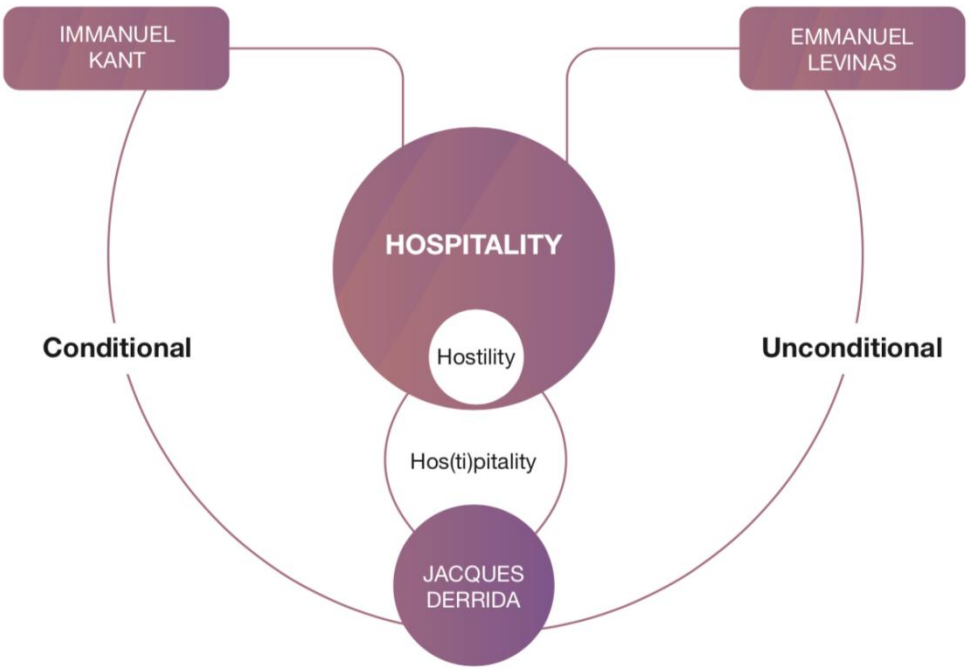


Figure 2.8. Hospitality and hos(ti)pitality

CHAPTER 3

BASMANE

In the late 1600s and beginning of the 1700s, following the closure of silk road, Izmir started to become an important port and trade city in the Mediterranean region (Perşembe and Gönç 2018, 17-19). Having an important harbor and railway at the heart of the city had an impact both in a negative and positive way (Kayın 2010). Because of the harbor and railway, Izmir had many different guests for centuries. Hosting different ethnic groups left important traces on Izmir's culture. In Izmir, over the years, regions had different cultures and they changed according to the ethnic group which lives there (Asımgil 2018, 28).

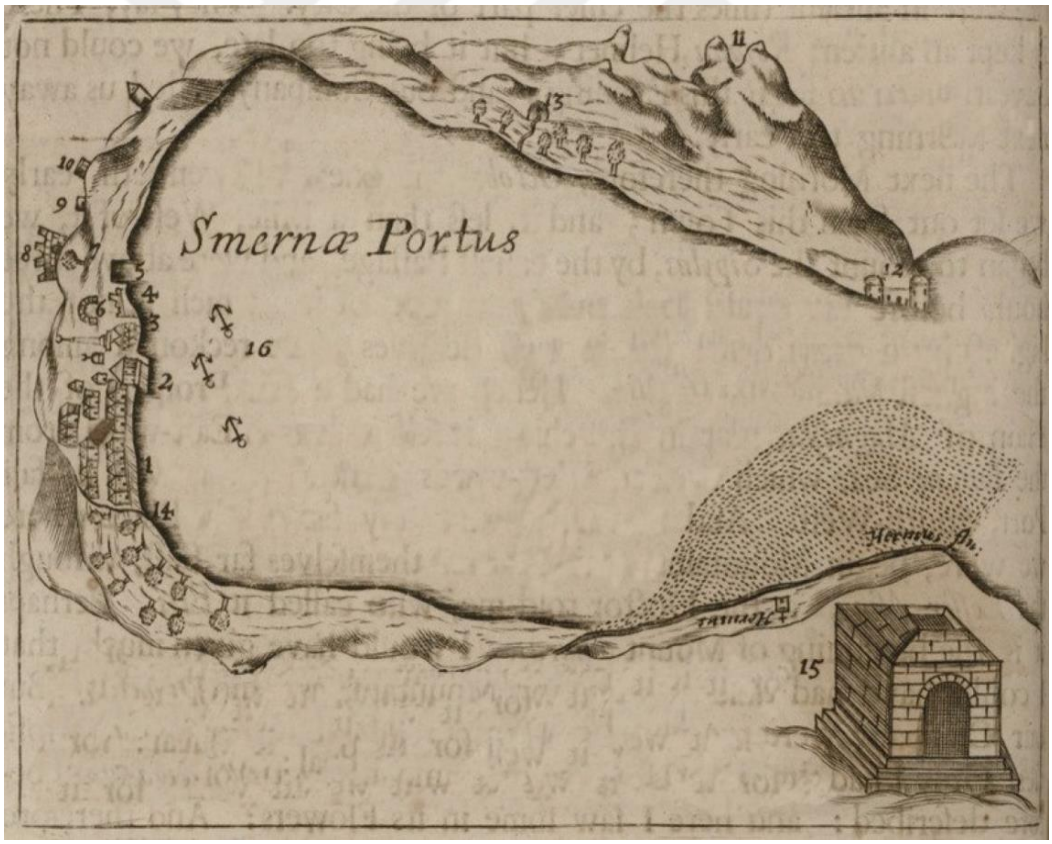


Figure 3.1. Map of "Smerna Portus'' (Port of Izmir), prepared by the British, 1682 (Source: Levantine Heritage, 2019)

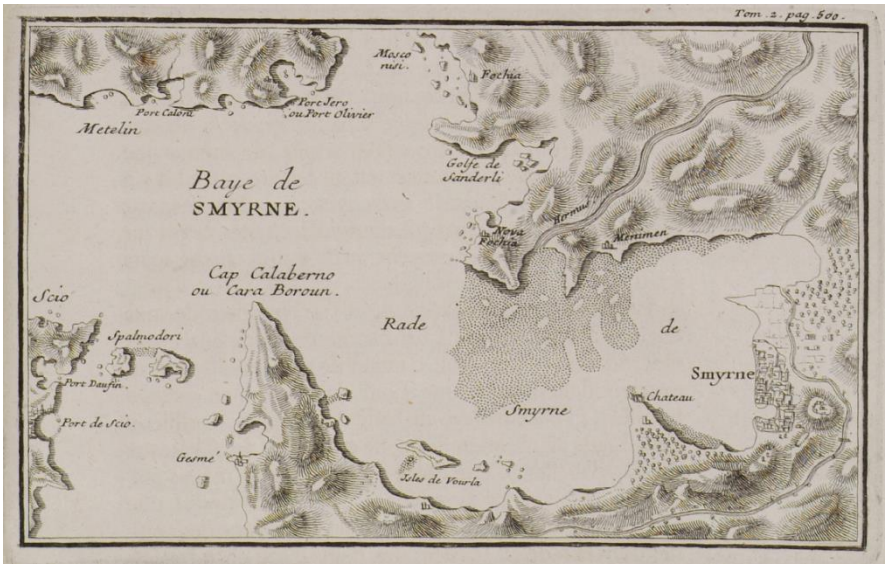


Figure 3.2. “Baye de Smirne’’ map, prepared by the French, 1717 (Source: Levantine Heritage, 2019)

İzmir with its geopolitical location always played an essential role for centuries The crossroads of trade routes which are prominent in world trade have allowed this role to remain in the years (Perşembe and Gönç 2018, 17).

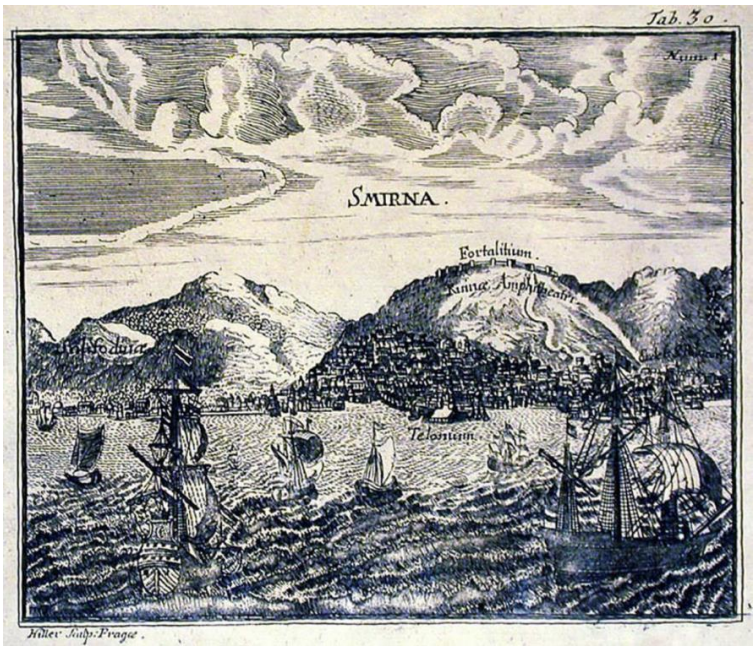


Figure 3.3. The port of Smyrna as published by A. M. Myller, Peregrinus in Jerusalem (Fremdling zu Jerusalem), 1735 (Source: Levantine Heritage, 2019)

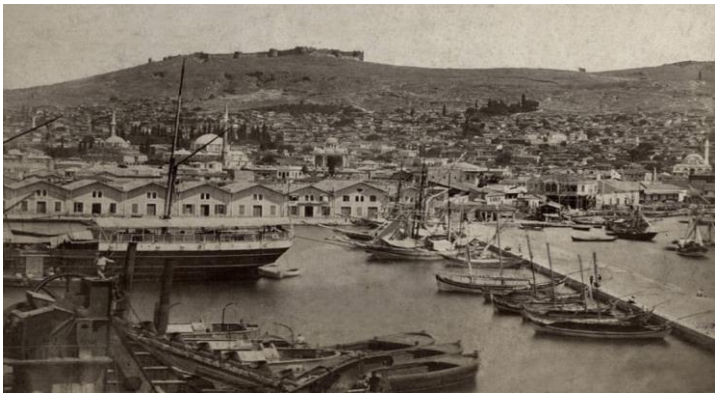


Figure 3.4. Taken by Rubellin and Sons, based in Smyrna, 1880 (Source: Levantine Heritage, 2019)

Besides the trade, the city of Izmir has been home to different ethnic groups for many years. The brochure of a company in Izmir (Figure 3.5) was prepared in four different languages: French, Turkish, Greek, Hebrew (Levantine Heritage 2019). The fact that this brochure was printed in four different languages indicates that people with different cultures and languages live in that environment.

Figure 3.5. Brochures of S. Stein Garment Store on Frenk Street, 1890 (Source: Levantine Heritage, 2019)

Besides a multiethnic, multilingual and multicultural social fabric, Izmir had a few disasters that changed the city's appearance, built environment and thus its identity. The great fire was the biggest example of such disasters. Greek neighborhoods and many others were destroyed in the fire of İzmir. After the destruction of Greek and Armenian neighborhood in the great fire, the new Izmir was founded on the *Fasula, Agios, Nikolas and Demetrius, Mortakya, Armenian's Haynots (Basmane)* district (Nahum 2000).

Figure 3.6. Central Smyrna neighborhoods pre-1922 and the fire zone, 1922 (Source: Levantine Heritage, 2019)

The Basmane district was formed in the Hellenistic period and lived through the Roman, Byzantine, Principalities and Ottoman periods. The district survived to the present day with traces of layers from all these cultures (Perşembe and Gönç 2018, 19).

Basmane as a specific district appeared after the 1800s. The name Basmane comes from the place where textile and printed cotton factories and workshops were located. "Basma" means printed cotton and "Basmahane" means the place where cotton was printed (Gökalp Aras 2013, 390). Location of Basmane was always essential. It was

close to the trade center, harbor and railway station for centuries. This locational feature brought to Basmane high amount of migration.

Basmane district, the line where Anafartalar Street is located in particular, is among the most important and valuable areas of Izmir. According to the research of Perşembe and Gönç (2018, 10), this region has a special texture which is separated from the other districts of İzmir and has to be examined bearing in mind its historical characteristics. Unfortunately, the rich history of the district remains hidden, and most of its characteristics are unknown. In addition, the social fabric that embraces different people for many years and supports the interdependence is a potential source of creativity and wealth, but it is on its way to becoming a negative feature of the region.

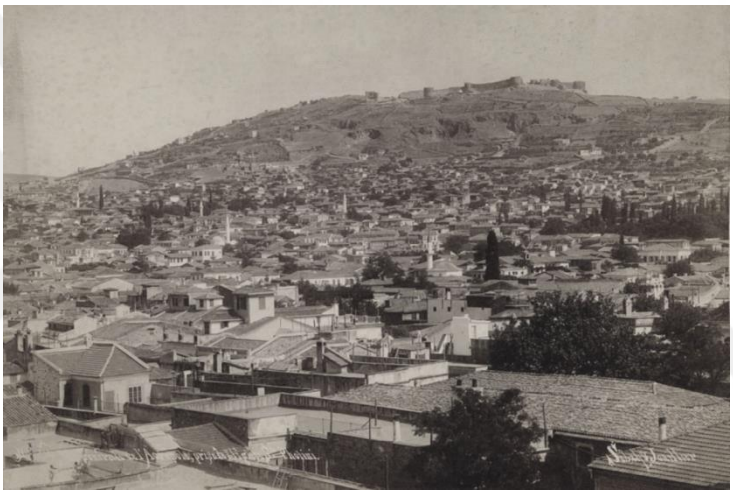


Figure 3.7. The Turkish quarter of Smyrna,1880 (Source: Levantine Heritage, 2019)

Figure 3.8. The Armenian quarter of Smyrna as seen around, 1910 (Source: Levantine Heritage, 2019)

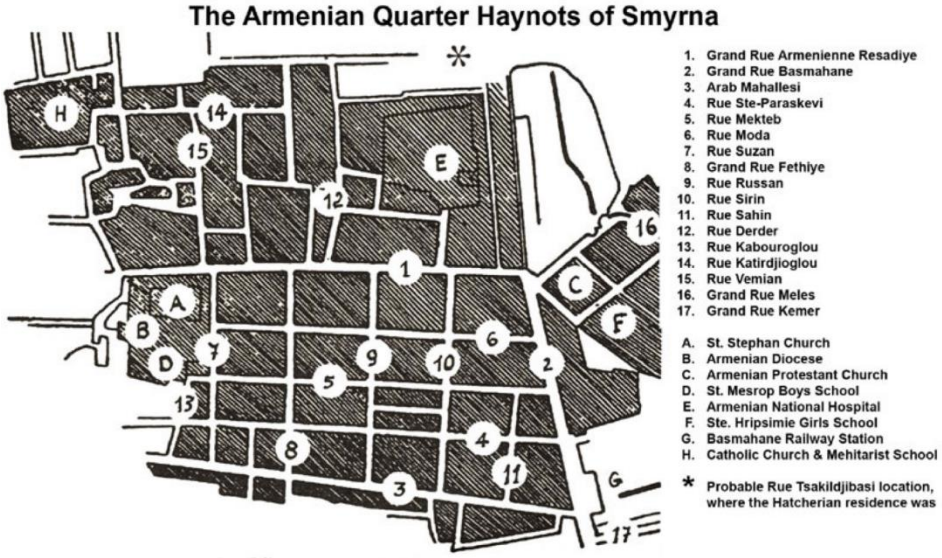


Figure 3.9. View of the Armenian quarter of Smyrna with a Hatcherian book map of the quarter,1910 (Source: Levantine Heritage, 2019)

According to the study of Perşembe and Gönç (2018, 18), during the first years of Republic of Turkey (1923), the Cretans, Bosnians and Albanians lived in the Basmane district. Upon their abandonment, people from Konya settled. Basmane Station and Basmane bus terminal created job opportunities in the 1950s. Because of the station and terminal cheap hotels, restaurants, coffee shops, and workshops were established. Perşembe and Gönç (2018, 19) state that after the 1960s most of the local people of Basmane began to move to different districts and it created a demographic structural change in the region. When residents did not have the qualifications to reproduce the old qualities of this area, destruction occurred and it created irregular urbanization. In the 1980s migration occurred from Southeastern Anatolia. People from Mardin have migrated and started to work as a mussel seller. Syrian migrants and asylum seekers have been added to this migration in the recent years.

3.1. Basmane Throughout History

Basmane takes an important place in Izmir with its geographic and socioeconomic attributes. During the Ottoman period and the Turkish Republic's first years, the Basmane district was the main gateway from Anatolia. Basmane was a district where wealthy families of that time lived in mansions, villas, and houses with gardens.

Since wealthy people lived in the district, it was contained usually large parcels and big houses. The size of the parcels and houses were an important indicator of the economic status of the region's society at that time (Aydoğan 2001). The following maps show the Basmane district in the late 19th and early 20th century (Figure 3.11, Figure 3.12, Figure 3.13).

Figure 3.10. Smyrna Harbour, Captain Richard Copeland, İzmir, 1834 (Source: Levantine Heritage, 2019)

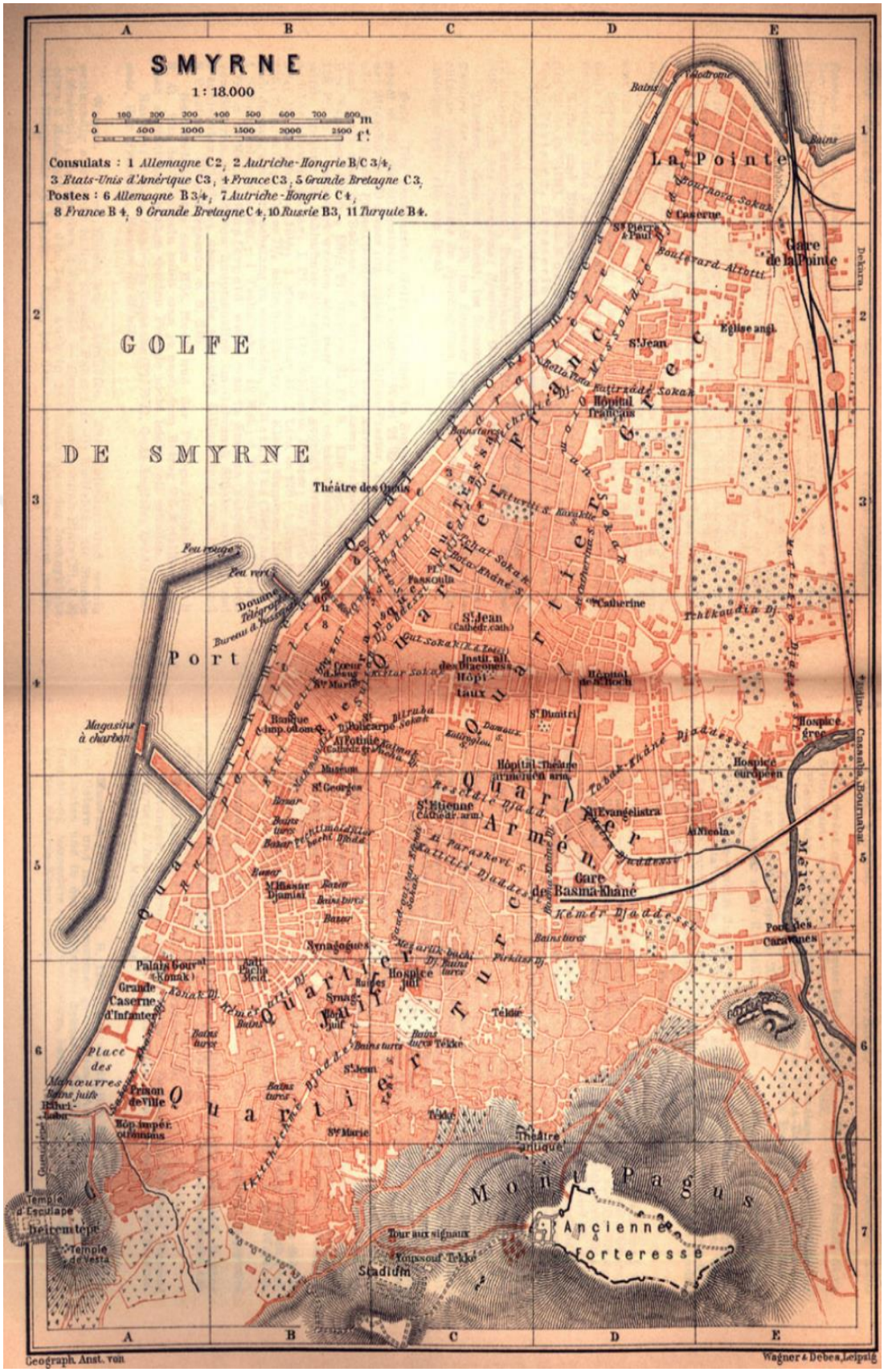


Figure 3.11. Smyrne, Baedeker, 1905 (Source: Levantine Heritage, 2019)

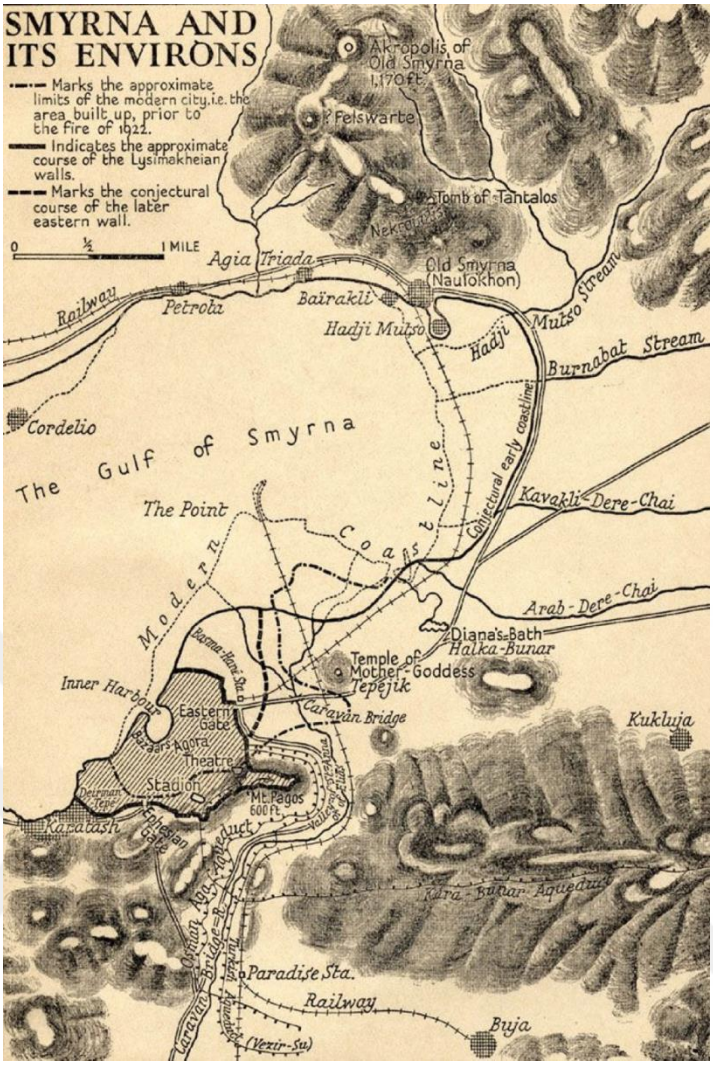


Figure 3.12. The Gulf of Smyrne, 1922 (Source: Levantine Heritage, 2019)

Basmane's structural and social status has changed as time went by. Good relations between the various ethnic groups in Izmir were damaged by the Greek invasion; and as the Greeks immigrated to Greece after the Turkish Independence War in Turkey, quite different social patterns were developed in the city (Efe et al. 2015, 758). The founding of the Republic of Turkey after the Independence War, industrialization across the country began. Moreover, migration from Turkey's east to west occurred. The migrants replaced the population that left Izmir. This changed the social structure of the city, but also was a factor in the reorganization of the city (Aydoğan 2001). Izmir had important massive disasters throughout its history. The Great Fire was one of them. It was important in the history of the city. It affected the city economically, architecturally and socially (Gökalp Aras 2013, 386).

Figure 3.13. Smyrne After Fire, 1922 (Source: Levantine Heritage, 2019)

The results of the great fire were dramatic (Figure 3.13). According to Edward Hale Bierstadt and Helen Davidson Creighton (as cited in Gökalp Aras 2013, 386), in September 1922, nearly half of Izmir and its ports were destroyed by the Great Fire that lasted nine days. Greek and Armenian refugees stuck on the shore as they escaped. About 50,000 to 400,000 Greeks and Armenians were trapped, forced into harsh conditions there for about two weeks. However, the big fire did not affect Muslim and Jewish districts, but the fire completely destroyed the districts where the Greek and the Armenians were living. (Stewart 2003, 58-71).

After the great fire casualties and damage reports were catastrophic. In the fire area there were 42,945 houses, 14,004 of them were burned out and nearly half of the population died in (Baran 2003).

Emel Göksu notes that (as cited in Gökalp Aras 2013, 386) after the Independence War in Turkey, the majority of the population was subjected to exchange. Migration in Basmane and in İzmir occurred after the war rapidly. Statistical data shows that in 1914 150,000 Rum / Greeks were forced to migrate to the Islands and Greece, while 50.000 were changed location inland. However, not all Levantines and Jews left the city after the establishment of the Republic. Some of them continued their life in Izmir City. Although the pressure on the Levantines and Jews was increasing along with

the negative impact of the economic crisis, which is accompanied by rising nationalism against non-Muslims and foreigners, they began to leave the city.

Figure 3.14. Agia Ekaterini quarter, south of Schoinadika (Pre-fire) (Source: Levantine Heritage, 2019)

Tülay Alim Baran claims that (as cited in Gökalp Aras 2013, 387), Izmir had to deal with muhajirs/emigrants (muhacir), fire survivors, non-Muslims, exchanged people (mübadil) and refugees during that period. The newcomers were re-established mainly in *Karantina, Alsancak, Karataş, Reşadiye, Basmane, Göztepe, Karşıyaka, Bornova and Buca*. The exchange of populations led not only to the exchange of living spaces but also to changes in occupation. There were mainly Levantines and Jews among the above groups.

Economic and social changes in the structure of the society also affected the physical places and regions of the city. New user groups of various cultures and

increasing numbers of people have created new centers and have shown that natural beauty and the historical structure of towns have been worn-out or lost. In particular, the northern region of *Kadifekale*, facing the Izmir gulf, which is defined as the places where Muslims lived prior to domestic migration (*Basmane district, Arap Fırını, Dönertaş, Tilkilik and Namazgah regions*) has lost its socio-cultural values in the settlement of families migrating from eastern regions to the district and moving people to alternative regions from there (Beşikçi 2014; Aydoğan 2001).

Figure 3.15. Agia Ekaterini quarter, south of Schoinadika (Post-fire) (Source: Levantine Heritage, 2019)

The Basmane district became the new housing area for many migrants who are hoping to find job opportunities. This changed the structure of the district. It has been hybridized and has become a collapse region within the city. The fact that all those residing in the district came from the eastern provinces in regional and ethnic terms created a homogeneous social structure in itself. However, this migration alienated the district and made it "unsafe" for the people of İzmir. The district was also turned into a secluded place, tending to become a ghetto. In this context, the region has acquired a spatial pattern that looks like a "slum'' rather than a squatting process. To conclude, the area from *Kadifekale* to Basmane has become a district far from the city in social terms, although in spatial terms it was close to the center (Çetin 2011, 64)

Tilkilik in Basmane district was left as a place for low-income groups coming with the migrations as the original house owners left traditional buildings after the

1970s. The district lost its residence-based settlement character and gradually became business areas including workplace, storage, workshop, cheap hotels, bed-sitting rooms, and spatial change. Poverty has increased with the incoming population in the district, and it is observed that the buildings used for different purposes (Efe et al. 2015, 759-760). Basmane was not the place which only trade and migration take place. News published at the beginning of the 20th century shows some data about the social life of İzmir. As it is seen from this news, there was a live entertainment life in and around Basmane district (Bulut 2010).

3.2. Basmane's Current Structural and Social Status

According to the study conducted by Crawley and Özerim (2016), İzmir has hosted refugees throughout history. Between the 1990s and 2000s İzmir was an important destination for Afghans and Iraqis. Moreover, in spring 2011, since the war began in Syria, the Syrian population has increased significantly. İzmir Basmane district attracted attention as a transit and hosting area for people in search of protection and better life. Before the immigration, Basmane district was a meeting place for smugglers and rubbers. New hotels, boarding houses, cafes, and shops emerged, all offering much-needed services to Syrian refugees as they waited for the crossing to take place (Crawley and Özerim 2016).

Perşembe and Gönç (2018, 26) argue that Basmane district is formed in the direction of the living cultures of Armenian, Jewish and Muslim groups. However, the building and the street structure have been turned into a neglected and defeated position as a result of the physical, social changes and urban policies experienced in the historical process. Today, the people living in the district of Basmane-Anafartalar, who work as tradesmen from different geographical and cultural environments, have created fields that communicate their lives and identities. Perşembe and Gönç (2018, 26) state that, the Basmane district was unable to communicate with other regions of İzmir. The new formation in the Basmane ended up breaking away the district from the city rather than integrating. The traders whose economic situation became poor began to leave in *Anafartalar*, which lost its vitality in time, and the refugee traders settled in the empty shops. According to the research of Perşembe and Gönç (2018, 26), today, the most common refugee group is Syrians. The old local trader who was unable to establish a

connection with refugee traders did not embrace this new culture. The fact that many places on the street are closed makes this abandonment more visible. This negative situation is added to the fact that asylum seekers have to live on the street around *Hatuniye Square*. Another example of physical change is the transformation of the old Kortejo into bachelor houses.

Basmane district has a working train station for centuries. Basmane Station was the essential train station over history. As time passed by the train station had important changes. The connection of Basmane train station to the port has been disabled. In the Mid-19th century, because of the coastline road problems and the inability of ships to reach the shore around Basmane train station, the sea filled and attached to the land. New buildings were built in a filled area to expand store the goods (Çiçek 2006).

Basmane has a natural city structure and it is not created with city planners. This opinion based on Christopher Alexander's (1965) natural city and artificial city description in "*A City is Not Tree*" book. Christopher Alexander defines artificial and natural cities in the book; "I want to call those cities which have arisen more or less spontaneously over many, many years natural cities. And I shall call those cities and parts of cities which have been deliberately created by designers and planners artificial cities."

According to Gökalp Aras (2013, 391), İzmir, Basmane were always open to the outside world. Basmane district always had migration over the year. The train station in Basmane was extremely active in the past. Trains were from Anatolia and railway workers buying properties for settlement after retirement in Basmane district. The importance of the Basmane Station was preserved in the early Republican period as it was in the 19th century. At the beginning of the Republic of Turkish era, the building railways across the nation were essential. This idea lost its spirit after the 1950s, and the Basmane Station affected from this era in a negative way. The historical railway station used less often and become old in terms of the building structure (Kayın 2016).

CHAPTER 4

INCLUSIVE DESIGN AND URBAN FURNITURE

This chapter strives to briefly explain the concept of inclusive design and examines the basic concepts and principles of urban furniture.

4.1. Inclusive Design

Designers, architects and city planners try to pay attention to important features in design stage to achieve good design. These features can be shaped by the user, location, product etc. and there are many approaches to be considered. According to the design requirements, design can be done with an exclusive design approach for a single person, minority groups, but also can be shaped by the concept of inclusive design involving a wide range of people and pertinent parties. Designing for a wide range of people can be addressed as design for all, universal design, inclusive design, barrier-free design, accessible design, cooperative design (Åhman et al. 2014). According to Åhman et al. (2014), these approaches can be divided by their methodology techniques, their developments and philosophical aspects. In this paper, the term inclusive design will be used and this approach will be adopted.

Inclusive design is described in the British Standard on Managing Inclusive Design as follows; ‘‘the design of mainstream products and/or services that are accessible to, and usable by, as many people as reasonably possible on a global basis, in a wide variety of situations and to the greatest extent possible without the need for special adaptation or specialized design’’. Shipley explains inclusive design as:

> Principally, it should be acknowledged that ‘‘inclusive design’’ is not a fixed set of design criteria, but a constantly evolving philosophy. The goal of creating beautiful and functional environments that can be used equally by everyone, irrespective of age, gender or disability requires that the design process must be constantly expanding to accommodate a diverse range of users, as we develop greater understanding of their requirements, desires and expectations (2002).

Commission for Architecture and the Built Environment notes that “inclusive design is about making places everyone can use’’ and divides inclusive design into five principles. These principles are:

> 1.Inclusive design places people at the heart of the design process.
> 2. Inclusive design acknowledges diversity and difference.
> 3. Inclusive design offers choice where a single design solution cannot accommodate all users.
> 4. Inclusive design provides for flexibility in use.
> 5. Inclusive design provides buildings and environments that are convenient and enjoyable to use for everyone (2006).

Inclusive design first of all seeks to answer to the needs of main users, i.e. residents of the neighboring community who frequently use public space as part of their daily activities. There is a methodological process created by using inclusive design in open spaces as well as while designing urban furniture. Usually, the final user is not involved in design decisions. There is however the potential for creating meaningful places for public spaces; a mirror of their needs, desires, and aspirations depends on creating a more inclusive, co-design system where the end user's opinions and needs are considered (Cobos et al. 2014, 201).

Commission for Architecture and the Built Environment (2008) notes that inclusive design can contribute to the formation of a more equal and inclusive society. Because of the different backgrounds of each person, their experience in the same environment is different and this should be taken into consideration. Therefore, inclusive design can be defined as good design and explains:

> Good design should reflect the diversity of people who use it and not impose barriers of any kind. By designing and managing the built environment inclusively, the frustration and hardship experienced by many – including disabled people, older people and families with small children can be overcome. We all benefit from an environment designed in line with inclusive principles (CABE 2008).

In design process, the location and the places need to be considered sufficiently on the basis of geographical, physical and usage features. If it is not considered carefully, it turns into a bad design and it risks to exclude disabled, elderly people or minority groups from different cultures. A welcoming, hospitable and friendly atmosphere can be created via inclusive design so that a sense of belonging can be felt by the people (CABE 2008).

4.2. Urban Furniture

A city is composed of people, establishments, organizations, buildings, streets, parks, urban furniture, etc. These components are always interactive and interrelated with each other. Urban furniture is an integral part of public spaces and they simplify our lives and are elements of order building in public spaces. The definition of urban furniture is numerous. These objects were named in England “Street Furniture’’, in USA “Public Furniture’’, in Germany and in France “Outdoor Furniture’’ and in Turkey “Kent Mobilyası’’ (Çoban 2013, 10).

People have changed and enhanced towns throughout history. There was a need for more comfort and transportation in cities, so metropolitan furniture developed globally and in Turkey. In a short time, city furnishings were commonly used in Europe and later on in the America, which was a major component of urban design mainly in Great Britain. We can see that the first example of industrial goods for urban furniture were gas lamp that illuminates England's roads. (Feyizoğlu 2008, 5-6). In addition, in Roman times there were the first examples that could be described as urban furniture (Küçükkılıç 2008, 2).

In Turkey, the *Dolmabahçe Palace* and its surroundings, which were used in Istanbul for the first time, were illuminated by gas lamps during Sultan Abdulmecid's rule in 1853. The first districts illuminated by the street lantern were the place where gas pipes were placed on the streets. The pipes were placed between *Dolmabahçe Palace* and *Gazhane (Beyoğlu, Istiklal Street), Cadde-i-Kebir (Beyoglu)* and *Yüksek Kaldırım Street* in 1857 (Küçükkılıç 2008, 11).

Urban furniture creates city identity, but city furniture creates many values for people. Urban furniture is made for comfort, transportation, resting, fun, and protection from the external effects (Topçu, Işıkdağ 2015). Urban furniture creates a local significance for the cities. It creates visualization for the city; it is possible to recognize cities from their urban furniture.

Day after day, cities are evolving and have experienced many circumstances. In specific times, the municipalities’ changes and technology evolves and transforms. In everyday lives, people who reside in the towns use urban furniture many times. People are connected and linked to urban furniture when they walk on the road or take bus.

Table 4.1. Urban Furniture Classification by Their Functions (Eyüp 2003)

URBAN FURNITURE CLASSIFICATION

1. Urban Furniture with the Purpose of Hosting and Creating a climate

Lighting Units
-Highway Lighting
-Street Lighting Units
-Park Lighting Units
-Spot Lights

Stops
-Bus Stops with seating unit /without seating unit
-Metro Stations
-Subway Stations
-Train Stations

Waste and Recycling Units
-Garbage Cans
-Public Ashtrays
-Containers
-Battery and Medical Recycling Units
-Glass, Plastic, Paper Recycling Units

Intercommunication Units
-Mail Boxes
-Phone Maintenance Units
-Parking Places for Bicycles
-Parking Meter
-Fire Hydrants
-Drinking Fountains
-Electricity Poles

2. Entertainment, Games and Recreation Oriented Urban Furniture

Seating Units
-Sitting Back Units
-Benches with Backrest
-Canopies
-Cover Units

Play Equipment

Playground for Childeren (Anilsin 2001)
-Swings
-Slides
-Play houses
-Staircases
-The other complex games and sports apparatus

3. Communication Oriented Urban Furniture

Informative Items
-Public Clocks
-Commercial Sign
-Kiosks
-Location Indicator
-Billboards
-Street Signs
-Traffic Signs
-Building Numbers

Flash
-Cat Eye Armatures
-Metro Stations
-Subway Stations
-Train Stations

Limiters
-Floor Panels
-Water Canals
-Flower Pots
-Boundary Stones
-Tree Grates

Blockers
-Vehicle Barriers
-Pedestrian Barriers
-Traffic Barriers

Routers
-Direction Signs
-Beacon

4. Shopping Oriented Urban Furniture

Sales Units

Buffets

Ticket Vending Machines

Drink Vending Machines

ATM

5. Decor Oriented Urban Furniture

Pools

Fountains

Sculptures, Monuments

Christmas, Feast Decorations, etc.

Street Decoration Bridge

4.2.1. Classification of Urban Furniture

Urban furniture can be divided into many different elements with different properties; therefore, it is possible to classify in terms of different perspectives (Akyol 2006, 34-35).

Urban furniture can be divided into five different groups according to their functions (Eyüp 2003, 20) and it is shown on Table 4.1.

4.2.2. Design Principles of Urban Furniture

"Street furniture are systems that consist of products such as street lamps signs, phone booths, seating, bus stops, which meet the user demands such as comfort, information, recreation and that are used commonly, located in urban spaces by institutions, and that help to form a healthy environment.''(Kaya 2001, 1). General design criteria should be established for each type of street furniture.

The environment is made up of the elements, shapes, textures, and colors found in man-made spaces. It is important that unity exists between the space aesthetic values and the product (Güneş 2005, 92-95). Esthetic perceptions that vary depending on the perspective of each individual's own life, along with cultural commonality, play a role in shaping the artificial elements that form part of the identity of a city. (Özer et al. 2010, 123-124) It is important to ensure that the right relationship is established between urban furniture items, each taken as a design product, and the location of the items. (Bayraktar et al. 2007, 106) Things that are effective in giving an area's identity such as symbolic aspects, psychological effects, materials, texture and color elements, accessories, promotional elements, natural balances, and many other elements and characteristics that give people similar peace and pleasure from a psychological and biological perspective improve the quality of spaces and enhance the quality of spaces (Suher et al. 1996) . The criteria affecting the extent to which urban furniture design makes a difference or how much users like it was determined as follows: color harmony, dimensional/proportional balance, functional suitability, material suitability; maintaining/cleaning, modern, new; having historical qualities referring to history; being different, attractive, interesting, striking, original / unique. (Aksu 1998) In urban

furniture design, shape, color, and texture, as well as materials and functionality, are believed to be effective. While designing in urban areas, each item has its own characteristics (Ghorab, Firdevs, and Yucel 2011, 758).

4.2.2.1. Design Process

It is possible to classify the design process as systems created by human effort or developments over existing devices or systems. Designs are not suddenly appearing from anywhere. It is a combination of technologies that satisfy or solve people needs (Nutassey et al. 2014, 53). In the design stage of urban furniture, interdisciplinary work gains importance. Each product that is involved in street furniture is a different unit. And some of this furniture needs different knowledge during their production and usage stages. For example, when illumination, signing, and plastic elements are considered, knowledge from different disciplines and art fields should be evaluated about standards, laws and aesthetic values. Generally, in the design stage of urban furniture people from these careers should work together: industrial design, graphics, urban planning, architecture, landscape architecture, traffic design and sculpture (Kaya 2001, 19). Küçükerman (1997, 16) states that; “it is an important stage to determine a method that would ensure the success of the end product in the design process of a new product. The design method will certainly vary according to each industrial product group’’.

Architectural, natural and social environments and climate need to be carefully evaluated during the design and/or selection of urban furnishings. In particular, the architectural environment in which furnishings are used can help the designer decide on the details of dimensions, design, color, materials, features, and construction. Moreover, for urban furniture to be used effectively, it must be ergonomic, feature measures to prevent injuries that users may incur, and periodic maintenance work must be done on it (Türkoğlu 1991).

4.2.2.2. Production

The stage of production starts from the design stage to the marketing of the products.

During the design stage, the evaluation of production data will reduce the problems during production. Some decisions should be made at this stage, such as:

- Material types
- Methods of production (casting, combining, etc.)
- Production Types
- Production standards and quality standards (Yaylalı 1998)

4.2.2.3. Location

One of the important factors that are affecting the use of urban furniture is the placement of units in urban space. The quantity and coordination of urban furniture in urban space are important. The arrangements for urban furniture create new spaces. Urban furniture, one of the most important elements of urban space, creates spaces and helps us set up these spaces' functions and usage. Urban furniture should first be placed in space according to the physical or intuitive need. In addition to being functional, a unit placed in an unnecessary space creates visual pollution. To prevent this, during space creation, the spaces of these elements should be designed. Units that are incorrectly positioned can cause accidents. Urban furniture should not be placed in places where they cannot perform their functions. The units must be in places that are easy to detect and visible. For example, large trash can units are not available in open areas but are easily noticeable (Yaylalı 1998).

The location of urban furniture has to be selected according to urban space needs. If a piece of furniture is in an urban space where no need exists, it is not functional and can cause visual pollution. The location of these elements should be determined during the design stage of the space, their location should be determined in another word based on spatial relationships. Another point in the furniture's efficient use is its perceptibility (Kaya 2001, 21).

4.2.2.4. Maintaining

Maintaining or changing used or harmed urban forms of furnishings will be less expensive if the types of urban furnishings and the producers engaged at the property

are compatible (LaGro 2001). Proper installation of items will ensure their durability, wherever possible replacing damaged materials with more sustainable products (Cook 2011).

The furniture should be easy to repair and one way to make this easier is to design it as replaceable modular parts so that it remains unusable for long periods of time until repairs are completed (Toronto 2006, 21).

4.2.2.5. Material

Selecting a product's material is a significant phase. The material forms the product's structure with regard to features, esthetics, form, etc. The furniture materials of the street must make them both more attractive and better, while not easily damaging the urban furnishings.

During the design process, urban furniture may show differences and innovations, as it is affected by development through a variety of materials technology and fashion currents. In addition to considering the function of a product in the design, attention must be paid to the visual effect that one wants to create in the product being designed when selecting materials. A variety of materials allows different forms to be created, improves the visual quality of the products and enriches the design (Ertaş et al. 2004).

Street furniture is often vandalized by burning, slashing, carving, and spray painting, so in the planning phase this should be taken into account; some materials and styles are more resistant to vandalism. The furniture must be durable and safe, with finishes and coatings resistant to stickers, graffiti, and bacteria. Thus, while wood can be a cheap and aesthetically appealing choice, it is easy to carve, burn and spray paint, so compared to other alternatives, it is not particularly resistant to vandalism. Recycled plastic is a popular street furniture material, but it can be burned, carved and painted; wear due to ultraviolet radiation can be another problem (although some recycled plastic products are marketed as UV-stable), so this material may be more suitable indoors. Steel is the most resistant material to vandalism, but it is usually the most expensive: it is impossible to spray, burn or slash steel meshes and steel bars easily, and it also has the advantage of good ventilation so that they dry quickly after rain (Site Furnishing 2019).

During the design stage, attention must be paid to factors such as the correct choice of materials and their placement in order to ensure that urban furnishings can endure environmental conditions. The selection and layout of furnishings must take into consideration environmental variables such as daylight, growth and shrinking wind pressure, humidity, and salt, ice, or cold. The finest models are natural and powerful, straightforward forms (Simonds 1998, 155-158) and (Gage et al. 1975).

The stability of the product and the psychological effects it creates are important in terms of the characteristics of the material used. Concrete seating units have a massive and heavy look compared to wooden ones of the same size (Hacıhasanoğlu 1991). The reasons for selecting a specific material for urban furniture can be summarized as suitability for its function, adjustment to environmental constraints, and fitness for form (Zülfikar 1998). In regions with fire danger, urban furniture should be produced of components such as metal, brick and stone, not possibly flammable timber. (Hacıhasanoğlu 1991) and (Calkins 2012).

Steel and wood are the materials most used in urban furniture; stone, concrete, recyclable plastic and glass are alternatives, etc. While each of the above materials can be used alone in furniture design, it is also possible to use more than one in combination with others. Material selection varies depending on the content and design restrictions; important issues are, for example, the resistance of the furniture to vandalism, the costs involved, and how often it will be used (Ghorab, Firdevs, and Yucel 2011, 761).

4.2.2.6. Ergonomics

Almost every designer intends to produce a product as ergonomically as possible. Industrial designers focus on creating a product in terms of fundamental design guidelines as well as being functional and user-friendly. City furniture has a direct interaction with people, therefore urban furniture design must obey the laws of human factors

According to Heng (1987); ergonomics is the application of engineering sciences and sciences which examine the structure of human biology to ensure the best adaptation of human work. (Güney 1995).

The most important goal of ergonomics is to optimize the work area technical level. The equipment they use should be provided in accordance with the relevant

organs and characteristics of the human body because the people in the environment are of their comfort (Çelik 1995).

Urban furniture must be appropriate for certain standards according to various physical aspects, functional and aesthetic properties (lines, measurement, color, texture, etc.) should be considered in their design process, should be unique design as possible as at the same time (Pekin, Timur 2008).

The criteria that can create the distinction in design and affect user recognition in the development phase of town furnishings are (Aksu 1998);

- Alignment of color
- Balance of size / rate
- Material suitability
- Well maintained / clean
- Having a proper place
- Being friendly with the surroundings
- Conceptual and monumental
- Symbolic, graphic
- Being consistent with the surroundings

User specifications, human size and human conduct should be regarded as a whole in urban furniture design and regular failures (Demir and Müderrisoğlu) should be taken into consideration. Urban furniture must have certain features to fulfill its purpose. In particular, the properties are:

> ...Being functional, being aesthetic, compliance with the cost of funding, quick availability-easy applicability, high feasibility and solidity, compliance with standards, being ergonomic, to include the designer's originality, durability to vandalism, ease of care, portability, assemble and ease in finding spare parts, compliance with the selection of materials and workmanship (Başal, 1997, 160).

Urban Furniture as an industrial product is regarded suitable for use, suitable for user's physical characteristics, not dangerous to users during use, continuously accessible for use, resistance to use and environmental circumstances, manufacturing, recycling after obsolescence and visualization performance in all tasks (Bayraktar et al., 2007, 106). Industrial standardization is an essential requirement in urban furniture design (Eyüp 2003, 49). In urban furniture design, certain requirements are needed when it comes to dimensions and anthropometric measurements.

Table 4.2. Anthropometric Data of Some Urban Furniture Types (Source: Önder, 2012)

Urban Furniture	Anthropometric Data
Benches and Seating Groups	For Bench; Sitting Set' Height: 42-45 cm Sitting Set' Width: 25-40 cm Sitting Set' Length: 60 cm per person
Lighting Units	Lighting element In Street (Height): 4,5m-6m In main Street: 7,5-9 m In highway: 10-12m
Floor Units	For Sidewalk; Height 12-15 cm Width minimum 150 cm
Surrounding Elements	For bordering element; Height: 20-40-60 cm For preventing people passing elements Height: 80-120 cm For providing privacy; Height: 180-250 cm
Signs	For Information sign board; Height: 210-250 cm
Shelter Elements	For shelter elements; Height: 2,50-3,50 cm
Recycle and Waste Units	For Dustbin; Height: 60-100 cm The cap of dustbin must be appropriate for usage

The user's ergonomic calculations should be the starting point when seeking these standards. Urban furniture should be intended to provide physiological and psychological satisfaction while considering user sizes (Eyüp 2003, 50).

It is essential to consider all urban furniture piece by piece. There are urban furniture requirements which need to be developed in this manner. Anthropometric information is an essential component in the design of urban furniture and defining urban furniture sizes.

For users, urban furniture must be ergonomic. It is accepted as ergonomic when furniture size and dimensions, content, color, place, etc. are appropriate to user. All the variables have to be joined together and then their functions are correctly reflected.

Another significant problem is to create urban furniture for the handicapped people. It can be seen as urban furniture examples that are suitable for individuals with disabilities worldwide. In accordance with regulations, the Royal National Institute of Blind People (RNIB), England, pedestrian paths should be readily recognizable and distinguishable from the contiguous walls (Soares, Rebelo 2014).

4.2.2.7. Functionality

It is possible to have spaces that have quality and identity and give people pleasure by placing functional, esthetic and economically produced urban furniture in them that suits their purpose and is used properly and habitually (Yıldırım 2011).

The most important factor in identifying urban furniture as functional is that it should be consistent with human ergonomics (Hacıhasanoğlu 1991). With regard to their function, forms should be selected in their design to suit their purposes. If this functionality is not transmitted by unique urban furniture design, it can cause problems in the space where it is located. In urban public spaces, furnishings that have more than one function are used collectively in various ways to meet the needs of people. (Ghorab, Firdevs, and Yücel 2011, 762).

4.2.2.8. Aesthetic

The idea of bringing specific and unique solutions specific to each city in terms of urban furniture has brought about some new debates. Another important aspect of the issue is that urban furniture should be handled with a wider perspective with other urban elements in the environment as well as having a structural, functional and aesthetic value compatible with their duties (Öztürk 1989).

Creating designs that are new and respectful to the user's wishes is necessary. If a product with a market share is to be produced, solutions should be proposed that will give the units in the urban furniture system a modular character. In fact, these are very small details, and they are the only ones sensitive to the user without increasing the cost. People should perceive and understand urban furniture used in urban spaces. This is due to the designer's aesthetic creativity. Some designers offer kitsch designs to facilitate the understanding of urban furniture. This is actually a situation that should be consciously avoided by the designer. Some features are occasionally exaggerated to draw attention to any of the designed elements. The color feature is an example of this. Such approaches have an impact on the urban image and create visual discomfort. Urban furniture (urban art objects can be added to the system of urban furniture) is placed in urban spaces to increase property (Yaylalı, 1998).

4.2.2.9. Form

Function, size and content are determined by the form. The form of an object comes from the associated tasks and the service to be provided. It is essential that the use of urban furniture is readily recognized. As another efficient variable, the awareness and awareness length requirements themselves include a feeling of safety (Hacıhasanoğlu 1991).

The form also plays a major role in determining a place's character. The character of a place or the felt sense of identity is produced through the characteristics of shape, materials, texture, and color, as well as through the cultural mixtures that people create over time. For instance, if we think about lighting elements, we see differences in lighting forms and how they are used in different city spaces. Various

types of lighting are used to illuminate vehicle roads, footpaths, squares, parks, gardens and green areas (Çınar 2009).

There will be different formal characteristics in the lighting elements that provide these kinds of illumination. To take another example, if we consider the forms of seating elements, we see that these forms affect how they are used. Seating elements for two or three people provide alternatives for people who want to sit alone, while seating areas designed with curvilinear forms encourage people to engage in conversation more and be social (Ghorab, Firdevs, and Yucel 2011, 759).

4.2.2.10. Sustainability

The concept of sustainability, which has a multidimensional definition, is generally economic, social, cultural, ecological, and so on. is the factor in the contents of the fields. When the sustainability of life is taken into consideration in the forefront, it includes efforts to make planning today in meeting the needs of future generations by consuming natural resources and creating a balanced consumption when consumption necessity. The increase in the use of raw materials and energy resources in the 1970s, and thus the increase in environmental pollution, has revealed the concept of sustainability. In 1984, the World Commission on Environment and Development (WCED) met for the first time and published the Brundtland Report in the spring of 1987. This report defined the term “sustainable development" for the first time and stated that humanity has the ability to carry out sustainable development (MELLC 2019)

Lowell Center's activities for sustainable production, environmental management systems and alternative evaluations, chemicals and science, as well as chemicals, diseases, clean technologies, environmental health, sustainable hospitals, sustainable products, sustainable children's products, sustainable production and consumption, sustainability indicators and It covers the principles of management systems and provides practical solutions for some issues.

A very important aspect of sustainability is the elimination of energy wastes, which are the main cause of air pollution, or the use of clean energies that do not leave waste. Attempts to use alternative energies emerged after the oil crisis, which began in the late 1960s, began to be explored as an alternative to oil. Because of the emergence

of the concept of sustainability and alternative energies are clean energies, research has been accelerated more. In this context, the relationship between climate change and energy is questioned. Clean energies, solar energy, hydroelectric energy, biomass energy, wind energy, geothermal energy, hydrogen energy, even energy derived from sea waves. alternative energies are being investigated (Şatır 2016, 3).

4.2.2.11. Vandalism

According to various studies, vandalism means the intentional and malicious damage to property without the owner's permission or destruction. (Eyüp, 2003, 52). Urban areas are accessible to all so it has a major disadvantage. Vandalism in metropolitan areas can be seen due to certain variables. The factors that creates vandalism (Eyüp, 2003, 53);

- Psychological
- Social and physical environment
- Socioeconomic status
- Maintenance
- Extensive use
- Population Density
- Lighting
- Color
- Surface finish
- Durability

According to Gürsoy (2011), damage to environmental esthetics and visual impairment is a consequence of vandalism, which is caused by accidents, other offenses, neglect of urban space and price. Gürsoy (2011) also points out that instruction, knowledge-building, better government accountability, criminal monitoring, establishment of youth activity areas, building norms and equipment measures, ongoing repair and servicing, leadership strategies and procedures, scheduling and layout interventions can be used to prevent vandalism.

4.2.3. Urban Furniture and Urban Space

"Urban design is an arrangement tool which brings about standards regulating the development" (Çubuk 1999, 96). According to Ghasemi (2011), urban furniture, as one of the most tangible and accessible elements of urban spaces. It is an important element in urban design and planning. Urban furniture defines urban identity and structure and, in practice, it is directly linked to the citizen, and defines urban spaces. It has an important role in supporting all group and specializes in its design which itself implies to urban spaces. Moreover, it has a vital place for urban planning of the cities. Cities are complex systems that involve individual activities and developments in public spaces economic, administrative, recreational and cultural activities. In this regard, public spaces function as hubs for the residents of the city to conduct cultural exchanges (Cobos et al. 2014, 198-199).

According to the study of Cobos (2014), urban furniture is quickly taken into consideration so that it can become an integral element that helps to structure and enhance rather than a post-pension project. Furniture is no longer an object when the line between furniture and architecture or furniture and the ground is blurred.

As Erol Kaya (2001, 12) states that, people began to settle and formed the first settlements, and the first street furniture samples also began to form. In other words, it is evident with the formation of cities that the existence of the elements of service used by the citizens is beginning to be seen. Until the Industrial Revolution, street furniture consisted of street lamps, street names, fountains and classic benches.

Street furniture has a functional role, but it is also a vehicle for identity transmission. Today, high-quality expectations are placed on furniture in public places as it is considered an effective tool for urban planning. The term "street furniture'' definition reveals a desire for harmony, heterogeneity, and belonging. Creating useful objects that facilitate and enhance citizens' lives (Frederic, 2019).

According to Şatır (2005, 132), urban spaces are areas of use that can be grouped as surrounding spaces, semi-urban spaces, and urban spaces when defined from the outer edges to the center. The industrial areas outside the city are the spaces that surround the city, the surroundings of workers' houses, farmlands, weekend spots, etc. Semi-urban spaces are the boundary areas between this periphery and the centers of the city. In the metropolises, this is where urban sprawl is seen Street furniture designers

need to be able to invent new techniques, experiment with them and come up with new concepts. Just as an artist encourages us to question the world around us, so the designer of street furniture must offer innovative solutions and invent new possibilities in order to improve our quality of life.

Lefebvre (1968) describes metropolitan existence's current method in two parts. First, cities must be areas where all human rights and fundamental freedoms are achieved and where the civility of all people and collective products are guaranteed under the conditions of equality, and environmental social responsibility is fully identified. All individuals have the right to define the specifications for their political, financial, cultural, social and ecological achievement in cities. Furthermore, all individuals have the right to participate in the immediate and representative development, interpretation, control and framework of government strategies and municipal budgets in towns with a view to increasing the transparency, effectiveness and independence of local government and common organizations.

According to Cobos et al.'s (2014, 206-207) study, the best way to create open public spaces is by designing a more humane, holistic public space proposition, taking into account the opinions, participation, and feelings of uses and local councils. It takes artistic, cultural, social, economic and political aspects into account. It is possible to use Inclusive Design as a guide to developing open public spaces, increasing the possibilities of participation of all kinds of users, developing solutions that improve cultural exchanges. It can also help to guarantee a better quality of life between people and their towns and the needs of all the members of a community.

• To promote a culture of care and respect for the rights of people irrespective of gender, age, sex and disability, designers should develop their abilities and know how.

• Encourage the participation and full inclusion of people with disabilities in the educational, work, social and cultural opportunities.

• Encourages the development of social inclusion and integral development skills and competencies of the disabled

• Create inclusion opportunities for disabled persons (Cobos et al. 2014, 206-207).

CHAPTER 5

CASE STUDY: DESIGNING URBAN FURNITURE FOR BASMANE

5.1. Methodology

This research analyzes inclusive urban furniture design for public space with the help of psychogeography as a method in Basmane, İzmir. Psychogeography is applied in this thesis with the idea that it can be used as a design method. Dérive experience was completed in the selected Basmane district. After the experience of dérive, an area was chosen in this environment and a survey study was applied to individuals.

5.1.1. Psychogeography

The city is a structure where people live today, where they perform their daily routines, unstable, changing every day, interacting with people. If the relationship between the city and the people is examined, it can be said that people have effects on the city and the city has great effects on people. Psychogeography is one of the most effective ways to examine the relationship between the city and human being.

The birth of the concept of psychogeography dates back to the 1950s. Guy Debord (1955, 23) described the psychogeography in the following sentence; "The study of precise laws and specific effects of the geographical environment, consciously organized or not, on the emotions and behavior of individuals.''

If it is described simply, psychogeography can be defined as the effects of an urban landscape (Coverley 2009). Also, Merlin Coverley (2009) mentioned in his book that psychogeography is the exploring of the behavioral effects of the urban landscape in the collide of psychology and geography. Psychogeography occurs at the point where geography and psychology meet and interact (Coverley 2009). According to Yeşil (2016), it is the aim of psychogeography to increase its sensitivity to the urban environment and to realize the relationship between human and city.

Although psychogeography, which was the concept proposed by the Situationists International in the 1950s, has first emerged with artistic concerns, it has become a political tool for transforming the city and making it more livable by looking at the city life from a critical point of view. In general, city life is fast, the sensitivity to the city due to the conditions of modern life does not let people perceiving of what is happening in the environment (Sarı 2013, 65).

In Edgar Allan Poe's The Man of the Crowd (2004), he dealt with an independent observer on the streets of London, addressing the crowd as the element of the city for the first time.

Psychogeography method is directly related to walking movement. Walking is a tool to connect us to the landscape. Walking is one of the most basic methods of perceiving our environment and perceiving ourselves in relation to our environment (O'Rourke 2016). Ian Sinclair (2003), who is one of the popular writers of Psychogeography, mentioned that walking is the main tool to explore the urban landscape and to have instant experiences of urban space. Michel de Certeau (1988) mentioned in his essay “Walking in the City’’ the collection of “The Practice of Everyday Life’’ that walking is the best way to explore the city.

The city created by modern and capitalist life affects the behavior of people in a conscious and unconscious way and affects their habits, relationships, and emotional orientation (Benjamin 1986). Thus, the term psychogeography is based on the birth of the concept of the city, the time when modern urban life began in the West. Michel de Certeau (1988) likens psychogeography to the reading of a book and thinks of the text written by the inhabitants of the city as reading through psychogeography. Psychogeography should include three elements, regardless of whether the artistic perspective is taken as a flâneur or the political perspective is taken as a dérive. First, psychogeography should include walking action, and this walking action is the most essential tool for an individual to experience the city. During the experience of walking in the city, the citizen must wander the city unconsciously, go to different places to reach deeper of the city and move in the city without purpose. Second, the experience of psychogeography should include a sense of cheating and playfulness. In this way, according to Michel de Certeau (1988), the city can be read and experienced better. Thirdly, the second requirement which is the playfulness and cheating supports citizens to discover new ways of perceiving urban space. The use of the psychogeographical

map reflects in-depth urban stories and this perspective presents a more radical viewpoint and often ignored perspectives.

5.1.1.1. Evolution of Psychogeography

In the 1950s, Guy Debord (1955), a leading figure of the Situationist International, an extension of the Lettrist movement, described the "psychogeography'', and drew attention to the political characteristics of the term psychology in *"Introduction to a Critique of Urban Geography''*. The Situationist applied the psychogeographical method with a critical point of view to make the city more livable and revealed the concept of dérive. In Guy Debord's *"Theory of Dérive''* (1956), he used the word "dérive'' for both the walking act and the person who did the walking action. It is the action of walking, which is fundamental in the concept of dérive and is to experience the city step by step. Dérive is drifting from the city's main streets, main roads and daily routine to city's unknown or less known streets. These drifting are the act of questioning the city from a critical point of view. In *Theory of Dérive* (1956), Guy Debord states that the dérive experience can be done individually, but it can be achieved by teams of two-three people who are in the same awareness to be more productive. In this way, more objective data can be obtained by comparing the experiences of these groups. The duration of the dérive experience is one day, but the last hours of the night are not suitable for psychogeography.

Flâneur appears in the 19th century. Influenced by the detective story of Edgar Allan Poe, Charles Baudelaire, in the article *"The Painter of Modern Life''* published in 1863 in *Le Figaro* magazine, revealed the concept of the flâneur and called it "The Man of The Crowd'' (Coverley, 2011). Charles Baudelaire, who uses the concept of the flâneur in a positive sense, has described "flâneur'' literary beauty in the cities as a passionate observer. The concept of flâneur is the character of Charles Baudelaire who has a favorite character in his poet, who has no other purpose but to experience the city. Flâneur distinguishes the city from the experiences and experiences the city from a different perspective. Flâneur is the only one among the crowds. In "The painter of modern life and other essays'', Modern flâneur is a male character who is called Constantin Guys. Constantin Guys is a modern artist and immerse himself in the crowd. To experience the city is always indirect and unplanned. The flâneur does not walk

simply from A to point B or pass the time and generally involves aimless movement in public space with experiencing and perceiving urban space. Under this interpretation, the flâneur becomes an active sociologist and a reader of the environment around him. In Walter Benjamin's Passages, he stated that the character of flâneur was an asocial character and that he was a lonely man among the crowds, and that flâneur was a victim of a modern and capitalist city (Gleber 2008, Sarı 2013). According to Walter Benjamin (1986), while flâneur has an artistic point of view, dérive has the aim of making the city more livable with a political perspective.

According to Jale Sarı (2013, 2); the maps were created for the purpose of collecting, recording and showing the information of the external world. A psychogeographical map is created as a result of the discoveries, new perspectives and new emotions in the experience of dérive, and this map confronts the individual with his impressions of the city. Cities should not only be accepted as the working areas of architects and urban planners but also decision-making mechanisms, social, political and economic factors are effective in shaping the city. In this way, psychogeography as an interdisciplinary method can be used to experience the city and make the city more livable.

As Geronta (2010) mentions in his research, psychogeography is still studying the effects of the environment on human behavior and emotions today. But, it also examines the parameters that led to the creation of this particular environment. In constant interaction, the element of geography and the human factor are two poles of vast significance for study. The psychogeography, therefore, accumulates an aimless dérive with a view to diversion into a space-time experience, profound and personal as well as the collective potential. There can be no lack of a political perspective. Letterist, situationists, psychogeographers and those who have let themselves get drawn into the long-term dérive of manifestos and urban recipes to achieve a fulfilling everyday life are all involved in the presence of creativity in the city in one way or the other. They have shown that nothing is implied. The "implicit'' is also being constructed.

Chombart De Lauwe (1952) has created a map (Figure 5.1) which shows the movements of a student in Paris for one year and this map revealed that how narrow can be the individual person's perception of the city.

Mental mapping is the view and perception of a person towards his environment. Kevin Lynch uses this technique to look at three cities of America (Lynch 1959), in his

book *"Image of the city."* The city residents are involved in drawing from their memories a map of the city. In order to analyze the city' spaces, a map of the city is recreated from the memory of the residents. The author also uses maps to derive the factors that create a place image.

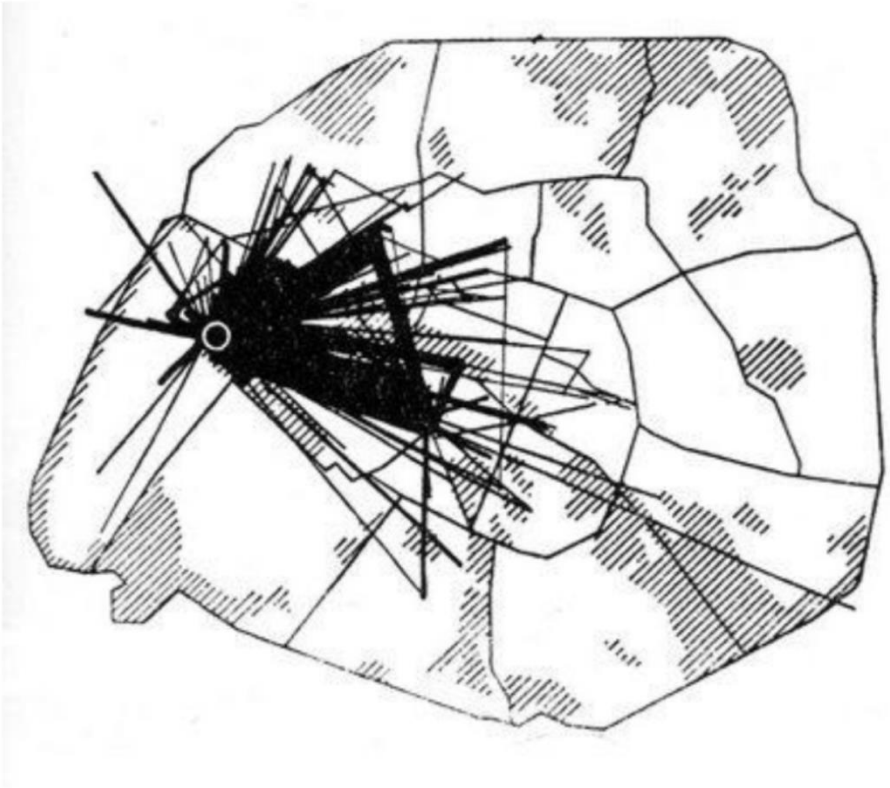


Figure 5.1. Plotting of all the trajectories effected in a year by a student inhabiting the 6th Arrondissement", Chombart De Lauwe 1952

According to Tolman (1948), as a tool, psychogeography is used to document an existing city and map essentially non-visual senses. Although very little is shown on the design despite the strong inferences. Cognitive maps are another approach that is derived from the physical map of human psychology, map a place based on their experience. Cognitive maps are place orientated; they map the difference between human behavior and location change. This approach is similar to mind mapping, excluding unimportant and irrelevant information. Cognitive maps and actual physical

maps can, therefore, be completely different. Robert MacFarlane (2005) states that "Unfold a street map.. place a glass, rim down, anywhere on the map, and draw round its edge." The user then requests the circle to go as close as possible to the curve. In any media that favors the user, the author selects a record of the user's experience. They are as diverse as the recording of sounds, pictures, noise and smell, interviews, diagrams, etc (Macfarlane 2005).

The Naked City (1957) and Guide Psychogeograph de Paris (1956) are the maps (Figure 5.2 and Figure 5.3) of Asger Jørn and Guy Debord. The Naked City (1957), which is different from the traditional maps, does not include all of Paris and the parts are shown are independent and irregular. The "plaque tournante'' (rotating platform) defined by Guy Debord describes the functions of the red arrows and refers to the places where the individual normally deviates from the ways he/she will go. Each unit shown has an atmosphere in itself and is therefore divided into this way. Naked City that, rather than physical and geographic features, shows holistic environments and rejects the space as a context and accepts the space as a social application area. In other words, Naked City carries traces of life practice and social relations. The psychogeographic maps are radical approaches because they are out of the traditional map (Sarı 2013, 51-54).

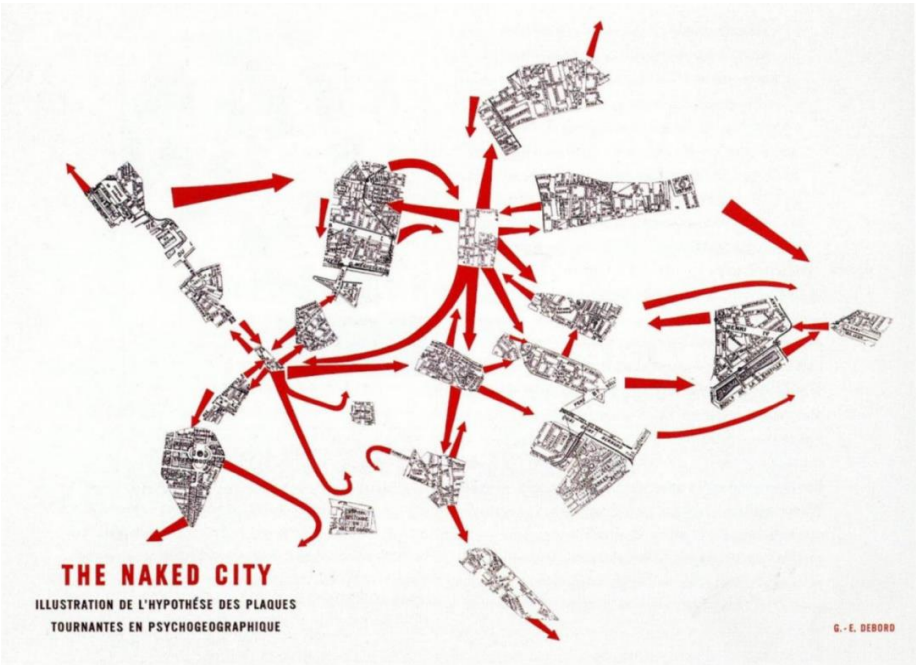


Figure 5.2. The Naked City, Guy Debord and Asger Jørn, 1957

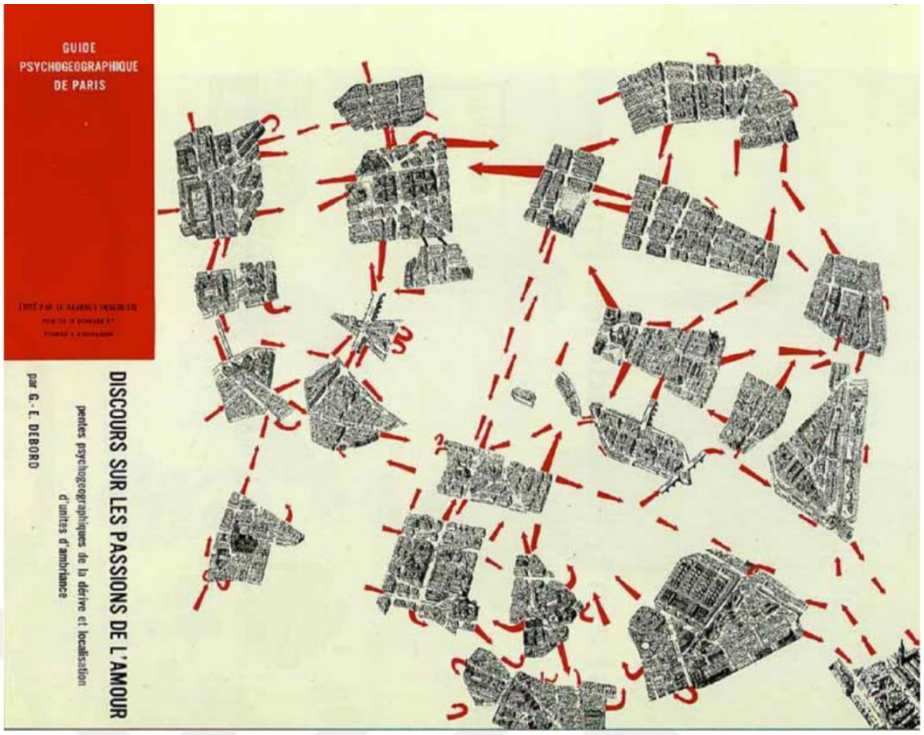


Figure 5.3. Guide Psychogéographique de Paris: Discours Sur Les passions de l' amour Guy Debord and Asger Jørn, 1956

5.1.1.2. Psychogeography as a Design Method

Aesthetics and politics, the facts shaping our perception of reality have often been questioned in their history**.** Events are capable of creating an ambiance of undeniable emotional and behavioral impact. Generating ideas inside the mind, yet revealed in every aspect of the surroundings (environment built or natural) (Geronta 2010). As Geronta (2010) states that, our view of reality has been frequently questioned and even overcome by certain events in the history of aesthetics and politics. Events create an atmosphere of unquestionable emotional and behavioral impact. Producing ideas inside our mind reveals according to our environmental aspect. Modern elements of Psychogeography is influenced by situationist and pro-situationist ideas such as psychogeographical groups, groups developing exploration and wandering techniques, architects and projects whose theoretical base.

The discussion about the concepts of identity and otherness, about the city's diverse ambiances and significance of moments, led to the psychogeographical development. A city primarily will be built in regard to the critique of daily life. Psychogeography is straightly connected to a few facts. These facts are an exercise of dérive in the urban, détournement of facts and different understandings of the urban scene, the meaning of our personality through the investigation, the meaning of our personality through the investigation and lastly expressing moments that produce the situations constructed (Geronta 2010).

According to Situationist International text in 1959, détournement defined as "the integration of past or present artistic production into a superior environmental construction". The aim is the loss of the meaning, the content of the conversation of element substance of the converted element (even to the point where its first meaning has been totally lost) and at the same time formulating a new total semantic (essential), which redefines each element's meaning. All can be converted into symbols and new contents can be gained into a new context. The integration of détournement in everyday life is called hyper-détournement and in architecture, it would include the conversion of buildings and decorations that would contribute to changing the city's psychogeographical atmosphere.

According to Chardronnet's (2003) studies, the first Psychogeographical Association to which takes place in London in 1957 is a result of an increasing number of psychogeographical groups around the world which are interested in the various aspects of urban life, urban development, and regional social issues and alternative cartography.

According to study of and Geronta (2010), the "genetic psychogeography'' is an interesting point of view today which is defined as another possible definition of psychogeography involving an activity to decipher how a picture that we have of a site develops through the design of space itself, seeking to reconnect the picture with reality by exploring the environment in a non-conventional manner. If we consider here and study of Chombart de Lauwe, ("Paris et l'agglomeration parisienne," Library of Contemporary Sociology, PUF 1952), which notes that "the district of a city is not determined solely by economic and geographical factors, but also from the image that perceive of it, its inhabitants as well as the residents of other neighbourhoods", the

interaction between environment and behavior, architecture and space perception is undeniable. As Debord states that:

> The revolution in everyday life, breaking its present resistance to the historical (and to every kind of change), will create conditions in which the present dominates the past and the creative aspects of life always predominate over the repetitive ones. We must, therefore, expect that the side of everyday life expressed by the concepts of ambiguity (misunderstandings, compromises, misuses) will decline considerably in importance in favour of their opposites: conscious choices and gambles (1961).

Debord's idea to put local people in boards to plan a city, even with a common sense sounds very basic; several psychogeographers claim that his theory is not understood in designing a city even by modern planners (Parker, 2002). We see an initial attempt by the group to design the growing areas of Paris that create new cities using the principles of psychogeography. That was the first and nearest last historical attempt to portray psychogeography theories as an instrument of design. The group headed by Guy Debord examined the production and the feeling of the space (Hartmann 2003).

According to Akdağ's (2015, 143) research, planners and designers use psychogeographical mapping as a technique to bring personal stories about urban areas together, thus permitting new interpretations of the urban landscape. Debord and his collaborators in Naked City (1957) questioned the traditional cite map-making logic and built alternative geography which fostered the marginalized, often endangered, urban grid areas (Debord 1961). In contrast to the strict grid view of a planimetric map, the 'psychogeographical' maps suggested a fragmented, subjective and temporal experience of the city. While the Situationists probably considered these maps a record of drift and a means of promoting new tactics for urban living, they were also a valuable scheme for creating new mapping forms (Akdağ 2015, 143). Students were asked to consider ways to portray a town's hard and soft phänomens (feeling, calms or dislocated senses, attractions, repulsions, etc.) in various audio-visual forms: drawings, maps, photographs, and video recordings, to capture the place and thus to generate a visual and anonymous record of its progress as a sort of walkway. They had to consider imaginative ways to communicate their experiences (Figure 3).

As Akdağ (2015, 144) states in her studies, new forms of cartography are needed in psychogeography. New digital systems for global positioning, mapping, communication, and storage promise different instruments that represent spatial

experience and create psychogeographical maps. According to the study of Taşdizen and Kaygan (2016), the psychogeography reaches the new ways to understand the urban landscape. This enables the transfer of alternative stories in everyday life which cannot be traditional maps. Therefore, it can be said that psychogeography reverses from the top the general view of traditional maps and provides new viewpoints that are often disregarded.

According to Parker's (2002) study, in one of his interview with McKay shows that, who is a senior lecturer in Southampton Institute, planners are building communities without knowing what local inhabitants want to do there, resulting in residents breaking the planners' or designers' policies and rules. McKay says, "Only in transgressing the rules of the planned space can we really find our own meaning and space. A good planner knows this and allows for this transgression of the plan by the individuals who have to live in the space. The good town planner may be one not precious about the plan." Here, McKay speaks about the importance of psychogeography as a method for creating plans and policies by placing users' demands (Parker 2002)

Contemporary psychogeographers learn about a person's various experiences when they move around a space. Each person has another experience based upon his / her mind and mood, thereby making psychogeography a very subjective and perceptive theory. Debord's theory has been formulated through this new era of psychogeographers to map people's experiences physically across a city. There are interesting methods for the creation of mood mappings, cognitive mapping, mental mapping and many more, creating a map of the space and the city based on the mood, its memory, and its personal interpretations (Oswal 2019).

Colin Ellard, also a professor at the University of Waterloo, Canada, a neurologists and a trained urban environment and its design, has initiated laboratory research aimed at providing spaces with a positive effect on the human brain. Ellard and his team at the Urban Realities Laboratory analyze human comportment virtually in designing and mapping its users' effects (Ellard, 2015). In his interview, he talks about virtually generating something as large as a streetscape or urban space for something so detailed as the interior of the space to map the effects that design has on the human psyche (Rojc 2015). As Colin Ellard stated in one of his interviews, this prolonged ignorance about psychogeography led to the formation of many boring urban landscapes

leading to depression, addiction, and user stresses (Rojc, 2015). Up to recently, when the issue of mental health, proper migration and the urban boom emerged and the new era of geographers and urban planners appeared when we discussed new developments globally. It can be seen a number of experts prioritizing human well-being in line with other issues as traffic, pollution, sanitation, and drainage as the very first initiative to use theories and finds from psychogeography. (Oswal 2019)

As Ellard (2015) mentions in his book about the alarming need to look at our human psychology while designing our cities. He mentioned the rapid development and evolution of technology worldwide and their advantages to help town designers, planners, psychologists and psychogeographers in a virtual setup before they are physically created.

A vibrant combination of characters and images evaluates the overall impact of a city and the repetitive effect of a particular experience across the city. When designing a place, street or whole city, Designers should take into consideration the analytical functioning of human psyche (Oswal 2019).

A window to the urban future is psychogeography. For two principal reasons, this is true. According to Janicijevic's (2008) study, first, there will be an expansion of urban areas worldwide and a large proportion of the population will be included and, therefore, existing problems will not decrease. A new phase of reconstruction is entering the world. New use must be used to make rediscoveries: Rediscover-Renew-Reuse. The psychogeography is the only effective analytical technique for the arsenal of professional sustainable urban planners in this rediscovered variation. A first step on the "ground'' is absolutely necessary. Renewal of basic human needs in the future urban conglomerate should certainly begin from the perspective of the pedestrian. Janicijevic's (2008) also indicates that the second reason is even more important because psychogeography is easy and everybody can do it. A will and vision are only necessary to improve our living conditions, and certainly, something can be done at the individual and basic community level. Evidence of that is the huge interest of people in nearly every major town, the existence of a large range of social groups and citizens' associations that exert a tremendous influence over and by builders' developers on cities and government officials.

5.1.1.3. Dérive Experience in Basmane

According to Guy Debord's description, psychogeography is "the study of precise laws and specific effects of the geographical environment, consciously organized or not, on the emotions and behavior of individuals." It can be described simply as the effects of an urban landscape. Basmane district is chosen for the dérive experience because of the knowledge, experience, observation, statements made by various media organizations, and the information obtained from the documents and studies of the experienced people. Basmane district is considered as a suitable district for inclusive design, because, it has a multicultural, multiethnic and multilingual structure, therefore, the dérive experience and the questionnaire were applied in this area. Basmane is a district that is constantly receiving immigrants and whereby many people live from different cultures such as Turkish, Syrian, Somali, and, Afghan.

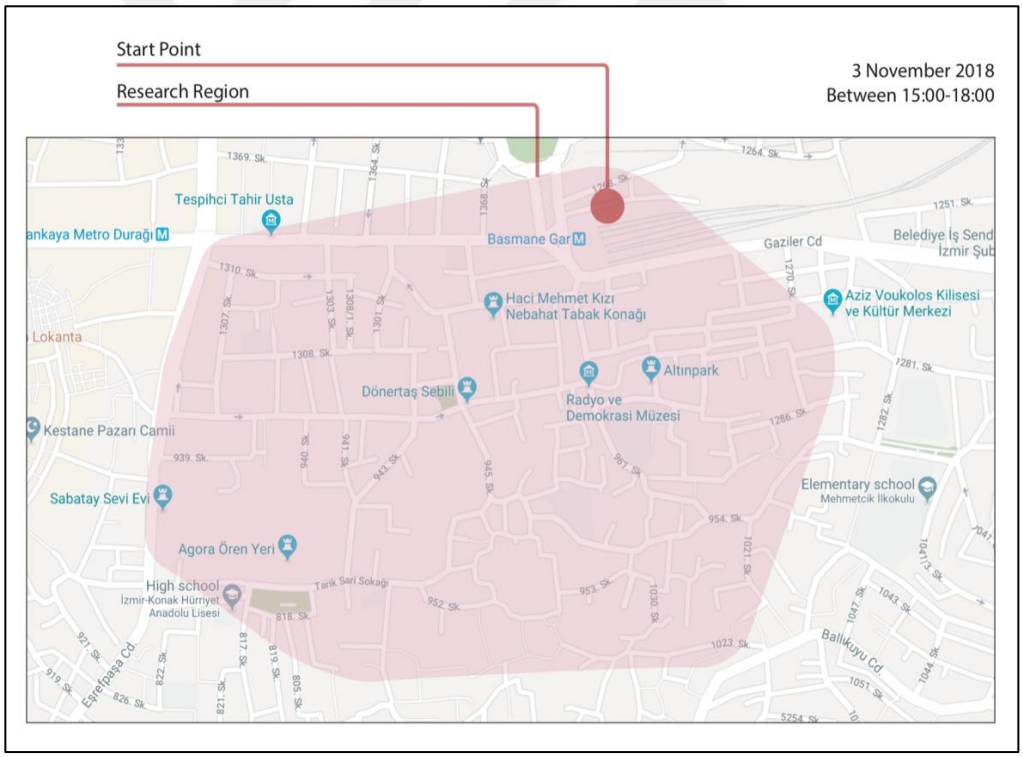


Figure 5.4. The map shows the research region and the starting point

Dérive is drifting from the city's main streets, main roads and daily routine to city's unknown or less known streets. Dérive means to wander aimlessly through urban

landscapes. Basmane is found to be a better location for the dérive experience of being a natural district. A natural city or district can be described as an urban area is shaped with many years without urban planning designers (Alexander 1965), so, Basmane is self-shaped district and it is suitable for dérive experience. In this method, it is aimed to complete a dérive experience by determining a starting point in Basmane district. On November 3, 2018, between 3:00 a.m. and 6:00 p.m., the dérive experience took place along the unscheduled route from the starting point (Figure 5.4).

The action of walking is the fundamental factor of dérive experience and it is important to have an unplanned route. Hence, there is a starting point and an unscheduled endpoint. It has been passed more than once in some places when crossing the streets, and it was decided to end the experience at an unscheduled time and point.

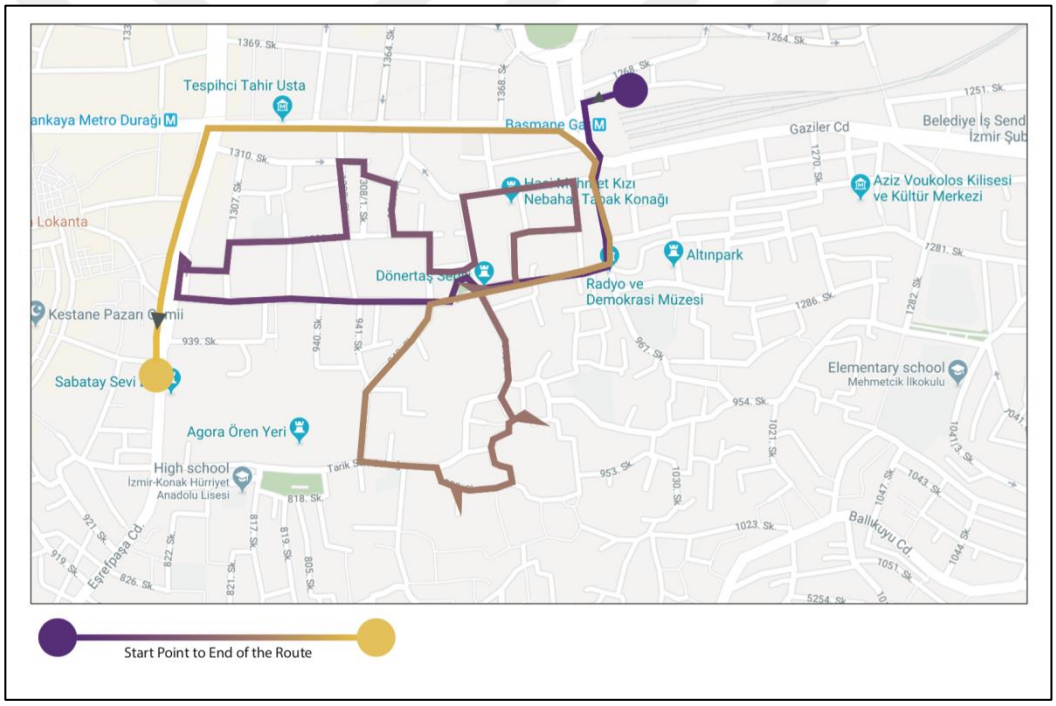


Figure 5.5. The map of the walking route

5.1.2. Surveying the Needs and Expectations of the Inhabitants in Basmane

After the experience in Basmane district, Hatuniye Park is identified as the main place for inclusive design. It is very important to analyze the relationship between

people, environment and the product in its own environment. In addition, it is gathered ethnographic data to observe the usage of areas; to define the critical points of design issues. The relationship between people and urban furniture in Basmane are clarifying that how people interact with them, how much time they spend on and how they are utilizing the units. As a research technique, a questionnaire study was made. The questionnaire was conducted in order to understand the demographic structure of the people living in Basmane district and to have general information about them. This study is carried out to investigate the problems related to Hatuniye Park which is selected as the main area after the dérive experience and to find out what the people's needs are. With the questionnaire conducted, the urban furniture deficiencies and needs of the people living in that district were determined. It is expected that these studies will determine the design criteria in the context of the needs of the district to be improved.

5.2. Findings and Discussion

This section contains the findings and analysis of the dérive experience and questionnaire.

5.2.1. Analysis of Dérive Experience in Basmane

With the unscheduled route, playfulness and improvisation, which are important characteristics of psychogeography, are included in the experience. Then, it was aimed to shape the designs as a result of this experience and the urban environment. Throughout the experience, the points on the map were marked at regular intervals and then recorded to create a psychogeographical map. In addition, photographs of the urban area were taken during the process. The notes were taken to document and finalize the experience. Throughout the experience, the concept of “looking outside’’ to the urban environment has been applied as a psychogeography experience. According to the experience, a psychogeographical description of the urban area was made. Dérive experience was started from the station which made it an important place in Izmir and it was moved towards the unknown streets.

After completion of the concept dérive, a psychogeographical map (Figure 5.6) was created. According to this psychogeographical map, three color codes were determined and three different conditions were assigned to these color codes. In this map, the red regions are marked as regions where the researcher felt restless and anxious at the end of the experience. Urban furniture generally was not found in these areas. These areas were more irregular and neglected than other places. Neutral regions are shown as yellow regions in the map that are places that the researcher did not feel any tension or happiness. Yellow areas were the place where the researcher felt comfortable and safe. Yellow areas are crowded and colorful places.

Before the experience of dérive, the researcher had prejudices and concerns for the Basmane district. Throughout the experience, the researcher has passed three times from one point (Figure 5.7), unconsciously and the researcher has observed that most people go through that area somehow. The name of this area is Hatuniye Park. Hatuniye Park and the roads connecting to that Hatuniye Park were very crowded, other places were more intimate. The first transition from Hatuniye Park, the researcher had a negative opinion about this place, but, the last transition has become a positive place for the researcher. In first transition, the researcher did not feel comfortable at first, the researcher was unhappy, in the second transition, the researcher did not feel any worry about the area under the influence of seeing other places, and in the third transition, it became a safe, colorful place, because, the researcher saw more desolate and worried streets.

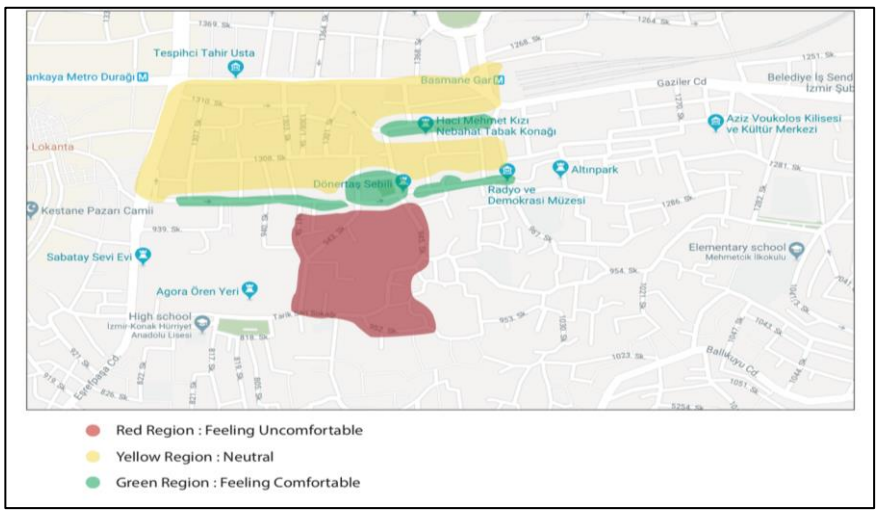


Figure 5.6. The Psychogeographical Map of the Experience of Dérive

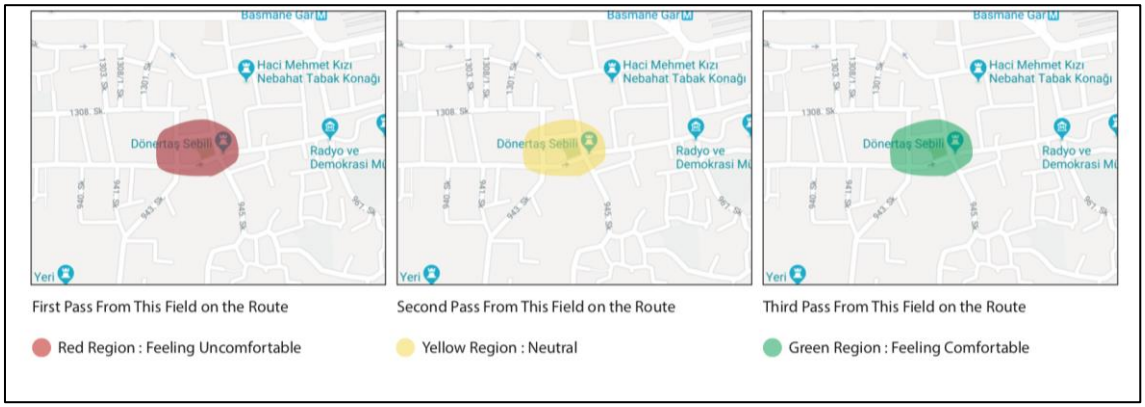


Figure 5.7. The Psychogeographic maps for three transitions from the same place (Hatuniye Park)

In this small square (Figure 5.8), there were trees and benches for people to rest, but it was very crowded. There were a few local people there. A few benches in the park have become the homeless living space. There is no playground for children in the park. The number of benches is insufficient. A few of the benches were also used by vendors trying to sell something. In the square, a few children were playing on their own.

(a) (b)

Figure 5.8. (a), (b) Hatuniye Park (November 3, 2018)

(a) (b)

Figure 5.9. (a), (b) Hatuniye Park (November 3, 2018)

Figure 5.10. The child in Hatuniye Park (November 3, 2018)

There was hardly found any urban furniture on the streets. The streets were generally very narrow and neglected. The fact that the streets are neglected, where there are garbage and pollution in places is not a place that makes people psychologically happy.

(a) (b)

Figure 5.11. (a), (b) The Streets in Basmane (November 3, 2018)

The display windows and signs of the shops were written in different languages from Turkish (Figure 5.12). This is an indication of how much immigration Basmane has taken and that these people have brought their own language and culture here.

(a) (b)

Figure 5.12. (a), (b) The display windows, signs of the shops were written in different languages (November 3, 2018)

Arabic words were written on the walls. There are very few possibilities of coming across graffiti in different languages in other parts of the city. But here, not only graffiti, but it is also possible to hear different languages spoken around you as you walk (Figure 5.).

There were too many products from Syria (Figure 5.13). The Turkish craftsmen and Syrian craftsmen sell the products of Syrian brands because the Syrian number is too much and the customers are more of them. They sell their own bread, teas and many products from Syria.

(a) (b)

Figure 5.13. (a), (b) The products of Syrian brands in the markets (November 3, 2018)

While the main street was very crowded, the street just behind the main street was mostly empty. Throughout the experience, the number of people in the side streets began to fall (Figure 5.14).

There were three or four groups of children (not Turkish) who were playing different games (there was no one on the side streets beside children). A group of children were doing things with the wheelbarrow they found, while another group was just playing with the water bottle. In another group, there was a paint bucket (Figure 5.15). (No real toys, very limited areas of play).

(a) (b)

Figure 5.14. (a), (b) The empty streets in Basmane (November 3, 2018)

(a) (b)

Figure 5.15. (a), (b) The children on the streets. (November 3, 2018)

Throughout the experience, many groups of people sitting together were found. While the Syrian youth spend time in groups, it was observed that other age groups behaved more individually. Syrian youth groups (boys) were very crowded. The

majority of the people in Coffee Houses and Hookah cafes were them. The Afghan groups were more balanced and more crowded as age groups. Somalis are groups of two-three people and they have not been in contact with anyone other than themselves. No communication was observed between the groups (Figure 5.16).

Figure 5.16. Many groups of people sitting together (November 3, 2018)

As the streets were deeper, the streets were very uncomfortable for me, but most doors of the houses were open to the outside. This means that there is no doubt about the security of the refugee groups living in the houses and the Turks living there for years.

Two toy machines used as urban furniture were found in different places (Figure 5.17). These machines can be an indication of the need for such equipment there.

After the experience of psychogeography, Hatuniye Park was chosen as the main area of study. Deficiencies and behavior of people in this region were observed. The survey which was made after Derived was made according to the election of Hatuniye Park.

(a) (b)

Figure 5.17. (a), (b) Toy machines in streets (November 3, 2018)

5.2.2. Analysis and Interpretation of Questionnaire Data

The data of the 74 participants will be analyzed with graphical analysis and the suggestions of the participants.

5.2.2.1. Demographic Data of Respondents

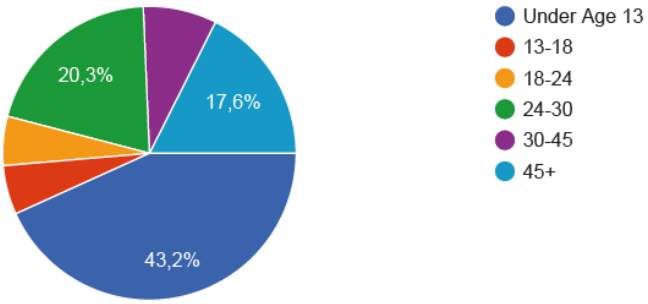


Figure 5.18. The distribution of age of the participants in percentage

43.2 % of the participants are 13 and under age 13 groups. The second majority is in the age group of 24-30 with 20,3 % slice and 17,6 % in the 45+ age group. Most of the participants were young people.

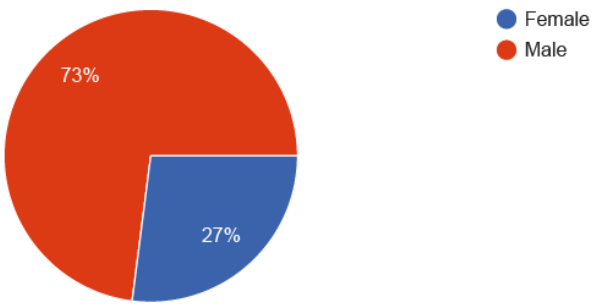


Figure 5.19. The distribution of gender of the participants in percentage

Of the participants, 73% are men and 27% are women. In mixed surveys, the balance of female and male participants is tried to be preserved. However, it is understood that the number of females in the circulated area is less than the number of the males and the women are less willing to conduct surveys in Basmane.

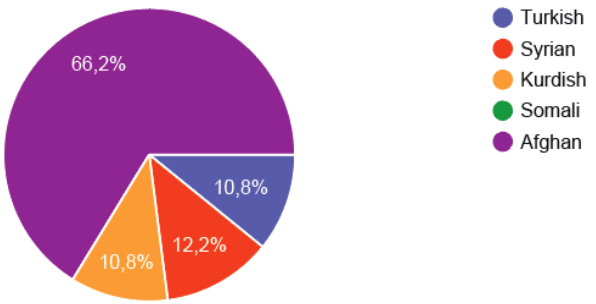


Figure 5.20. The distribution of ethnicity of the participants in percentage

66.2 percent of the participants are Afghan. The number of Turkish, Kurdish and Syrian participants is close to each other. In the literature chapters in this thesis, the information about the perception of the media was shared. According to the Turkish media reports, the number of Syrians among the ethnic groups was expected to be high. However, it was understood that the Afghan groups came in groups and they were crowded. This situation has not been reflected in the media too much.

5.2.2.2. General Data of Respondents

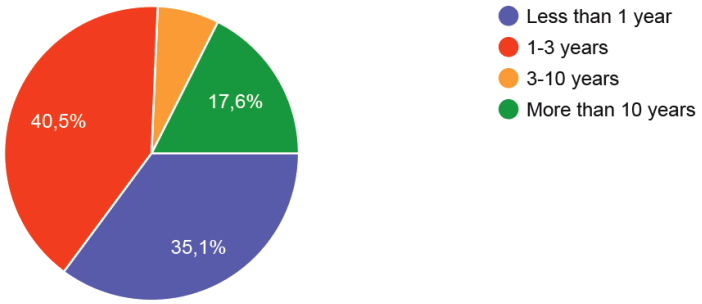


Figure 5.21. Percentage distribution of how long the participants have been in Basmane

75.6% of the participants live in the district for three years or less. 35% of the participants live in the district for less than one year.

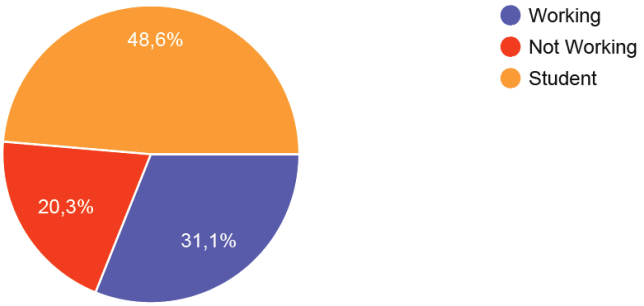


Figure 5.22. Employment Status of Participants in Percentage

48,6% Of the participants said they were students. There were no findings for both students and working groups. 31,1% of respondents are employed while 20,3% are not employed in any job.

When the participants were asked what they enjoy doing in their spare time and the answers to this question were “walk around, playing table games, spending time with friends’’. The participants were then asked how they felt in this region.

In Basmane district, 59.5% of respondents said they were happy, and 36% said they were unhappy in there. The questionnaire asked the participants if there was a

playground they knew in the area. Moreover, they were then asked if they could use the Hatuniye Park. All participants responded positively to these questions.

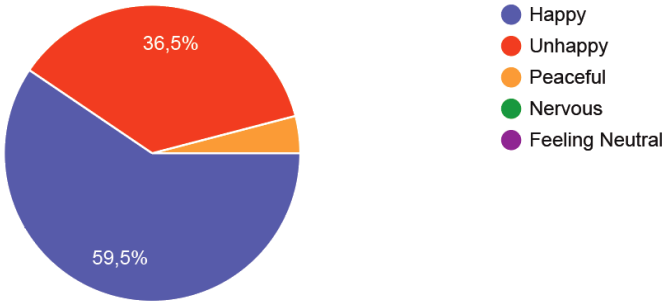


Figure 5.23. Satisfaction Percentage of Participant in the Basmane Region

5.2.2.3. Data about Hatuniye Park Gathered from Respondents

The participants who were using Hatuniye Park were asked what purpose they used most for this park.

Figure 5.24. Distribution percentage of participants using Hatuniye Park based on their Intended use

56.2% of the participants reported using it as a spot for their family and friends and 37% indicated using it as a place of recreational activity.

95 % of the participants said that they were very uncomfortable in the crowd. In addition, they were uncomfortable with the existences of the homeless who were permanent living in the park. One of the frequent complaints is that there is no

cleanliness. Participants under the age of 13 who were questioned said that the presence of dogs was uncomfortable and afraid.

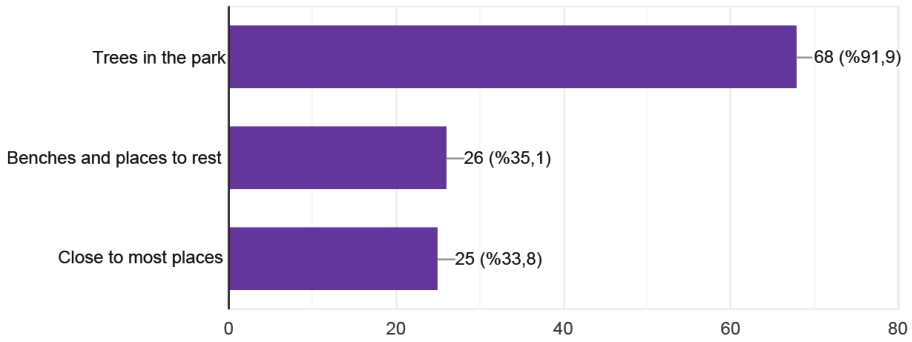


Figure 5.25. Arrangement of the positive opinions of the participants about the park

5.2.3. The Overview of Findings

It has been seen with this experience and literature review that Basmane is a multiplicity, multilingual and multicultural district. After the dérive experience, it observed in the district that there is an unplanned urban space and inadequate number of urban furniture. It was observed that the needs of the locals were not met. During the experience, very narrow streets have been passed through, and have been in neglected areas. Hatuniye Park is the most remarkable and memorable place in dérive experience. Because it is observed that there are so many people that spend time in there, and people of all ages and sections. It has been chosen as a pilot region where the concept of inclusive design can be applied. Inadequate and neglected seating area was observed. There is not found a playground for children. The toy machines seen on the street have also been the proof of the need for equipment in Basmane.

After selecting Hatuniye Park as the pilot region, a questionnaire was made to learn the needs of people. In questionnaire stage, participants have been asked about their general recommendations. The complaints of the participants were also listened to. Sentences frequently heard are as follows.

- The landscaping is very bad
- The landscaping should be done

- In the past this place was beautiful
- Take them (immigrants) away from here
- Look around you! How can you be happy here?
- We want to see the restoration of the historical texture
- In the past, here was one of the most beautiful places in Izmir, now one of the worst
- I want a clean place
- It will be a safer place if it is closed to vehicle traffic during certain hours
- This place is very crowded.
- This place is very nice and I am very happy
- We are happy to be here
- It is better if security is improved
- I do not sign (for the survey)
- You are not going to publish my name, are you? (for the survey)

In the questionnaire, many people were interviewed in the Basmane district, but a desired ethnic origin distribution balance could not be achieved. One of the main reasons for this was that there are groups of refugees and a person from the group does not want to take part in the questionnaire and the whole of the group does not want to participate.

In the majority of cases, the surveys carried out with the Turks received a negative response and did not want to be included in the survey. Most refugee groups of Syria were shy too. The majority of the Turkish respondents were disturbed by the question of their ethnic origin. Persons who were believed to be of ethnic origin from Somali did not respond to Turkish or English in any way. Therefore, even though the number of Somali people in that area was too much, none of them could be contacted.

The Afghan participants were very positive about their willingness to make a questionnaire and they tried to answer each question with sincerity. Many Afghan parents have allowed and assisted in the survey with their children. Afghans those who have recently arrived in Turkey from the participants, speeches were made again with the translation of the Afghan people who know how to speak Turkish in that area.

It was determined that there was not communication between the groups, there was not hospitable environment and people from different cultures and races did not

communicate with each other and had prejudices. In this case, the need to eliminate these problems and the result of the survey for children playground, more seating, a clean area, and a greener area need arises. According to these results, studies were made in inclusive design concept.

5.3. Urban Furniture Design Suggestion for Hatuniye Park

After the dérive experience and questionnaire, the following requirements should be provide to reach inclusive urban furniture design in Hatuniye Park.

- There should be more seating groups
- There should be a playground for children
- There should be play equipment
- It should be more clean and well-kept
- It should be more green

According to these findings, in the suggestion design for Hatuniye Park should consider inclusive approach to space to enjoy;

> Well-maintained parks and green spaces help us to unwind and relax and are good for our health, well-being and for sociability across communities. Inclusive design means an open space that is safe, accessible, practical, and a pleasure to use. It means: a park with vigilant and sensitive staff, a park with clean and safe facilities, a place with good lighting and clear signs, a place with children and adults in mind, a park with smooth flat paths for getting around and humps and bumps to play and lounge on, a park where people can exercise and be healthy, a warm place to linger and talk, a place that encourages mixing between different groups. Good space design creates an inclusive space to relax and play; a place designed with everyone in mind (CABE 2008).

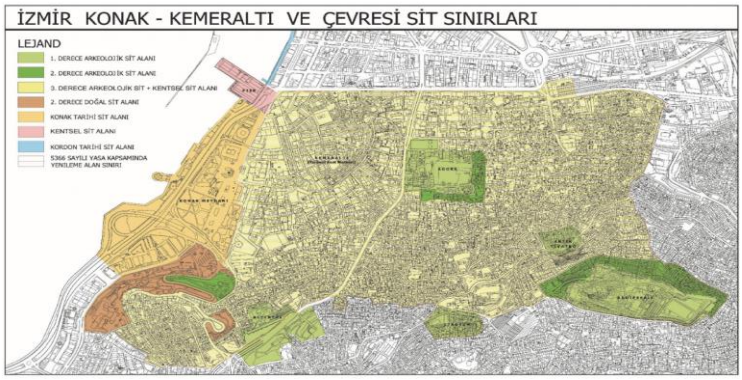
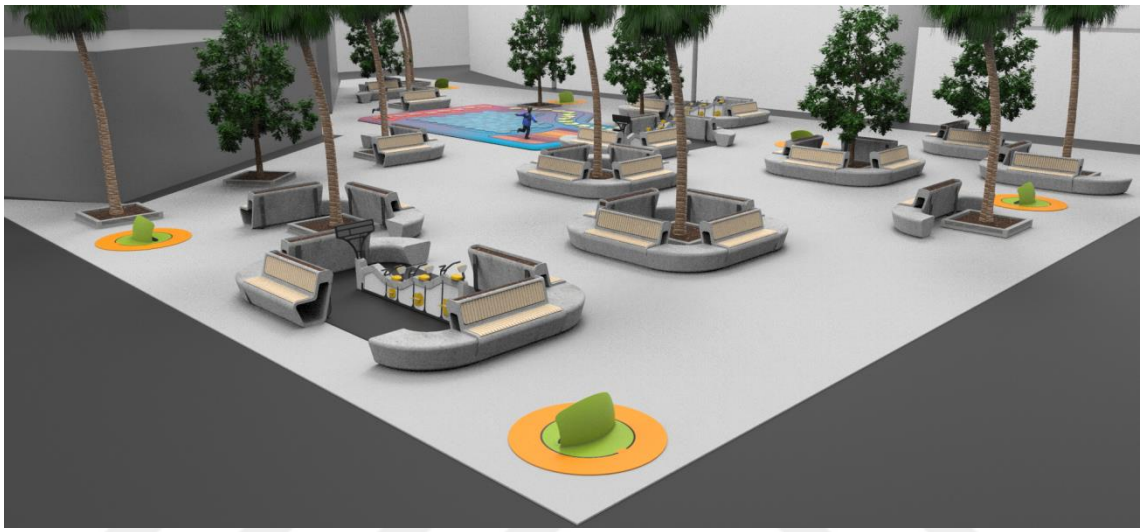


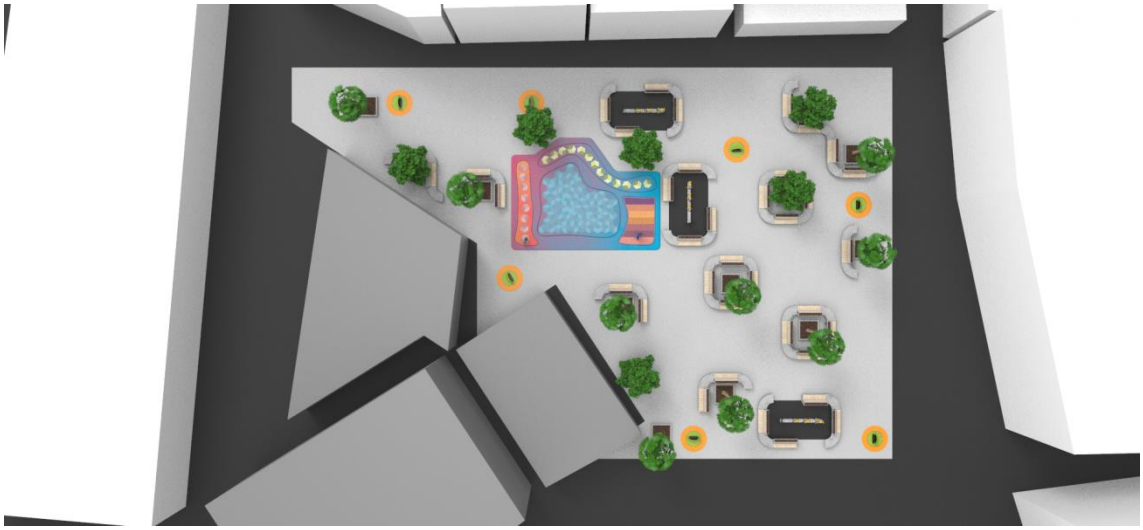
Figure 5.26. The map of showing İzmir-Konak-Kemeraltı Surroundings and Protected Areas (Source: İzmir Tarih, 2017)

Hatuniye Park (Figure 5.26) is located in the second degree archaeological site (İzmir Tarih 2019). According to No. 658 Resolution of Archaeological Sites, Conservation and Use Conditions, an intervention on the ground is not allowed in the second degree archaeological site (Culture and Tourism Ministry 1999).

Based on the results of the dérive experience and the questionnaire; a trash can design, a seating group design, a bicycle equipment design and a playground design will be suggested.



(a)



(b)

Figure 5.27. (a), (b) The Design Suggestions for Hatuniye Park

- **The Design Suggestion for a Trash Bin:**

As a result of the observations made in that region, it was observed that Hatuniye Park was not clean. A trash can design was proposed also, based on the results of the questionnaire, because, the need of participants was a clean environment in Hatuniye Park. The toy machines found in the dérive experience and it shows that this type of equipment was needed in that area. Based on this, a concept of ‘‘design out’’ suggestion was made for a trash bin design.

A design inspired by kicking ball, football, the trash can is designed as a unit that encourages people to throw their trash in the trash can. At the top cover, which is the target board, it aims to attract people attention to throw their trash to the trash can. The trash bin buried in the ground, people were only meant to put the garbage in his hands down and try to catch the target with his foot and try until he/she threw it away. In addition, the garbage dumped by other people will also increase the chances of being thrown away by others. When the trash bin is full, garbage man can easily pull top green part to himself. It will open the lid of the trash bin and when the worker start to pull top cover the inner trash can go up with the help of mechanism inside trash. The material selection made according to literature search. Vandalism and durability is the most important cases for the material selection. Because of that the outer and inner part material selected as iron and coated with corrosion blocker spray paint. The color variation can be differing according to place and number of the units.

Table 5.1. The Findings and Key Features for Trash Bin Design

Trash Bin	
Findings	Key Features
Not Clean Environment The Lack of Trash Bins 2nd Degree Archaeological Site	Design out Crime Approach Inclusive Design Functionality Ergonomics Location Vandalism Sustainability Enviroment-Friendly Socialising

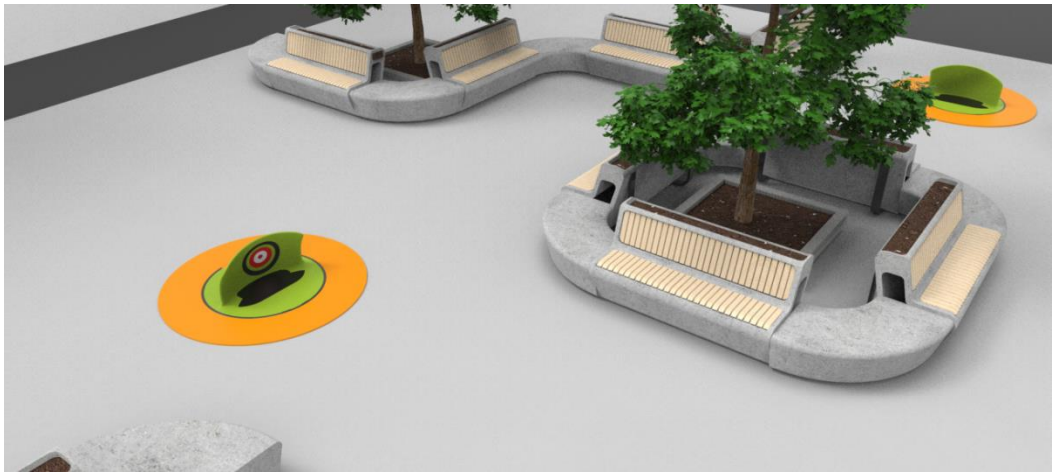


Figure 5.28. The Design Suggestion for Trash Bin

Figure 5.29. The Design Suggestion for Trash Bin

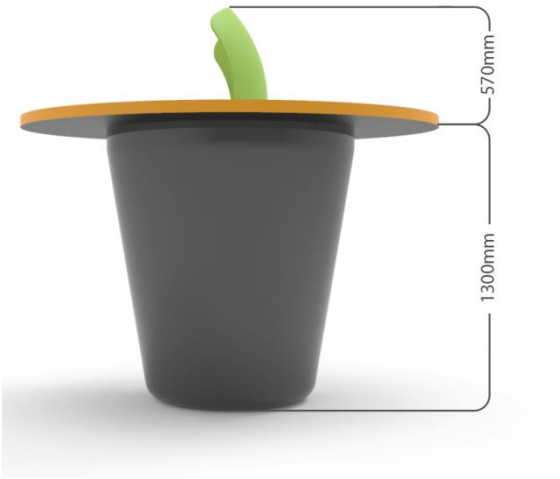
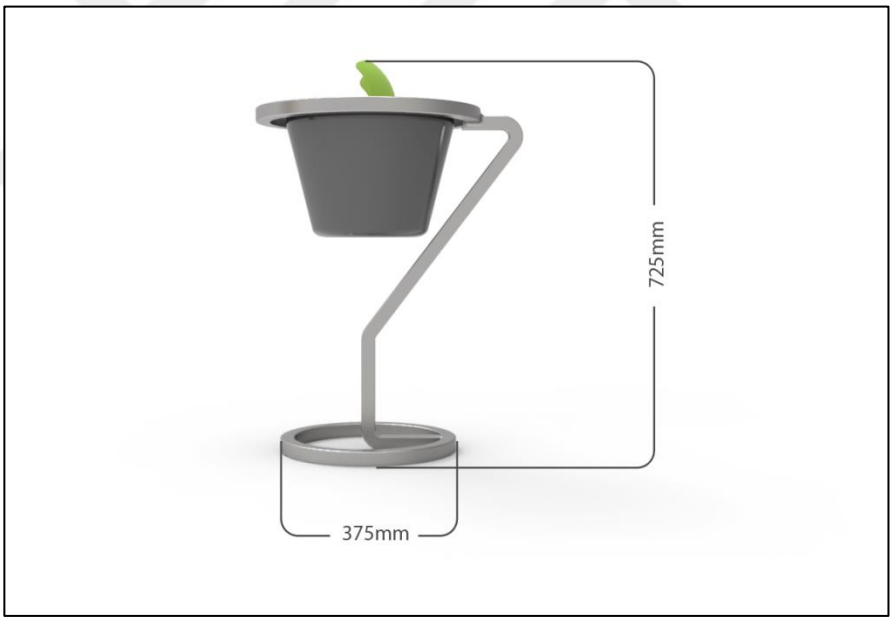


Figure 5.30. The Design Suggestion for Trash Bin

Because Hatuniye Park is in the second degree site protection, it is not allowed to intervene in the ground, but this can happen with the decision of the authorized board. If not allowed, the basketball version of the trash bin will be adapted and intervention will not be made to the ground. The design of the products including trash bin designed according to second degree site protection limitations.

(a) (b)



(c)

Figure 5.31. (a), (b), (c) The Design Suggestion for Trash Bin

- **Seating Groups:**

As a result of the questionnaire, it was revealed that people wanted more seating areas and wanted a greener area. Due to the fact that the Hatuniye Park is in the

protected area, the benches to be placed should not be installed on the floor. Therefore, heavy furniture should be taken into with consideration of vandalism. For this purpose, concrete seating groups were designed. Also, a unit was designed to allow the group to be modular. Thus, these two product groups were placed in different positions and the identified areas were created in Hatuniye Park. In some places, the benches are placed in multiple positions to people communicate with each other. In addition, since tree planting is not allowed in the site area, a section separated on the bench where plants can be placed, thus helping to make a green field. Material selection for the bench made by the design and requirements of the place. The bench has to be heavy to limit its mobility so the main structure made by concrete. Concrete structure supported by the bended iron rectangular pipes. For the seating area Russian Pine timber selected as long lasting and durable material.

Table 5.2. The Findings and Key Features for Seating Design

Seating Group	
Findings	Key Features
The Lack of Seating Units Crowded Space The need of A Greener Area 2nd Degree Archaeological Site No Communication Between Groups Unidentified Urban Space	Inclusive Design Functionality Location Sustainability Modular Units Socialising Form Plant Integrated Design

Figure 5.32. The Design Suggestion for Seating

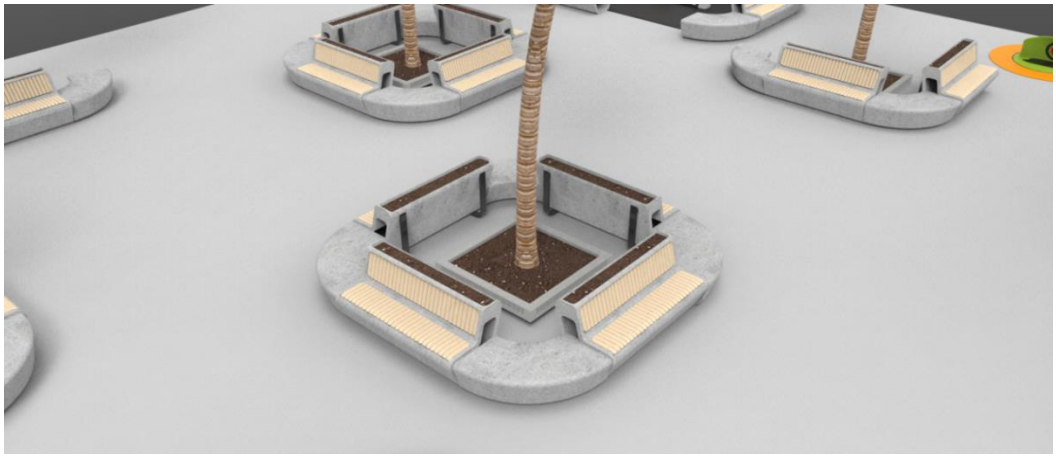
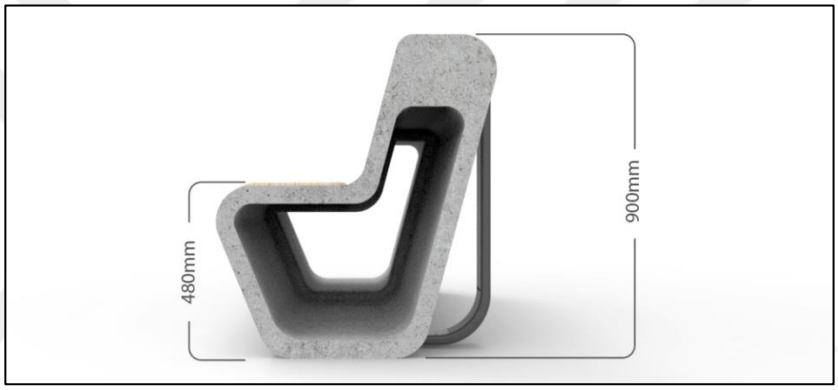
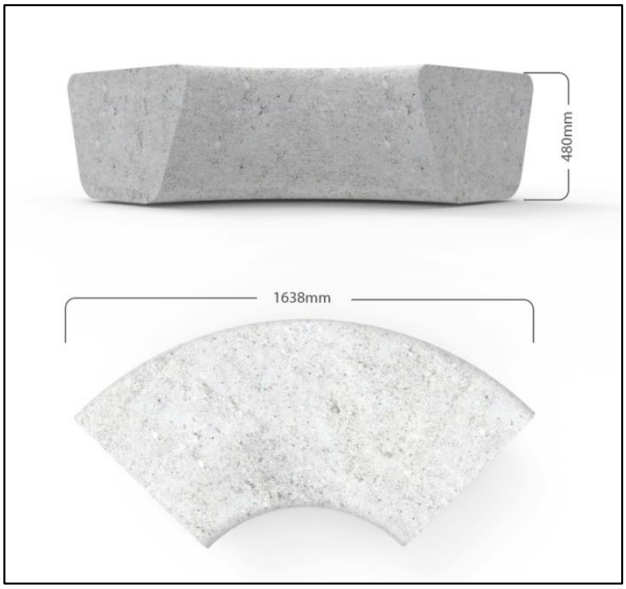


Figure 5.33. The Design Suggestion for Seating



(a)



(b)

Figure 5.34. (a), (b) The Design Suggestion for Seating

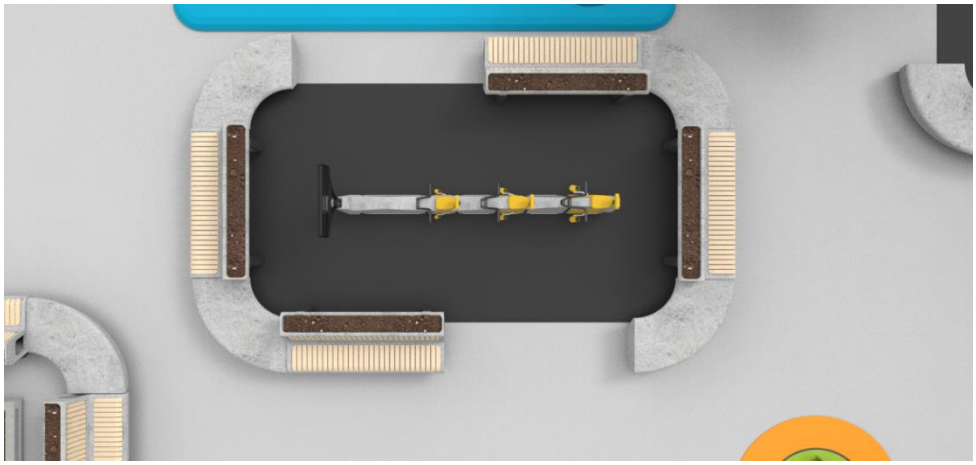
- **The Design Suggestion For a Play Equipment:**

There are people of all ages and from different cultures in Hatuniye Park. It was observed that different groups did not communicate with each other in the observations and during the questionnaire. There is not also area for children, parents and elderly people to spend time together in the same park. To solve this, a bicycle equipment design proposal is presented.

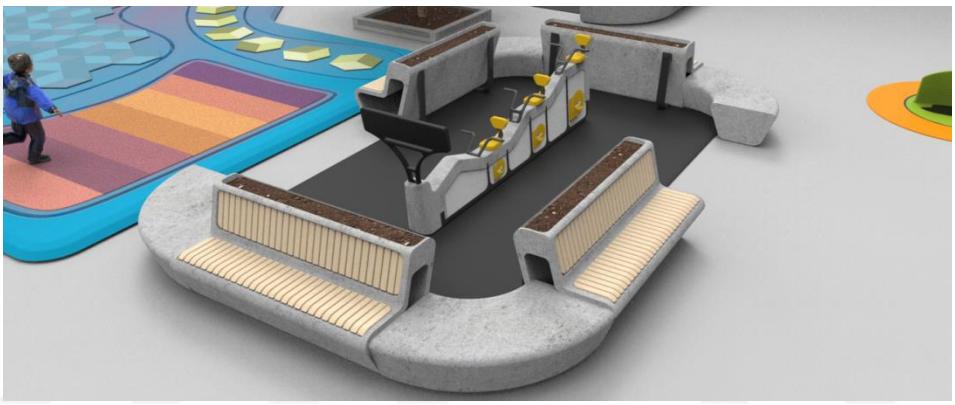
Table 5.3. The Findings and Key Features for Play Equipment Design

Play Equipment	
Findings	Key Features
The Lack of Play Equipment People of all ages and from different cultures 2nd Degree Archaeological Site Spend Time Together The Need of Sport Equipment No Communication	Inclusive Design Functionality Sustainability Socialising Form Sport Ergonomics Create Common Space

There are pedals that can be used by three different people connected on the common mechanism. In the display area there is a panel showing how many pedals are rotated in ten minutes. The ten minute countdown starts with the user pushing the button and the increase in the number of rotated pedal is seen instantly. This design proposal is also suitable for different age groups ergonomics for three people. The aim of this equipment is to create a common space with different age groups and ethnic groups. At the end of ten minutes, the total number of pedal turns will appear in the dashboard and the record number will always remain there. Thus, the goal of users will always be to break the total number of pedals. The bottom part of the bicycle is made by concrete to have durable and limited movement. The handles are bended and machined from rectangular pipes. Seating area and the pedals of the mechanism is made by plastic. Lastly the outdoor led screen is used in the display area.



(a)



(b)

Figure 5.35. (a), (b) The Design Suggestion for Play Equipment

Figure 5.36. The Design Suggestion for Play Equipment

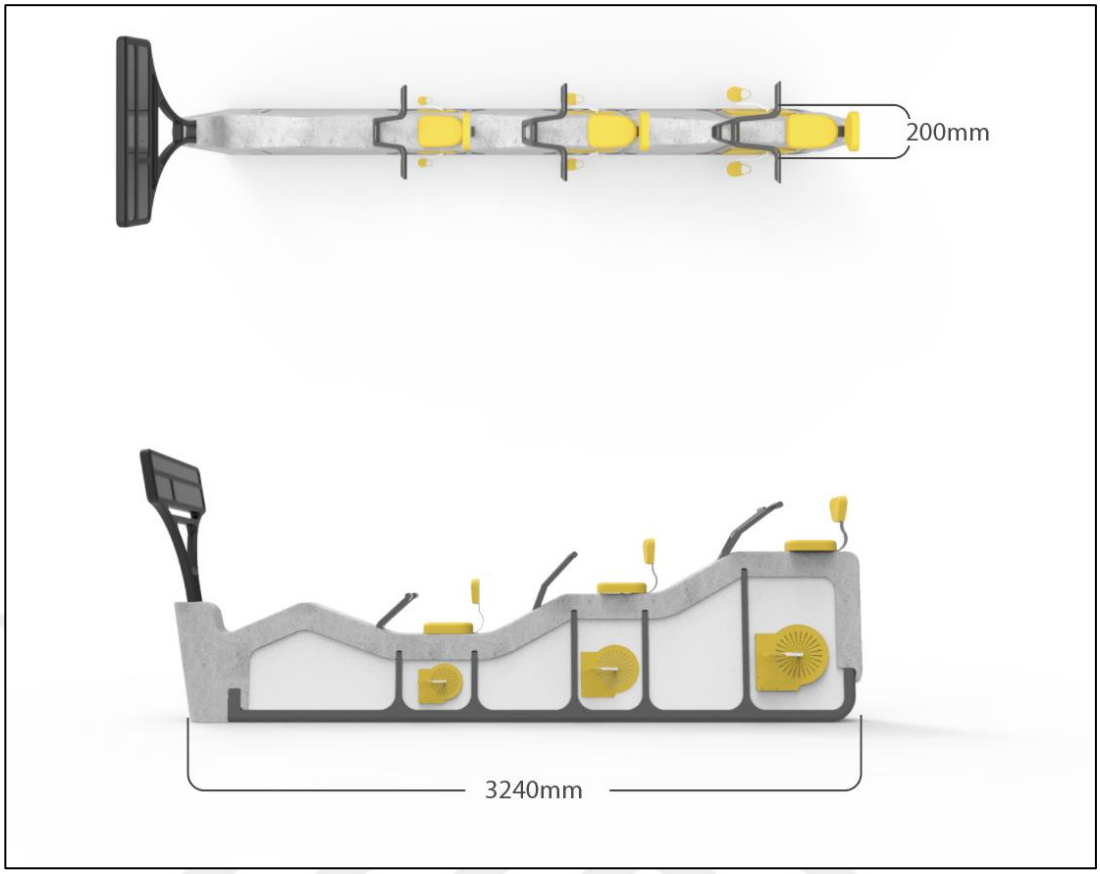


Figure 5.37. The Design Suggestion for Play Equipment

- **The Design Suggestion for a Playground:**

Hatuniye Park has become a place where many different groups spend their time inside. It was observed that different ethnic groups were not in communication with each other. The lack of this approach in families led to a similar situation among children's groups. During the conversation with an Afghan child in the survey process, when you asked where you're from, the other children who heard this were asking Somali to cause the child to be upset. This situation, instead of the different ethnic groups to the fusion of the ethnic group has gone to the stage of humiliation.

In order to solve this situation, a design proposal has been made by using the universal languages as colors, music notes and numbers. There are different sections in this area. First of all, there are different melodies in each hexagonal pad that allows people to create their own music. The use of this place has been left to the creativity of individuals. One section is thought to be the field that teaches notes.

Table 5.4. The Findings and Key Features for Playground Design

Playground	
Findings	Key Features
The Lack of Playground People of all ages and from different cultures 2nd Degree Archaeological Site Spend Time Together Hostility Between Groups No Communication The Lack of Creativity	Inclusive Design Universal Language Functionality Sustainability Socialising Form Aesthetic Sport Ergonomics Create Common Space

Figure 5.38. The Design Suggestion for Playground

The other sections are designed as a music path that shows how many times it should be pressed. Hexagonal shaped platform can be pressed walkover or jump over it. When the user presses or jumps on it, the platform will go inside and the mechanic mechanism will push to bell under the platform. The bells will be installed according the usage and it can be changed over the time. The bell sound can be easily heard from the sound gaps between each melodic path. This area was considered as the common area shared by the people and it was proposed with the intention to be an area where people could avoid their prejudices from their ethnic origin. The platform consists of brass bells stainless steel mechanism and rectangular pipe structure on top of sheet iron.

The sheet metal coated with soft rubbery paint to prevent slip and fall down or lose balance. And also for kids it is important that the material should be soft to prevent any injuries.

Figure 5.39. The Design Suggestion for Playground

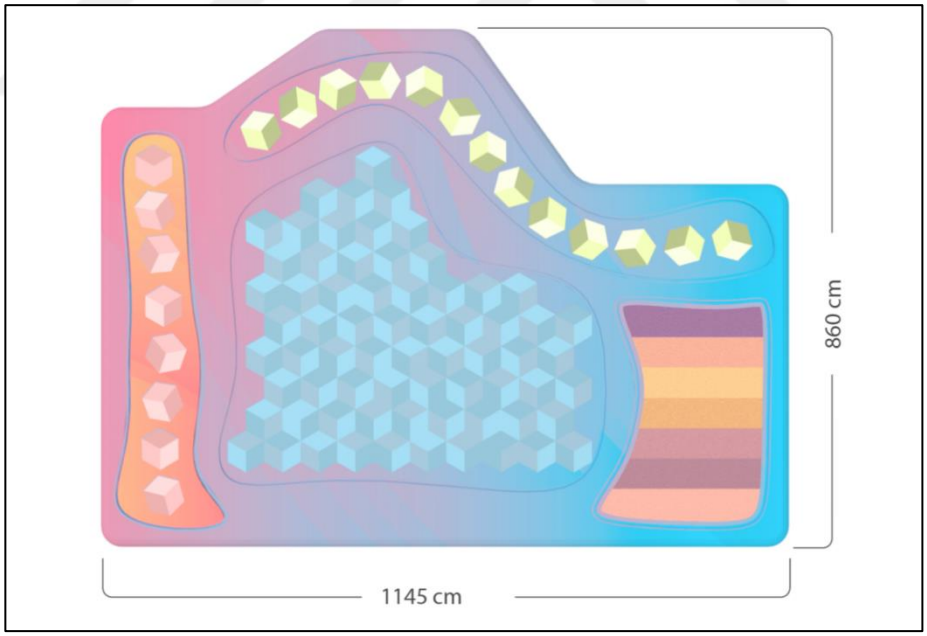


Figure 5.40. The Design Suggestion for Playground

CHAPTER 6

CONCLUSION

The aim of this thesis was to offer an inclusive urban furniture design in order to eliminate psychological, cultural, and social barriers in public space in Basmane. It is possible to provide improvements people's quality of life and standards, contribution to society, creation of hospitable environment and the feeling of belonging with concerning the concept of hospitality.

Basmane district was chosen, because of its social and structural status. Basmane plays a role as a transition hub for immigrants and is a home for different ethnic groups. Basmane, lately, become a ghetto and the district have become neglected and defeated (Çelik 2011). These features of Basmane are the reasons for being chosen area for case study.

After literature review, psychogeography is used as a design method. dérive experience was made in Basmane district. In this experience, Hatuniye Park was the remarkable area and this park was chosen as a pilot zone for inclusive design.

The questionnaire was conducted to understand the demographic and general structure of inhabitants and investigate the problems related to Hatuniye Park. During the conduction of questionnaire, the balance of the number of male/female participants and, the diversity of ethnic groups were not fully preserved. Most of the participants were in groups, so it was accepted that they had a share in the survey that was influenced by each other's words. In the literature chapters in this thesis, the information about the perception of the media was shared. According to the Turkish media reports, the number of Syrians among the ethnic groups was expected to be high. However, it was understood that the Afghan groups came in groups and they were crowded. This situation has not been reflected in the media too much. The Afghan participants were very positive about their willingness to make a questionnaire and they tried to answer each question with sincerity. Many Afghan parents have allowed and assisted in the survey with their children. Therefore, the number of children in the conducted questionnaire was high.

The design suggestions were made based on the findings of dérive experience and the conducted questionnaire. The aim of the suggestions was that Basmane would be inclusive, allowing interaction and communication between the members of the community. Also, it was aimed to create a happier and friendlier environment and to create an environment in which people of different cultures and ethnic groups felt the belonging feeling. This study can be considered as a pilot study and can be used as a sample study for larger scale areas.

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APPENDIX A

QUESTIONNAIRE

İzmir Basmane Bölgesi için Kentsel alan ve Kent Mobilyalarının Kullanımında Memnuniyet Anketi

Bu anket formu İzmir Yüksek Teknoloji Enstitüsü Endüstriyel Tasarım Bölümü yüksek lisans programında hazırlanan "Basmane Bölgesinde Kent Mobilyaları Tasarım Önerileri" tez çalışması için, Basmane bölgesindeki kentsel alan hakkında o çevrede yaşayan insanlar tarafından görüşlerinin toplanması amacıyla kullanılacak olup, ankette isim belirtme gerekliliği bulunmamaktadır.Ankette yer alan sorulara içtenlikle ve hiç bir soruyu atlamadan yanıt vermeniz, araştırmanın bilimsel geçerliliği ve güvenilirliği açısından büyük önem taşımaktadır. Zaman ayırarak çalışmamıza katıldığınız için teşekkür ederiz.

Demografik Sorular

Aşağıdaki sorular demografik verileri toplamak için oluşturulmuş sorulardır.

1. **Yaşınız?**
   Yalnızca bir şıkkı işaretleyin.
   - 13 ve altı
   - 13-18
   - 18-24
   - 24-30
   - 30-45
   - 45+

2. **Cinsiyetiniz?**
   Yalnızca bir şıkkı işaretleyin.
   - Kadın
   - Erkek

3. **Etnik kökeniniz nedir?**
   Yalnızca bir şıkkı işaretleyin.
   - Türk
   - Suriyeli
   - Kürt
   - Somali
   - Afgan
   - Diğer: _____

Genel Bilgiler

Aşağıdaki sorular sizin hakkınızda genel bilgileri öğrenmek amacıyla hazırlanmış sorulardır.

4. **Ne zamandır Basmane bölgesinde yaşıyorsunuz?**
   Yalnızca bir şıkkı işaretleyin.
   - 1 yıldan az süredir
   - 1-3 yıl arası
   - 3-10 yıl arası
   - 10 yıl ve daha fazla süredir

5. **Ne işle uğraşıyorsunuz?**
   - Çalışıyorum
   - Çalışmıyorum
   - Öğrenciyim
   - Diğer: _____

6. **Boş zamanlarınızda neler yapmayı seversiniz?**
   _____
   _____
   _____
   _____

Kentsel alan hakkında sorular

Aşağıdaki sorular Basmane bölgesinin kentsel alanıyla ilgili soruları içermektedir.

7. **Bu çevrede yaşarken kendinizi nasıl hissediyorsunuz?**
   Yalnızca bir şıkkı işaretleyin.
   - Mutluyum
   - Mutsuzum
   - Huzurluyum
   - Gerginim
   - Herhangi bir şey hissetmiyorum
   - Diğer: _____

Figure A.1. Questionnaire

8. **Bu çevrede bildiğiniz oyun parkı, dinlenme yeri ya da yeşil bir alan var mı?**
Yalnızca bir şıkkı işaretleyin.

- Var
- Yok
- Diğer: _____

9. **Fotoğrafta gördüğünüz alanı kullanıyor musunuz? (Hatuniye Parkı)**

Yalnızca bir şıkkı işaretleyin.

- Evet
- Hayır

10. **Cevabınız 'Evet' ise en çok ne amaçla kullanıyorsunuz?**
Yalnızca bir şıkkı işaretleyin.

- Dinlenme yeri olarak (Banklar , ağaçların gölgesi)
- Buluşma (arkadaşlarla, aileyle vs)
- Alışveriş (Satıcıların açtıkları tezgahlarda alışveriş için)
- Diğer: _____

11. **Bu yeşil alanla ilgili düşündüğünüz olumlu yönler nelerdir? (Birden çok seçenek seçebilir ve ekleme yapabilirsiniz.)**

- [ ] Ağaçların olması
- [ ] Bankların ve dinlenebileceğin yerler olması
- [ ] Her yere yakın olması
- [ ] Diğer: _____

12. **Bu yeşil alanla ilgili düşündüğünüz olumsuz yönler nelerdir?(Birden çok seçenek seçebilir ve ekleme yapabilirsiniz.)**

- [ ] Çok kalabalık olması
- [ ] Bankların kullanışsız olması
- [ ] Bu alanda sürekli olarak yaşayan insanların bulunması
- [ ] Temiz olmaması
- [ ] Diğer: _____

13. **Bu alanın daha kullanışlı hale gelmesi adına başka neler olabilirdi? (Birden çok seçenek seçebilir ve ekleme yapabilirsiniz.)**

- Çocuklar için oyun parkı
- Gençler için eğitici ekipmanlar
- Her yaştan insanın kullanabileceği spor aletleri
- Daha fazla dinlenme yeri
- Daha fazla gölgelik alan
- İnternet
- Şarj edici istasyonlar
- Diğer: _____

14. **Önerileriniz**

_____

Anketimize katıldığınız için teşekkür ederiz.

Figure A.2. Questionnaire