

ISTANBUL TECHNICAL UNIVERSITY ★ GRADUATE SCHOOL OF SCIENCE
ENGINEERING AND TECHNOLOGY

**EVALUATING URBAN DIVERSITY PRACTICES OF LOCAL
MUNICIPALITIES IN ISTANBUL: A CASE STUDY OF BESIKTAS,
BEYOGLU AND FATIH MUNICIPALITIES**



M.Sc. THESIS

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Department of Urban and Regional Planning

Urban Planning Programme

MAY 2018

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İSTANBUL TEKNİK ÜNİVERSİTESİ ★ FEN BİLİMLERİ ENSTİTÜSÜ

**İSTANBUL'DAKİ YEREL BELEDİYELERİN KENTSEL ÇEŞİTLİLİĞE
YÖNELİK UYGULAMALARININ İNCELENMESİ: BEŞİKTAŞ, BEYOĞLU VE
FATİH BELEDİYELERİ ÖRNEĞİ**

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MAYIS 2018

Semahat Ceren SAY, a M.Sc. student of ITU Graduate School of Science Engineering and Technology student ID 502151814, successfully defended the thesis entitled “EVALUATING URBAN DIVERSITY PRACTICES OF LOCAL MUNICIPALITIES IN ISTANBUL: A CASE STUDY OF BESİKTAS, BEYOĞLU AND FATİH MUNICIPALITIES”, which she prepared after fulfilling the requirements specified in the associated legislations, before the jury whose signatures are below.

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To my family,



FOREWORD

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ABBREVIATIONS

EU	: European Union
ICC	: Intercultural Cities Programme
ICCPR	: International Covenant on Civil and Political Rights
IMM	: Istanbul Metropolitan Municipality
MPG	: Migration Policy Group
UCLG	: United Cities and Local Governments
UN	: United Nations
UNESCO	: United Nations Educational, Scientific and Cultural Organization



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SUMMARY

Cities are the most important places where urban diversity comes to the forefront as diverse groups are encountered mostly in urban areas. Socially, economically or demographically diverse groups come together in cities. Cities are becoming more diverse than ever. Istanbul has a diverse character dating back to the Ottoman Empire Period. In that period minorities located in the city had great tolerance. However, with the emergence of the nation state the city started to lose its diverse characteristics by decreases in the minority population. But, the city is becoming more diverse, as a result of increasing migration flows in recent decades. In this regard, the responsibilities of local municipalities increase in order to cope with the increased diversity. The main aim of the research is to understand the perceptions of the local municipalities towards diversity and to evaluate the success of local municipalities in addressing diversity in Istanbul. The best way to evaluate the practices in local municipalities is seen as using a qualitative case study method to gain in-depth knowledge by comparing different municipalities in Istanbul. Also Eurocities “Integrating Cities” frameworks (Inticities, Dive, Mixities, Implementing, etc.) are taken as examples for choosing the case study method for this study as in these studies the case study method has also been used to evaluate successful diversity practices in European cities.

In this study, the notion of diversity is identified first by looking at its various meanings and evaluating policies towards diversity. Then the importance of diversity in cities is identified by looking at the reasons for the rise of diversity in cities, planning implementations in diverse cities and economic and social benefits of diversity in the city. After examining the term diversity, progressions towards diversity in Europe are identified to understand the spatial reflections of diversity. The reason to choose Europe instead of other regions is because evolution of diversity in European cities resembles Turkey; both contexts influence each other as Turkey is part of Europe. After examining progressions in Europe by looking at the evolution of diversity policies and practices in Europe, progressions towards diversity in Turkey and Istanbul are identified to understand the case study municipalities better by looking at the national and local perspectives.

As the study aims to evaluate and compare the perceptions and successes of local municipalities in terms of diversity, three district municipalities in Istanbul were chosen for the cases of the study as district municipalities are most significant elements of local administration. Diverse groups are encountered in cities and as a result of this, conflicts and the needs of these diverse groups are better understood at the local level. Also, people are represented directly and could participate to the decision making process at local level. Beşiktaş, Beyoğlu and Fatih Municipalities were chosen as the cases of the study. To evaluate the success of diversity practices

the study first looked at strategic plans and the performance and activity reports of the municipalities. Then in-depth interviews were done with the employees in these municipalities. Then the results were evaluated according to the benchmarks created by Eurocities projects. Finally, findings were identified as the conclusion of the study. The changing perception of diversity in each municipality, their common approaches, the importance of national laws and regulations in implementing diversity practices and the importance of local practices developed in addition to legal directives and the impact of international networks in adopting diversity practices were identified as the main findings of this thesis.



İSTANBUL'DAKİ YEREL BELEDİYELERİN KENTSEL ÇEŞİTLİLİĞE YÖNELİK UYGULAMALARININ İNCELENMESİ: BEŞİKTAŞ, BEYOĞLU VE FATİH BELEDİYELERİ ÖRNEĞİ

ÖZET

Kentsel çeşitlilik tüm dünyada olduğu gibi Türkiye’de de günden güne artmaya başlamaktadır. Küreselleşme ve bununla birlikte artan uluslararası göçler özellikle son yıllarda çeşitliliğin daha önce hiç olmadığı kadar artmasına yol açmıştır. Bu bağlamda kentlerin önemi de günden güne daha çok artmaktadır. Yüz yüze karşılaşmaların ve sorunların ortaya çıktığı kamusal alanların yer aldığı kentlerde çeşitlilikle yaşamayı kolaylaştıracak uygulamaların önemi ve bu konuda yerel belediyelere düşen sorumluluklar da bu oranda artmaktadır. Yerel belediyeler, halkın doğrudan temsil ediliği ve halk katılımının gerçekleştiği platformlar oldukları için çeşitliliğe yönelik uygulamalarda yerel belediyelerin rolü çok büyüktür. Belediyelerin bu konudaki rollerinin önemini daha iyi kavramak için çeşitlilik kavramının gelişimi ve tarihsel süreç içerisinde çeşitliliğe yönelik gösterilen yaklaşımları anlamak da çok önemlidir. Bu amaçla bu çalışmada ilk önce çeşitlilik kavramının ortaya çıkışı; çeşitliliğin sosyal, fiziksel ve ekonomik anlamları ve süper ve hiper çeşitlilik kavramları incelenmiştir. Tüm bu anlamlar üzerinde en çok çeşitliliğin sosyal anlamları üzerinde durulmuş ve sosyal adalet kavramı üzerinden çeşitlilik kavramının nasıl ele alındığına bakılmıştır. Daha sonra ise asimilasyon, çok-kültürlülük ve kültürelarasılık gibi çeşitliliğe yönelik yaklaşımlar incelenerek çeşitliliğe yönelik politikaların nasıl zamanla ve süreçle birlikte değiştiği anlaşılmaya çalışılmıştır. Çeşitliliğin süreç içerisindeki değişimi incelendikten sonra ise şehirlerde ve kamusal alanlarda çeşitliliğin öneminden bahsedilmiştir. Çeşitliliğe yönelik yapılan planlama çalışmaları üzerinde durularak çeşitlilik ile birlikte yaşamayı sağlamak için yapılması gereken planlama çalışmaları ve ideal kent modellerinden bahsedilmiştir. Çeşitliliğe yönelik planlamanın genelde sosyal adaleti ön plana çıkarması gerektiği ortaya konulmuştur. Genel olarak çeşitliliğin etkili bir şekilde sağlanması için üzerinde durulması gereken diyalog, katılım ve iletişimsel planlama farklı grupların bir arada yaşamasını sağlamak için olması gereken planlama pratikleri olarak ön plana çıkmıştır. Çeşitliliğin anlamı ve planlama çalışmalarındaki yeri incelendikten sonra bunun mekânsal yansımalarına bakabilmek adına Avrupa’da çeşitliliğin evrimi, Avrupa’daki çeşitliliğe yönelik politikalara ve çeşitlilik uygulamalarına bakılarak incelenmiştir. İncelenmek için Avrupa’nın seçilmesinin sebebi Avrupa’da çeşitliliğin gelişim dinamiğinin Türkiye’ye benzer bir eksen göstermesi olmuştur. Yani Avrupa’nın da zamanla ve gelişen dinamiklerle birlikte göç edilen bir ülke olmuş olmasıdır. Bunun yanında Avrupa’nın farklı milletlerden göç almaya Türkiye’den daha önce başlamış olması da Avrupa’da çeşitliliğe yönelik politikalar ve başarılı uygulamaların geliştirilmesinde etkili olmuştur. Bu bağlamda Avrupa’daki başarılı uygulamalar da Türkiye’de artan çeşitliliğe yönelik oluşturulacak adımlara yol gösterici olması açısından önemlidir. Avrupa’da da uygulanan politikalar asimilasyon, çok kültürlülük ve kültürelarasılık ekseninde olmuş; bunun haricinde misafir işçi politikaları da özellikle 2.Dünya Savaşı’ndan

sonra asimilasyonla birlikte uygulanan politikalar arasında yer almıştır. 19.yy'a kadar çeşitlilik, politika üretecek düzeyde açığa çıkmadığı için genel olarak çeşitliliğe karşı üretilen politikalar 19.yy'da ulus devletlerin ortaya çıkışıyla başlayan asimilasyon politikaları ile olmuş, 2.Dünya Savaşı ile birlikte etkisi azalsa da 1960'lara kadar asimilasyon politikaları uygulanmaya devam etmiştir. 1960'larla birlikte artan uluslararası insan hakları hareketleri ile çokkültürlülük politikaları ortaya çıkmış ve uluslararası anlaşmalar ile de çokkültürlülük politikaları pekiştirilmiştir. 1990'lardan sonra ise bazı devletler artan göçe bağlı oluşan güvenlik korkuları nedeniyle asimilasyona dönük önlemler almaya başlamışlar ve çokkültürlülüğten bir geri dönüş hareketi başlamıştır. Bunun yanında artan küreselleşme sorunların da ortak olmaya başlamasına yol açarak Avrupa devletleri arasında ortak çıkarlar ve yakınsama politikalarının ortaya çıkmasına neden olmuştur. Entegrasyon ve sosyal uyum kavramları uluslararası anlaşmalarla pekiştirilmeye çalışılmış ve çokkültürlülüğün yerini kültürlerarasılık ve kültürlerarası diyalog kavramları almaya başlamıştır. Aynı zamanda da yerel yönetimlerin çeşitlilik konusundaki önemi anlaşılarak, bu konuda proje geliştirilmek için kurulan uluslararası yerel yönetim ağlarıyla birlikte yerelin aynı zamanda uluslararası politikaya etkisi de vurgulanmıştır. Uluslararası ağlar içerisinde UCLG ve daha sonra ise Avrupa Birliği bünyesinde geliştirilen Eurocities, MPG (Migration Policy Group), ICC (Intercultural Cities Programme) ve URBACT gibi uluslararası programlar ve ağlar incelenerek bu kuruluşlar tarafından yerel yönetimler arasında çeşitliliğe yönelik başarılı uygulamalar geliştirilmek adına ne tarz uygulamalar yapıldığına bakılmıştır.

Avrupa'daki çeşitlilik uygulamaları incelendikten sonra Türkiye'deki çeşitliliğin gelişimi ve çeşitliliğe yönelik yapılan uygulamalara bakılmıştır. Osmanlı'dan beri çeşitliliğin var olduğu bir coğrafya olan Türkiye, Cumhuriyet'in kurulması ve ulus devlet anlayışı ile birlikte ortaya çıkan olaylar nedeniyle bu çeşitliliğini kaybetse de zamanla artan göçlerle birlikte tekrar çeşitliliğin hakim olduğu bir coğrafya haline gelmiştir. Özellikle yapılan göçlerin en çok yapıldığı şehir olan İstanbul bu kapsamda ayrı bir öneme sahiptir. İstanbul azınlıkların geçmişte en çok ikamet ettiği yer aynı zamanda da komşu ülkelerden yapılan göçlere en çok ev sahipliği yapan şehirdir. Özellikle 2011 yılından itibaren Suriyeli göçmenlerin gelmesiyle birlikte İstanbul'un çeşitliliği daha da artmıştır. Bu bağlamda İstanbul'da çeşitliliğin nasıl ele alındığı ve yerel belediyelerin çeşitliliğe yönelik yaptığı uygulamalar, kapsayıcılığın ve entegrasyonun sağlanması için önemlidir. Bu sebeple de bu çalışma da İstanbul'da belirlenen belediye örnekleri üzerinden yapılan çeşitlilik uygulamaları incelenmiştir. Çalışmada yöntem olarak nitel analiz yöntemlerinden olan vaka çalışması yöntemi kullanılmıştır. Bu yöntemin seçilmesinde Avrupa'daki yerel belediye ağlarından biri olan Eurocities'in yapmış olduğu projelerde (Inticities, Dive, Mixities, Implementoring) Avrupa şehirlerinde çeşitlilik uygulamalarını denetlerken bu yöntemi kullanması etkili olmuştur. Çalışma alanının kapsamı İstanbul'in Merkezi İş Alanı (M.İ.A) olarak belirlenmiştir. Merkez alanlarındaki servis çeşitliliği sosyal gruplara yönelik hizmetlerin sağlanmasının önemini daha da arttırmaktadır. Çünkü merkez alanlarında farklı grupların servislere ulaşımı yönünden rekabet ortamı meydana gelebilmektedir. Çalışmanın kapsamı M.İ.A alanı olarak belirlendikten sonra karşılaştırma yapabilmek adına bu alan içerisinde 3 tane ilçe seçilerek bu ilçelerdeki çeşitlilik uygulamaları incelenmiştir. İncelenecek belediyeler seçilirken bu belediyelerin barındırdıkları sosyo-ekonomik, sosyo-demografik ve sosyo-kültürel ve etnik çeşitliliklerine dikkat edilmiştir. Aynı zamanda da bu belediyelerin uluslararası ağlara üyeliklerinin çeşitlilik uygulamaları üzerindeki

etkisini incelemek için 2 tane ilçe örneği de bu ağlara üye olan belediyelerden seçilmiştir. Beşiktaş ve Beyoğlu Belediyeleri Eurocities'e olan üyelikleri ve tarihi bir yerleşme olmaları nedeniyle sahip oldukları azınlık mirası, Fatih İlçesi ise bünyesinde barındırdığı göçmen nüfusu ve gene diğer ilçeler gibi sahip olduğu azınlık mirası nedeniyle çalışma alanı olarak belirlenmiştir. Çalışma da analiz yöntemi olarak ilk önce dökümanlara bakılmış ve belediyelerin stratejik planları, aktivite raporları ve performans programları incelenmiştir. Daha sonra ise belediye'deki çeşitli birimlerle derinlemesine görüşmeler yapılarak çeşitlilik uygulamaları konusunda daha derin bir bilgiye ulaşılmaya çalışılmıştır. Sonuç olarak bu üç ilçede yapılan çeşitliliğe yönelik uygulamalar Eurocities'in de prolerin de kullanmış olduğu değerlendirme kriterlerine uygun olarak analiz edilmiştir. Yapılan literatür çalışması ve araştırma sonuçlarından elde edilen bulgular ışığında çıkarımlar ortaya konularak bir sonuca varılmıştır. İlk olarak elde edilen çıkarımlar sonucunda her üç belediyenin ortak noktaları da olsa ilçenin yapısına göre belediyelerin de çeşitlilik algılarının değiştiği saptanmış aynı zamanda farklı müdürlükler arasında da farklı tespitlerin ortaya çıkabildiği gözlemlenmiştir. Fakat üç belediyenin de çeşitlilik kavramını tanımlayabildikleri ve genel olarak planlama müdürlükleri dışında çeşitliliğin sosyal anlamları üzerinde durdukları tespit edilmiştir. Çeşitlilik kavramı olarak stratejik planlarda bahsedilmese de farklı sosyal gruplara yönelik hizmetlerin her üç belediyenin de stratejik planlarında yer aldığı gözlemlenmiştir. Bunun haricinde gene hem belediye çalışanları tarafından hem de stratejik planlarda, katılım çalışmaları farklı sosyal gruplara yönelik ve kapsayıcılığı sağlamaya yönelik hizmetler olarak ön plana çıkmıştır. Bu da her ne kadar belediye çalışanları ve stratejik planlar da belirtilmese de literatürden elde edilen bulgular sonucunda çeşitliliğin olduğu bir alanda yaşayabilmek için sosyal adaletin sağlanılmasının gerekleri arasında en çok gösterilen katılımın bu ilçelerde sağlanılmaya çalışıldığının bir göstergesidir. Gene ilçelerin yapısına göre çeşitliliğin içinde yer alan sosyal grupların tanımları değişse de üç belediyede de hem stratejik planlar da hem de belediye çalışanları tarafından dezavantajlı gruplara odaklanıldığı gözlemlenmiştir. Bunun dışında belediyelerin yapısına göre yaşlılar, çocuklar, gençler, kadınlar, göçmenler ve farklı etnik gruplar da gerek bu dezavantajlı grupların içinde gösterilerek gerek ise ayrı olarak bahsedilerek belediyelerin hizmet sağladığı farklı sosyal gruplar olarak yerini almıştır. Üç belediyenin değişen ama aynı zamanda ortak yönleri de olan çeşitlilik algıları dışında çalışma sonucunda elde edilen diğer bir çıkarım ise ulusal yasa ve yönetmeliklerin ve aynı zamanda ülkenin değişen strüktürünün belediyelerin çeşitliliğe yönelik uygulamaları üzerindeki etkisi olmuştur. Avrupa örneğinde de görüldüğü üzere uluslararası haklar ve anlaşmalar çeşitliliğe karşı pozitif politikaların uygulanmasında etkili olmuş entegrasyon ve kapsayıcılığı arttırmaya çalışmıştır. Bunun dışında ulusal yasalar ve yönetmelikler de uluslararası anlaşmalar kadar önemlidir. Uluslararası anlaşmalar ve haklar her ne kadar Türkiye'de çeşitliliğe yönelik pozitif bir algının yaratılmasında etkili olsa da Türkiye'de ayrımcılığa karşı herhangi bir ulusal yasanın olmaması çeşitliliğe yönelik etkili uygulamaların üretilmesine de engel olduğu tespit edilmiştir. Türkiye'de farklı sosyal grupların sadece dezavantajlı gruplara yönelik sosyal refah yasaları çerçevesinde korunduğu, bunun haricinde çeşitliliğe yönelik pozitif gelişmeler olarak belediyelerin çeşitliliğe yönelik etkili uygulamalar geliştirmesinin önünü açan 5393 sayılı Belediye Yasası ve 5366 sayılı yasanın (Yıpranan Tarihi ve Kültürel Taşınmaz Varlıkların Yenilenerek Korunması ve Yaşatılarak Kullanılması Hakkındaki Kanun) belediyelerde katılım çalışmalarını ve kapsayıcılığı arttırmaya yönelik maddeler içerdiği için önemli bir gelişme olarak ortaya çıktığından bahsedilmiştir. Yapılan tez çalışması sonucunda elde edilen diğer

bir çıkarım ise uluslararası anlaşmalar ve ulusal yasa ve yönetmelikler dışında belediyelerin çeşitliliğe yönelik kendi iç dinamiklerine bağlı olarak geliştirdikleri uygulamaların da bir o kadar önemli olduğu olmuştur. Yerelin öneminin özellikle kültürelarasılık kavramının ortaya çıkması ile birlikte de artmasıyla bu bağlamda sorunların ve çözümlerin de yerelde en etkili şekilde anlaşılabiliceği açıktır. Etkili bir ulusal politika yerelde sosyal adalet sağlanmadığında bir anlam ifade etmemektedir. Bu kapsamda da incelenen üç belediyenin de ilçelerin yapısal dinamiklerine göre ilçede bulundan farklı sosyal gruplara yönelik farklı hizmetler geliştirdiği gözlemlenmiştir. Belediyelerin çeşitlilik uygulamalarının ilçede ağırlıklı olarak bulunan sosyal gruplara göre farklılaştığı ve hangi grup ağırlıktaysa hizmetlerinde o gruba yönelik arttığı gözlemlenmiştir. Son olarak ise elde edilen çıkarım uluslararası ağların çeşitliliğe yönelik uygulamaların geliştirilmesindeki etkisi olmuştur. Günümüzde artan kültürelarasılık politikası ile birlikte yerele verilen vurgu artarken aynı zamanda küreselleşmenin etkisiyle sorunların ortak olmaya başlaması da uluslararası yerel ağların önemini arttırmıştır. Bu bağlamda bu çalışmada da bu ağların etkisini görebilmek adına Eurocities ağına üye olan 2 belediye (Beşiktaş, Beyoğlu) örneği üzerinden gidilmiştir. Yapılan tez çalışması bu ağların önemini ortaya koymuştur, fakat incelenen belediyelerde bu ağların öneminin anlaşılmasına başlamadığı da açıktır. Ama bu ağlar hem çeşitliliğe yönelik politikalar geliştirilmesi hem de fikirlerin ve uygulamaların belediyeler arasında aktarılması açısından önem taşımaktadır.

1. INTRODUCTION

Diversity is a far-reaching notion that has increased day by day. It could be either socio-demographic, socio-economic or socio-cultural and ethnic. With the increase of migration flows the diversities started to get more varied especially in cities. Globalization and severe living conditions in underdeveloped countries fostered the migration to developed or developing countries and this situation has increased the distribution of people from different backgrounds in these countries. The newcomers have enhanced the conflicts between different groups and the differences have become more obvious. To deal with the conflicts between these groups, understanding and advocating diversity has become a key factor for ensuring co-existence in the urban environment. Turkey has also been affected from these flows and has become more diverse; especially Istanbul. Istanbul's situation is important as it has hosted various diverse groups since the Ottoman Empire. It has always been a diverse city and has accommodated various minorities such as Genovese, Armenien, Jewish, Greek which were named as "non-Muslims" in the Ottoman Empire Period. However, with the establishment of the Turkish Republic, minority groups started to decrease due to various incidents such as population exchange of Rum's in 1923, 6-7 September incident in 1955, the Cyprus Military Intervention in 1973, etc. But with the global changes and political interventions, diversity started to increase. Migrations from Turkey's neighboring countries due to political instabilities in these countries (Bulgaria, Iraq, Syria) caused migration flows to Turkey. Istanbul has been affected from these as most of these flows have been towards Istanbul. In these present conditions, significant responsibilities fall on local governments as they have to deal with consequences of diversity and try to create an advantage. Istanbul has become an important case in this situation as it has hosted large amount of diverse groups.

1.1 Problem Description and Structure of The Study

The two main research questions of this study are:

- How are local municipalities perceptions of diversity differentiated from one another?
- How are local municipalities in Istanbul addressing diversity?

In chapter 2, diversity is identified by looking at different definitions and perspectives to diversity and then public policy approaches identified by looking assimilation, multicultural and intercultural policies. In chapter 3, the importance of diversity in cities has been evaluated by looking at the factors that cause the rise of diversity in cities. After that, diversity recognition in planning is examined before the social and economic benefits of diversity is evaluated in the chapter to understand the importance of diversity better. In chapter 4, European progression towards diversity is examined to understand better the spatial reflections of diversity practices. As spatially Turkey was a part of European continent, Turkey's interactions to EU much more higher than other part of the World and the development of diversity structure much more resemble the structure of European countries instead of for instance in US where nation state understanding never occurred as US occurred as a migration country since its establishment. Europe is also important as they faced with diversity management before Turkey or countries in Asia or Middle East due to migration flows to EU from different countries lead to need for creating efficient diversity practices. Therefore, progressions in Europe evaluated to understand the situation in Turkey better. In Chapter 4, European perspective to diversity policies is evaluated through developments and legislations in European Union and successful diversity practices are examined under this chapter. Chapter 5, looks at diversity practices in Turkey which are evaluated first through evolution of policies, laws and legislations towards diversity and then through chapter 6 and 7 diversity practices in chosen local municipalities Beyoğlu, Beşiktaş and Fatih evaluated through documents and in-depth interviews made in these municipalities. In this study the limitations could be demonstrated as the deficiency of the migrant numbers in municipalities except Syrians and the difficulty to find the authorized person in some municipalities to interview.

1.2 Methodology

The main aim of the research is to identify the perceptions of the local municipalities towards diversity and to evaluate the success of diversity practices of local municipalities in Istanbul. As stated by Creswell (2013): “Qualitative Research is an approach for exploring and understanding the meaning individuals or groups ascribe to a social or human problem” (p.4). As these research questions are explicitly referring to a “social or human problem”, a Qualitative Design Procedure is selected for this study. Creswell (2013) recommended 5 strategies for inquiry in qualitative studies; which are narrative research, phenomenology, ethnography, case study and grounded theory and stated that: “case studies developing an in-depth description and analysis of a case or multiple cases” (p.104). Qualitative case study method was chosen as the method of the study. Qualitative case studies provide in-depth knowledge about different cases. So, choosing case study areas and comparing them would be the best way to assess the success of diversity practices and gain an in-depth knowledge about diversity practices at the local level. To evaluate the success of diversity practices comparing different cases was seen as an appropriate method because this was also implemented in previous studies in Europe. For instance, in the Eurocities projects Inticities, Dive, Mixities and Implementoring; the success of diversity practices in local municipalities was also evaluated by using the case study method. For instance in Inticities, Dive and Mixities benchmarks were identified and peer-reviews were done in various cities in Europe to assess the diversity practices through benchmarks. Furthermore, in Implementoring a mentor city was chosen to evaluate diversity practices. Each of these projects is a good example of studies that use the case study method for assessing diversity practices.

As this study wants to evaluate and compare the perceptions and successes of local municipalities in terms of diversity, three district municipalities in Istanbul were chosen for the cases of the study. The reason for choosing local municipalities instead of other administration units is because local municipalities are the best representatives of the diverse groups, as these groups have an opportunity to represent themselves and participate in decision making processes in local municipalities. Also, as diverse groups are encountered at the local level, conflicts and needs of these diverse groups can be better understood at the local level. These local municipalities are also independent from other local administrations as they are

not representatives of the central government unlike the governorship of Istanbul and its subsidiaries and the local mayor and the members of the municipal council are chosen by the local electorate. So, local municipalities either directly or indirectly allow for diverse groups to represent themselves and problems and needs can be better understood in local municipalities.

Istanbul's central area was chosen as the scope of this study as the range of services is located in the central areas. So, service provision is becoming an important asset for diverse groups in these areas. As stated by Jane Jacobs (1961) central areas are hearth of the city; and also with the globalization the importance of the central areas also increase as not only the residents but the users of the public spaces in these central areas much more diversified than the peripheries. Choosing Istanbul's central area as the scope restricted the choice of municipalities. The three municipalities in the central area of Istanbul were chosen by analyzing the diverse characteristics of these municipalities such as the number of foreign residents in these municipalities and the history of minorities of the municipalities. Not only socio-cultural and ethnic diversity of the municipalities but also socio-demographic and socio-economic diversity also taken into account when choosing and analysing the diversity practices in these municipalities. Furthermore, being a member of international local governance networks was also identified as a selection reason. Also, these chosen municipalities were selected from adjacent municipalities to understand the differentiation between three adjacent and overlapping areas. Two district municipalities were chosen from Beyoğlu and Beşiktaş municipalities which are associated partners of the Eurocities network. Eurocities network is important in this study because of the projects they have completed to evaluate diversity practices in Europe that have provided the framework for the methodology of the study. Also, Beyoğlu and Beşiktaş's diverse characteristics derive from their minority history is another reason for choosing these municipalities. Finally, one district municipality was chosen from the municipality that has hosted the highest number and rate of refugees¹ in this region. From the four municipalities that have hosted the highest amount of refugees in Istanbul, Fatih (fourth largest refugee population in Istanbul) is the only municipality that is in the central area; thus Fatih is chosen as the third

¹ As in Turkey only the migrants from Europe counted as refugees at legal status the notion of refugee in this thesis only indicate its literature meaning

municipality. Also, the membership of these three municipalities to another international municipal network, UCLG, also influenced the choice of the municipalities for the study. Eventually, Beyoğlu, Beşiktaş and Fatih were chosen as the cases of the study. For doing a case study analysis various data collection types were used in the study. To evaluate the success of diversity practices the first step was to analyze the strategic plans, performance and activity reports of the municipalities. However, these reports and documents were not sufficient to gain an in-depth knowledge about the perceptions and practices of the local municipalities. So, in-depth interviews were also conducted with the employees in each municipality. The interviewed employees were chosen from various departments of the municipality due to the guidance of officials in these municipalities. Face to face interviews were held with these interviewee's by calling and arranging a meeting with them or through the guidance of a previously interviewed employee in the municipality. In each municipality, an employee from the planning department was represented in the interviews. Interviews were also done with other directorates for evaluating local government services for diverse groups in the municipalities. Depending on the situation of the municipality the interviewed employees could be change as each municipality implemented practices about diversity in different departments and named differently. For instance, Beşiktaş Municipality provides services for diverse groups under Directorate of Social Welfare Affairs; however Fatih Municipality provides services for diverse groups under Directorate of Cultural and Social Affairs. The number of the people interviewed was increased when the interviewed employees directed to other units. It was interviewed with 11 people in total (see Appendix C): 5 employee from Beşiktaş Municipality, 3 employee from Beyoğlu Municipality and 2 employee from Fatih Municipality and also one interview was made with the employee of UCLG-MEWA to understand the relationship between this network and municipalites. and The interview questions were semi-structured and open-ended and some multiple questions are asked in one query for open the question and enable the interviewee to understand the question easy. 11 questions were prepared to ask for the interviewees but the last two questions were prepared only for asking the planning departments. The questions are prepared to give answers the main research questions. The interviews were taking 20 to 30 minutes. These interviews were held between the months of February and April in 2018. Interviews were made in Turkish with the employees of the municipalities

and direct translation was made from Turkish to English when interpreting the results. The interviewees were recorded with a tape recorder if the interviewee accepted. If the interviewee did not accept it was recorded by taking notes. The documents that gathered from strategic plans, activity and performance reports and the transcribed interviewees analysed and evaluated at the end of the case study related to the headings obtained by the projects (Implementoring, Mixities, Inticities,etc.) of Eurocities.



2. LOOKING THROUGH THE NOTION OF DIVERSITY

In this chapter, the broader definition of diversity will be elaborated by looking at its physical, economic and social aspects. After defining diversity, policy approaches to diversity will be examined focusing on assimilation, multiculturalism and interculturalism.

2.1 Different Perspectives on Diversity

Diversity is a contemporary issue that has various meanings. The variety of its meaning show differentiation among professions; for urban designers it means mixing building types; for urban planners it refers to mixed uses and heterogeneity of classes, races and ethnicities; and for sociologist and cultural analysts it generally takes the second meaning (Fainstein, 2005). Some writers discussed only one of its meanings however some focused on more than one.

Diversity was examined by looking at its physical, economic and social meanings. For instance, Jacobs (1961) focused on diversity in terms of land use and economy. Her thoughts on diversity coincided with multiple uses in the city. Jacobs (1961) illustrated the importance of city life and she believed urban renewal projects and public housing did not define the city. According to Jacobs, the city with its diverse structure enabled by mixed uses (offices, factories, dwellings, education, entertainment and recreation places, etc.), its buildings of different ages, its short blocks and dense population; encourages different kind of people to walk in the city at all hours and thus creates more secure and alive places and also contributes to economic and place vitality. Jacobs believed that without these factors diversity could not be achieved in cities. She primarily focused on downtown areas in the city as insufficient mixed uses were the main problem of downtowns because of their focus on work life. This fact was also reflected in calling them CBD's (Central Business Districts) in planning jargon. The second reason for her to focus on downtown areas is the effect of downtown areas on other part of the cities. She demonstrated downtown areas as the heart of the city. She believed that without an

inclusive and powerful heart the city was drawn apart into a collection of isolated interests. In brief, physical diversity created through mixed uses contributes to the economic vitality and diversity in cities and especially in downtowns. Besides it could contribute to the social diversity by increasing different kinds of people in these areas.

Florida (2002, 2012) also has focused on diversity in terms of economic growth. He approached diversity as a contributor for economic growth and innovation through creativity. Florida (2012) emphasized, “diversity—an openness to all kinds of people, no matter their gender, race, nationality, sexual orientation, or just plain geekiness—was not a private virtue but an economic necessity” (p. ix). To foster economic growth and innovation he believed that creativity and diversity should occur together. Florida (2012) defined creativity as: “the faculty that enables us to derive useful new forms from knowledge (p.30); and he saw it as an essential economic driver in today’s globalized knowledge society. In this regard, he saw innovation as a product of creativity either in the form of a new technological artifact or a new business model. According to Florida, this new knowledge society fosters creative activities and this was a result of the “creative class”. “Creative class” is generated from people creating “new ideas, new technology and new creative content” (Florida, 2012, p.8); by working in sectors such as science, technology, engineering, art, culture, music, education, health care, entertainment, media, business, finance, law etc. He indicated that to create a creative community it is necessary to emphasize openness and diversity. As indicated by Florida (2002), creative classes seek differences in their social life through tasting different kind of foods, listening to different kinds of music and socializing with different people. So, creative classes would be occurred in places that difference becomes a positive virtue. As stated by Florida “economic growth was occurring in places that were tolerant, diverse and open to creativity-because these were places where creative people of all types wanted to live” (p. xxiii). In the light of all these facts, it could be said today’s knowledge world created creative classes and this contribute to economic growth and innovation. In this regard, diversity occurred as an important factor because the generation of creative classes is required diversity.

Apart from Jacobs and Florida; Young (1986, 1990), Healey (1997), Sandercock (2000) and Fainstein (2005) examined diversity in a different perspective and

focused on diversity in terms of social justice. Before looking this aspect of diversity it is better to evaluate the notion of social justice. Social justice has been defined by Harvey (2009) as the concept of “a just distribution justly arrived at”. Harvey believed that social justice was derived from the just distribution of benefits and burdens among groups, organizations and territories. He determined eight principles for achieving a just distribution (inherent equality, valuation of services in terms of supply and demand, need, inherited rights, merit, contribution to common good, actual productive contribution, efforts and sacrifices); however he put the three principles: “need”, “contribution to common good” and “merit” respectively at the core of these distributions. He demonstrated needs as the most important factor of just distribution that consisted of just allocation of food, housing, medical services, education, recreation, consumer goods, transport facilities, social and environmental services, etc. Then, he put the contribution to common good as the second important factor for just distribution in which individuals who have more benefits to people by their actions have more claims. Finally he put merit as the third important principle which supported the people who have difficult tasks should have more claims than the easier ones such as mining. He also indicated that, these principles could also be implemented in territories to achieve territorial social justice by putting territories instead of people in the explanations of these principles.

It is not easy to achieve social justice in territories as territories are open to injustices. Young (1990) mentioned about the injustices in society that caused domination and oppression in society. The first injustice is defined by her as the domination of the state and corporate imperatives in which central interventions resulted in unequal distributions of investment to the local's disadvantage. The latter injustice was defined as the decision making process at local level and their “hidden mechanisms” of redistributions on land use and zoning. These “hidden mechanisms” as stated by Harvey (2009) caused unequal distribution of goods and services in favor of the interest groups instead of disadvantaged groups. He defined the hidden mechanisms as: the difference of adjustability to changes in the city; and the change in the price of accessibility and the cost of proximity. These two factors were both in favor of interest groups in society as they adjusted better to changes and their income could afford better the price of accessibility and the cost of proximity of redistributions. Young (1990) defined the final injustices as the spatial segregation of functions and

exclusions in city. Similar to Jacobs, Young stated that separated functions (residents, commerce, manufacturing, entertainment, government) in society could decrease the vitality in society. For instance the downtown areas which were full of people in day times could become empty at night. These segregations also created injustices as they limited the ability of movement of the disadvantage groups in society such as women, disabled, elderly and poor (Young, 1990). To avoid injustices in society Young (1986, 1990) suggested a model of “politics of difference”. Therefore, the importance of difference is identified in achieving social justice. Smith (2000) also stated: “A central issue in social justice is that of identifying those differences among persons and groups which are morally significant to the distribution of benefits and burdens” (p.1150). In this regard diversity came to the forefront when Young tried to explain the “politics of difference” to achieve social justice. Young (1986, 1990) tried to explain diversity in terms of social justice and by focusing on the “politics of difference” instead of the “ideal of community”. As described by Young (1990), community is associated with group identifications such as ethnicity, race, etc. which has a particular heritage, shared self-identification, culture and a set of customs. Young (1986) explained that the desire to be a community encourages social wholeness, face to face relations and rejects difference; that she found utopic in complicated urban societies. She believed that the ideal of community encourages totality; and that causes exclusion, besides it increases racism, ethnic chauvinism and devaluation of certain groups in the society. As the notion of community denies difference and encourages homogeneity; Young (1986) emphasized that admitting diversity means rejecting equality and also the notion of community. Instead of the “ideal of community” she supported developing a politics of difference: “a model of the unoppressive city offers an understanding of social relations without domination in which persons live together in relations of mediation among strangers with whom they are not in community” (p.2). She tried to find an ideal city that fosters social justice instead of domination and oppression by realizing politics of difference in society. Similar to Young, Healey (1997) also gave importance to the celebration of difference. She also stated that with the rise of postmodern society instead of modern society, cultural diversity substituted the homogenous values and ways of life. To live in a society of difference, she suggested a collaborative approach to manage the co-existence in the shared space. With this collaborative approach, she suggested that issues are discussed more effectively and

thus reconstruct a public realm that opens public debate in an inclusive way. She supported a public realm that opens discussion and dialogue between diverse groups without domination of interests groups. In brief, both Young and Healey stressed the importance of the politics of difference and diversity and suggested communication, mediation and discussion among diverse groups to achieve co-existence in societies.

Sandercock also examined diversity in terms of social justice and classified “urban diversity” as the fundamental principle of a just city. Similar to Young, Sandercock (2000) also implies the importance of politics of difference and indicated that difference could be in many forms such as: age, ethnicity, class, gender, sexual preference, dis/ability, culture and religion. She focused mostly on cultural diversity and to solve the contradictions that arose from cultural diversity, she found four responses which were; courts, markets, social movement and political dialogue. With the first response: court, Sandercock wanted to address the revamping in the planning system through revisions on the legislations or contradictions in court to bring anti-discriminatory legislation and multicultural policies. With the market response, she tried to address the small businesses and stores opened by different cultural groups such as Asian and African markets or Greek pastries. She also pointed out the importance of planning accommodations to market response through facilitating the changes in neighbourhoods or sometimes being obstructing to it. Furthermore she pointed out that planning could bring mediation processes to solve conflicts among groups. Finally, she found political dialogue as the most crucial response and deeply examined it. Sandercock (2000) believed that dialogue enables people that do not know each other to live together. This will be enabled with communicative planning, mediation and negotiation and will solve conflicts in communities in the planning process. She named this method which gathers opposite parties together as the therapeutic approach to planning.

Fainstein (2005) evaluated the perspectives of Jacobs, Florida, Young and Sandercock for the notion of diversity and like Young and Sandercock; she examined diversity from the point of view of social justice. As stated by Fainstein (2005): “Diversity has become the new orthodoxy of city planning. The term has several meanings: a varied physical design, mixes of uses, an expanded public realm, and multiple social groupings exercising their ‘right to the city’” (p.3). Although she mentioned the various meaning from physical to the social milieu, she focused on its

social meanings. By putting the public space and the multiple social groupings in the forefront she looked at diversity in terms social justice. Fainstein put diversity as a key factor for social justice with democracy, equity, growth and sustainability. She believed that diversity and equality should not be separated from each other which is also supported by Reeves (2004); who also believed that to achieve sustainability there should be respect for difference and equality. Fainstein (2005) also mentioned that sometimes the factors to achieve social justice could contradict each other such as growth and equity and growth and sustainability. She also stated that diversity could damage democracy if group interests suppress common interests. However, she also said that they could also support each other as the example of Amsterdam has demonstrated. She said that the national policy framework in the Netherlands supports equity, sustainability and growth and through the help of these policies the city has created a participatory governance system. Like Young and Sandercock, Fainstein believed that diversity is a way to achieve social justice. However; unlike Young, Fainstein thought equity and diversity could be provided at the same time.

Besides the aspects mentioned above regarding diversity, its definition was also expanded by the changing migration patterns in society. Briefly, diversity could be defined through different socio-economic, socio-demographic and ethnic groups in a certain spatial area like a city or neighbourhood (Tasan-Kok et al, 2014). However, the new world order that has been changed by rapid migration brought new definitions to diversity. Vertovec (2007) brought a different perspective to diversity with the notion of super diversity. He stated that the migration flows after the 1990s increased the diversity in cities and brought a new definition to diversity. He emphasized that looking at diversity just through ethnicity is not enough as these newcomers were differentiated from each other by their socio-economic characteristics such as gender, age, religion, class, ethnicity, language, tradition, cultural values and practices whether they came from the same country of origin or not. Besides, he emphasized that they could also be differentiated through their legal status and migration channels, their locality (belongingness of certain groups to a certain place in the city) and transnational practices (migrants belongingness to their home town); and responses to local authorities, local residents and service providers. He believed that by acknowledging and accepting super diversity with its multiple identifications and differentiations mentioned above, it is possible to create effective

local and national policies. Besides super diversity, a new definition of diversity called hyper-diversity has also been developed recently. Hyper-diversity also includes super-diversity characteristics in it but unlike super-diversity it also includes the different life-styles, attitudes and activities within and between groups, also it includes spatial segregation due to ethnicities and social-economic changes and trends in the local population and not just focusing on new and unorganized migrating groups but also the relationship between local people and new-comers (Tasan-Kok et al, 2014). In brief, new definitions like super diversity and hyper diversity expanded the meaning of diversity and made it easier to understand the dynamic in a world that is becoming more diverse due to increasing migration patterns.

To sum up, various perspectives and definitions about diversity have been identified in this section (see Table 2.1). Although there are various stand points about diversity the focus point of this study is to look at social diversity by emphasizing social justice. Besides that, the new definitions of diversity, as a result of migration flows in the 21st century, will also be assessed in the scope of this study to understand the effects of migration when evaluating diversity practices in Istanbul.

Table 2.1: Perspectives on diversity.

Theorist	Perspectives to Diversity
Jacobs	Varied urban forms: Economic and Place Vitality
Florida	Economic Growth + Innovation + Creativity
Young	Social Justice: Politics of Difference, Mediation
Healey	Social Justice: Politics of Difference, Collaborative Approach
Sandercock	Social Justice: Politics of Difference, Courts+Markets+Social Movement and Political Dialogue (Therapeutic Approach)
Fainstein	Social Justice: Diversity + Democracy+ Equity+ Growth+ Sustainability

2.2 Policy Approaches to Diversity

Diversity has started to increase in societies day by day. In this regard, the increasing amount of migration throughout the recent decades is an important factor that increases diversity in societies. The rise of migration causes the rise of diversity in societies; and has also led societies to find policies to live with diversity. As stated by Parekh (2001), “the greater and deeper the diversity in society, the greater the unity and cohesion it requires to hold itself together and nurture its diversity. A

weakly held society feels threatened by differences and lacks the confidence and the willingness to welcome and live with them” (p.196). To find ways to live with diversity, it is important to strengthen society through finding accurate policies. To manage diversity; societies have followed different policies through the decades depending on the changing conditions of the world. In this chapter, the changing conditions and the changing diversity policies depending on these conditions will be evaluated. These diversity policies are: assimilation, multiculturalism, and interculturality.

2.2.1 Assimilation

Assimilation policy has been implemented as a way for coping with societies that have become diverse day after day. Assimilation is the acceptance of the dominant group’s cultural heritage instead of a minority groups’ own heritage (Berry, 2011). It could be both voluntary or forced. If assimilation appears voluntarily it is called a “melting pot”, in which the ethnic groups or the non-dominant groups in society decide to merge with the existing society (Berry, 1974, 2011). However, generally it occurs as a necessity due to the unwelcoming behaviors of the host community. Gordon (1964) expressed that, “Assimilation has not taken place, it is asserted, until the immigrant is able to function in the host community without encountering prejudiced attitudes or discriminatory behavior” (p.63). This clearly demonstrates that, in assimilation policies immigrants or newcomers are not accepted or welcomed and they are subjected to discriminations and prejudices.

Assimilationist policies have mostly been implemented between the 19th and 20th centuries nation-states to manage ethnic diversity and to nationalize their territory (Grillo, 2005). Enache (2005) stated that, the most crucial reason for the denial of cultural diversity by nation states was rooted in their historical structure. Enache (2005) also emphasized that besides being an unifying action; nation states could also be defined as an act of segregation; defined by Berry (2011) as exposure to separation by a dominant group in society. Enache (2005) believed that nation states should be culturally, ethnically and religiously homogenous and diversity could only exist outside the territory of the nation state. Enache expressed:

One nation, one state, one territory’ is the death penalty for the possibility of existence of a respected and dignified Other. In the best of cases, diversity is tolerated or accepted. But, accepting diversity is nothing else but saying that WE agree to stand YOU on our territory

under the condition that all of us are aware that there is a distance, never to be fully overcome, between WE and YOU. (2005, para.3)

In this statement, Enache tried to explain that nation states saw diversity as a risk for their unity so diversity acceptance could only coincide by excluding the other from the community.

2.2.2 Multiculturalism

Unlike assimilation, multiculturalism relies on the idea of accepting cultural difference and enabling immigrants to participate fully in national societies as cultural minorities (Faist, 2009). Multicultural policies are defined as promoting tolerance and respecting collective identities. As expressed by Faist (2009), multicultural policies involve allowing measures to support minorities that are exposed to discrimination for a long period, positive action measures in education and employment, along with collective measures that enable the migrants to represent themselves in political parties or subsidies that are provided by the state for ethnic groups institutions like schools or hospitals. Besides, supporting them in front of the public, adjusting public services and encouraging community association could also be demonstrated as policies for accommodating culture-based differences (Vertovec,2007).

Multicultural policies emerged as a production of the human-right revolution. As asserted by Kymlicka (2012), “Multiculturalism is part of a larger human-rights revolution involving ethnic and racial diversity” (p.5). After World War II, racist ideologies were abandoned and human right actions started to be developed by the United Nations. Human equality as a notion was adopted by the UN and this notion triggered some political movements such as;

- (1) the struggle for decolonization (concentrated in the period 1948-65);
- (2) the struggle against racial segregation and discrimination (initiated and exemplified by the African- American civil right movement from 1955 to 1965)
- (3) the struggle for multiculturalism and minority rights (which emerged in the late 1960s).
(Kymlicka, 2012, p.6).

Within the UN, resistance against minority protection was abandoned; and non-discrimination and equality principles were accepted under the belief of protecting and promoting the identities of minorities (Koenig and de Guchteneire, 2007). To

achieve this purpose various international conventions and acts were developed. The International Covenant on Civil and Political Rights (ICCPR), the Universal Declaration of Human Rights (UDHR), OSCE's Helsinki Final Act and the Paris Charter were as the primary international rights documents that enabled multicultural policies enabling anti-racist, non-discriminative and equalitarian principles (Yersen, 2015; Koenig and de Guchteneire, 2007). For instance; article 27 of the International Covenant on Civil and Political Rights (ICCPR) states that:

In those States in which ethnic, religious or linguistic minorities exist, persons belonging to such minorities shall not be denied the right, in community with other members of their group, to enjoy their own culture, to profess and practice their own religion, or to use their own language. (ICCPR, 1966, Article 27)

Within this Covenant, the existence and acceptance of minorities started to be accepted and this triggered the evolution of multiculturalism within civil rights. In brief, multiculturalism policies emerged after assimilationist policies were abandoned due to the decrease of the importance of nationalist ideas. Instead of nationalist ideas the emergence of human civil rights that were triggered by UN, brought into play multicultural policies that were supported by various international documents and acts.

2.2.3 Interculturalism

Interculturalism emphasized cultural dialogue which was different from multiculturalism and focused on the coexistence of cultural differences emphasized by solving the communication problems between cultures (Amin, 2002). As stated by Stevenson (2013) interculturalism is different from multicultural models not only because it recognizes and accepts but also encourages racial and cultural differences. These are the focus points of interculturality and also activate the mechanisms for promoting mutual understanding, common desires and space sharing. She also emphasized that different from multiculturalism, interculturalism not only focuses on difference but is also interested "...through what processes and in which spaces difference intersects" (p.162). Bianchini (2013) indicated that multiculturalism sometimes has lead to the empowerment of particularisms and vested interests. For combating racism he stated that more resources could be channeled to intercultural projects as there it aimed to build bridges between diverse groups and create "cultural hybrids"; that interconnect and integrate numerous cultural forms

(Marotta, 2014). Therefore, with intercultural projects it aimed to create a mix of cultures.

Amin (2002) focused on interculturalism by stressing the importance of negotiation of difference which occurs through everyday lived experiences and encounters. He believed that negotiation of difference occurred at the local level as these interactions and encounters happened at the local level. Besides emphasizing the importance of local level in creating intercultural understanding and dialogue, he also emphasized the importance of national structure as it affects the equal and effective interaction of people. Landry and Wood (2012) addressed the requirements of intercultural city as planning the city in a cultural literacy and intercultural lens. They stressed the importance of intercultural dialogue to gain cultural literacy; as in highly diverse communities, it is impossible to gain in-depth knowledge about diverse cultures without interacting with them. Culturally literacy was seen as the ability to read, understand and discover the importance of diverse cultures which could help place-makers to develop projects in diverse communities. To achieve an ideal diverse city in which intercultural literacy spread throughout the city; the urban-place makers should reassess their knowledge through an intercultural lens in public consultation and engagement, urban planning and development and education (Landry and Wood, 2012). The indicators of interculturalism were stated as:

- intermarriage and other forms of social and cultural mixing;
- crossover networks, intercultural businesses, jobs and new professions;
- products that embody cultural crossover or fusion;
- the presence of intercultural literacy programmes in public administration;
- training in and remuneration of bilingualism and multilingualism in the business environment;
- the presence of buildings or public art in the city centre that draws on culturally diverse histories and traditions. (Landry and Wood, p.304)

Intercultural policies were adopted after multicultural policies as these were not sufficient to manage the increasing diversity in societies as a result of rising international migration in the globalized world. These intercultural policies were also supported in international circles. For instance, *White Paper on Intercultural Dialogue* was published in 2008 that emphasized the importance of interculturalism and intercultural dialogue. To sum up, in order to deal with the failures of

multiculturalism, interculturalism policies started to emerge and emphasized the importance of intercultural dialogue to manage diversity.

In conclusion, to understand the notion of diversity the definitions, approaches and policies through diversity were examined in this chapter. While some writers have associated diversity with various physical forms which contribute economic and social vitality such as Jacobs, some writers saw diversity as an important element for economic growth alongside creativity such as Florida (2002,2012). On the other hand, some writers such as Young (1986, 1990), Healey (1997), Sandercock (2000), Fainstein (2005), approached diversity as a way to create social justice. After evaluating the definitions and approaches to diversity, policies towards diversity were identified by looking at assimilationist, multicultural and intercultural policies. These three approaches occurred through the recent decades as a response to increased diversity due to the rise of migration. Migrants were first not welcomed as a result of strong nation state presence in the 19th and 20th centuries. However, after the decrease of nationalist ideas and the emergence of human right actions, multicultural policies came to the forefront that accept minorities and develop policies for them. Various international documents and policies were developed after World War II. After multicultural policies, intercultural policies appeared as multicultural policies became insufficient to manage diversity. Intercultural policies emphasized the importance of cultural dialogue and local experiences. Intercultural policies not only accepted diversity and difference but also encouraged them.

3. IMPORTANCE OF DIVERSITY IN CITIES

In this chapter, the importance of diversity in cities will be evaluated. First of all, the role of cities in the emergence of diversity will be examined. Cities are the most important places where urban diversity comes into play as diverse groups are prevalent in urban areas. Therefore, the solutions to live with diversity should also be solved in cities through policy and planning. For this reason, planning frameworks are developed that incorporate diversity and finally the benefits of diversity in cities is evaluated to understand better the significance of diversity in cities.

3.1 The Increasing Diversity of Cities

Cities are becoming more important day by day as the amount of people that live in cities is increasing rapidly. Today approximately 50% of people live in cities and it is assumed that this will reach 60 per cent in 20 years (Habitat, U.N., 2008). The improvements on health and living conditions in Western Europe after the 19th century have led to the increase of the urban population. The most important factor that increased the urban population and industrial growth in Western Europe and North America is derived from people's movement and migration (McDowell, 1999). People migrate to cities from rural areas, the countryside or foreign countries as a result of problems such as famine, flood, disease, economic reasons or social reasons (personal tragedies, harassments, intolerances) and these flows have increased the diversity between urban populations particularly in inner city areas (McDowell, 1999). These diversities include socio-cultural, socio-economic or socio-demographic. In recent years, the diversity in cities started to increase rapidly due to globalization and neoliberal policies. As emphasized by Koenig and Guchteneire (2017), globalization is one of the main contributors of cultural diversity that triggers social mobility (which varies depending on ethnicity, language or religion) due to increasing flows of capital and changing modes of production in the capitalist world system.

Although globalization increases cultural diversity it is also seen as an impediment against diversity in some respects. Globalization is seen as an impediment for cultural diversity as it creates a standardized and transnational layout that causes a threat to local cultural products and practices due to their incompatibility in the increasing global market place (UNESCO, 2009). As a consequence of all its impacts on diversity, globalization could be defined as a multidimensional process (UNESCO, 2009); both for its impact on increase of diversity by migration on one hand and the rising of standardization on the other hand. Besides it follows a multidirectional process, as it happens in various areas such as economic, political, social, cultural and technological areas (UNESCO, 2009). Similar to globalization cities also demonstrate a multidimensional structure; which would correspond with McDowell's "paradoxical duality". As emphasized by McDowell (1999) cities have a "paradoxical duality" that refers to first; the settlement in which people live in a restricted locality and familiarity with its streets, shops and pubs; and paradoxically movement and migration of people in the cities as strangers. As defined by Sandercock and Kliger (1998a, p.127):

When people with different histories, cultures, and needs arrive in our cities, their presence inevitably disrupts familiar and taken-for-granted patterns of social life and uses of urban space, both public and private, parks and open spaces and shopping centres as well as back and front yards.

McDowell stated that, "Cities are the areas of complex and cross-cutting movements" (1999, p.109); and public spaces are the important places of these movements in the city where multiple encounters with the "proximate but unfamiliar strangers" occur. She saw public spaces as significant as the diversity that creates the public is most obvious within these areas and the public interest notion is most apparently tested in these areas. As also stated by Young (1990), public spaces are accessible for everyone in the community resulting with the risk to encounter people belonging to different identities, opinions or lifestyles. In this regard, cities and public spaces come to the forefront the most significant areas for managing diversity.

3.2 Planning Diverse Cities

As cities and public spaces are becoming more diverse, planning them according to their diverse characteristics becomes an important matter that planners should focus

on. The difficulties of making decisions in a diverse environment are illustrated by Healey as:

If we live and form our life-worlds in different cultural communities within which we develop different languages and different systems of valuing, how do we get to talk to each other about matters of common concern? And when we get to talking across these divides, how do we get to decide what is right? Are there any absolute priorities, such as a duty of environmental stewardship or natural justice which should override our little local differences? (1997, p.63).

Fincher (2003) stated that recognition of diversity and responding to it is improved in planning and public policy, however not all type of diversities are taken into account. As she indicates, not only ethnic differences but also the differences that occurred from life cycle, income and location should be taken into consideration as they are also the indicators of diversity. For instance as pointed out by Reeves (2004), in the UK diversity is part of all aspects of planning and requires government guidance for planners; however the guidance is just restricted with a statement that takes into account social considerations in general policies and proposal but is insufficient and unspecific as it does not mention about some unempowered groups. This shows that, although diversity is inside planning sometimes the misdirection of planners causes problems in implementing plans that support diversity.

Equality and justice are viewed as the most important notions in planning for diverse social groups in the city and in public spaces. Fincher (2003) stated that, although it is hard to plan in cities of difference as it depends on the place and the context she suggested three models, such as planning for diversity, planning to reduce difference and planning for encounter. Through these models the needs of diverse groups will be recognized, the differences that are derived from the locational advantages and disadvantages will be decreased and “convivial interactions” that are generated from the encounters of strangers will be supported. This is also illustrated by later works of Fincher and Iverson (2008) as redistribution, recognition and encounter for socially just planning. Low (2013) also defined three type of justice as inspired by Fincher and Iverson’s (2008) work, which are distributive, procedural and interactional. Distributive justice refers to the distribution of wealth, rewards, benefits and burdens in the city that addressed the equal access of people to public space; procedural justice refers to the negotiation and decision making processes and interactional justice refers to the quality of interactions among people that comprises

sincerity, trueness, respect and justification (Low, 2013). The redistribution corresponds to distributive justice, recognition corresponds to procedural justice and encounter corresponds to interactional justice. In each model diversity recognized, the difference among communities reduced and encounters are supported to achieve more just city.

Sandercock and Kliger (1998b) pointed out that the prerequisite of providing social justice passes through inclusion politics that admits the existence of multiple publics and its heterogeneous structure in today's era in cities or regions that are generated from diverse social groups that not connected yet. Culturally pluralistic and participatory democracy is necessary for enabling inclusion policies by ensuring recognition and representation mechanisms for different groups especially for the disadvantaged groups (Sandercock & Kliger, 1998b). Arnstein (1969) stated that, citizen participation referred to the power redistribution that provides the inclusion of the have-not citizens which are being kept away from economic and political processes. The have-not citizen's inclusion includes the participation for designating information sharing, policy and goal setting, program operating, tax allocations and benefits distributions. As illustrated by Sandercock and Kliger (1998b) these participation processes should promote dialogue and negotiation. Thus, the decisions could be made in a healthy environment by involving all of the affected groups from the decisions.

To deal with diversity in cities and public spaces, diversity paradigms are examined in terms of their relationship with equality. Some writers claimed that diversity and equality are interrelated terms and cannot be separated from each other such as Reeves (2004) and Fainstein (2005). As stated by Reeves (2004) equality corresponds "ensuring that people with different needs have equality of opportunity and outcome" (p.8). Reeves (2004) stated that without equality diversity only indicates difference, however with equality it also refers to power. She asserted that "At the heart of a sustainable city lie the principles of equity and equality as well as respect for difference...Spatial planning should create sustainable places and spaces by recognizing difference and diversity and equality." As also mentioned in the previous chapter Fainstein (2005) put diversity and equality as corner stones of the just city in conjunction with democracy, growth and sustainability. She stated that without a national regime dedicated to equity diversity only contributes to

competitiveness instead of tolerance and the increasing level of competitiveness in the city could cause polarization. Considering the information above, we can say since equal conditions are not provided for diverse groups the competitiveness in the city creates conflicts between groups with and without power and increases the gap between them as the powerful groups are not equal with those without power.

Some writers believe equality and diversity are inseparable notions, some others are opposed to this idea such as McDowell (1999), Fraser (1990) and Young (1986; 1990). As emphasized by McDowell (1999), the dilemma between the recognition that strangers are a diverse group with different desires and skills; and the equality of people's access to goods and resources as a requirement of a democratic society creates conflicts in the society. She meant that citizenship that creates equality on the surface actually creates exclusions in practice. Although, everyone has equal rights in front of the laws in democratic societies, not everyone has equal opportunity in terms of accessing to the public space which cause to separation, segregation and isolation of others: less welcomed people's in public space such as women, working class, non-natives, etc. (McDowell,1999). Besides as indicated by McDowell, "The desire for unity often leads to intolerance of differences within the group...[and] cities comprise strangers who do not understand or tolerate each other even when they are in proximate relations" (1999, p. 130). McDowell (1999) also indicated that privatization and surveillance in public spaces affects anonymity and accessibility in civic areas in a negative way. Privatization of public spaces and putting security measures could avoid unpowered groups from the space and this could also be demonstrated as an inequality between diverse groups in society.

To avoid these segregation and exclusions in public space, different alternatives are suggested by writers. For instance, Nancy Fraser (1990) suggested the "subaltern counter publics" as a way to cope with inequalities in the public sphere as the subordinated groups such as women, workers, gays, and non-white people could not declare their thoughts openly. By developing "subaltern counter publics" she emphasized the creation of arenas where these groups could express and deliberate their needs, interests and strategies openly without supervision from dominant groups. Young (1986, 1990) also expressed that diversity and equality contradict with each other. She suggested a model of an unoppressive city that encourages mediation instead of an ideal community. In her point of view, equality and the ideal

of community remain as a utopia in diverse communities. Young (1990) identified the desired ideal city with four merits which were; social differentiation without exclusion, variety, eroticism and publicity. With the first merit “social differentiation without exclusion”, she idealized a city that intermixes without being homogenous and the transition from one neighborhood to another was not too obvious. With the second merit “variety”, she stated that different kinds of usage of social space brings different groups together and it also enables the urban space to be interesting, amusing, exciting and attractive. Then, with the third merit “eroticism”, she tried to emphasize the willingness to encounter with the unfamiliar either in spatial or social milieu which shows the inexhaustibility of the city. For instance, encountering a different crowd of people or different unexpected architecture could be demonstrated as an example of this eroticism. Finally, with the last merit “publicity”, she emphasized the important of public space as the place is the center of diverse group encounters and she idealized with these merit the creation of public spaces and forums where everyone can speak and listen to each other. Young idealized an unoppressive city open to “unassimilated otherness” which gained by celebrating and giving political representation to diverse groups.

To conclude, it could be said that creating equal and just cities are seen as the solutions of planning in diverse societies. However, from some writers point of view equality could not be creating just cities as not all people have access to public spaces. From all these point of views it could be said that, the recognition of diverse groups and enabling their participation to planning processes through mediation and dialogues are the common points of the arguments.

3.3 The Economic and Social Benefits of Diversity in City Life

Diversity has various benefits to city life. It has both social benefits and economic benefits to city. It increases the urban vitality, social cohesion, social equity and sustainability in city; which could be demonstrated as its social benefits. On the other hand, it increases the economic growth, innovation, creativity and economic productivity that could be indicated as its economic benefits.

Social benefits of diversity

Diversity could be demonstrated as the most significant initiator of urban vitality. Jacobs (1961) was the most important advocate of this idea (see Chapter 2.1.) She saw diversity as a way to increase vitality by increasing different kinds of people in the city. Talen (2006) also saw diversity as the main producer of urban vitality as it enhances the interactions between “multiple urban components”. Talen (2006) stated that variety in the city either in socio-cultural, economic or physical areas increases the urban vitality as they trigger the different kind of uses and users in the city and increase the usage of urban space at all times in the day.

Diversity could also increase social cohesion in the city. However, there are also some contradictions about this idea. If the relationship between social cohesion and diversity is desired it is better to focus on social cohesion's components first. Kearns and Forrest (2000) pointed out the 5 interlinked dimensions that generated social cohesion as: common values and civic culture; place attachment and identity; social order and social control; social solidarity and reductions in wealth disparity; social networks and social capital. These dimensions of social cohesion could be seen at different spatial scales. As Kearns and Forrest stated, at national or interurban scale, efforts are focused on developing common civic values and political concerns on the disparities in wealth and economic growth. On the other hand, they added that at city/regional and neighbourhood level social cohesion attempts were generated partially from the national political initiatives along with detailed lower spatial scale policy developments and implementations. They also mentioned, at city/regional level there are attempts to enhance the civic culture by local policies, achieve social order in public space and enhance city and regional identity; however at the lower scale like neighbourhood levels general emphasis goes towards combating social exclusion along with dealing social order issues and regeneration policies via social capital. In this regard, it could be said that the importance of diversity came into the forefront in the efforts of social cohesion at neighbourhood level. Tazan- Kok et al. (2014) mentioned that, social cohesion could easily generate intolerances; however, if there are not any conflicts between diverse groups in lower spatial levels (neighborhoods or districts) it could be mentioned about high level of cohesion in whole urban system. However, if diverse communities have conflicts it could also create some problems like intolerance or exclusions in society. Some theorist

believed that there is a negative relationship between diversity and social cohesion. For instance, Putnam (2007) stated that heterogeneity in a community decreases solidarity and social cohesion. He focused on ethnic diversity in communities and believed that in ethnically diverse communities there was less social cohesion compared to homogenous communities. Besides, he believed that the level of social cohesion in diverse communities mostly depends on the nature of the community. For instance, if it is an inclusive society instead of nationalist society the amount of cohesion is becoming higher. However, Putnam pointed out that, although diversity (ethnic) has negative effects in short-medium term such as hindering social capital and denying social solidarity, in long-medium term it creates a new social solidarity and decrease the negative effect of diversity by creating more inclusive identities.

Diversity is also seen important for achieving social equity in cities. As stated by Talen (2006) diversity is crucial to avoid uneven investments in society. For instance, she mentioned that if a community is comprised of poor people there were not any investments made to these communities. However, if the community comprises diverse groups with both socio-economic levels this situation would not happen. In this regard diversity could be the contributor of equity to all. Besides, increasing social equity in cities, diversity is also important for increasing sustainability in cities as stated by Talen (2006). Beatley and Manning (1997) also demonstrated; tolerating and encouraging diversity, non-existence of spatial separation and isolation of economic and ethnic groups and equal access to basic services and facilities could be demonstrated as the parameters of sustainable communities. To sum, diversity provide social benefits as it increase urban vitality, social cohesion, social equity and sustainability in cities.

Economic benefits of diversity

Besides social benefits, diversity also provides economic benefits to society. Diversity increases the economic growth, innovation, creativity, productivity and unemployment in society (Talen, 2016; Florida, 2002; Florida, 2012; Granovetter, 1983, Jacobs, 1961; Putnam, 2007). Jacobs (1961) believed diversity increase the economic vitality in city as it increases the usage of the urban components in every hour of the day. Florida (2002; 2012) also stated that diversity increase the creative class in the city and thus increase the economic growth and innovation in cities. The

migrants are also seen as positive asset for the increase of economic growth and innovation in cities. Talen (2006) illustrated that migrants are important as they increase the economic productivity in the city. Landry and Wood (2012) also mentioned about the positive effect of migrants in the development of economy. Diversity is important as new ideas could generate effectively in a diverse environment. Putnam (2007) also illustrated the benefits of diversity as; it increases the creativity, economic growth, decreases the financial effects of the retirement of baby-boom generations and enhance the development of the emigrated country through the influence of migrant networks. To sum, diversity has various economic benefits to the city as it increase's creativity, innovation and economic growth and production in cities. Migrants economic influence is important in this regard, as they are effective in bringing new ideas to the city.

In this chapter, the importance of diversity in cities tried to evaluate first by looking the indicators that resulting in the increase of diversity in cities. With the rise of migration especially after globalization, cities have been hosting more diverse groups than ever. This triggered to find solutions for living with diversity. Planning implementations have become important to response the challenges that created by diversity. There are different aspects among writers on finding solutions to achieve diversity. In this study, the emphasis was on examining diversity practices by focusing on social justice and equality. While some writers emphasize equality to embrace diversity; some saw it as an obstacle to diversity. Besides, social justice was seen essential for diversity, and models were developed to achieve a just city in a diverse society. Collaborative and communicative planning, mediation, negotiation, and participation are the common values to achieve a just city in a diverse community. Finally, social and economic benefits of diversity evaluated to understand the importance of diversity to the city well.



4. PROGRESSION TOWARDS A MORE DIVERSE EUROPE

In this chapter, evolution of diversity policies in the EU will be identified first to understand the national and international dynamics that affect the development of diversity. Non-policy, assimilationist policies, multiculturalist policies, backlash against multiculturalism and finally the emergence of intercultural policies are identified by looking through their processes. After examining the evolution of diversity policies in the EU, successful diversity practices are examined by looking at networks, organizations and associations in the EU to adopt diversity practices at the local level in EU cities.

4.1 Evolution of Diversity Policies

The EU has followed different policies through decades since diversity started to increase in cities. Firstly, non-policy understanding was implemented by European cities, as migrants and minorities were not welcomed and seen as an “irrelevant or transient phenomenon”, thus creating a policy for them was seen as unnecessary (Wood, 2010). Non-policy understanding could be encountered in every period of societies depending on the countries approach to diversity; however it could be said that these generally occurred before the 19th century, in a period when international migration flows did not come into the forefront seriously in Europe.

Assimilationist policies emerged in the 19th century as the migration started to rise in Europe in parallel with the world. After the first migration wave in the industrial era at the end of the 19th century, assimilation started in opposition to imperialist states, war and combative nation building (Joppke and Morawska, 2002). In the period when both nation state building and intensive globalization took place, extensive labour migration spread through the world with no or limited restrictions in most states (Wimmer and Glick Schiller, 2002). Free entrances to nation states and easy access to citizenship in this period could be shown as an example for this; however in a period of globalization, nation state building changed the approach to migration and brought new concepts that affected migration (Wimmer and Glick Schiller,

2002). “Ethnic and/or racial peoplehood” which was formed by Enlightenment philosophers and was clarified during the US, French and Haiti revolutions, took the place of “civic conception” (Wimmer and Glick Schiller, 2002). As indicated by Wimmer and Glick Schiller (2002) “national chauvinism” and “racism” legitimated colony building of empires and competition leading to World War I. Wimmer and Glick Schiller (2002) added that:

It was in the context of this competition and of the salience of ideas about nation and race that nation-state builders, including elites, political leaders, state officials and intellectuals, initiated systematic efforts to erase, deny or homogenize the internal cultural and national diversity that existed within all industrializing states of Europe and the Americas. (p. 314)

Wimmer and Glick Schiller (2002) also pointed out that, World War I ended with the disappearance of international labor migration and globalization and countries closed their borders for protection. They also claimed that, the limitation and control of immigrants lasted until World War II. In light of all these events, nation state building period brought assimilation policies with it.

Assimilationist policies admit migrant existence permanently; however, they also desired to absorb migrants immediately; and also migrants would be discouraged or suppressed if their difference was seen as a threat for the unity of the state by local communities (Wood, 2010). Migrants were perceived as a risk for safety and impediment for “isomorphism” among nation and people; therefore, nation-state building strengthened assimilative mechanisms for preventing new cultural heterogeneity movements (Wimmer and Glick Schiller, 2002). In this period due to the nation-state’s construction of class, culture, gender and regional differences were rarely seen and national integration and homogenization occurred as a result of this factor (Wimmer and Glick Schiller, 2002). These aggressive nationalizing policies were abandoned by Western states (including EU), after World War II, as a result of the failure of Nazism and the well-established structure of nationalized societies due to “successful industrialization, solidarity-forging wars and infrastructural incorporation by expanding welfare states” (Joppke and Morawska 2002, p.4). With the end of the war, European states tended towards development of their state to rescue from the harms of war and assimilation policies decreased in influence.

After 1945 (the end of World War II), in the economically successful countries of Western Europe, the lack of unskilled workers and need of business entrepreneurship

in areas that were not desired by local entrepreneurs, started to emerge (Rex, 1995). Therefore, migration started to these economically powerful countries. According to their history each country received immigrants from different countries (Rex, 1995). For instance, countries that had colonies before the war, such as the UK receive migrants from their former colonies (Rex, 1995). Countries that were not empires such as Germany received guest workers from less developed countries (Rex, 1995). Others, like the Netherlands received immigrants both from their colonies and guest worker from other countries (Rex, 1995). These migrants were seen as temporary workers that would return to their home countries and this situation created guest worker policies in this era (Wood, 2010). These were short term policies created just for reducing the effects of migrants on local citizens (Wood, 2010). As stated by Rex (1995), although it is possible for governments and political organizations to discuss methods for achieving equal social rights for non-citizens these conditions cannot be met in nations that have guest worker policies. As countries that implement guest worker policies believed that guest workers eventually will return to their countries, it was seen unnecessary to develop policies to increase their social rights.

Although assimilationist policies continued until 1960, their influence started to decrease (Joppke and Morawska 2002). Between 1970s and mid-1990s, the recognition and accommodation of diversity was seen as a trend amongst Western countries with the help of various multiculturalism policies (MCPs) and minority rights (Kymlicka, 2012). In multicultural policies, the difference of migrants and/or minorities were accepted and encouraged and moreover protected through laws; however this also meant to accepting the emergence of separations and segregation in communities (Wood, 2010). As stated by Kymlicka (2012), “multiculturalism is part of a larger human rights revolution involving ethnic and racial diversity” (p. 5). Before World War II, the racist ideologies against ethnic and religious diversity were supported by national laws and foreign policies; however after World War II the backlash against Nazism and the emergence of human equality generated a human-rights revolution (Kymlicka, 2012). Kymlicka also indicated that:

...as historically excluded or stigmatized groups struggle against earlier hierarchies in the name of equality, they have to renounce their own traditions of exclusion or oppression in the treatment of say women, gays, people of mixed race, religious dissenters, and so on. (p. 6)

As indicated above, it can be argued that with the emergence of equal rights not only racial or ethnic diversity but also other disadvantaged groups such as women and gays were represented. Also under the effect of multiculturalism, racial and ethnic hierarchy gave its place to democratic citizenship in Western countries.

However, after mid-1990s, a retreat and backlash from multiculturalism and the reappearance of the nation state ideal, common values and identity and unitary citizenship created a demand for a return to assimilation (Kymlicka, 2012). As asserted by Kymlicka (2012) this retreat originated from the fear of the majority population on the rising diversity and the threat that emerged in their daily life. Besides, it occurred as a result of the failure of multiculturalism as it could not find a solution to social, economic and political exclusion (Kymlicka, 2012). On the contrary multiculturalism contributed to social isolation (Kymlicka, 2012). Multiculturalism was also seen as an obstacle for common interests as stated by Grillo (2005), "The idea that excessive multiculturalism exacerbates diversity and undermines the common will is a potent one in contemporary political thought and rhetoric in Britain and elsewhere in Europe" (p. 11). As a consequence of all these, multiculturalism gave its place to "civic integration", "social cohesion", "common values" and "shared citizenship" (Kymlicka, 2012). But this retreat however did not occur in a strong way within the political context.

Over the last decades, as problems are becoming more globalized the need for developing convergence policies came to the forefront. As a result of convergence policy in Europe, the European Council agreement on "common basic principles" of immigrant integration policy was accepted in 2004 to determine the general path and context of integration policy (Joppke, 2007). All these principles give some clues about the new integration understanding of the EU. For instance, as understood from the first principle (The Common Basic Principles for Immigrant Integration Policy, 2004): "'Integration is a dynamic, two-way process of mutual accommodation by all immigrants and residents of Member States': the integration process started to be seen as a reciprocal procedure that includes both the local community and the immigrant, not just seen as an integration process that only gives the responsibility to the immigrant to integrate which was the case in the assimilation process. Although the integration process is seen as a two sided process, the EU also wanted some basic qualifications and respect for the EU's "basic values" from the migrants to enable a

better adaptation to the EU as understood from the 2nd principle: “Integration implies respect for the basic values of the European Union”; and 4th principle: “Basic knowledge of the host society’s language, history, and institutions is indispensable to integration; enabling immigrants to acquire this basic knowledge is essential to successful integration” These principles also could demonstrate the civic integration policies in the EU. Joppke (2007) indicated that these integration policies could also be transformed to a control mechanism for migrants that prevent the entrance of unskilled and unadaptable migrants. On the other hand these principles also gave an opportunity for people to experience their own cultural and religious practices unless they contradict fundamental rights and laws as stated in the 8th principle: “The practice of diverse cultures and religions is guaranteed under the Charter of Fundamental Rights and must be safeguarded, unless practices conflict with other inviolable European rights or with national law”. Besides that, integration of migrants especially through employment and education (CP 3, CP5) and provide participation and dialogue to increase integration between communities (CP 7, CP9) are also important factors that resulted with the embracing of diversity in societies.

Besides the EU’s policies on integration, UNESCO and the Council of Europe have increased the importance of cultural diversity by emphasizing “culture”. As stated by Duxbury and Jeannotte (2013), UNESCO has global initiatives for cultural diversity and sustainability for over 20 years; however, global governance in these areas is still in progress. *Our Creative Diversity Report* in 1996 and the *Convention on the Protection and Promotion of the Diversity of Cultural Expressions* in 2005 could be demonstrated as some examples of UNESCO’s work on these issues (Duxbury and Jeannotte, 2013). *Declaration on Cultural Diversity* in 2000 and the *White Paper on Intercultural Dialogue* in 2008 are also other initiatives that emphasize the importance of diversity. Especially Intercultural Dialogue is an indicator that demonstrated the shifts through interculturalism. In order to deal with the failures of multiculturalism, interculturalism policies started to emerge. In intercultural policies:

migrants and/or minorities can be accepted as permanent and whilst their rights to have their differences from the cultural norm of the host community are recognised in law and institutions, there is a valorisation of policies, institutions and activities which create common ground, mutual understanding and empathy and shared aspirations (Wood, 2010, p. 23).

As stated in the White Paper on Intercultural Dialogue (2008), “Assimilation to a unity without diversity would mean an enforced homogenisation and loss of vitality, while diversity without any overarching common humanity and solidarity would make mutual recognition and social inclusion impossible”(p.14). So the importance of common policies in Europe is seen as a necessary tool for using diversity as an advantage for communities. In this document the role of intercultural dialogue in enabling promotion of diversity and social cohesion is examined and a guidance and conceptual framework for policymakers and practitioners is investigated for this purpose. As indicated in this document, democratic governance of cultural diversity, democratic citizenship and participation, learning and teaching intercultural competences, creating space for intercultural dialogue and carrying this to an international level are demonstrated as the recommendations for increasing and strengthening intercultural dialogue (see Table 4.1 for evolution of diversity policies in EU).

Table 4.1: Evolution of policies towards diversity.

Policy	Why?	Methods of Implementation	Results
Assimilation	*Nation building	*Force migrants to adopt national identity *Close borders	*Nationalist policies *WW2
Multiculturalism	*Human Right Revolutions *Rise of migration	* Migrants and/or minorities were accepted and protected through laws	*International Acts and Rights *Backlash Against Multiculturalism / civic integration, social cohesion, common values, shared citizenship
Interculturalism	*Inefficacy of multiculturalism *Unprecedented migration increase	*It recognizes and accepts but also encourages racial and cultural differences *intecultural dialogue	*Rising of the importance of local governments *Convergence policies- common basic principles *International documents, commitments and networks

Although these policies have a peak timeline, depending on the structure of the country all these policies could still be implemented in countries in the EU. Even though, there is a shift on intercultural policies in today's world some national and political conditions could change the countries aspect to policies towards diversity. For instance, recently the 2008 Austerity Crisis or huge illegal migration flow to EU that resulted from wars or bad conditions in the Middle Eastern and African countries triggered backlashes to assimilation policies in some countries in the EU that demonstrates unwelcoming attitudes towards these new-comers. However, there is also a huge shift on interculturalism and welcoming culture that triggered collaboration also between EU countries.

4.2 EU's Evaluation Programs of Diversity Practices in Cities

Although diversity policies could be differentiated from nation to nation or city to city; some common principles and convergence policies are adopted throughout Europe to develop a common idea for integration and embracing diversity. Besides, national or European legislations, funds or policies diversity could be embraced also through cooperative modes that make way for exchanges between cities (Schiller, 2016).

In this manner, the importance of local governments is viewed in terms of achieving the targets of the EU and the interaction between these local governments are seen as an important factor. The increasing communications and mobility in 21st century through developing technologies has provided means for this. As understood from the emphasis of UNESCO embracing diversity mostly addressed through culture in Europe. In this sense city networks come to the forefront for transferring these ideas. As stated by Duxbury and Jeannotte (2013), these networks give a chance to cities for sharing their experiences and ideas and adjusting policies and practices mutually, sharing their knowledge and collective actions; besides they could influence supranational policies and international policy agencies.

UCLG could be demonstrated as an example of the international municipal networks that generated by UN. United Cities and Local Governments (UCLG) was established in 2004 for representing and developing the interests of "cities, local governments and municipal associations" all over the world (Duxbury and Jeannotte, 2013). UCLG was established under a decision taken in UN HABITAT II

Conference where the city and local municipality networks were gathered; IULA (International Union of Local Authorities), UTO (United Town Organisation) and METROPOLIS (World Association of Major Metropolises), under one umbrella (UCLG-MEWA, 2017). UCLG could be demonstrated as a representative of the International Municipal Movement in this regard. UCLG has 9 regional organizations throughout the world and its Middle East and West Asia Section (UCLG-MEWA) General Secretariat located in Istanbul (UCLG-MEWA, 2017).

Agenda 21 for Culture was first adopted by UCLG in 2004 and then in 2010; 409 cities, local governments and organizations were linked to it (UCLG, 2010). In 2015, Agenda 21 for Culture; actions were adopted to complete the original charter and make it more effective (UCLG, 2015). As indicated in The Agenda 21 for Culture (UCLG, 2015), this agenda is important as it is the first document that demonstrated the relationship of culture, citizenship and sustainability in a systematic way. The agenda pointed out the need for guidance for global exchanges of experiences, making sharing of local practices easier and provide a more structured “community of practice”; and the agenda is seen its commitments as a response for these needs which aims to ensure the accessible and measurable international directives and standards. There are 9 commitments in this Agenda (see table 4.2). Under these commitments, strategies towards diversity are stated mostly under “cultural rights”, “heritage, diversity and creativity”, “culture and education” and “culture, equality and social inclusion”. Public participation of all social groups, social inclusion of disadvantaged groups, women, young and disabled people and recognition and promotion of diversity and intercultural dialogue through local governments and also in the area of education and combating racism could be shown as the most crucial actions that have been generated under these commitments. Also, under the values that summarize the commitments of the Agenda, cultural diversity is seen as a factor for sustainable development. As stated in the Agenda:

Cultural diversity is the main heritage of humanity. It is the product of thousands of years of history, and the fruit of collective contributions by all peoples through their languages, ideas, techniques, practices, and creations. Diversity should not be just about ‘the other’; it has multiple dimensions and forms part of the unique identity of every individual. Cultural diversity allows identities and differences to be continuously redefined. It is an essential component of social harmony, citizenship, and the creation of a peaceful society. (p.13)

As understood from this statement, diversity is not seen as a factor that creates discriminations and exclusions but on the contrary as a richness of the society and its variety of definitions and forms.

Table 4.2: Commitments of Agenda 21 for Culture.

Commitments
1. Cultural Rights
2. Heritage, Diversity and Creativity
3. Culture and Education
4. Culture and Environment
5. Culture and Economy
6. Culture, Equality and Social Inclusion
7. Culture, Urban Planning and Public Space
8. Culture Information and Knowledge
9. Governance of Culture

Besides UCLG, networks were also developed in EU to embrace diversity. Eurocities, Migration Policy Group (MPG), ICC (Intercultural cities Programme), URBACT are examples of networks, organizations and programmes in Europe that have studies about implementing diversity practices in cities around Europe.

4.2.1 Eurocities

The Eurocities network was established in 1986 by the mayors of Barcelona, Birmingham, Frankfurt, Lyon, Milan and Rotterdam and currently has more than 140 local governments in Europe's major cities and 45 partner cities together in over 39 countries of Europe (Url-1). There are seven thematic forums (cooperation, culture, economy, environment, knowledge society, mobility, social affairs and cooperation) and under these themes; working groups, projects, activities and events in this network that foster knowledge sharing and transformation of ideas between member cities (Url-1).

Eurocities has been focusing mainly on 5 areas which are:

- Cities as drivers of quality jobs and sustainable growth,
- Inclusive, diverse and creative cities,
- Green, free-flowing and healthy cities,

- Smarter cities
- Urban innovation and governance in cities (Eurocities, 2016)

Mostly under the focus of “inclusive, diverse and creative cities” and under the “social affairs” thematic forum, Eurocities has been implementing diversity practices throughout its member cities (especially under “migration-integration” and “Roman inclusion working group”). Through “Integrating Cities” conferences, Eurocities Charter on Integrating cities and EU-funded completed projects such as INTI-Cities, DIVE, MIXITIES and ImpleMentoring; Eurocities has aimed to foster integration and diversity in cities. The Integrating Cities process was first established in 2006 in Rotterdam to enable the support of implementation of the “Common Basic Principles On Integration” at the local level in partnership with the European Commission and continuity of this process was approved through the Milan declaration in 2007 (Url-2). In the light of this development first the peer-review assesment programmes were developed under the Integrating Cities process. INTI-Cities and DIVE projects were developed first. Then the Integrating Cities Charter was signed and MIXITIES project was launched after that. Finally a mentoring assesment programme ImpleMentoring developed under this process. Besides its projects, through statements Eurocities also focused on the the importance of cities in adopting diversity. Eurocities published a political statement on asylum in May 2015, as the number of asylum seekers started to increase in Europe after political troubles especially in the Middle East and Africa (Eurocities, 2015). All these attempts were aimed at enabling integration and inclusion in its member cities.

Peer review programmes to asses diversity: INTI-Cities (2007-2009)

In INTI-Cities project integration policies were assessed through peer reviews and benchmarks by bringing together 12 cities in Europe (Url-3). Helsinki, Rotterdam, Malmö, Genoa, Düsseldorf, Lyon were participated this project as peers (see Figure 4.1); and City District of Amaroussion, Barcelona, Belfast, Milan, Tampere and Utrecht were participated as reviewers (Url-4). Benchmarks are defined as “a common standard to aspire to and a reference against which performance can be measured - think of it as an 'ideal' to strive for” (Url-3) and a peer review was defined as “a tool for mutual learning whereby local policies, programmes and practices are evaluated by colleagues from other cities” (Url-3). By using both

benchmarks and peer reviews it increased the awareness in areas that needed to improve and ensure a common standard in terms of determining the practices that evaluated and built further capacity (Url 3; Eurocities, 2009).

The benchmarks are identified as; “general governance”, “individual migrant empowerment”, “administrative co-operation” and “working partnerships” (Url-3; Eurocities, 2009). First, a peer-review was started by preparing a report of each city through assessment of the benchmarks; then the peer review teams made visits to host cities and verified their finding through interviews with different authorities and finally based on the findings they created a report that indicated criticisms and recommendations to improve the cities condition (Url 3; Eurocities, 2009).

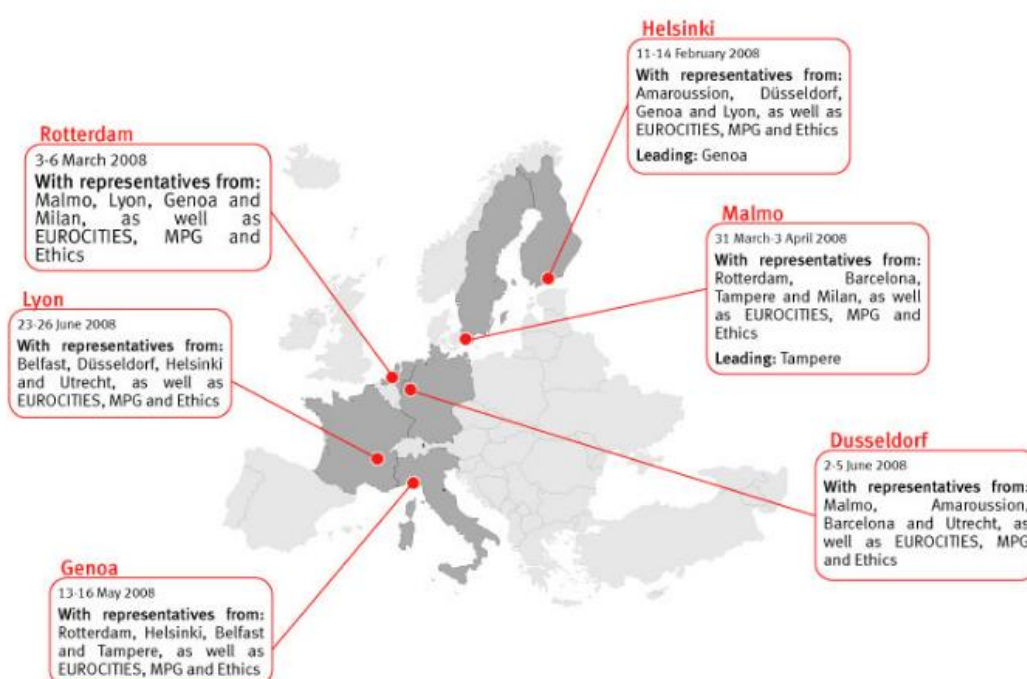


Figure 4.1: Peers of INTI-Cities project (Url-3).

Peer review programmes to asses diversity: DIVE (2008-2009)

The DIVE project also used peer review and benchmark methods for assessing the policies and practices for promoting diversity and equality (Url 5; Eurocities, 2010a). Four cities were included in this project which were; Amsterdam, Berlin, Leeds and Rome (see Figure 4.2) and in this cities an assessment was made by city governments as policy makers and service providers, buyers of goods and services and employers (Url 5: Eurocities, 2010a). Different from INTI-Cities good practice examples were also evaluated in this project.



Figure 4.2: DIVE peer reviews (Url-5).

Integrating Cities Charter (2010)

Eurocities signed the “Integrating Cities Charter” in 2010 and in this charter roles were given to member cities as policy makers, service providers, employers and buyers of goods and services; and under these roles duties and responsibilities of these European cities were identified for embracing diversity and enabling equal opportunities (Eurocities, 2010b). The charter was signed by 17 European Mayor in 2010; and as of October 2016 it has been signed by 37 European cities except Toronto (Url 6). In this charter the importance of new-comers and the importance of integration were underlined. The Charter indicated its vision of integration as:

Our vision of integration is one where all city residents can develop their full potential and have an equal chance of a life in safety and dignity. Cities conceive integration policies within a broader framework of diversity and equality, encompassing ethnic origin and religion, gender, sexual orientation, age and disability, and many have developed dedicated integration strategies. (Eurocities, 2010b, p.1)

This integration aims also to demonstrate its effects on the Eurocities forum such as the “social” affairs forum; which also directed its aim to the integration and social cohesion of refugees as well as, “inclusive labour markets, tackling deep-seated

poverty and homelessness, influencing the implementation of the European Pillar of Social Rights” (Url-7).

Peer review programmes to asses diversity: MIXITIES (2010-2012)

The MIXITIES project developed under the influence of INTI-Cities and DIVE projects and consisted of peer reviews, workshops and toolkits for supporting the commitments on the charter (Url-8). The focus areas have been anti-discrimination policy, diversity competences in public service and introductory courses for newcomers; under these themes peer reviews have been made in the city of Gent, Barcelona and Stockholm (see Figure 4.3) and the project findings and recommendations were presented in Integrating Cities V Conference in 2012 (Url-8).



Figure 4.3: MIXITIES peer reviews (Url-8).

Mentorship programme to asses diversity: ImpleMentoring (2012-2014)

Implementoring programme is a mentoring programme between cities that launched under the experience of successful projects of Eurocities (MIXITIES, DIVE and INTI-Cities) towards policy implementations that addresses gaps in migrant integration policies and practices instead of peer reviews and standart-setting (Url-9). It was targeted a city to city mentoring through 4 focus areas;

- Enhancing public perception of migration and diversity

- Reflecting and managing diversity in public administration and service provision
- Activating and enhancing participation in diverse neighbourhoods
- Promoting political participation of migrants through local consultative bodies (Url-9).

This Implementing Project took place in cities Genoa, Milan, Rotterdam, Riga, Copenhagen, Manchester, Dublin, Ghent, Athens, Lublin, Tampere, Oslo, Aarhus, Malmö (see Figure 4.4) (Eurocities, 2018). Some of the cities were in the role of mentor and some were acting as implementing cities. With this project, the needs of the implementing city were first identified. After that, visits were done to the important governance institutions of the city. Finally, depending on the ideas gathered, plans were made for the city and then implemented (see Table 4.3 for evolution of Integrating Cities process).



Figure 4.4: Mentoring schemes (Url-9).

Table 4.3: Evolution of Integrating Cities process.

PROGRAMME	DATE	CITIES
INTI-Cities	2007-2009	Helsinki, Rotterdam, Malmö, Genoa, Düsseldorf, Lyon, City District of Amaroussion, Barcelona, Belfast, Milan, Tampere, Utrecht
DIVE	2008-2010	Amsterdam, Berlin, Leeds, Rome
MIXITIES	2010-2012	Gent, Barcelona and Stockholm
ImpleMentoring	2012-2014	Genoa, Milan, Rotterdam, Riga, Copenhagen, Manchester, Dublin, Ghent, Athens, Lublin, Tampere, Oslo, Aarhus, Malmo

4.2.2 Migration Policy Group (MPG)

MPG (Migration Policy Group) is a think tank organization working since 2005 independently both at EU, national and local level to increase safety of mobility, adopt and implement anti-discrimination laws and policies, promote equality and enhance integration and diversity at each level (MPG, 2016). The projects mentioned below are some projects that were recently implemented or initiated by the MPG with the collaboration of different organizations: DELI (Diversity in the Economy and Local Integration), Equality Data Analysis, Equality Data Initiative, European Network of Legal Experts in the Field of Non-Discrimination and in Gender Equality and Non-Discrimination, European Web Site on Integration (EWSI), Investigation of Equality and Anti-Discrimination Clauses in Public Procurement, Migrant Integration Policy Index (MIPEX), Monitoring and Reporting Online Hate Speech in Europe, National Integration Evaluation Mechanism (NIEM), Piloting Immigrant Citizens Campaigns Across Europe, SIRIUS – European Policy Network on Migrant Education, Strengthening Anti-Discriminatory Measures at National Level Through Large Participation of Professionals And Civil Society. All these projects were developed to increase the awareness of integration and anti-discrimination and to analyze the level of integration and discrimination both in the EU, national and sometimes local level.

For instance MIPEX (Migration Policy Index), is an important project in terms of comparing the level of integration of 38 countries in EU or other part of the world that also includes Turkey, by taking into consideration 167 indicators and 8 policy areas that generated from labour market mobility, family reunion, education, health,

political participation, permanent residence, access to nationality and anti-discrimination (Url-10). Turkey was located at the bottom of these countries and got 25 out of 100 in this index. According to this score, Turkey's situation was seen as "slightly unfavourable". Although the Law 6458 (will be mentioned in Chapter 5) provide some improvements about the integration situation in Turkey it was not seen sufficient as they have limited rights and scarcely any state state support (Url-10). Turkey is fell behind other countries in education, labour market mobility and political participation (see Figure 4.5).

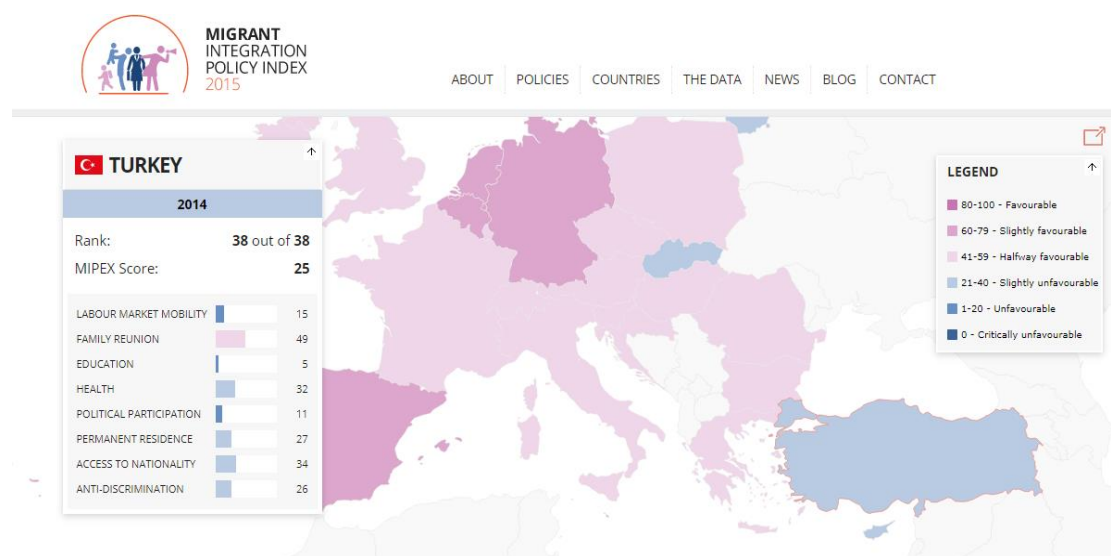


Figure 4.5: MIPEX analysis (Url-10).

4.2.3 Intercultural Cities programme (ICC)

Council of Europe developed several programmes for fostering diversity and increase the awareness of diversity and integration in societies such as; ICC, Intercultural Dialogue, Intercultural Education and Training programmes, No Hate Speech Movement, exc. (Url-11). ICC is the most important programme that was developed by the Council of Europe for this purpose. This programme took diversity as an advantage and helped local governments for developing policies and mechanisms about governance that aims to include migrants and minorities as a resource (ICC, 2015). There are more than 100 members of ICC network across Europe and beyond (see Figure 4.6) which are in relationship with each other through themed events and study visits (ICC, 2015). ICC developed strategies on education, business, place making, business, art and sports, media, intercultural

governance and citizenship through generating a team, collecting the data and public participation and consultation (ICC, 2015).

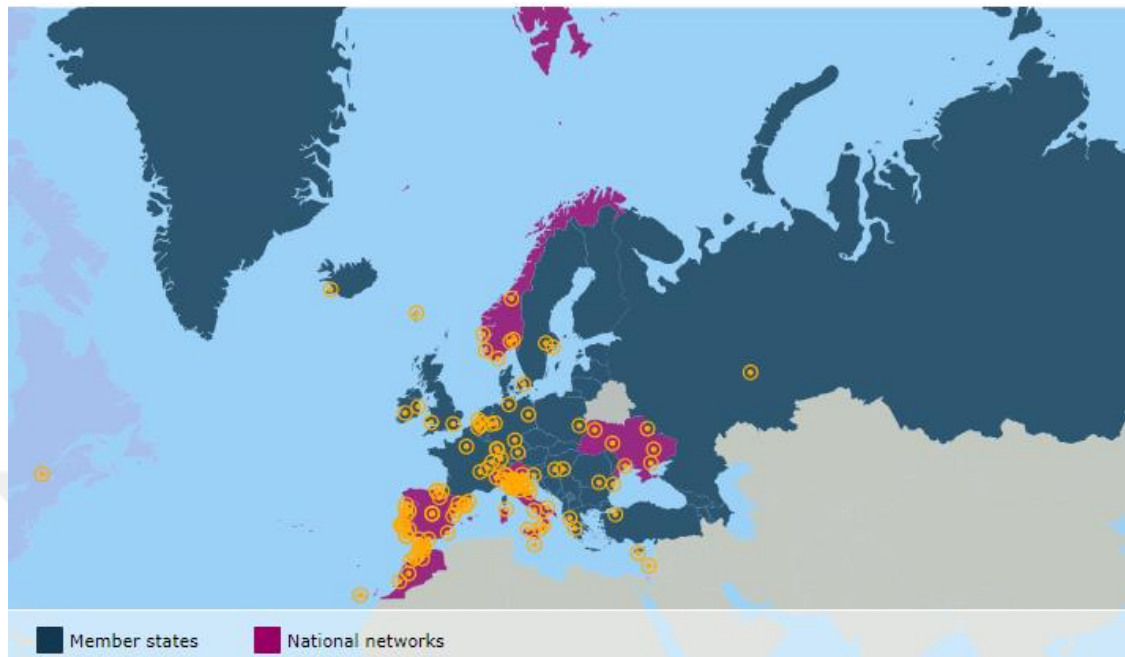


Figure 4.6: ICC members (Url-11).

4.2.4 URBACT programme

URBACT Programme developed under the influence of Cohesion Policy and a European Territorial Cooperation programme that encouraged sustainable and integrated urban development in cities throughout Europe by working together and bringing out solutions to shared urban challenges through exchanging experiences from each other (Url-12). There are some networks that established by URBACT for the purpose of embracing diversity and inclusion as indicated below.

Arrival Cities

It is a project developed for stimulating the social inclusion of migrants by good practice sharing through partners, thus make challenges and problems easier for local authorities (Url-13). These project targets to deliver practices in the subject of efficient usage of migrant human capital, combat against racism, increase the contribution of the private sector, e-inclusion and entrance to basic services like housing, health and education (Url-13). The partners cities of these projects are Amadora (Portugal), Val-de-Marne (France), Oldenburg (Germany), Dresden

(Germany), Riga (Latvia), Vantaa (Finland), Thessaloniki (Greece), Patras (Greece), Messina (Italy) and Roquetas de Mar (Spain) (see Figure 4.7) (Url-13).



Figure 4.7: Arrival Cities network (Url-13).

MILE

MILE which means “Managing Migration and Integration at Local Level” is a network that was established from a partnership from 9 cities that generated from Venice (Italy), Nea Alikarnassos (Greece), Timisoara (Romania), Vantaa (Finland), Rotterdam (Netherlands), Turin (Italy), Amadora (Portugal) and Seville (Spain) (see Figure 4.8) (Url-14). The aim of this project is to create an integrated exchange programme that could be defined as a Local Action Plan to manage migration and integration (Url-14). The themes of this project pointed out as:

- Enterprise development
- Active inclusion in the labour market
- Access to services and intercultural dialogue (Url-14).

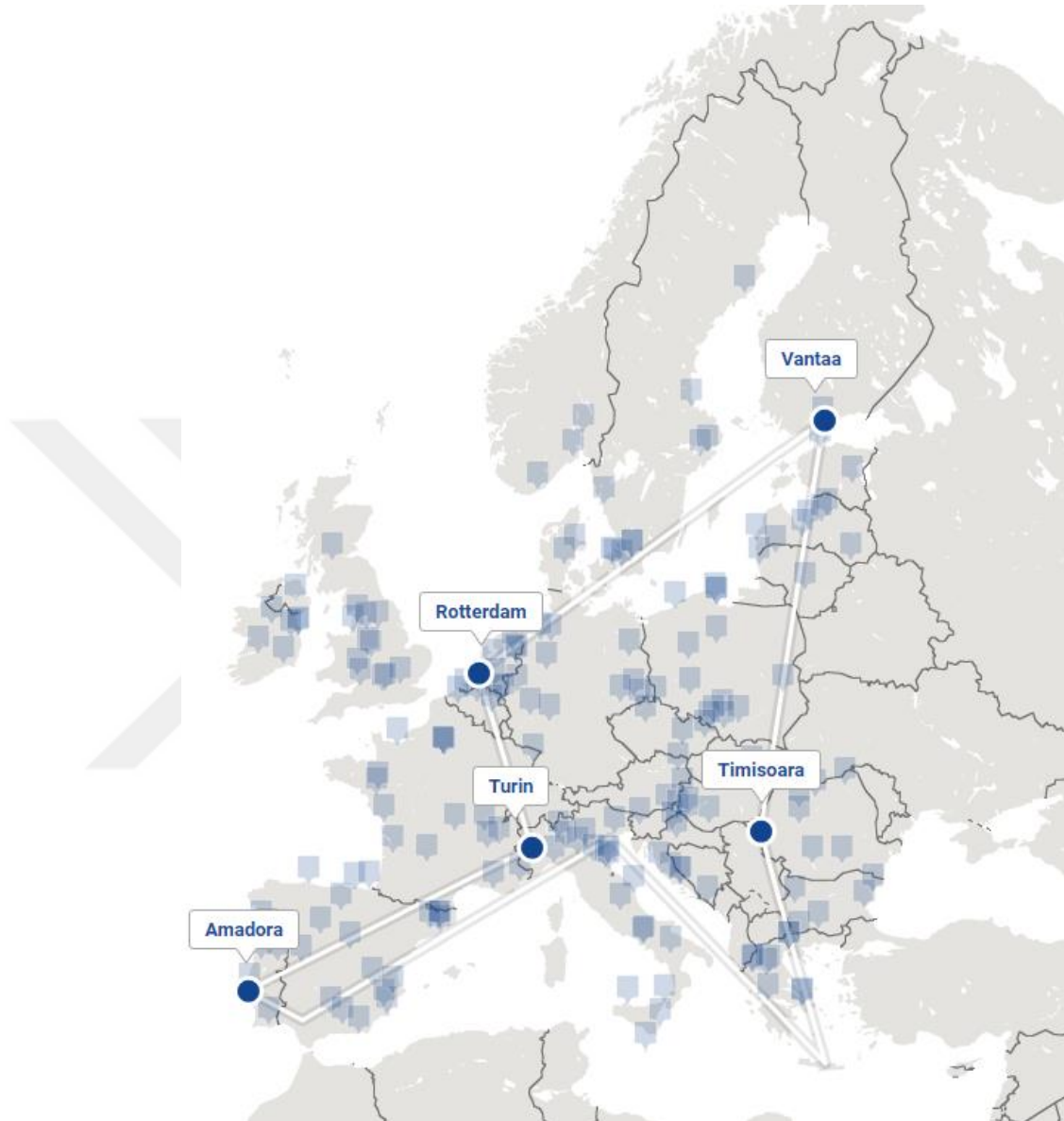


Figure 4.8: MILE network (Url-14).

OPENCities

OPENCities is a network in partnership with 10 cities that gathered for the creation of open cities that encourage international workers and recognize diversity and ensure freedom of thought and speech (Url-15). The partner cities are; Dublin-Ireland, Bilbao-Spain, Madrid-Spain, Sofia-Bulgaria, Bucharest-Romania, Nitra-Slovakia, Vienna-Austria, Poznań-Poland and Dusseldorf-Germany (see Figure 4.9) (Url-15).

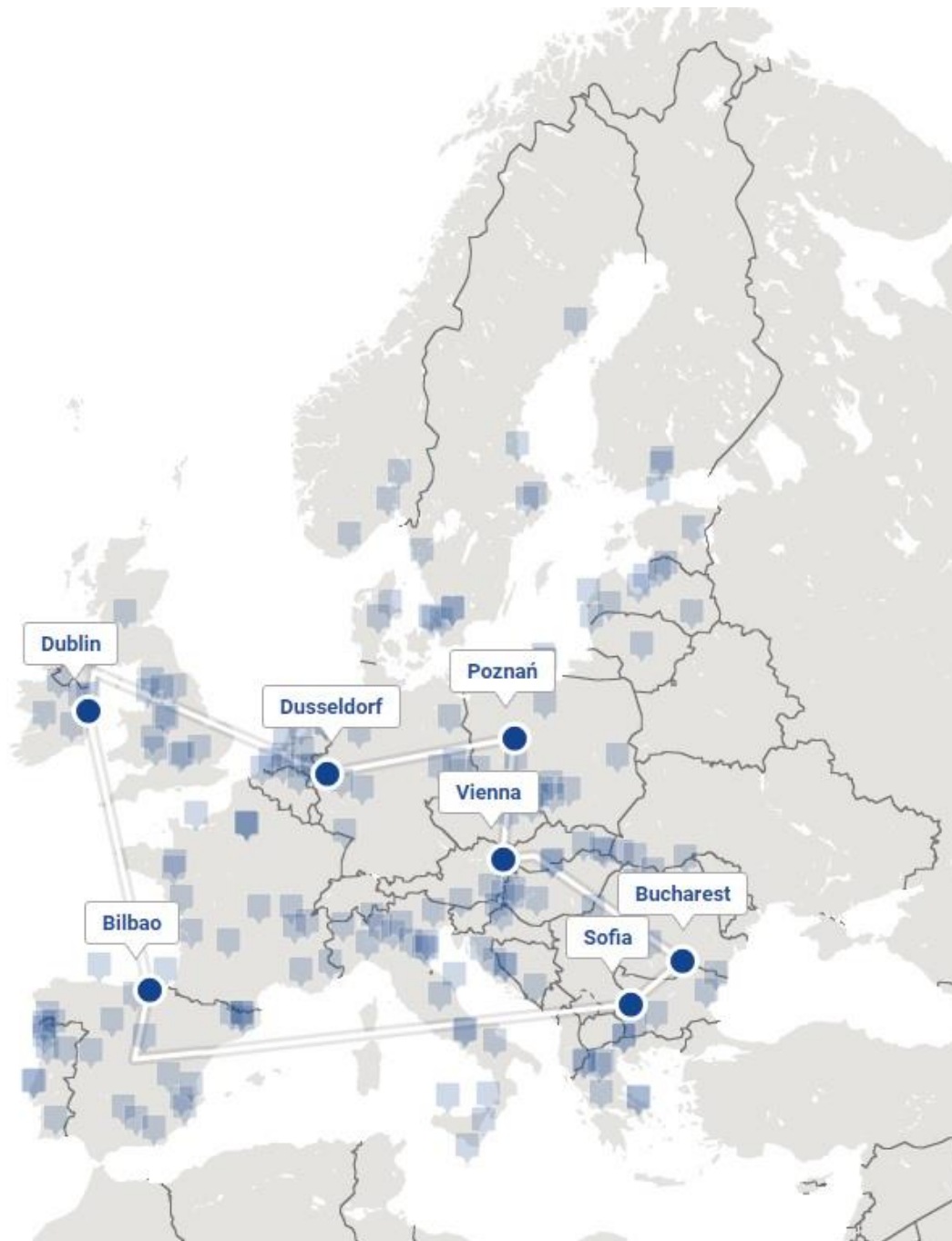


Figure 4.9: OPENCities network (Url-15).

CoNet

CoNet network developed for strengthening the social cohesion in neighbourhoods by improving knowledge about integrated approaches through working on Local Action Plans, thematic meeting and city to city transfers (Url-16). The partner cities are; Berlin/Germany, Malmö/Sweden, Apeldoorn/Netherlands, Brussels/Belgium, Liverpool/United Kingdom, Gijon/Spain, Vaulx-En-Velin/ France, Palermo/Italy, Sofia/Bulgaria, Alba Iulia/Romania and Zabrze/ Poland (see Figure 4.10) (Url-16).

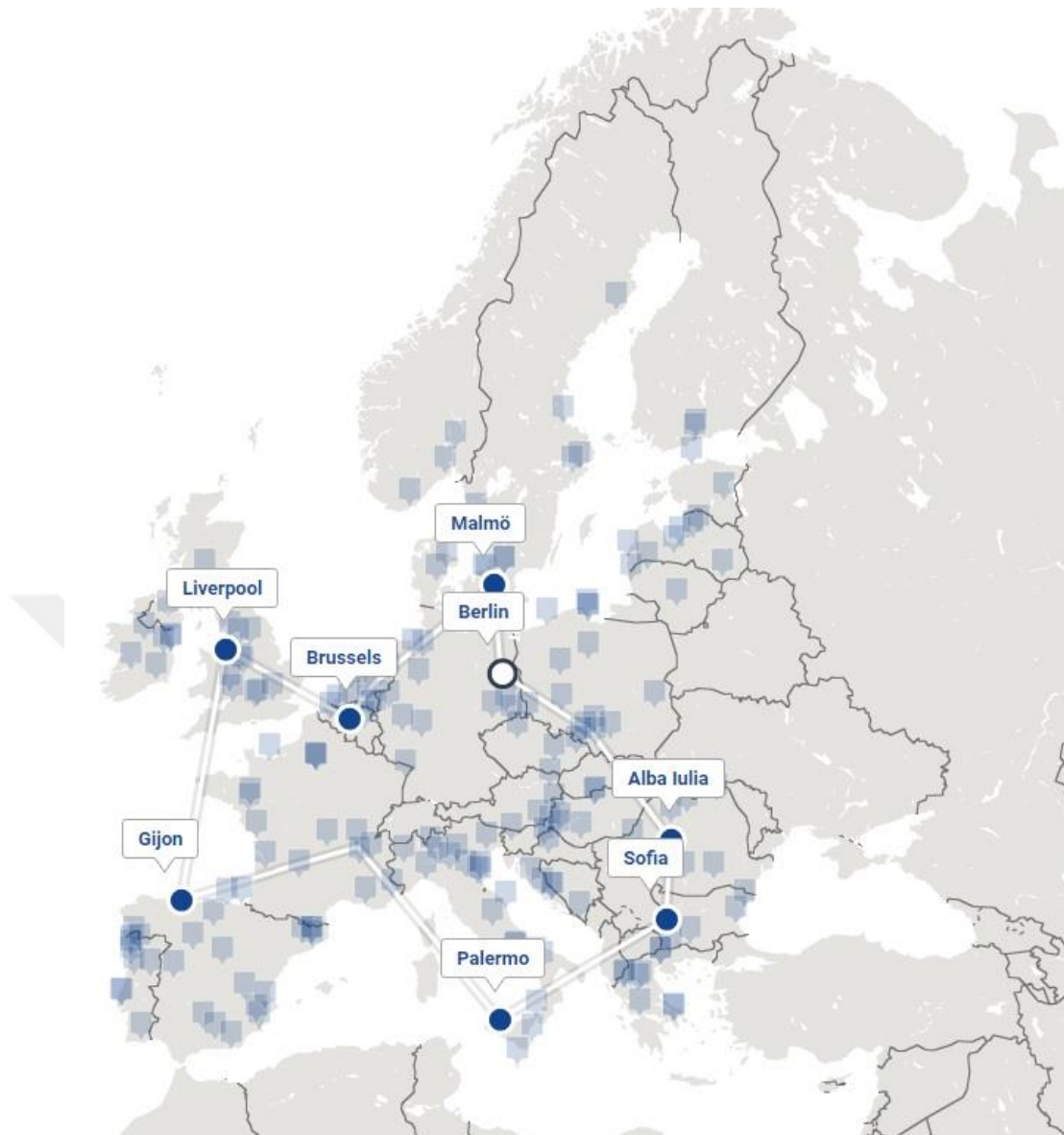


Figure 4.10: CoNet network (Url-16).

To sum up, the EU followed various policies towards diversity depending on the national and international events that occurred throughout its history (see Figure 4.11). First of all, there were not any policies towards diversity before the 19th century as the number of migrants was not large enough to develop a policy. Nation states developed the idea of unity which resulted with assimilation policies. Then, human right revolutions and the rise of international migration brought into play multicultural policies which were supported by various international agreements. However, multicultural policies also did not meet the requirements for living in a diverse environment. A retreat from multiculturalism came to the forefront after irrepressible migration flows after the 1990's. As a result assimilationist policies re-

emerged. The countries that fear the disorder of immigrants, which are coming from the Middle East and Africa due to wars and other political incidents, want to limit their policies towards migrants. Besides the re-emergence of assimilation policies there is also an understanding through accepting and embracing diversity in cities and developing policies towards them to find solutions to live in highly diverse communities. In this manner, the importance of local practices come to the forefront and focused on intercultural policies and intercultural dialogue. Although the importance of local level practices understood in Europe, as a result of globalization the importance of creating convergence policies is also critical. In this regard, to support local policies in coordination with the other local governments and the demonstrated commitment to international agreements for universal understanding are the recent approaches in the EU to gain successful diversity practices in cities. In this thesis, European networks and their evaluation methods of diversity practices were taken as a guide for evaluating diversity practices in municipalities in Istanbul. In this regard, Eurocities network mostly came to the forefront as this is the only network that has members within the municipalities in Istanbul. Besides EU networks, UCLG-MEWA came to the forefront when evaluating diversity practices of the case study municipalities as its general secretariat is in Istanbul and the network has members among municipalities in Istanbul.

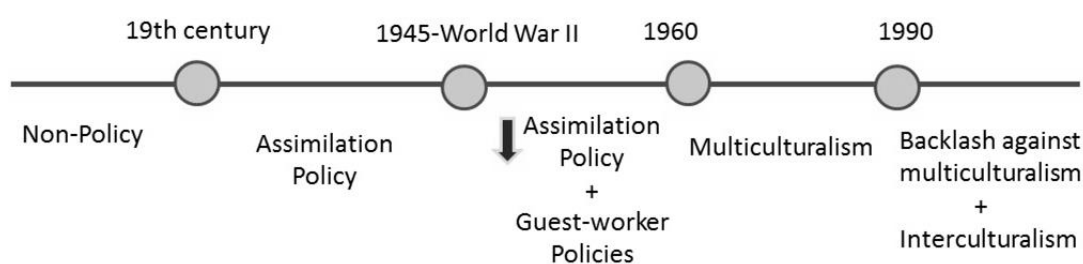


Figure 4.11: Evolution of diversity in EU.

5. PROGRESSION TOWARDS DIVERSITY IN TURKEY

To understand the dynamics of diversity in Turkey it is better to start with a short historical development of diversity in Turkey. First of all, the diverse characteristics of Turkey and especially Istanbul originated in the Ottoman Empire period. The Ottoman Empire hosted different nationalities in it. During the Ottoman Empire period, minorities and the dominant group were divided into two main categories: Muslims and Non-Muslims. Non-Muslims were controlled by the “*millet*” system which means “nation” in Turkish. Non-Muslims maintained their religion, law, tradition and education system through this self-government system (Ozgur, 1999). Each group was governed by the highest-ranking religious person and all the leaders of the religious groups were accountable to the monarch (*sultan*) as state officials (Ozgur, 1999). Greeks, Armenians, Jews and Latins used separate languages laws under separate heads of government (Ozgur, 1999). The Ottoman Empire provided great autonomy and showed tolerance to its minorities, while assimilationist policies were seen in the colonial empires in Europe during the same period. Although the minorities were protected within their own religious community and maintained their tradition and rights that came from their special law (Ozgur, 1999); they did not have equal rights as Muslims in society. This system continued to be implemented until the 19th century.

From the beginning of the 19th century nationalism emerged with the effect of the French Revolution and the provocations by the Catholic and Orthodox churches and major European states affected the minorities and riots for freedom were seen. The Ottoman Empire sought a solution in the *Tanzimat Fermanı* (Imperial Edict of Reorganization) in 1839 to suppress these riots. In this period, the positions in the state authorities were opened to non-Muslims; and equal rights were provided between Muslims and non-Muslims. In this period, non-Muslims were also able to be represented in the local councils called *Muhasallık Meclisleri* (Councils of Taxation) which were established in 1840 for assisting tax collections at the local level (Güler, 2007). Although this council was an extension of the central

government and did not have autonomy, it was considered to be the first examples of local governments as some of its members were elected (Koçak and Ekşi, 2010). Besides being the first example of local governments, these councils were also the first example in representing minorities at local level. These councils were closed by transferring their authorities to governors in 1841 since they could not fulfill the anticipated administrative and financial objectives and were re-opened as *Memleket Meclisleri* (Country Councils) in 1842 and as *Eyalet Meclisleri* (Province Councils) in 1849. With the announcement of *Islahat Fermanı* (1856) the rights that were given to minorities were accepted exactly and some innovations were made on regulations. The westernization trends also began to show their effects on municipal era. In the period of Crimean War (1854-1856), the attempts for establishing the first municipal administrations started with the increasing relations with the western countries (Çiçek, 2014). The inadequate infrastructure system during the soldiers visit in Istanbul during Crimean War, resulted in the establishment of a French style municipality called *Şehremaneti* in 1854 (Uyar, 2004). Although *Şehremaneti* could be demonstrated as one of the first examples of local municipalities, it could not accept as a local municipality literally as its members were appointed by the Sultan. These appointed *Şehremaneti*'s could not be handle the city dynamics and resulted with failure (Koçak and Ekşi, 2010). In 1858 Istanbul was divided into 14 municipal units with the *Nizamname-i Umumi*. With the effect of this *Nizamname-i Umumi*, *6.Daire* was established in Beyoğlu and Galata districts that hosted intensive non-Muslims population in it. It was established by taking the example of Paris Municipality and had economic independence (Koçak and Ekşi, 2010). *6.Daire* has a special importance as it could be shown as the first westernized successful municipality example. It is also important as minorities were represented in these municipalities both as managers or council members. *6.Daire* maintained its presence until all the *Daire*'s (municipal units) were closed and gathered under *Istanbul Şehremaneti* in 1913 (Uyar, 2004). Minorities were also represented in "*İdari Meclisleri*" which was generated after the acceptance of "*İdare-i Vilayet Nizamnamesi*". With this *Nizamname* (Charter) the empire was divided into local government units (*vilayet, il, sancak, kaza, köy*) and in each local government an "*İdare Meclisi*" (Administrative Council) was generated (Güler, 2007). In 1869, with "*Dersaadet İdare-i Belediye Nizamnamesi*" local municipalities expanded beyond Galata and Beyoğlu, and *Istanbul Şehreminliği* was established involving 14

Daire (municipal units) (Çiçek, 2014). There was a two tier system where each “Daire” had selected and appointed members. The emergence of the First Constitutional Era (*1.Meşrutiyet*) and *Kanuni-Esasi* (The Ottoman Basic Law) in 1876 and Second Constitutional Era (*2.Meşrutiyet*) in 1908 resulted with the participation of the society to state administration. These developments also led to determination of municipal councils by election. Municipalities became legal entities through “*Dersaadet Belediye Kanunu*” and “*Vilayet Belediye Kanunu*”. In brief, minorities were represented in areas they were concentrated in, both before the era when local municipality members were appointed through central government and also after the period councils were determined by elections in the Ottoman Empire. (see Table 5.1 for the evolution of diversity in Ottoman Empire Period).

The Ottoman Empire fell and the Turkish Republic was established in 1923. The Turkish Republic aimed to create a nation state and also wanted to protect the country from interventions of the Western states under cover of protecting the minorities. For these reasons Turkey implemented assimilationist policies for minorities. Minority existence started to decrease in this period as a result of some events. Population exchange between Turks and Rums in 1923, the incident against Jewish’s in Trakya in 1934, the *Varlık Vergisi* (capital tax) implementations that effect the commerce life of the minorities in a negative way in 1942, September 6-7 events that cause the sacking of Rums stores and churches in 1955, Cyprus operation in 1974 could be demonstrated as breaking points that decreased the minorities existence in Turkey. The assimilationist policies also showed its effect at the local level in this period. Although public participation increased as one of the requirement of democracy the decrease of minorities through certain events mentioned and assimilationist policies decrease the minorities representation both at local and national level. The new Republic’s aim for unification and the worry for an autonomous government existence of minorities directed the government on centralization. Local governments are important in activating democracy as people are directly represented in local governments. However as a result of centralization; local governments were seen as supportive institutions to central government instead of being the closest institution that enables to accommodate democracy in this period (Koçak and Ekşi, 2010). In this period, Turkish Republic accepted exactly the local government system in the Ottoman Empire until 1930. In 1930, *Şehremanati*

government abandoned in Istanbul and a new municipal law emerged called “1580 Municipality Law”. With this law, dispersed functions of the municipalities gathered in one hand (Uyar, 2004). “1580 Municipality Law” implemented until 2005.

Table 5.1: National and local developments and its effects on diversity in the Ottoman Empire period.

National and International Developments	Local Developments	Results
*Before Tanzimat Period (Before 19 th Century)	local services are provided by <i>kadi</i> ’s and foundations (<i>vakıf</i>)	* “ <i>millet</i> ” system (self-government system) implemented to minorities * tolerance to minorities but did not have equal rights as Muslims in society
*French Revolution (1789) *Tanzimat Fermanı (1839)	*opening of <i>Muhasallık, Memleket</i> and <i>Eyalet</i> Councils	* minorities gain equal rights as Muslims in society * state authorities were opened to non-Muslims * minorities represented in the local councils
*Crimean War (1854-1856) *Islahat Fermanı (1856)	*“ <i>Altıncı Daire-i Belediye</i> ” *“ <i>İdare-i Vilayet Nizamnamesi</i> ” *“ <i>İdare Meclisleri</i> ” *“ <i>Dersaadet İdare-i Belediye Nizamnamesi</i> ”	* rights that were given to minorities were accepted exactly and some innovations were made on regulations *minorities represented in local units (6.Daire and İdare Meclisleri)
*First Constitutional Era (1.Meşrutiyet) Kanuni-Esasi (1876) * Second Constitutional Era (2.Meşrutiyet) (1908)	“ <i>Dersaadet Belediye Kanunu</i> ” “ <i>Vilayet Belediye Kanunu</i> ”	* society started to participate to state administration include non-Muslims * municipalities became legal entities

Minorities generated one of the diverse characteristics of Turkey throughout the history. Although the number of minorities started to decrease by critical events mentioned above; the diverse structure of Turkey still has continued by migrations.

Firstly, the internal migrations were increased by 1960's by migrations from rural areas to cities as a consequence of the increasing employment in urban areas. With 1980's, the internal migrations were started to derived mostly from terror and security reasons in south-west of Turkey. Different from internal migrations before 1980's, the ethnic origin of migrants were distinct (mostly Kurds) in this period; and these migrants were not desired to integrate like internal migrants before 1980's (such as migrants from Black Sea Region or Central Anatolia in Turkey) except Alevi's (Uyar, 2004). After 1990's, international migrations started to increase especially with the effect of globalization and political incidents in neighboring countries of Turkey and influenced the diverse characteristics of Turkey. For instance, with the Bosnian War, large amount of immigrants come to Turkey after the 1990's. The immigrants are also came from the former Soviet Countries for employment purposes and Middle Eastern and African countries as a result of adverse political conditions in these countries. However, the most important migration flow that influenced the diverse characteristics of Turkey was the migration from Syria. The migration started with the civil war in Syria in 2011 and continued rapidly till 2015 as Turkey implemented an open door policy (see Table 5.2 for the evolution of diversity in Turkish Republic). Turkey's situation was important as it hosted the highest amount of Syrian refugees than other countries. According to statistics in 2016 Turkey hosted %54 of Syrians that left Syria (Erdoğan, 2017). According to the statistics in 2016 there are 3,5 million Syrians in Turkey and 2.8 million of them were under temporary protection and this corresponded to 4% of the country's total population (Erdoğan, 2017).

In Turkey, only refugees from Europe have legal status. The "Geneva Convention" in 1951 and the "Protocol Relating to the Status of Refugees" in 1967 determine the legal frame of the international obligations of Turkey for refugees (Erdoğan, 2017). Turkey with Congo, Madagascar and Monaco are the only country that still maintains the geographical limitation exception in the convention that only admits only who come from European countries as refugees (*mülteci*) (Erdoğan, 2017). The Law on Foreigners and International Protection (Law 6548)" (2013) as described in Article 1 aimed to regulate the entrance, stay and exit of foreigners; and the scope and implementation of the protection demands of foreigners in Turkey. Besides it regulates the establishment, duties, authorization and responsibilities of the

Ministry of Interior Directorate General of Migration Management (DGMM). A statement was signed between EU and Turkey in 2016 to avoid the irregular migrations from Turkey to Europe.

Table 5.2: National and local developments and its effects on diversity in the Turkish Republic.

National and International Developments	Local Developments	Results
<u>1923-1980</u> *Population exchange between Turks and Rums (1923) *the incident against Jewish's in Trakya (1934) * Property Tax <i>Varlık Vergisi</i> (1942) *September 6-7 events Cyprus Operation (1974)	1580 Municipality Law	*decrease of minority representation *assimilationist policies to minorities as a result of nation state
<u>After 1980's</u> *Internal Migration (for employment purposes before 1980's mostly and for security purposes mostly after 1980's especially from south-east) *International Migration (from neighbouring countries of Turkey derived from political instabilities especially from Syria recently)	*5393 Municipality Law *5216 Law on Metropolitan Municipalities *Opening of Civic Councils (<i>kent konseyleri</i>)	*integration problems of migrants to society *increase in public Participation *emergence of Law on Foreigners and International Protection

%92 of these Syrian newcomers are located in cities instead of camps (Erdoğan, 2017). The highest amount of the Syrian newcomers are located in Istanbul which corresponded the 15%-20% of the Syrians in Turkey (see Figure 5.1). Istanbul is also important as all other cities that accommodated highest amount of Syrians such as Şanlıurfa, Hatay, Gaziantep are the neighbouring cities to the border of Syria. That also make Istanbul's situation different than other highest amount of cities in

terms of refugees. Istanbul was also hosted the highest amount of migrants in Turkey through the history. In 1980-1990 it hosted 9%, in 2010-2015 %17 of the migration's in the country; and from 2015 the 55% of the people that accommodated in Istanbul was born outside the city (Erdoğan, 2017).

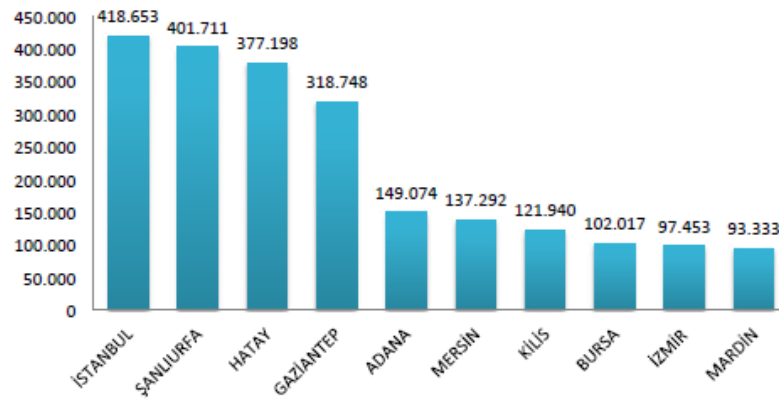


Figure 5.1: Number of Syrians in Turkey in 2016 (Erdoğan, 2017).

In Turkey, there is no national anti-discrimination law or a body special to equality and anti-discrimination (European Commission, 2014). However, the laws, regulations and policies relevant to diversity are occur under the title of protecting the disadvantaged groups in the country. These laws and regulations are called social welfare regulations and laws and include; children, women, elderly, disabled people and refugees (Ministry of Family and Social Policies & JICA, 2017). Similar to the central government, at city level the policies for diverse groups also tends to develop policies for disadvantaged groups. With 2000's reforms were made for local governments and 5393 Municipality Law (2005) and 5216 Law on Metropolitan Municipalities (2004) were went into effect (Koçak and Ekşi, 2010). With these reforms local governments became more autonomous and public participation started to increase in these local governments (Koçak and Ekşi, 2010). These progressions were made mostly because of the orientation process to EU. With the 5393 Municipality Law (2005) the townsmen's law (*hemşehrilik kanunu*) was accepted which also includes all residents that lives in the municipality instead of registered persons to the municipality; and also encourages public participation in local municipalities. Civic councils (*kent konseyleri*) also opened with this Municipality Law. Also with the emergence of the Strategic Plan Development's in district and metropolitan municipalities the participation also emphasized through

these plans. For instance there are strategies developed for disadvantaged groups and participation in the city in Istanbul Development Agency's Regional Plan or Istanbul Metropolitan Municipalities Strategic Plan. In Istanbul Development Agency Regional Plan (2014-2023) the strategies related to diversity mentioned under "fair, sharing, inclusive and learning society" and "joyful authentic urban spaces and sustainable development" (ISTKA, 2014). With the first target mentioned it aimed to enable high standart and creative education for all age groups; enhance social integration; enable good governance and institutional capacity, and increase urban consciousness and belonging (ISTKA, 2014). In the second target the goals related to diversity are: developing sustainable urban development and participatory planning, spatial quality and authentic design, and holistic and inclusive urban transformation (ISTKA, 2014). Istanbul Metropolitan Municipality put participation as one of it's values in its 2015-2019 Strategic Plan (IMM, 2015). Strategies related to diversity developed under 3rd strategic purpose: "Developing and extending support services aimed at the social needs of the residents of the city". With this purpose it targeted to enhance the life quality of disadvantage people, increase the efficiency in services that provided to elderly people and enabling cultural, educational and social support services for children, youth and adults. Also under the 5th strategic purpose: "Contributing to creation of a habitable city by directing social, economic and physical development with respect to natural, historical and cultural heritage of the city", it emphasized the provision of participatory and transparent zoning managements.

To sum up, Turkey has accommodated diverse groups since the Ottoman Empire Period. In Ottoman Empire Period minorities were named as non-Muslims and they represented in the local councils and in state authorities. With the emergence of the Turkish Republic minorities started to decrease in society and assimilationist policies implemented to minorities as a result of its desire to be a nation state. Internal and international migrations affected Turkey after 1980's. Especially the Syrian people's migration to Turkey affected Turkey that resulted with the emergence of a migration law for them. However, the policies related to diversity are not sufficient in Turkey as there are not any anti-discrimination laws in Turkey. Policies related to diversity only occur under social welfare regulations for protecting the disadvantage people in the country.

6. DIVERSITY PRACTICES IN CENTRAL ISTANBUL: THE CASE STUDY OF BEŞİKTAŞ, BEYOĞLU AND FATİH MUNICIPALITIES

6.1 Methodology

The main aim of the research is to understand the perceptions of the local municipalities towards diversity and to evaluate the success of local municipalities in addressing diversity. The best way to evaluate the practices in local municipality is seen as using a qualitative case study method to gain in-depth knowledge by comparing different municipalities in Istanbul. Also Eurocities projects Inticities, Dive, Mixities and Implementoring are affected for choosing the case study method for this study as in this studies the case study method also used to evaluate successful diversity practices in European cities. As the study wants to evaluate and compare the perceptions and successes of local municipalities in terms of diversity, three district municipalities in Istanbul were chosen for the cases of the study as district municipalities are most significant elements of local administration. Diverse groups are encountered in cities and as a result of this, conflicts and the needs of these diverse groups are better understood at the local level. Also people are represented directly and could participate to the decision making process at local level. Beşiktaş, Beyoğlu and Fatih Municipalities were chosen as the cases of the study. To evaluate the success of diversity practices first looked at strategic plans, performance and activity reports of the municipalities. Then in-depth interviews were made with the employees in these municipalities.

6.2 Case Study Areas

In this research, Istanbul's central area was chosen as the scope of the field work (see Figure 6.1). The reason for choosing central area is that competition in central areas are much more than the peripheries so service provision is becoming much more important for diverse groups in these areas. Also central areas are important as the service provision in these areas not just required for the residents but also for the users of the public space in these areas. With the increase of globalization social

groups are much more varied in these central areas than other parts of the city as these are the most affected areas from the changes because they are the highest living places in the city.

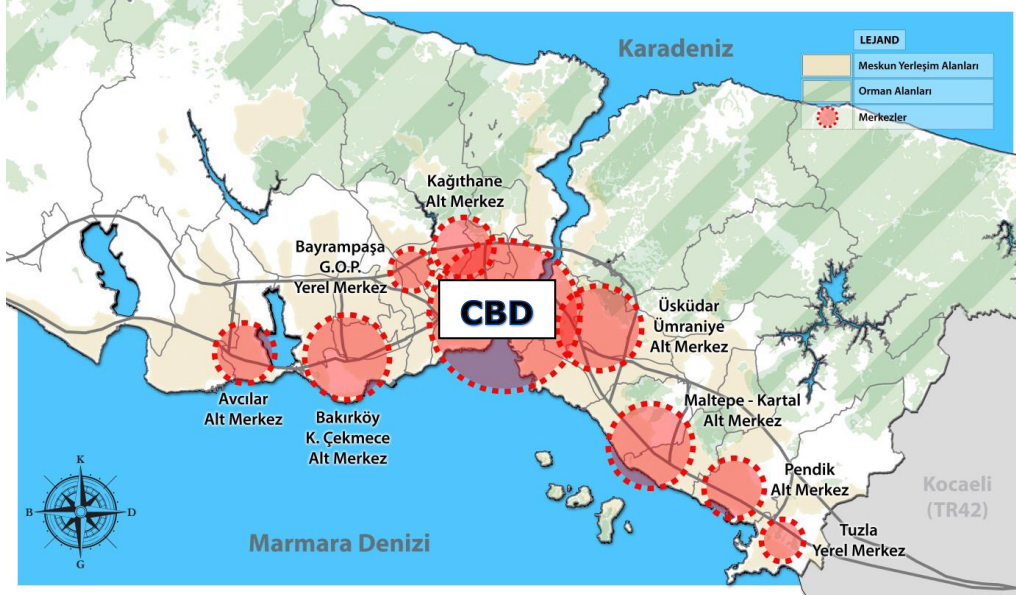


Figure 6.1: CBD in Istanbul (ISTKA, 2014).

Besides, the range of services available in these municipalities, the number of foreign residents in these municipalities, the long history of minorities in the municipalities also important factors for choosing the municipalities. In this thesis not only diversity that came from migrant residents but also the socio-demographic, socio-economic, socio-cultural and ethnic diversity came to the forefront; therefore choosing central area as the scope of this study is necessary because these areas accommodated each type of diversity in it. Also the municipalities memberships to international networks determined as a reason for choosing case study municipalities to identify the relationship of these municipalities with these networks in term of diversity management. Two district municipalities (Beyoğlu and Beşiktaş) were chosen from municipalities that signed agreements with European institutions to foster and enable integration in cities. Euro-cities network (see Chapter 4.2.1) is an example of these institutions that has members and associated partners in Turkey. Bursa, Gaziantep, İstanbul, İzmir and Şanlıurfa are provincial municipal members and in İstanbul; Bakırköy, Beşiktaş, BeylÜkdüzü, Beyoğlu, Pendik district municipalities are the associated partners of this network. As Beşiktaş and Beyoğlu are the municipalities that are located within the scope of this work; these two municipalities were chosen

as the municipalities that will be investigated as case studies. Finally, one district municipality was chosen from the municipality that has hosted the highest number and rate of refugees in this region. According to the statistics prepared by Marmara Belediyeler Birliği (Erdoğan, 2007); the four municipalities that have hosted the highest amount of refugees are Küçükçekmece, Bağcılar, Sultangazi and Fatih. Also as stated by the statistics Zeytinburnu, Arnavutköy, Başakşehir, Fatih and Sultanbeyli are the municipalities that accommodated highest rate of refugees in it (Erdoğan, 2017). Since Fatih is the only municipality in the central area of Istanbul and has a highest amount and rate of refugees in it, Fatih is chosen as the third municipality. In brief, Beyoğlu, Beşiktaş and Fatih are the three selected municipalities in this research that case study analysis were conducted (see Figure 6.2).

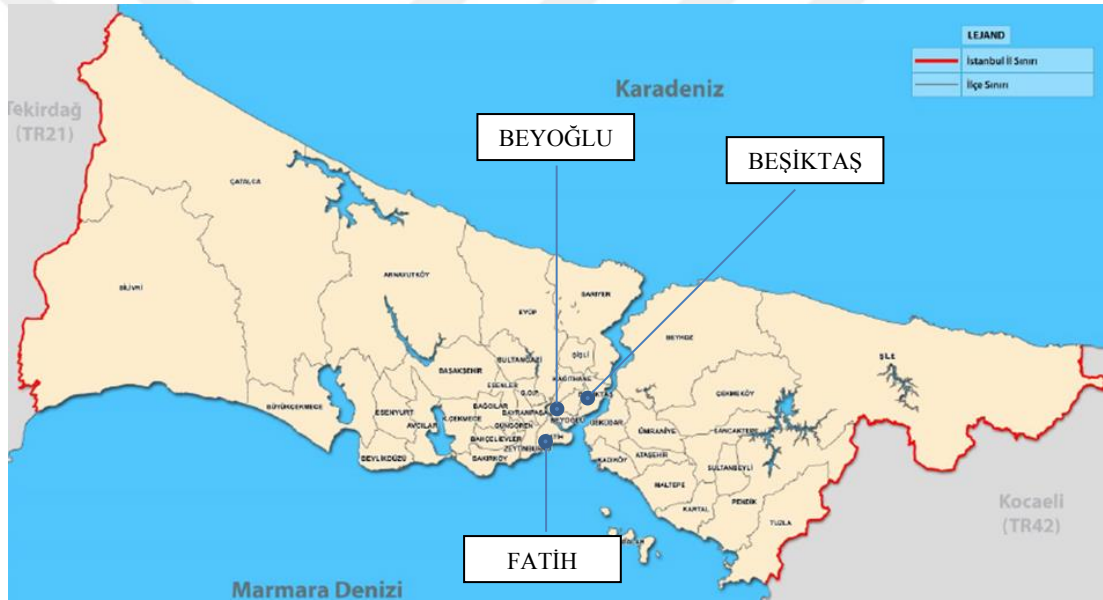


Figure 6.2: Case study areas (Adapted from ISTKA, 2014).

6.2.1 Beşiktaş

Beşiktaş is located in the European Side of Istanbul and surrounded by Beyoğlu, Şişli, Kağıthane and Sarıyer Municipalities (see Figure 6.3). It is surrounded by Istanbul Bosphorus at its east side. As Beşiktaş is located outside the city walls it did not get any executive statue till the Ottoman Empire (Beşiktaş Municipality, 2015). After the 16th century, the city administration was rearranged after Istanbul expanded beyond the city walls with the new settlements in Galata, Üsküdar and Istanbul Bosphorus (Beşiktaş Municipality, 2015). As the city started to expand, the Kadi which was responsible for the cities administration in Istanbul was not able to

govern the city alone and the city was divided into two administrative districts: Walled City and *Bilâd-ı Selâse* (three districts). A Kadi was assigned to each three districts (Galata, Eyüp, Üsküdar) that generated the *Bilâd-ı Selâse* and Beşiktaş was connected to the Galata Administrative District of Kadi and governed in this way until the 19th century (Beşiktaş Municipality, 2015). Beşiktaş's importance started to increase in the 19th century as Sultan's residence moved to first Dolmabahçe Palace and then Yıldız Palace located in Beşiktaş. From the 19th century to the establishment of Turkish Republic in 1923, Beşiktaş was one of the 14 *Daire*'s (see chapter 5) in Istanbul. It was first described as 7th *Daire* with the first establishment of *Dersaadet-i Belediye Nizamnamesi* and then its divided to 8th *Daire* (Beşiktaş centered) and 9th *Daire* (Arnavutköy centered). From the establishment of the Turkish Republic to 1930, Beşiktaş did not have a district (*ilçe*) status till 1930. In 1930 Beşiktaş gained a district status by drawing apart from Beyoğlu Municipality (Beşiktaş Municipality, 2015). Beşiktaş was accommodated various service units in it. Commerce, business, culture, resident units are all accommodated in Beşiktaş. One of the most important factors of Beşiktaş is as also being a education center. Beşiktaş is located 9 universities campuses in it such as the highest ranking universities Boğaziçi University, Istanbul Technical University, Yıldız Technical University, Mimar Sinan University, Galatasaray University, Bahçeşehir University.

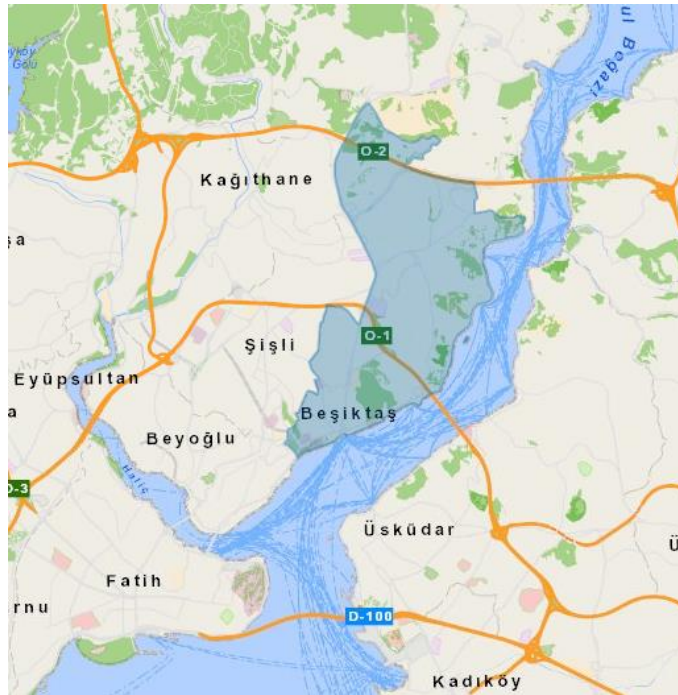


Figure 6.3: Location of Beşiktaş Municipality (Url-17).

The population in the year of 2017 for Beşiktaş is 185.447 (see Table 6.1). %54 of the population comprise from women. As seen from the Table 6.1 the population of Beşiktaş started to decrease especially after 2015 but there are not seen significant population change in 5 years.

Table 6.1: Population change of Beşiktaş in 5 years (TUIK, 2018).

Year	Male	Female	Total
2013	86989	99581	186570
2014	88207	100586	188793
2015	88640	101393	190033
2016	87823	101533	189356
2017	85134	100313	185447

As seen from Figure 6.4 and Table 6.2, the elderly population in Beşiktaş was correperended the 15% of the municipality which was much higher than than the Turkey average (8.5%). The highest amount of the population are between young and middle age. It could be said that Beşiktaş was a elderly province.

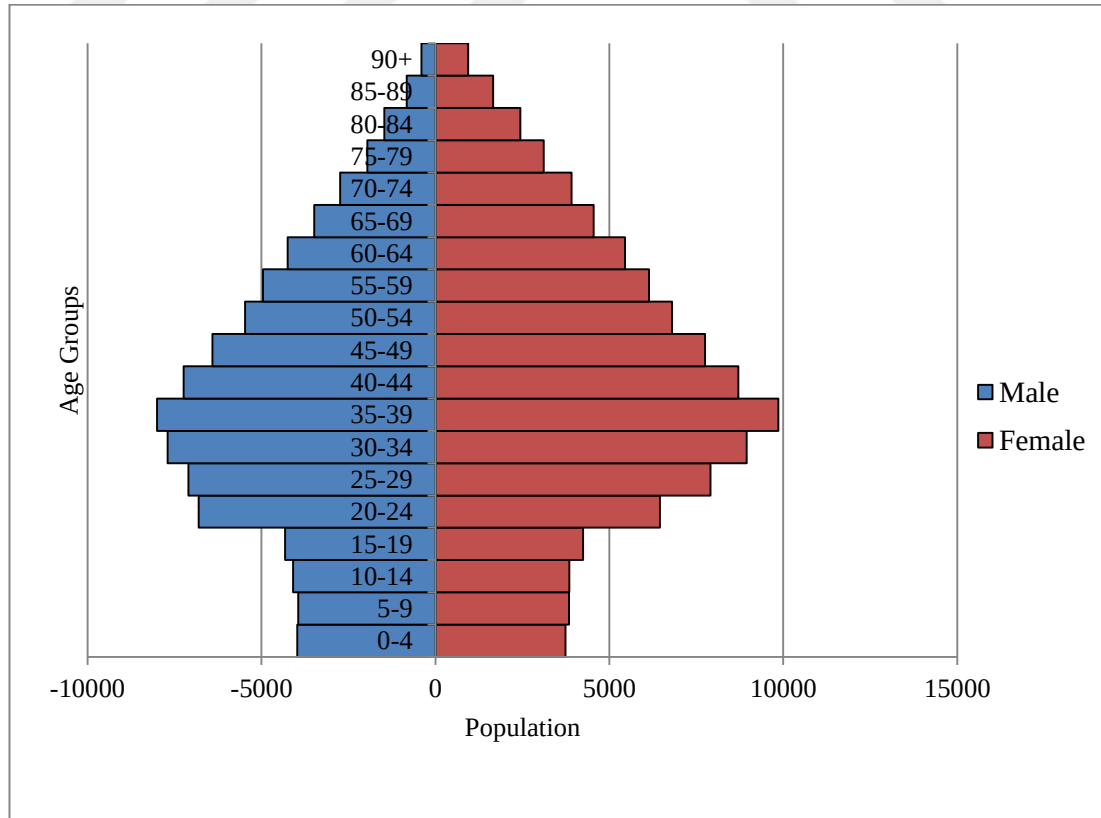


Figure 6.4: Population pyramid of Beşiktaş in 2017.

Table 6.2: Population by age groups in Beşiktaş in 2017 (TUIK, 2018).

Age Group	Male	Female	Total	%
0-4	3975	3738	7713	4
5-14	8042	7686	15728	9
15-39	33932	37415	71347	38
40-64	28316	34853	63169	34
65+	10869	16621	27490	15
Total	85134	100313	185447	100

Beşiktaş was hosted low proportion of refugees in its border (190.033 Syrian refugees in 2016 ranked 37 among municipalities (Erdoğan, 2017)), however there is an Expat Center in the municipality to help the foreigners and immigrants. Diversity in the municipality comprise from its minority residents and socio-demographic diverse groups in the city. Beşiktaş also important to evaluate as it is one of the members of Eurocities network in Istanbul.

6.2.2 Beyoğlu

Beyoğlu is stated as the center of business, entertainment and cultural life in the Strategic Plan of Beyoğlu Municipality (Beyoğlu Municipality, 2015). The area of the province is 8, 91 km² and is composed of 45 “*mahalles*” (neighbourhoods) (Beyoğlu Municipality, 2015). Beyoğlu is surrounded by Şişli, Beşiktaş, Kağıthane, Eyüp and Fatih Municipalities; and has a coast to Golden Horn and Istanbul Bosphorus (see Figure 6.5).

The historical evolution of Beyoğlu started with the Byzantium Era and continues with colonial period of Genoese and Venetians, Ottoman Empire Period and Turkish Republic Period. First settlements in Beyoğlu were seen around Galata and Haliç quarters (in Byzantium Period); and the expansion of the settlements started to increase when Genoese and Venetians were started to settle in Beyoğlu especially after 13th century (Beyoğlu Municipality, 2015). After the conquest of Istanbul, the Turkish population started to increase in Beyoğlu mostly in Tophane, Fındıklı, Kabataş districts, around Boğazkesen and Azapkapı Sokullu Mosque and Kasımpaşa district (Beyoğlu Municipality, 2015). On the other hand, in the walled city region, Turkish population was not generated the majority of the settlement; according to a document from 1476 in Galata there were 592 Greek, 535 Muslim, 332 European and 62 Armenian houses located (Beyoğlu Municipality, 2015). 6.Daire is

established in Beyoğlu and Galata districts by taking example of Paris Municipality in 1858. This was one of the first examples of west style municipalities in Turkey.

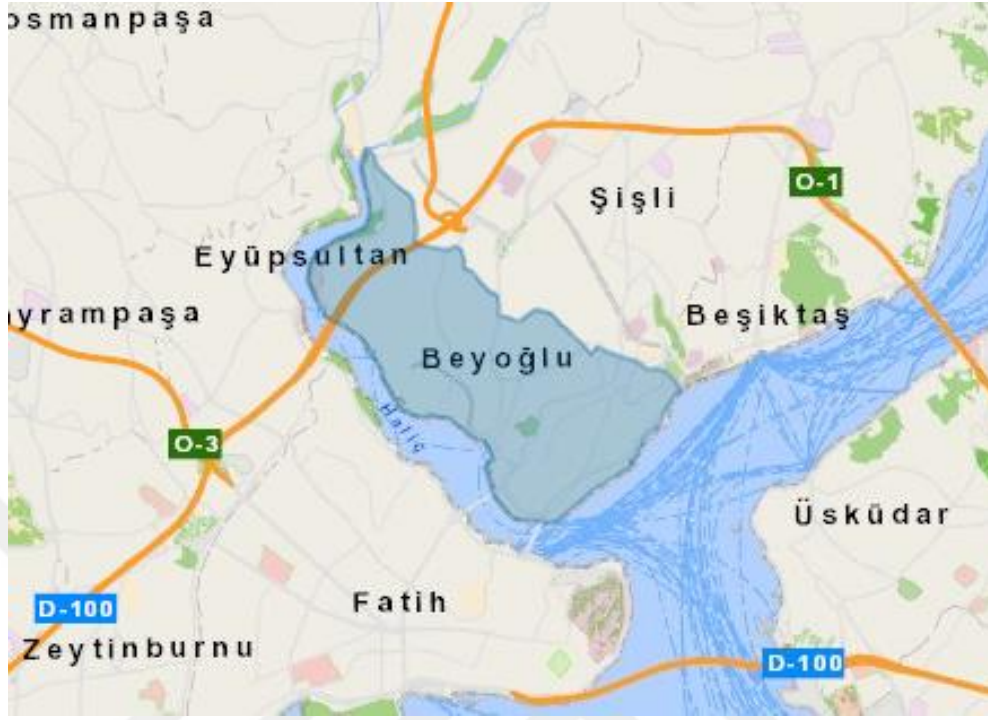


Figure 6.5: Location of Beyoğlu Municipality (Url-17).

Beyoğlu was one of the most important center of attractions in tourism, commerce, culture, art and fun in Istanbul (Beyoğlu Municipality, 2015). According to statistics below, obtained from the Address-Based Population Registration System of TUIK the population of Beyoğlu Municipality in 2017 is calculated as 236.606 (see Table 6.3). As seen from Table 1, population in Beyoğlu Municipality has been generally decreasing in last five years and the according to TUIK statistic the annual growth rate of the population in 2017 is -9.1 per cent.

Table 6.3: Population change of Beyoğlu in 5 years (TUIK, 2018).

Year	Male	Female	Total
2013	126.062	119.157	245.219
2014	123.863	117.657	241.520
2015	124.594	117.656	242.250
2016	122.559	116.203	238.762
2017	121.328	115.278	236.606

When it looked the distribution of population among ages it is seen that Beyoğlu has accommodated mostly the young and middle aged population in the municipality (see Figure 6.6 and Table 6.4).

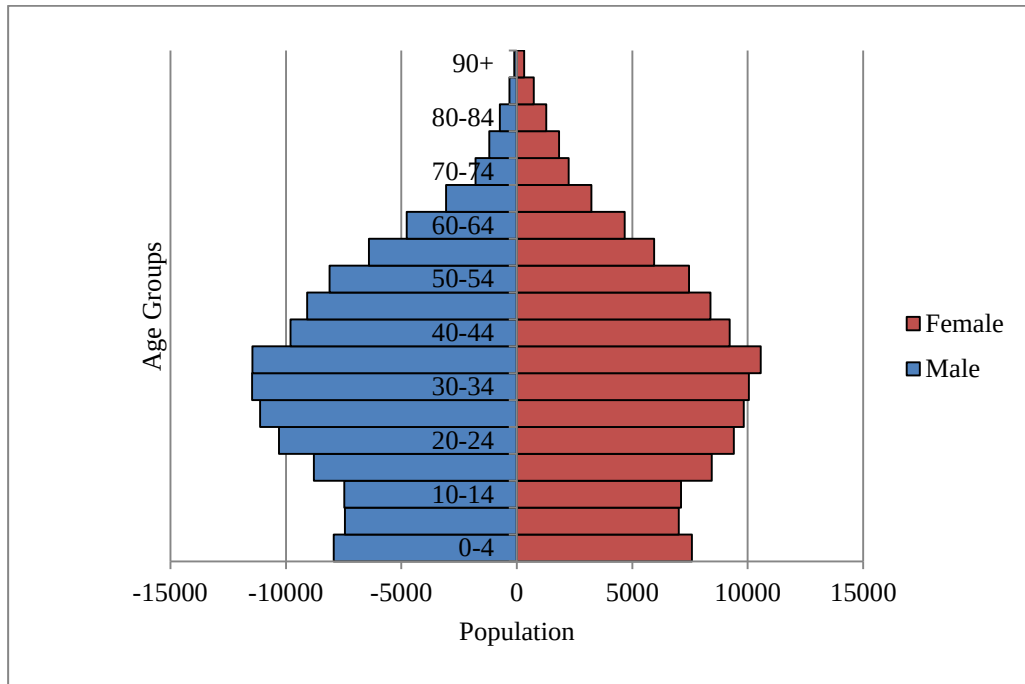


Figure 6.6: Population pyramid of Beyoğlu in 2017.

Table 6.4: Population by age groups in Beyoğlu in 2017 (TUIK, 2018).

Age Group	Male	Female	Total	%
0-4	7922	7587	15509	7
5-14	14915	14125	29040	12
15-39	53111	48265	101376	43
40-64	38171	35667	73838	31
65+	7209	9634	16843	7
Total	7922	7587	15509	100

Beyoğlu was hosted 242.250 Syrian refugees in 2016 which was ranked 19th among municipalities in Istanbul (Erdoğan, 2017). Beyoğlu is accommodated various types of diversity in it. Which derived from socio-demographic and economic groups, ethnic groups that derived from minorities (whose existence dated back to Ottoman Empire) and migrants. Beyoğlu was also important as it is also one of the member of Eurocities in Istanbul like Beşiktaş.

6.2.3 Fatih

Fatih has been an important district in Istanbul as it was one of the most ancient settlements in the city. Fatih was named as historical peninsula and surrounded by Bosphorus at east and Haliç at west. Eyüp, Zeytinburnu, Bayrampaşa and Beyoğlu are constituted the neighbours of the municipality (see Figure 6.7). It was the main administration center of Istanbul since the Byzantine Period. Both the metropolitan and provincial municipalities were located in this district. It was also important as being the center for the Armenian, Greek and Orthodox Churches.



Figure 6.7: Location of Fatih Municipality (Url-17).

The population in the year of 2017 for Fatih is 433.873 (see Table 6.5). Population has not changed seriously in 5 years but started to increase in 2017. When it looked the distribution of population among ages it is seen that Fatih has accommodated mostly the young population in the municipality (see Figure 6.8 and Table 6.6) Fatih was hosted 419.345 refugees (Erdoğan, 2017) in its borders in 2016 that was corresponded the 4th highest refugee population among municipalities in Istanbul. The reason for the stability of the population in contrast with the highest amount of refugees accommodated in the region could be derived from these population statistics were address-based. Like Beyoğlu, Fatih also accommodated various types of diversity in it. Which derived from socio-demographic and economic groups, ethnic groups that derived from minorities (whose existence dated back to Ottoman Empire) and

migrants. But the diversity that derived from migrants much more obvious than other selected municipalities which was also the reason for choosing the municipality as a case.

Table 6.5: Population change of Fatih in 5 years (TUIK, 2018).

Year	Male	Female	Total
2013	212114	213761	425875
2014	202010	217256	419266
2015	208295	211050	419345
2016	207477	209808	417285
2017	217501	216372	433873

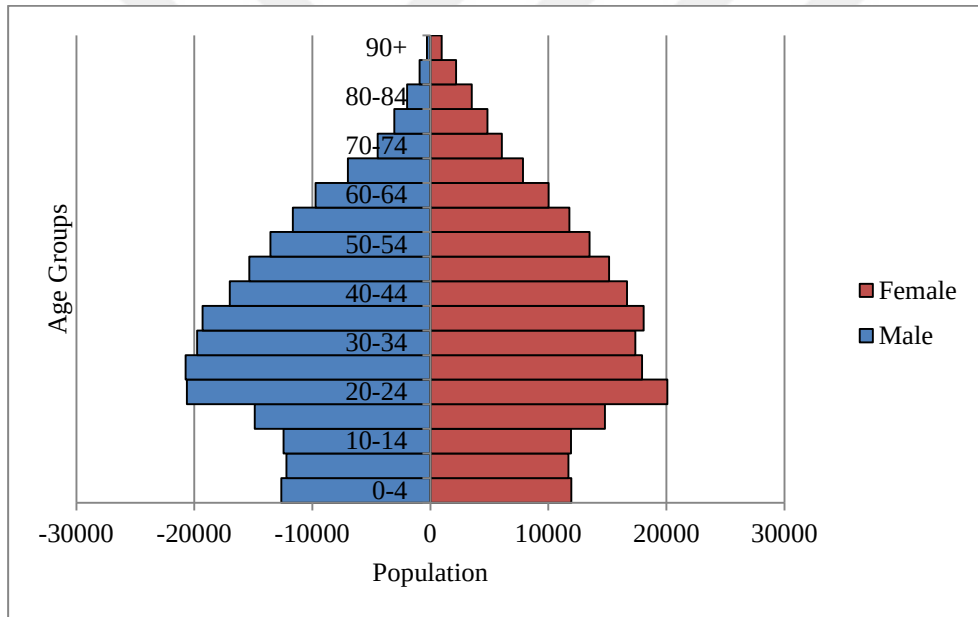


Figure 6.8: Population pyramid of Fatih in 2017.

Table 6.6: Population by age groups in Fatih in 2017 (TUIK, 2018).

Age Group	Male	Female	Total	%
0-4	12627	11959	24586	6
5-14	24636	23611	48247	11
15-39	95313	88290	183603	42
40-64	67277	67110	134387	31
65+	17648	25402	43050	10
Total	217501	216372	433873	100

7. RESEARCH FINDINGS

In this chapter, diversity practices in the case study municipalities evaluated according to the documents and in-depth interviews made with the employees in these municipalities. Perception of diversity, effects of regulations and legislations in implementing diversity practices, planning implementations in terms of diversity, the role of city councils, programs and activities related to diversity and national and international support and co-operations of these municipalities identified by the results of the research findings in each municipality. After that, the results will be evaluated due to taking the example of benchmarks of Eurocities “Integrating Cities” projects.

7.1 Perceptions of Diversity

To evaluate the perception of diversity in each municipality the Strategic Development Plan’s examined first to understand the general aspect of the municipalities to diversity. Although the term diversity directly did not mention in the strategic plan’s of each municipality; the strategies for diverse groups mentioned in municipality’s strategic plans. In Beşiktaş municipality, strategies developed for women, children, elderly, disabled, disadvantaged and needy persons (Beşiktaş Municipality, 2015). LGBT people and disabled people included in the disadvantaged groups. In Beyoğlu Municipalities Strategic Plan, strategies developed for children, youth and disadvantaged groups in the municipality (Beyoğlu Municipality, 2015). Disabled and needy persons are included in the disadvantage groups. In Fatih municipality, strategies also developed for the women, youth, children and disadvantaged groups (Beyoğlu Municipality, 2015). Disabled, elderly and migrants and socially excluded groups are mentioned as the disadvantaged groups. In brief, each municipality developed strategies for children and disadvantaged groups. However, the disadvantaged groups perceived differently by each municipality depending on the characteristics of each municipality.

Although each municipality developed strategies for its diverse groups, some municipalities demonstrated their diverse elements as weakness or threat. In Beyoğlu, one of the municipality's weaknesses mentioned as its cosmopolitan structure; and international migration and undocumented people are defined as a threat (Beyoğlu Municipality, 2015) . However, internal stakeholders that generated from the municipality authorities were mentioned cosmopolite structure and cultural diversity as a strength of the municipality. This shows that, municipalities' authorities are more aware of the importance of diversity than other stakeholders participated in the strategic planning process of the Beyoğlu Municipality. Fatih Municipality also put migration as a threat for the development of urban consciousness due to unstable social structure (Fatih Municipality, 2015). As indicated above, it can be argued that developing strategies for the migrants was seen as a necessity instead of a potential for the municipality.

After evaluating the strategic plans; data's that obtained from in-depth interviews evaluated to understand the perceptions of diversity in each municipality better. As understood from the interviews in Beyoğlu, Beşiktaş and Fatih municipalities, it could be said that in each municipality the employees were aware of the term "diversity" and its meaning but sometimes found it harder to define its scope and some saw it in broader terms:

What kind of diversity are you referring to – the framework here is quite broad. I mean, are we talking about functions or spatial diversity or economic diversity? When you ask what I understand [of urban diversity] - before anything - I think about how I should understand it, and I try to figure out whether you refer to economic diversity or spatial diversity or social diversity. In my opinion, it can occur in any field, and in fact, it should be achieved in every field. This is my understanding of urban diversity. The spatial reflections may occur either in terms of functions or as diversity in a space. (Beşiktaş Municipality, Directorate of Plan and Projects, A1, 23 February 2018)

Hangi anlamlarda çeşitlilikten bahsediyorsun, çok geniş bir çerçeve çizmiş bu. Yani fonksiyondan mı mekânsal çeşitlilikten mi bahsediyoruz, ekonomik çeşitlilikten mi bahsediyoruz? İşte nasıl anlaşıldığını sorunca ben nasıl anlamam gerekir bunu acaba ekonomik bir çeşitlilikten mi yoksa mekânsal bir çeşitlilikten mi bahsediyor, yoksa sosyal içerikli bir çeşitlilikten mi bahsediyor diye düşünüyorum öncelikle. Her alanda olabilir bence, her alanda olmalı da hatta. Kentsel çeşitlilik deyince bunu anlıyorum. Fonksiyon olarak da olabilir bu mekânsal yansımaları, bir mekânda çeşitlilik de olabilir. (Beşiktaş Belediyesi, Plan ve Proje Müdürlüğü, A1, 23 Şubat 2018)

One of the interviewee in Directorate of Social Welfare Affairs in Beşiktaş Municipality also found it difficult to define diversity. However the broad understanding of diversity was pointed out:

Urban diversity is not a concept that I have heard of before. I have heard of a wide variety of things about cities, but I never heard of this concept... As I mentioned, should it be translated like this or not? ... Given that words inject the essential meaning, it sounds like the spaces, public spaces, and private spaces where cities become diversified, differ from each other or have commonalities according to their specific needs, according to their unique urban cultures. I can say social spaces... For instance, if I would ask other people whether they know the concept of the 'right to the city' and ask what that concept is, everyone will probably give a different answer. (A2, 8 March 2018)

Kentsel çeşitlilik daha önce duyduğum bir kavram değil, kent hakkında birçok şey duydum ama bu kavramı daha önce duymamıştım...Dediğim gibi böyle çevrilmeli mi çevrilmemeli mi...kelimelerin getirdiği şey özdeki anlam olarak düşündüğümde kentlerin kendi ihtiyaçlarına göre kent kültürlerine göre çeşitlendikleri, farklılaştıkları ya da benzer ortaklıklar kurdukları alanlar, kamusal alanlar, özel alanlar gibi geliyor. Sosyal alanlar diyebilirim... Mesela kent hakkı kavramını bilir misiniz, ya da o kavramda ne diye sorsam heralde herkese göre farklı bir kavramdır. (A2, 8 Mart 2018)

The planning departments of each municipality elaborate diversity both in physical and social terms. Incorporating mainstream planning activities such as zoning plans was seen as a mean for achieving diversity:

Urban diversity can be both socio-cultural and spatial. If we address the city as a whole, then service areas, housing areas, the quality of housing areas, etc. can all create urban diversity. From another perspective, the social profile and the demographic composition of the residents in a certain area can create urban diversity regardless of the urban space. (Beyoğlu Municipality, Directorate of Plan and Projects, B1, 8 February 2018)

Kentsel çeşitlilik hem sosyo-kültürel olabilir, hem mekânsal olabilir. Çünkü kentsel çeşitlilik kavramı kenti bir bütün olarak değerlendirirsek o zaman işte donatı alanları olsun, konut alanları olsun veya konut alanlarının niteliği olsun bunlar bir kentsel çeşitlilik oluşturabilir. Diğer taraftan baktığımız zamanda bu kentsel mekâna bağlı olarak ya da mekândan bağımsız olarak orda yaşayan insanların hem sosyal niteliği ya da işte demografik yapısı da bir kentsel çeşitlilik oluşturabilir. (Beyoğlu Belediyesi, Plan ve Proje Müdürlüğü, B1, 8 Şubat 2018)

One of the interviewee in the Directorate of Reconstruction and Urbanism in Beyoğlu Municipality defined urban diversity as “enabling an environment for different social groups to co-exist with different ethnic and religious backgrounds.” He also mentioned about the benefits of diversity and saw diversity as a richness of the country:

Providing an environment where different social groups cohabit, regardless of their ethnic and religious identities. I think, ethnic and religious differences that cohabit with respect constitute richness for the country, and I am not afraid of it. You go abroad, and there are all kinds of people. They generate added value. I personally believe in such a diversity. People can identify themselves however they want. I believe it should remain as a richness for this country. Let the people who stroll through İstiklal Street be all different. The more diversity there is, I consider it a gain for this country. In terms of ethnic sociology, this is a highly dynamic geography. When it comes to ethnic identity, uniformity is out of question. What matters is attachment to this land. If someone creates added value for the country, then they are one of ours. It does not matter much whether you are Alevi, Sunni, left-winger, or right-winger. (B2, 8 February 2018)

Hem etnik hem dini kimlik üzerinde farklı sosyal grupların bir arada yaşama ortamının sağlanması. Ne kadar etnik, dini anlamda farklılık varsa ortak yaşam saygısı çerçevesinde o ülkenin zenginliği olarak değerlendiriyorum ben ve bundan korkmuyorum. Yurtdışına gidiyorsun her çeşitten insan var. Katma değer üretiyorlar. Bu çeşitliliğe inanıyorum kendi adıma. Sen kendini nasıl tanımlama ihtiyacı hissediyorsan. Bu ülkenin zenginliği olarak kalması gerektiğini düşünüyorum. İstiklal Caddesinde hep aynı çeşit insanlar yürümesin. Ne kadar çeşitlilik olursa bu ülkenin kazanımı olarak bakarım. Etnik sosyoloji anlamında bu coğrafya hareketli bir coğrafya. Irk anlamında söz birliği söz konusu olamaz. Mühim olan bu topraklara bağlılıktır. Bu ülkeye katma değeri varsa bu ülkenin insanıdır. Senin Alevi, Sunni, sağcı, solcu olman çok önemli değil. (B2, 8 Şubat 2018)

Each municipality defined diverse social groups from different aspects. For instance Beyoğlu Municipality approached diverse groups in terms of spatial, socio-economic and ethno-religious aspects. For instance, interviewee in Directorate of Plan and Projects in Beyoğlu Municipality associated diverse social groups with neighborhoods and *hemşehrilik* (townsmen: fellowship of the people come from same city) notion. He stated that, Tarlabası Region, Cihangir, Hacıhüsrev-Hacıahmet, İstiklal Mahallesi, Dolapdere-Kasımpaşa, Halıcıoğlu-Sütlüce districts could be defined as different communities:

For instance, we can consider the Tarlabası neighborhood as a different social group. We can consider Cihangir as a different social group. Then, Hacıhüsrev-Hacıahmet; the area called İstiklal Neighborhood proves to be a different social group. Dolapdere-Kasımpaşa and their vicinity can be considered a different social group. Then, there is Halıcıoğlu-Sütlüce as a different social group. These might also be an organization based on province of origin or hometown. In other words, it might be a social group that brings together people who are from the same town or who live in the same area. Or it might also be a high-income group. (B1, 8 February 2018)

Mesela Tarlabası bölgesi farklı bir sosyal grup olarak değerlendirebiliriz. Cihangir bölgesini farklı bir sosyal grup olarak değerlendirebiliriz. Sonrasında Hacıhüsrev-Hacıahmet; İstiklal Mahallesi dediğimiz o alanı farklı bir sosyal grup olarak değerlendirebiliriz. Dolapdere-Kasımpaşa oraları farklı bir sosyal grup olarak değerlendirebiliriz. Sonrasında Halıcıoğlu-Sütlüce tarafını farklı bir sosyal grup olarak değerlendirebiliriz. Bunlar kendi içinde il ya da hemşehri örgütlenmesi şeklinde de olabilir. Yani aynı hemşehrilerin ya da aynı yerde yaşayan insanların bir araya geldiği bir sosyal grup da olabilir. Veya işte ekonomik gelir düzeyi yüksek. (B1, 8 Şubat 2018)

In, Fatih Municipality the focus is mostly on ethnic groups, migrants and townsmen associations. Similar to Beyoğlu Municipality diversity was seen as a the richness of the country. The imperial history of the country and international migrations from adjacent countries and also internal migrations from east-side of the country for political reasons were defined as the reasons that created the diverse structure:

The first thing that comes to my mind is various sociological groups living in the city, such as hometown associations or immigrant associations, Syrian associations and the Syrians might be the focus. ...we are particularly talking about a city like İstanbul that receives a great deal of migration and a population migrated to İstanbul from Anatolia. We can talk about the culture they brought along ...this is what I understand in terms of diversity. Their own... Black Sea culture, people from South East Anatolia... let's say their lifestyle... I can define urban diversity using phenomena where migrants from Eastern Anatolia create a neighborhood here and continue to observe their customs. We are particularly talking about cosmopolitan living, urban living. This is perhaps a situation that shows the richness in a country... Such a cosmopolitan diversity, urban diversity is frequently found in developed countries and particularly in countries with an imperial history and a colonial past. For instance, the United States does not have an imperial history, but it receives immigrants. In this context, we can talk about urban diversity there too. In addition, London is a city that hosts immigrants from its colonies. We can talk about urban diversity there. Turkey may not be similar to the United States, but it has an imperial history, and immigrants are from the previous territories in the empire as well as the Balkans and perhaps the Middle East, Iraq and Syria after the World War I, and more recently from Bulgaria in 1989, from Greece, then again from Northern Iraq during the gulf crisis, and finally Syrians who came after the Syrian Civil War. In addition, people who migrated to İstanbul from the Southeast due to terrorism also constitutes an urban diversity. (Directorate of Culture and Social Affairs , C2, 12 March 2018)

Benim ilk aklıma gelen kentte yaşayan çeşitli sosyolojik gruplar bunlar hemşehri dernekleri olabilir veya göçmen dernekleri, Suriyeli dernekleri olabilir ve Suriyeliler odak noktası olabilir. ...özellikle İstanbul gibi göç alan bir şehirde ve Anadoludan gelen bir kitleden bahsediyoruz İstanbul'a yerleşen. Onların kendi getirdikleri kültürden

bahsedebiliriz...çeşitlilik alanında bunu anlıyorum. Onların kendi...Karadeniz kültürü, Güneydoğu Anadolu bölgesinden gelenlerin... yaşam tarzı diyelim.. Doğu Anadolu bölgesinden gelenlerin kendilerine ait burada bir mahalle oluşturma, oradaki geleneklerini burada devam ettirmesi gibi buna benzer olgulardan yola çıkarak kentsel çeşitliliği bu şekilde tanımlayabilirim. Yani burada özellikle kozmopolit bir yaşam, kent yaşamından bahsediyoruz. Bu da belki bu ülkenin zenginliğini gösteren, bir durum. .. Büyük ülkelerin, özellikle imparatorluk geçmişi olan ülkelerde veya sömürge geçmişi olan ülkelerde bu türden kozmopolit çeşitlilik, kentsel çeşitliliğe çok sık rastlıyoruz. Örneğin belki Amerika’da bir imparatorluk geçmişi yok ama oraya göç edilen bir ülke. Bu bağlamda orada da bir kentsel çeşitlilikten bahsedebiliriz, aynı şekilde Londra; sömürgelerinden gelen insanların barındığı bir şehir Londra. Orada kentsel çeşitlilikten bahsedebiliriz. Türkiye belki Amerika’ya benzemez ama imparatorluk bakiyesi bir ülke ve buraya gelenler de imparatorluk bakiyesi olan ülkelere 1. Dünya Savaşından sonraki süreçte Balkanlardan, belki Ortadoğu, Irak’tan, Suriye’den gelen ve yeni 1989 da Bulgaristan’dan gelen, Yunanistan’dan gelen, Hakeza gene körfez krizinde Kuzey Irak’tan gelen, gene son Suriye İç Savaşı’ndan sonra buraya gelen Suriyeliler. Bir de gene terörden kaynaklanan Güneydoğu’dan İstanbul’a büyükşehirlerle göçen kitle bir kentsel çeşitlilik oluşturuyor. (Kültür ve Sosyal İşler Müdürlüğü, C2, 12 Mart 2018)

Beşiktaş Municipality on the other hand approach this as disadvantage groups in the society such as elders, women, children, disabled persons, migrants or LGBT’s. (Directorate of Social Welfare Affairs, A2, 8 March 2018). On the other hand, Beşiktaş was defined as a municipality generated mostly from high-income groups. Also, it was mentioned about the existence of minorities and gypsies in small quantities in Ortaköy:

I am not quite sure if Beşiktaş is the right answer, but as you said, there is an upper-middle income group there. There is not a single location, it is scattered. Of course, there are many churches in Beşiktaş, but for instance, Christian and Jewish populations are smaller here, like in Istanbul and Turkey in general. The vast majority is mainly the upper-middle income group, and Beşiktaş is already one of the best districts in İstanbul in terms of socio-economical composition... For instance, there are gypsies; there is a gypsy neighborhood near Ortaköy. (A4, 23 February 2018)

Aslında Beşiktaş doğru bir cevap mı bilmiyorum ama sosyal grup olarak dediğin yani daha çok üst orta gelir seviyesine sahip bir grup var Beşiktaş’ta. Öyle bir lokasyon olarak yok dağınık. Tabi Beşiktaş’ta çok kiliseler var ama mesela Hristiyan, Musevi nüfusu tüm İstanbul’da veya Türkiye’de olduğu gibi burada da daha az yani. Öyle çok büyük çoğunluğa sahip olan dediğimiz daha çok üst-orta gelir seviyesinde zaten Beşiktaş ‘ta sosyo-ekonomik olarak en iyi ilçelerden bir tanesi İstanbul için... Mesela çingeneler var Ortaköy civarında oturan bir Çingene Mahallesi var mesela. (A4, 23 Şubat 2018)

7.2 Regulations and Legislations from the Diversity Perspective

In each municipality, regulations and legislations were stated as the director of implementations for diverse groups. Beşiktaş Municipality was pointed out the importance of regulations in every subject of the municipality. It was pointed out that municipalities were only follow regulations and the physical reflections of diversity only occur in these regulations:

The efforts in Turkey are usually shaped by legislation... The spatial reflections of diversity are merely what is in the legislation... like the legislation for the disabled or the planning standards... [The legislation] requires the provision of a daycare center for a population of 10,000 with the assumption that there would be a sufficient number of children, it requires a different amount if the population is higher; so these are the spatial reflections, I think. The regulation resorts to the categorization of services by population groups and age groups. (Directorate of Plan and Projects, A1, 23 February, 2018)

Türkiye’deki çalışmalar genelde mevzuat çerçevesinde şekilleniyor. ..Çeşitlilikle ilgili sadece mekânsal yansımaları o mevzuattaki şeyler... işte engellilerle ilgili mevzuat veya bizim planlamadaki kriterler...; diyor ki 10.000 nüfus varsa çocuk da vardır kreş yaratacağsın diyor, bilmem kaç tane nüfus varsa şu kadar hani mekânsal yansımaları bu oluyor bence. Nüfusun gruplarına, yaş gruplarına göre ve hizmet kategorizasyonuna gitmiş yönetmelik. Benim yönetmelikte gördüğüm nokta o mesela. (Plan ve Proje Müdürlüğü, A1, 23 Şubat 2018)

However, the existence of regulations were not seen sufficient for meeting needs of the diverse groups as the regulations were not implemented accurately:

For instance, a legal deadline was set for the rearrangement of sidewalks for the disabled, the elderly and the women using strollers. The deadline passed, and it was extended; but it is an obligation required by the legislation. How much of it has been done; to what extent was the superstructure redesigned? It is obvious that not much [has been done]; we see the condition of the sidewalks. So, from this perspective, the legal foundation exists, at least there is a legal foundation related to the large public space you use. The law requires that the sidewalks we use on a daily basis need to be appropriately designed, and a deadline is set; but yet again, we fail when it comes to practice. Although it is not necessarily my area of specialization, I know that such a legislation exists. (Beşiktaş Municipality, Directorate of Social Welfare Affairs, A2, 8 March 2018)

... kaldırımların engellilerin, yaşlıların, bebek puseti kullanan annelerin kullanımına uygun hala getirilmesi için belirli bir yasal süre tanındı mesela. O süre doldu tekrar uzatıldı mesela bu mevzuatta var ve bunun yapılması zorunlu. Ne kadar yapılıyor, ne kadar üst yapı elden geçirilip bu şekilde bu dizayna getirildi aslında ortada yani çok da olmadığı belli hala kaldırımların ne halde olduğunu görüyoruz. Dolayısıyla buradan baktığımızda bu yasal

zemin var, en azından kullandığınız büyük kamusal alanla ilgili bir yasal zemin var, her gün kullandığımız kaldırımın uygun olması gerektiğini söylüyor yasa, ya da bununla ilgili bir zaman tanınmış ama maalesef uygulamada çöktük gene. Bu benim alanım değil ama mevzuatın bu noktada olduğunu biliyorum. (Beşiktaş Belediyesi, Sosyal Yardım İşleri Müdürlüğü, A2, 8 Mart 2018)

In Beyoğlu Municipality, it was also mentioned about the importance of regulations in urban renewal projects; however it was pointed out the fills about the obligations that helps to evaluate the social structure in urban renewal regulations:

The priority in urban regeneration efforts is to create a new spatial construct. However, what is really needed is the socio-economic dimension. The socio-economic aspect and analysis of the social fabric are actually in the essence of regeneration. Yet, shortcomings are typical in practice. The legislation and the law define the models related to the character of regeneration. A project site is identified. It is not obligatory to conduct social fabric analyses for this project site. But we do them anyway. We did it in Tarlabası. We can see the whole story including when they arrived. But this specific dimension I am talking about is missing. (Directorate of Reconstruction and Urbanism, B2, 8 February 2018)

Kentsel dönüşüm uygulamalarının öncelikli kısmı yeni bir mekânsal kurgu yaratmak. İşin sosyo-ekonomik kısmı da aslında olması gereken kısmı. İşin sosyo-ekonomik kısmı, sosyal doku analizleri aslında dönüşümün ruhunda var. Ama uygulamada eksiklikler oluyor genelde bununla ilgili. Mevzuatta, yasada nasıl bir dönüşüm olacağıyla ilgili modellemeler tanzim edilmiş. Bir yer proje alanı ilan edilmiş. İlgili proje alanının sosyal doku analizleri yapılsın diye bir zorunluluk yok. Ama biz yapıyoruz. Biz Tarlabasında yaptık. Ne zaman gelmişler, hikâyeyi görebiliyoruz. Ama bu bahsettiğim kısım eksik. (Kentsel Dönüşüm ve Tasarım Müdürlüğü, B2, 8 Şubat 2018)

Also the importance of Conservation Development Plan Regulation mentioned for enabling participation in planning implementations:

At the planning stage, we first collect data and then hold meetings according to the legislation on conservation planning both at the neighborhood level and at the drafting stage of the plans. During the meetings in neighborhoods, residents express their opinions, and we present the plan drafts we prepare. (Beyoğlu Municipality, Directorate of Plan and Projects, B1, 8 February 2018)

Plan yapma aşamasında ilk başta arazi verilerini topladıktan sonra gerek mahalle ölçeğinde gerekse planlar yapılıp taslak aşamasındayken falan zaten Koruma Amaçlı Planlama mevzuatı doğrultusunda toplantılar yapıyoruz. Mahalle toplantılarında zaten insanlar kendi görüşlerini falan söylüyorlar. Biz de yaptığımız planların taslağını onlara anlatıyoruz. (Beyoğlu Belediyesi, Plan ve Proje Müdürlüğü, B1, 8 Şubat 2018)

Fatih Municipality, stated that most of the projects they developed came from the decisions made by the Metropolitan Municipality but also it was mentioned about the projects they developed under the influence of 5366 Urban Renewal Law:

Actually, the Metropolitan Municipality performs the diversity studies, the sociological analyses, etc. You could say that we are free-riding. Our contribution is within the regional projects. Perhaps you have heard of the Law no. 5366. [This law] is on the revitalization of areas where dilapidated immovable properties are located, and it is usually known as the renewal law. Renewal areas are designated according to this law. The decision is made by the Council of Ministers upon our proposal. Then we develop projects for these sites. While we prepare the project, it is necessary to consider the needs of residents, the sectors and their legal status, the needs, the expectations, the actions required to develop the area. Otherwise, there is no point in merely restoring the building stock in historic sites. These buildings must be put to use in order to offer a benefit by providing development without regeneration. (Fatih Municipality, Directorate of Plan and Projects, C1, 12 March 2018)

Aslında çeşitlilikle ilgili çalışmaları, sosyolojik analizleri her şeyi Büyükşehir yapıyor. Biz hazırda konuyoruz diyebilirim. Bizim ilaveten buna katkımızda bölge bazında yaptığımız o projeler içerisinde oluyor. Belki duymuşsunuzdur biz de 5366 sayılı bir kanun var. Bu Yıpranan Varlıkların ve Taşınmazların bulunduğu bölgelerin yaşatılması ile ilgili bir kanun yenileme kanunu diye de geçer. Bu kanun kapsamında belli bölgeler yenileme alanı ilan edilir. Bu kararı da bizim teklifimizle bakanlar kurulu alır. Daha sonra biz bu alanlarda proje geliştiririz. Tabii ki o projeleri yaparken buradaki bölge insanının ihtiyacı ne, sektörler falan bunların yasal durumları, neye ihtiyaç var, beklenti ne, bizim burayı kalkındırmamız için ne yapmamız lazım ki bir yandan da zaten tarihi alanlarda sırf yapı stoğunu ayağa kaldırmanın da bir faydası yok zaten. Bu yapıların da yaşatılarak kullanılması lazım ki bir faydası olsun yani dönüşüm olmadan kalkınma olsun. (Fatih Belediyesi, Plan ve Proje Müdürlüğü, C1, 12 Mart 2018)

For the issues about non-Muslim's , the Law for Foundations and Regulation on Foundations were also pointed out:

If we are talking about be non-Muslim minorities, there are some provisions in effect about them in the Foundations Law and the Foundations Ordinance. There are also provisions in the Law no. 2863. Such provisions are already addressed in various laws. (Fatih Municipality, Directorate of Plan and Projects, C1, 12 March 2018)

Gruplardan kasıt azınlıklarsa, Gayrimüslim gruplarsa falan zaten onlar gayrimüslimlerle ilgili Vakıflar Kanunu ve Vakıflar Yönetmeliğinin içerisinde bazı hükümler var. 2863'ün içerisinde hükümler var. Bunlar zaten farklı kanunların içerisine yedirilmiş durumda onlarla ilgili şeyler de. (Fatih Belediyesi, Plan ve Proje Müdürlüğü, C1, 12 Mart 2018)

Also as stated by Beşiktaş and Fatih Municipality 5393 Municipality Law was demonstrated as a guidance for providing services for diverse groups in the society

without exclusion; however there is a contradiction arose in the inclusion of the migrants groups in the scope of this law among municipalities:

If I speak about my own field, the municipality should provide certain social policies and social services to the disadvantaged. It should do this by the authority granted by laws. Such an authority is already granted in the Municipal Law. I mean, the municipality does not act on its own... The thing about Syrians is different. The Municipality serves its citizens according to the townsmanship principle, but they are not citizens, this is the problem. (Beşiktaş Municipality, Directorate of Social Welfare Affairs, A2, 8 March 2018).

Belediye dezavantajlı kişilere bazı kendi alanımla ilgili söylüyorum sosyal politikalar, sosyal hizmetler götürmek durumunda, bunu yasalardan aldığı yetkiyle yapıyor. Belediye Kanununda zaten böyle bir yetkisi var. Kendi kendine iş yapmıyor yani belediye....Suriyelilerle ilgili şöyle bir durum var. Ayrıca Belediye vatandaşlarına hizmet eder hemşehricilik hukukuna göre ama onlar vatandaş değil öyle bir sorun var. (Beşiktaş Belediyesi, Sosyal Yardım İşleri Müdürlüğü, A2, 8 Mart 2018)

The Municipal Law no. 5393 addresses all residents in a district. Services should be provided without discrimination. It enables the execution of activities from Amateur Sports Clubs to the disabled, the poor, low-income groups in need of aid, students, educational and cultural activities, etc. without discrimination. There is no special title there, it only mentions residents. Therefore, regardless of being Syrian or immigrant, everyone is a resident. (Do immigrants have resident status?) If they have an association or if they apply in person, we do our best to help them. Of course, the law does not especially identify who the disadvantaged are and does not require a special treatment to them. At the moment, there may be a law or certain arrangements specific for Syrians. Yet, these are laws and studies related to their specific situation and problems. In any case, they are now residents; and therefore, they are considered as well ...Of course... the law has mention of sports clubs, education, sports, cultural activities, and thus, it addresses the foundations and associations that perform these. Like sports clubs. Therefore, it mentions them without naming them. But there are no regulations concerning those social groups we mentioned. Not as far as I know. (Fatih Municipality, Directorate of Culture and Social Affairs, C2, 12 March 2018)

Bizim yasal düzenlemelerde 5393 sayılı belediye kanunu ilçede yaşayan bütün hemşehri olarak nitelendiriliyor. Onlara yapılacak ayırım yapmadan çalışmalar yapılabilceğini. İşte Amatör Spor Kulüplerinde tutun engelli, muhtaç, alt gelir grubu yardıma muhtaç dediğimiz, öğrenciler eğitim kültürel faaliyetleri gibi bütün faaliyetlerini ayırım gözetmeden yapılabilmesine imkan sağlıyor. Orada özel bir başlık yok, hemşehriden bahsediyor. Dolayısıyla ilçenizde bulunan Suriyeli'de olsa, göçmen de olsa artık hemşehrinizdir. (Hemşehri statüsüne sokuluyor mu göçmenler?) Hemşehri statüsünden biz eğer bir dernekleri varsa, veya kişisel bazlı da başvuru da bulunuyorsa biz yardımcı olmaya çalışıyoruz o şekilde. Tabi özel kanunda şu dezavantajlı gruptur, buna özel muamale yapılması gerekir diye herhangi bir şey yok. Belki Suriyelilere yönelik ayrı o dönemde yapılan kanun ya da bir takım çalışmalar var. Ama onların durumlarından kaynaklanan ,problemden kaynaklanan bir

kanun çalışmaları gibi. Onlar artık şuan hemşehri oldu, dolayısıyla yapılacak çalışmalar onlar gözünden de yapılıyor...Tabi... orada belirtilen şu, spor kulüpleri, eğitim, spor, kültürel faaliyetlerden bahsediyor ve bunların muhatabı da onları yerine getiren vakıflar, derneklerdir. İşte spor kulüpleridir. Dolayısıyla bunları da isim vermeden zikretmiş oluyor. Ama dediğimiz o sosyolojik gruplara yönelik her ne ise onları bahseden bir kanunu düzenleme yok. Benim bildiğim kadarıyla yok. (Fatih Belediyesi, Kültür ve Sosyal İşler Müdürlüğü, C2, 12 Mart 2018)

7.3 Planning in Terms of Diversity

As understood from the interviews in each municipality, diversity is not mentioned as an input in planning documents, diverse social groups are evaluated as part of the area residents. For instance an interviewee in the Directorate of Plans and Project in Beşiktaş municipality (A1, 23 February 2018) mentioned the impacts of regulations in planning and stated that:

Apart from the conventional regulations, we do not do anything very comprehensive; we fulfill the requirements. (Immigrants, ethnic groups?) No, in our plans, we are not able to do very comprehensive things and include activities that current academic work offers. These are the outcome of the regulation. I mean, we only follow the legislation...

Klasik yönetmelik dışında birçok kapsamlı bir şey yapmıyoruz çalışma, istenilen şartları getiriyoruz planlamamızda. (Göçmen, etnik grup?) Hayır, çok kapsamlı aslında güncel akademik çalışmaların getirdiği şeyleri yapamıyoruz, planlarımızda. Yönetmeliğin bize getirdikleri. Mevzuata uyuyoruz yani...

Although it was not reflected in comprehensive planning system it is also mentioned about taking into consideration the request of area residents in small scale:

They may not be reflected in the comprehensive plans, but demands at lower scales thanks to the system called MIFORBIS, through which we receive demands from all users. So these are the types of practices at the lower scale. With this system, one can take a quick look and reach the solutions that are reflected immediately. (Beşiktaş Municipality, Directorate of Plan and Projects, A1, 23 February 2018)

Belki daha geniş kapsamlı planlara yansımıyor ama daha küçük ölçekte talepler alınıyor çünkü bir de MIFORBIS diye bir sistem var oradan bütün kullanıcıların talepleri geliyor. Küçük ölçekte de bu tarz uygulamalar yapılıyor. Hızlı bir şekilde o zaman da bak o sistemle hemen yansıyan çözümlere de ulaşılabilir. (Beşiktaş Belediyesi, Plan ve Proje Müdürlüğü, A1, 23 Şubat 2018)

However as stated by Beyoğlu Municipality the new migration flow from Syria could be changed the understanding of evaluating the diverse social groups as part of the area residents:

We did not have activities specifically for this kind of work until now. We considered it as a part of the whole urban planning process. But perhaps pressure from the number of Syrians or from the general population might lead to a new evaluation or a reassessment of plans. But since it was something that could be evaluated within comprehensive plans, as their presence was not significant they were not separately evaluated. But maybe it could happen due to Syrian immigrants. (Beyoğlu Municipality, Directorate of Plan and Projects, B1, 8 February 2018)

Özel bir çalışma, şu ana kadar o tip bir çalışmamız olmadı. Plan bütünü içinde değerlendirdik. Ama belki Suriyeli ya da yoğun nüfus baskısı belki yeni bir değerlendirmeye, yeni planlarda yeni değerlendirmelere yol açabilir. Ama daha öncesi kent bütününde değerlendirilebilecek bir şey olduğu için planlarda, çok bir ağırlık baskısı olmadığı için, çok fazla bir değişikliği etkisi olmayacağı için böyle bir çalışmamız olmadı ama belki bunun için olabilir yani Suriyeli göçmenler için olabilir. (Beyoğlu Belediyesi, Plan ve Proje Müdürlüğü, B1, 8 Şubat 2018)

The attempts for enabling public participation in plans are also mentioned as a method to include diverse social groups in planning in both municipalities. For instance the interviewee in Directorate of Plans and Project in Beşiktaş Municipality (A1, 23 February 2018) declared that:

Let me answer by referring to our latest plan. For instance, we organized two public participation meetings for different groups in order ensure the involvement of different groups. Before we submitted the plans to the council, we held two public participation meetings. Then we announced it online, and the people and the participants expressed their opinions about the plan. They said, for instance, ‘this is my plot’, ‘that is my plot’, ‘you did this here’, ‘that is wrong’, ‘that is right.’ We discussed about these [inputs] and revised the plans by reflecting the requests and demands of the residents that conform to planning techniques, actually I believe almost all of them, and then we submitted the plans to the council.

Şöyle en son hazırlanan planımız üzerinden cevap veriyim. Bu planda farklı gruplara yönelik veya farklı grupları temsiliyet amaçlı bu planda iki tane halk katılım toplantısı yaptık mesela. İki tane halk katılım toplantısı yaptık planları meclise sunmadan önce. Ondandır sonra bunu da internetten duyurduk, insanlar, toplantılara gelip katılanlar fikirlerini belirttiler planla ilgili. Ya işte dediler şurası benim parselim burası benim parselim buraya şöyle yapmışsınız yanlış yapmışsınız, doğru yapmışsınız tartışarak birtakım işte planlama teknikleri açısından düzgün bulunanlar hatta tahmin ediyorum hemen hemen hepsi vatandaşın istekleri, talepleri

doğrultusunda planlama tekniklerine uygun bir şekilde yeniden aktarıldı planlara, meclise öyle gönderildi.

Moreover, an interviewee in Directorate of Plan and Projects in Beyoğlu Municipality (B1, 8 February 2018) stated that:

We reach out in writing to numerous agencies, organizations, associations, neighborhood administrations to let them know that we are drafting a plan, that we will be presenting information about the plan both on our web site and with correspondence, that we will hold meetings to ensure participation. Or we make a public announcement on the internet... various social groups including associations or neighborhood organizations attend the meetings. They either express their personal opinions or share booklets that include the opinions of associations; they tell us what they find negative and positive.

Plan taslağı ile ilgili çalışmalarımız olduğunu gerek kendi internet sitemizde olsun, gerekse yazışmalarımızla olsun planlarla alakalı bilgi verileceği, bunun üzerinde görüşmeler yapılacağı katılımın sağlanması hususunda birçok kuruma, kuruluşa, derneğe, muhtarlıklara, bireysel katılımlar yönünde olması yönünde yazılı bildirimlerde bulunuyoruz. Veya internet üzerinden açık şekilde ilan ediyoruz... farklı sosyal gruplar hem dernek olarak olsun hem mahalle örgütü olarak olsun toplantılara katılıyorlar.. Gerek kendi düşüncelerini belirtiyorlar, gerek derneklerin görüşlerini bir kitapçık olarak da bize sunuyorlar, anlatıyorlar olumlu ya da olumsuz gördükleri yönleri...

Also, Directorate of Plan and Projects in Fatih municipality (C1,12 March 2018) pointed out the representation of diverse social groups are occurred through public participation and added that:

Two meetings are held after the preparations for a plan are commenced. All NGOs, public agencies, local people. All demands are heard, recorded, and documented during these meetings, and they are all addressed in the plan one way or another. I mean, they are not left unanswered. There is no other method for including them in the process.

Plan yapılmaya başlandıktan sonra 2 toplantı yapılır. Bütün STKlar, kamu kurumları, yerel halk. Toplantılarda herkesin talepleri dinlenir, kayda alınır ve plan içerisine bir şekilde dahil edilir. Yani cevapsız bırakılmaz onlar. Bunun dışında başka bir yöntem yok süreci dahil olması için.

In Fatih municipality, the minorities demands were also included to the planning process by asking their opinion through foundations or directly:

In terms of participation, we always act in cooperation with the General Directorate of Foundations. Projects are shaped according to their opinion. Even the general directorate cannot assert a direct authority on Minority Foundations. Their opinions are asked directly asked. Let's say if an Armenian Foundation is involved, we address them. The general directorate cannot make decisions *ex officio* either. There is an Armenian Foundation in the

district, and of course, there are mostly small church foundations. But the law forces us to ask their opinion if their property is involved. (Directorate of Plan and Project, C1, 12 March 2018)

Katılım konusunda zaten vakıf yönetmeliğine her zaman biz Vakıflar Genel Müdürlüğüyle ortak hareket ederiz. Onlardan aldığımız görüşlerle göre projeler şekillenir. Azınlıklar Vakıflarına hatta genel müdürlüğün de doğrudan bir yetkisi yok. Direkt onlardan görüş isteniyor. Atıyorum bir Ermeni Vakfı olsun biz onlarla muhattapız. Genel Müdürlüğün resen karar alma durumu da yok. İlçe içerisindeki Ermeni Vakfı, ufak tefek işte kilise vakıfları oluyor tabi daha çok. Ama mülklerinin olduğu yerlerde mutlaka görüş alınmak durumunda zaten kanun bizi ona zorluyor. (Plan ve Proje Müdürlüğü, C1, 12 Mart 2018)

As they mentioned in each municipality the feedbacks from the participation meetings are reflected to plans and they made arrangements according to this feedbacks. So, we could say that in both Beşiktaş, Beyoğlu and Fatih Municipalities, the representation of diverse social groups in planning is seen through public participation and according to employees in each municipality, surveys also arranged besides participation meetings in these municipality:

Surveys must be on a continuous basis anyway; for instance, we survey the shopkeepers even for a pedestrianisation decision on a certain street. We check the pulse of the residents even for very small-scale projects. (Fatih Municipality, Directorate of Plan and Projects, C1,12 March 2018)

Anket zaten devamlı olur bir sokağın mesela yayalaştırılması kararı için bile oradaki esnafla anket yapılır mutlaka. Bu çok basit küçük ölçekteki çalışmalarda bile mutlaka nabız ölçülür. (Fatih Belediyesi, Plan ve Proje Müdürlüğü, C1, 12 Mart 2018)

Urban regeneration and renewal projects are also seen as a service for the diverse social groups in the municipality especially in Beyoğlu and Fatih Municipalities. Örnektepe-Sütlüce, Tarlabası, Okmeydanı and Piyalepaşa are the most important urban regeneration projects in Beyoğlu. The interviewee in Directorate of Reconstruction and Urbanism in Beyoğlu Municipality (B2, 8 February 2018) mentioned about the social change in the municipality through history:

Pera is an area where different social groups have cohabited since the Ottoman Empire (Minority, non-Muslim population). Ethnic-religious minorities continued living together. During the Republic Era, following the Ottoman Empire, there was a shift to the nation state. The non-Muslim population moved abroad due to the exchange of populations. There are certain milestones in the decline of the non-Muslim population. (The Wealth Tax in 1944 (the majority of entrepreneurs left Turkey), the September 6-7 incidents in 1955, 1960-1974 Cyprus Peace Operation (minorities of Greek descent left the country), 1939 Balkan-Thrace

Incident [the majority of Jews in Edirne and Kırklareli left Turkey]). 20,000 Greeks, 50,000 Armenians...Since the Ottoman Empire fell, the Republic, the nation state. Minorities were forced to leave the country for safety of their lives and their properties.

Farklı sosyal grupların Osmanlıdan beri bir arada yaşadığı bir bölge Pera Bölgesi (Azınlık, gayrimüslim tebaa). Etnik-dini azınlık anlamında da bir arada yaşamayı sürdürüyorlar. Cumhuriyet dönemi, Osmanlı Devleti sonrası ulus devlete geçiliyor. Gayrimüslim tebaa nüfus mübadelesi ile yurtdışında gitmişler. Gayrimüslimlerin azalmasında belli kırılma noktaları var. (Varlık Vergisi Uygulamaları 1944 (çoğu girişimci Türkiye'yi terk etti), 6-7 Eylül Olayları 1955, 1960-1974 Kıbrıs Barış Harekatı (Rum ağırlıklı azınlıklar ülkeyi terk etti), 1939 Balkan –Trakya Olayları [Edirne ve Kırklareli'ndeki Yahudilerin çoğu Türkiye'yi terk etti]). 20.000 Rum, 50.000 Ermeni...Osmanlı yıkıldığından beri Cumhuriyet, ulus devlet. Azınlıklar mal ve can güvenliği noktasında ülkeyi terk etmek zorunda kalmışlar.

He also mentioned about the change after these period and stated that real-estates started to sold to the Turkish people that migrate from other regions of Turkey such as Kayseri and Rize and after 1990 the migrations are mostly from the Southeastern part of Turkey that generated from the people who want to escape from terror in that region. With the Tarlabası Renewal Project and Örnektepe-Okmeydanı Projects he stated the people that they touched:

We held the bid in 2007. There are a few places left that belong to minority communities in the area that were mostly occupied by non-Muslims in the past. There is only a small Greek and Armenian population. There is the Armenian group from 30 years ago. There were minorities from the past. Although very few, I had the chance to contact some minority groups. Although few, we interviewed some people, but most are citizens of Turkey. Mostly Kurds, people from the Black Sea region, people from Central Anatolia, people from the Kayseri-Nevşehir region, and -excuse me- transvestites if that is diversity in the social structure... Back then, the refugee-immigrant issue did not exist in the same extent as today. They were all illegal aliens, if any. The relationship between owner-property was ruptured. It became an area that attracts criminals, a place of urban crime. I mentioned transvestites. They [property owners] offer rooms for rent to them [transvestites], and also to immigrants. But they [transvestites & immigrants] are not the right holders that I am officially in contact with. We had the chance to contact different social groups and people with different demographic profiles and ethnic backgrounds. The Assyrian's center as a foundation is also one of my projects partners. An Assyrian person who owns Greek property [was involved]; we sat down and reached an agreement with them too. The Örnektepe Project in Okmeydanı is an area that hosts many people from Erzurum and a lot of people with Kurdish origins. There is unplanned development. The ethnic composition is made up of Alevis-Sunnis. In Okmeydanı, there are also people from Erzincan and Sivas. People came from districts of Erzincan and Sivas are also our project partners, stakeholders. B2, 8 February, 2018).

2007’de ihale yaptık. Geçmişte gayrimüslimlerin yoğun yaşadığı bölgede birkaç azınlık cemaatine ait yerler kaldı. Tek tük te Rum ve Ermeni kişiler kaldı. 30 sene önceki Ermeni grubu var . Geçmişten gelen azınlıklar vardı. Sayısı az da olsa cemaat grubuna dokundum. Az da olsa şahıslarla da görüştük ama çoğunluğu T.C. vatandaşı. Başlarında da yoğunlukla Kürtler, Karadenizliler, İç Anadolulular, Kayseri-Nevşehir Bölgesi, dönmeler afedersin sosyal yapı farklılığıysa...Bizim yaptığımız zamanda bugünkü anlamda mülteci-göçmen konusu yoktu. Olanlar da hep kayıtdışıydı. Malik-mülkiyet ilişkisi kopmuş. Kriminal bölgeye dönmüş. Kent ve kente dahil suçların olduğu yerler. Dönmelerden bahsettim. Kişi başına kiraya veriyorlar onlara aynı şekilde göçmenlere de. Ama resmi olarak dokunduğum , temas ettiğim kişiler değil hak sahibi bağlamında. Farklı sosyal gruplar, demografik etnik yapıları farklı insanlarla temaslarımız oldu. Süryanilerin merkezi vakıf olarak onlar da proje ortağım. Süryani şahış Rum mülkü var onlarla da oturduk anlaştık. Okmeydanı Örnektepe Projesi Erzurum, Kürt kökenlilerin yoğun olarak yaşadığı bir bölge. Çarpık yapılaşma var. Etnik olarak Alevi-Sünni bir doku var. Okmeydanı bölgesinde ayrıca Erzican, Sivaslılar var. Erzincanın ve Sivasın ilçelerinden gelenler ayrıca proje ortaklarımız, paydaşlarımız (B2, 8 Şubat, 2018).

7.4 The Role of Civic Councils

Beşiktaş Municipality has women, young and disabled councils under civic council. The NGO’s are also represented under the civic council in Beşiktaş:

The civic council in Beşiktaş is highly active. I am sure that these groups are being represented. Commissions were established. For instance, there is the commission for the disabled as well as others... these commissions have many members affiliated to various NGOs. We have been holding monthly or bimonthly meetings on a regular basis (the meetings are somewhat interrupted due to hectic schedule in the municipality). For instance, the demands of the disabled were heard, there was a representative from the Alzheimer’s Association, there were also other groups such as the association for the elderly, and the visually disabled. As far as I know, the civic council also held regular meetings with Murat Haznedar, where they had the chance to express their demands. (A4, 23 February 2018)

Kent konseyi aktif olarak Beşiktaş’ta var. Mutlaka bu gruplar temsil ediliyordur. Komisyonlar kuruldu. Mesela engelli komisyonu var böyle birkaç tane daha komisyon var...bu komisyonlarda STK’lardan da baya üyeler var. Onlarla (şimdi bu aralar biraz belediye karışık olduğu için biraz sekteye uğradı ama) ayda bir veya iki ayda bir düzenli toplanıyordu. Mesela engellilerin istekleriyle ilgili, işte Alzheimer derneğinden mesela yaşlılar derneğinden de biri vardı, işte görme engellilerle farklı böyle gruplardan insanlar vardı. Kent konseyi de bildiğim kadarıyla mesela Murat Haznedarla düzenli olarak onlarda toplanıp bir şeyler yapıyorlardı. İsteklerini söylüyorlardı (A4, 23 Şubat 2018)

However the decisions that made in civic council's did not reflected to planning process:

We did not receive any response or feedback from their civic council about the plans. During the plan preparation process, any requests submitted by them, by you, or by a passerby in Beşiktaş are definitely taken into consideration; but they need to be submitted. But if they are not submitted... I mean, you can submit [any requests] as well. For instance, we have a folder here that includes the 'demands'. We file people's demands in order to assess them during planning. These types of demands would be assessed for sure; but curiously enough, the civic council never submitted anything. (Beşiktaş Municipality, Directorate of Plan and Project, A1, 23 February 2018)

Bize şüana kadar onların kent konseyinden gelen bir planlarla ilgili bir şey olmadı, dönüş olmadı. Ama iletirse, bunu siz de iletmeniz, Beşiktaş'tan geçen herhangi birisi de iletse tabiki talepleri plan hazırlama sürecinde dikkate alınır ama iletildiği sürece. İletilmediği sürece... Yani bunu siz de iletebilirsiniz. Mesela şurada talepler diye bir dosyamız var, klasörümüz var. İnsanların taleplerini plan çalışmalarında değerlendirmek üzere dosyalıyoruz. Bu tarz çalışmalar tabiki değerlendirilir ama bugüne kadar iletildi hiç mesela çok ilginç kent konseyinden. (Beşiktaş Municipality, Plan ve Proje Müdürlüğü, A1, 23 Şubat 2018)

Beyoğlu Municipality targeted to held two civic council meeting in a year (Beyoğlu Municipality, 2015). Various groups (women, children, youth, disabled, etc.) and NGO's are represented under working groups of these civic councils (Url-18) However, the decisions were not reflected to the city planning implementations (Directorate of Plan and Projects, B1, 8 February 2018). Fatih Municipality has elderly, children, women, young and disabled councils under civic council (Url-19).Also occupation associations and artisan foundations active in civic council in Fatih (Directorate of Culture and Social Welfare Affairs, C2, March 2018). Also in Fatih Municipality decisions were not reflected to the city planning implementation (Directorate of Plan and Projects, C1,12 March 2018).

7.5 Programs & Activities in Municipalities

In Activity Reports, Performance Programmes and Strategic Plans of the Municipalities strategies that relevant to diversity is located. For instance in Strategic Development Plan of Beşiktaş in 2015-2019 (Beşiktaş Municipality, 2015) there are 10 strategic goals and mostly in second and eight strategic goals the strategies relevant to diversity developed according to these goals. The second strategic goal is stated as: "Enhancing Living Standards of Community Components, Conducting

Social Aid and Services Effectively” and eight strategic goal is stated as: “Governing Beşiktaş with Transparent Municipal Understanding and To Become a Center about Townsmen Law and Participatory Democracy”. Under second strategic goal, targets are developed to spread education, services, activities for women, children, elderly and needy citizens and also disabled persons for creating an accessible Beşiktaş. Under eight strategic goal, targets are developed for increasing participation by neighbourhood meeting, civic council works, increasing townmanship, etc. According to Activity Report of Beşiktaş (Beşiktaş Municipality, 2016) public days, informing meetings, neighbourhood and mukhtar meetings, satisfaction surveys arranged by Public Relations Directorate; Expat Center (provide services for foreign nationals and help them in bureaucratic procedures) and international seminars for women, disabled people and LGBT’s arranged by Foreign Affairs Directorate; in-kind aids to needy-indigent persons, informing supports for diverse groups, welfare services for elderly people (home care services, social alarm) and centers to activate elderly and disabled people in life such as Yaşam Evi (Life Houses) and Disabled Coordination Center, daily nursery centers for children, Woman Solidarity Center, Dialogue in Darkness Exhibition (developed to understand visually impaired people’s situation), to spend 2 days with disabled persons project arranged by Social Welfare Affairs Directorate could be demonstrated as the programs and activities to achieve strategic goals in the strategic plan related to diversity.

Beyoğlu Municipality’s strategic goals in terms of diversity located under “Culture, Art and Social Life”, “Qualified Human, Strong Society” and “Citizen Relations Administration” goals (Beyoğlu Municipality, 2015). Under “Culture, Art and Social Life” participation of youth and childrens to social and cultural life, under “Qualified Human, Strong Society” developing strategies for disadvantage groups for social integration and under “Citizen Relations Administration” strengthen to participation of citizens to administration could be demonstrated as the strategies related to diversity. According to Activity Report of Beyoğlu (Beyoğlu Municipality, 2016) public days that enables interactions of the public with the mayor arranged by Press and Public Relations Directorate; in-kind aids to needy-indigent persons and Syrians, aid and services for disabled and elderly people and the Social Market project arranged by Social Welfare Affairs Directorate could be demonstrated as the

programs and activities to achieve strategic goals in the strategic plan related to diversity.

In Fatih Municipality, the strategic goals that related to diversity mentioned under “Humanitarian Solidarity and Community Development” and “Governance, Participation and Local Democracy” goal (Fatih Municipality, 2015). Under “Humanitarian Solidarity and Community Development” it was aimed to empowerment woman in the community, developing programs for youth and children and developing projects for disadvantage groups by enabling social integration of the diasabled persons, migrants and socially excluded persons and developing services for elderly. Under “Governance, Participation and Local Democracy” it was aimed to develop relationship between authority and the public by developing public day and public councils. Also it was aimed to expand participatory democracy by developing workshops. According to Activity Report of Fatih (Fatih Municipality, 2016), public days, public council meetings, home, foundation, artisan, school and mukhtar visits and satisfaction surveys was held for were held to inform and get opinions of the community by Press and Public Relations Directorate. Also Sulukule Art Academy (diverse socio-cultural groups take part in this academy for music), Disabled Unit (for integrate them with the society by various services such as disabled job studio, horse-riding servicies for disabled aids, informing services, home care services) Africa Football Team (Dostluk Spor);Woman, Family Education Unit and in-kind aids to needy-indigent persons arranged by Social Welfare Affairs Directorate could be demonstrated as the programs and activities to achieve strategic goals in the strategic plan related to diversity.

In all three municipalities programs and services are mentioned to foster the disadvantage groups. In Beşiktaş Municipality migrants are not mentioned directly in municipality’s target groups in Strategic Plan and are evaluated under disadvantage groups. Different from Beşiktaş Municipality refugees are mentioned under the performance targets about developing strategies for disadvantage groups in Fatih Municipality under “Humanitarian Solidarity and Community Development” goal. In each munipality participation was also mentioned as a way to increase diversity.

Also through interviews done the programs and activities for diverse groups were identified. Directorate of Social Welfare Affairs in Beşiktaş Municipality (A2, 8 March 2018) stated they mostly tend towards services for elderly:

Of course, the urban characteristics here also have an influence on how we provide these services. For instance, this is an ‘old’ town; the population above 65 is higher than the average in Turkey - I can say almost twice as much. Given that the population in Turkey is also getting older, the gap is closing a little bit; but we are still considered an ‘aged’ city. Therefore, you can see that our services for the elderly are better.

Tabi bu servisleri sağlamamızda bizim kentsel özelliklerimizin de etkisi var. Biz mesela yaşlı bir kentiz, bizim 65 yaş üstü nüfusumuz Türkiye ortalamasının çok üstünde, hatta 2 katı bile diyebilirim yani. Türkiye gün geçtikçe yaşlandığı için bu aradaki fark biraz kapanıyor ama yine de biz hala yaşlı bir kent olarak görünüyoruz. Dolayısıyla yaşlılık hizmetlerimizin daha iyi olmasını görmek mümkün.

He also pointed out the services that provided by the municipality as:

For instance, we offer domiciliary services and housecleaning services, we provide medical materials and try to meet other needs, we also offer aid - in cash and in kind. As you might know, we have *Yaşam Evleri* where they can connect with others and socialize. We also have centers where they can talk about and discuss their own issues. In addition, there are a few more services we are planning to offer in the future, such as a daytime care center and a nursing home. For the disabled, we have a Coordination Center for the Disabled. The Coordination Centre for the Disabled is a place that plans and coordinates our services for the disabled, and people can come and use the center during the day, participate in activities and workshops... Apart from that, we also offer some services provided by the social services department. People apply for our financial aid program. We interview them... Their stories and problems are understood. We take note of all these. Then we prepare an appropriate intervention plan... We develop the intervention plan process to address the situation. Then we monitor the situation... People can also come to the social services department to receive consulting services. [They can learn about] how they can benefit from the socio-economic rights, how the application process works, how they can do it, etc. Victims of abuse and domestic violence can also appeal to us as well; but we have not separated those to a certain extent. We established a women’s solidarity center. The women’s solidarity center serves women who are victims of violence or who are under risk. I mean, here at the social services department, we offer consulting services in any field related to social policy. Other than these, we offer pre-school education services for children; there are daycare trainings. In terms of schooling rate by districts, we have a relatively favorable outlook; currently, we have four or five. We offer pre-school education to children there. Pre-school education is a critical policy; it is a policy where you get the highest return for the investment you make.

Mesela evde bakım hizmetleri var, evde temizlik vesaire onların medikal malzemeleri, ihtiyaçlarını karşılama hizmetlerimiz var, onlara nakdi destek ayni destek sağlama

hizmetlerimiz var. Yaşam evlerimiz var biliyorsunuz, onların sosyal birliktelik kurabilecekleri, sosyalleşebilecekleri. Ondan sonra kendi gündemlerini konuşup, kendi gündemlerini tartışabilecekleri merkezlerimiz var. Daha planladığımız şeyler var Gündüz Bakım Evi, Huzur Evi gibi ilerde de planladığımız hizmetler var. Bunu söyleyebiliriz. Engelliler için yine Engelli Koordinasyon Merkezimiz var. yine Engelli Koordinasyon Merkezi, engelli hizmetlerimizi planlayan, koordine eden bir merkez yine o merkezden de insanlar gelip faydalanabiliyorlar, gün içerisinde orada etkinliklere, atölyelere katılabiliyorlar...Onun dışında yaptığımız bazı sosyal servis birimi tarafından yapılan bazı hizmetler var. İnsanlar bizim nakdi yardım mekanizmamıza başvuruyorlar. Biz onlarla görüşmeler yapıyoruz...Onların hikâyeleri, problemlerinin ne olduğu anlaşılıyor. Bizim tarafımızdan not ediliyor. Daha sonra bizde ona bir müdahale planı hazırlıyoruz.... Bununla ilgili bir süreç geliştiriyoruz; müdahale planı süreci. Daha sonra bu durumu izliyoruz... Aynı zamanda insanlar bu sosyal servis birimine danışmanlık için de gelebiliyorlar. Sosyo-ekonomik haklardan nasıl yararlanabilirim, bunların başvuru süreçleri nelerdir, nasıl yaparım vesaire gibi. İşte istismar durumları, kadına karşı şiddet durumları da bize geliyor ama biz artık bu durumu biraz ayırtırdık. Kadın dayanışma merkezi kurduk. Kadın dayanışma merkezi artık şiddet gören kadınlar ya da bu riski taşıyan kadınlarla ilgili hizmet veriyor.. Yani biz aslında tüm sosyal politika alanlarında hizmet alanlarında sosyal servis birimi olarak danışmanlık hizmeti veriyoruz. Onun dışında çocuklarla ilgili okul öncesi eğitim veriyoruz; kreş eğitimleri var. Okullaşma oranı olarak biz ilçeler arasında baya iyi bir durumdayız yani bizim şuan ya 4 ya 5 tane. Orada çocuklara okul öncesi eğitim veriyoruz. Okul öncesi eğitim önemli bir sosyal politikadır; yani en çok yatırımınızın karşılığını en çok aldığınız politikadır.

Services for foreign national such as language, residence permit, marriage are provided in Expat Center in Beşiktaş. As stated by the interviewee (Directorate of Foreign Affairs, A5, 12 April 2018) mostly the exchange students were benefited from this center especially from Bahçeşehir University. Also the interviewee mentioned that Iranian people were benefited from this center especially the teachers in special language schools. Syrians were demonstrated as the least benefited people from this center among foreigners. Beşiktaş Municipality also aimed to provide education support for students who has not afford to study abroad (Directorate of Foreign Affairs, B5, 12 April 2018). Besides that, due to the fewness of the Syrian refugees it is mentioned that they did not develop special services for them but they could benefit from the services of the municipality:

In terms of immigrants, our district has not been heavily affected by the refugee crisis when compared to the other districts in İstanbul. Of course, our district has also been affected, but not as much as other districts. I mean, our district did not and could not have 10,000-20,000 Syrians settle overnight as it happened elsewhere. It is actually possible to guess the reason behind: We are in Beşiktaş, market values are higher, and people could not settle here due to

the fact that they could not afford the cost of space and this is highly related to economics. Consequently, we were a bit more protected from the implications of the outlook; but it is not to say we do not have any refugees. There are also some people who take advantage of the high demand on the streets and the central location. Of course, we are well aware of this, and it would not be accurate to say that we do not have a clear policy about this. Yet, as I mentioned before, the situation here is not as acute as it is in other districts, and this is why you do not find the same actions as in other municipalities. To the extent permitted by the legislation, we work with immigrants and try to provide them the municipal social services I mentioned, and we try to refer them to appropriate resources when necessary. (Beşiktaş Municipality, Directorate of Social Welfare Affairs, A2, 8 March 2018)

Göçmenlere yönelik şöyle; bizim ilçemizde diğer İstanbul ilçelerine nazaran bu Suriye mülteci krizinin etkilerini çok yaşamadık yani tabiki etkilerini yaşıyoruz ama onlar kadar yaşamıyoruz. Yani bir anda bizim ilçemize başka ilçelerde olduğu gibi 20.000-10.000 gibi bir Suriye nüfusu yerleşmedi, yerleşmedi. Bunun neden olduğunu aslında tahmin etmek biraz mümkün, burası Beşiktaş olduğu için, burada rayiçler biraz daha fazla bu durum ekonomik bir durum olduğu için insanlar burada mekânsal bedeli ödeyemedikleri için yerleşemediler. Dolayısıyla biz de bunun etkilerinden biraz uzak kalmış olduk ama hiç uzak kaldık değil tabi ki yerleşenler var, aynı zamanda buranın sokakların da talebini, buranın merkezi olma durumunu kullananlar var. Biz de onunla ilgili tabiki bilgi sahibiyiz yani bununla ilgili net bir politikamız yok diyemeyiz yani ama dediğim gibi diğer yerlerdeki gibi akut bir durum oluşmadığı için biz onlarla ilgili diğer belediyelerde yaptığımız şeyleri bizde bulmamanızın nedeni budur yani. Biz göçmenlerle çalışıyoruz onları bu saydığımız belediyenin sosyal hizmetlerinden sosyal politikalarından faydalandırmaya çalışıyoruz mevzuatlar ölçüsünde onun dışında gene onları doğru kaynaklara yönlendirme gibi iş ve işlemler yapıyoruz. (Beşiktaş Belediyesi, Sosyal Yardım İşleri Müdürlüğü, A2, 8 Mart 2018)

Besides that the minorities participation is enabled through the representatives in the Beşiktaş municipality:

There are many non-Muslim groups in Beşiktaş, and this is how we carry out our efforts with them: They have representatives who are employed by the municipality. There are other people who coordinate the relationships and keep in touch with the municipality. Therefore, they are actually ensuring participation in a way. For instance, we have a consultant who represents -well, instead of 'represents,' I should maybe say 'who maintains contact' with Armenians- for matters related to the Armenian church. The same holds true for the Greeks as well as the Jews. This way, they contact them and ensure that they participate in these services by bringing minorities and the municipality together. (Beşiktaş Municipality, Social Welfare Affairs, A2, 8 March 2018).

Beşiktaş'ta Müslüman olmayan gruplar da çok fazla olduğu için mesela onlarla ilgili bizim çalışmalarımız şey şeklinde devam ediyor. Onların temsilcileri var bizim belediyenin içerisinde, yani çalışanlar. Onlarla ilişkileri yürüten, onlarla işte belediyede temas halinde

olan kişiler var. Onlar da aslında katılımı sağlıyorlar yani. Mesela Ermeni Klisesiyle ilgili Ermenileri temsil eden, yani temsil eden demiyleyim de Ermenilerle temas sağlayan bir danışmanımız var mesela. Aynı şekilde Rumlarla, Yahudilerle aynı şekilde. Bu şekilde onlarla temas sağlayıp aslında oradaki azınlıklarla belediyenin buluşmasını, aynı şekilde onların bu hizmetlere katılımlarını sağlıyorlar. (Beşiktaş Belediyesi, Sosyal Yardım İşleri Müdürlüğü, A2, 8 Mart 2018)

In Beyoğlu Municipality urban renewal project were described as services for increasing security and life quality of the community. Also, it was mentioned about the social services were provided for needy-indigent persons. Social Market project was demonstrated as successful projects of the municipality:

The welfare department provides aid for those in need... We have a welfare store. It is a smart system. People in need can shop there like a regular store without feeling embarrassed. We have many donors (such as Migros, Carrefour, etc.). They make donations. Instead of money, credits are used in this store. Every 3-6 months, we load credits on their cards according to their income level. All products are assigned a barcode that identifies the value in credits. For instance, 10 credits are worth 50 TL. They try to balance it. They do not want their products go bad, their credits are loaded when they wish. Being a Turkish citizen is a requirement to receive a card; but we do not turn down immigrants. We also have soup kitchens in our neighborhood community centers (*Semt Konakları*). (Directorate of Foreign Affairs, B3, 3 April 2018)

Sosyal Yardım İşlerinde yardıma ihtiyacı olanlara yardımlar yapılıyor...Sosyal marketimiz var. Akıllı bir sistem. Yardıma muhtaç insanların ilçede utanmadan, normal marketlerdeki gibi alışveriş yapabilecekleri bir sistem. Birçok bağışçımız var. (Migros, Carrefour gibi) Bağış yapıyorlar. Markette para değil kredi geçiyor. Ekonomik gelirine göre kredi yüklüyoruz. 3-6 ayda bir, bu kartla bütün ürünler barkodlanıyor Kredi değeri veriliyor. 10 kredi 50 lira değerinde gibi. Dengelemeye çalışıyorlar. Ellerindeki ürün bozulmasını istiyorlar, kredileri yükleniyor istedikleri zaman. Kart için TC vatandaşı olmak gerekiyor ama göçmenler de geri çevrilmiyor; ayrıca semt konaklarında aş evlerimiz var oralardan da yararlanabiliyorlar. (Dış İlişkiler Müdürlüğü, B3, 3 Nisan 2018)

Fatih Municipality mentioned about its various works about diverse groups. For instance; festivals, *Dostluk* (Friendship) Football Team, African Football Tournament, Sulukule Art Academy, Disabled Community Center, and cleaning services for the religious centers of minorities:

Fatih district receives a high amount of immigration. For instance, we organized the Seven Colors Festival in Sultanahmet. We organize such festivals. Maybe by including them. We also have a Friendship Sports Team. We have the African Football Tournament. We particularly have Africans in our district ... there are Africans who were trying to go to

Europe but got caught and stayed here as well as Africans who fled to Turkey and stayed here without the necessary documents. Some of them were deceived with the promise of a career in football in Europe and they ended up here. We tried to help them in various ways, for instance we created a Friendship Sports Team. It is like the African Football Tournament, there are people from various African countries... When it comes to Syrians, we try to help them with activities in culture and arts. We try to support activities that bring them together and help as much as we can. (Can you give any examples to your activities?) We do not carry out anything on a protocol-basis, but if they demand, we let them use the Cultural Center when it is available. We try to help them just as we reach out to our own residents ... At the Sulukule Arts Academy, there are also Romani people. Romanis already have an old culture there. We have a special class for their training. There are also many classes for the regular residents in Fatih... We also have a special orchestra, a separate activity, the percussion department for them. Also, there is the 9/8 Romani class. We can mention our activities for them of course... There is the Disabled Workshop. About 50 disabled citizens spend their days at the workshop producing all sorts of things varying from natural gas pliers to toys. Can we talk about the elderly class or group? We have aid programs for low-income groups... We offer cleaning services for the religious facilities of minorities. We clean their temples as we normally clean mosques. Likewise, upon their demand, we help them with repairs and maintenance of their schools just as we do with other public schools. We try to provide as much help as possible with their churches and schools. (Directorate of Culture and Social Affairs, C2, 12 March 2018)

Fatih çok göç alan bir ilçe. Burada mesela Yeditepe Yedi Renk Festivali yapmışız biz Sultanahmet'te. Buna benzer Festivaller yapıyoruz. Belki onları işin içine çekerek. Ayrıca bizim Dostluk Spor Takımımız var. Afrika Futbol Turnuvarımız var. Afrika'dan ilçemizde bulunan özellikle Avrupa'ya kaçarken burada yakalanıp burada kalan veya kaçıp herhangi bir belgesi olmadan kalan Afrikalı insanlar var. Bunlara futbolcu olma bahanesiyle Avrupa'ya sizi götüreceğiz vaadiyle kandırılıp gelenler de var, burada kalmış olanlar da var bu şekilde. Onlara biz el uzatıp mesela bir Dostluk Spor takımı oluşturduk. Afrika Futbol Turnuvarı gibi, çeşitli Afrika ülkelerinden olanlar var. ..Suriyelilere yönelik de onların kültür ve sanat faaliyetlerine yardımcı olmaya çalışıyoruz. Bir araya getiren çalışmalara da destek vermeye, elimizden geldiğince yardımcı olmaya çalışıyoruz. (Örnek Çalışmanız var mı?) Protokol bazında değil ama bizden talepleri olursa, Kültür Merkezini eğer uygun vakitler müsaitse onlara açabiliyoruz merkezimizi , salonlarımızı. Vatandaşa ulaştığımız gibi onlara da yardımcı olmaya çalışıyoruz... Sulukule Sanat Akademisinde bizim hem Romanlar var. Zaten orada Romanların belli bir kültürü var, geçmişten gelen. Ayrı bir sınıfımız var, onlara eğitim veren. Eğer normal dışarıdan Fatih'teki vatandaşlarımıza hitap eden birçok sınıf var. ...Bir de ayrıca onlara bir orkestra, bir ayrı çalışma, ritim bölümü var. 9/8 roman sınıfı var. Onlara yönelik bir çalışmadan bahsedebiliriz tabi burada...Engelliler İş Atölyesi var. Engelliler İş Atölyesinde yaklaşık 50'ye yakın engelli kardeşimiz orada doğalgaz kelepçesinden tut, oyuncak üretimine kadar birçok alanda orada günlerini değerlendiriyorlar.

Gene yaşlı sınıf olarak veya grup olarak bahsedilebilir mi?. Muhtaç alt gelir grubundan insanlara yönelik yardımlarımız var...Azınlıkların ibadethanelerine temizlik hizmetimiz var. Normal olan camilerle beraber onların ibadethanelerine de temizlik hizmetimiz var. Aynı şekilde okullarına, diğer okullara yaptığımız tamir, tadilat çalışmalarını onlardan talep geldiği zaman onların okullarına da aynı şekilde yardımcı oluyoruz. Kiliselerine, okullarına yardımcı olamaya çalışıyoruz (Kültür ve Sosyal İşler Müdürlüğü, C2, 12 Mart 2018)

7.6 National and International Support and Co-Operation for Diversity

In each municipality co-operation were held between universities and NGO's for consultation or making projects, and financial support was provided from ministries especially in urban renewal projects in Beyoğlu and Fatih:

There are collaborations with and grants from the Metropolitan Municipality, the Ministry of Environment and Urbanism, Kiptaş. Collaborations are made with NGOs at the architectural stage of projects. We also made collaborations with universities, stakeholders and associations in terms of project inputs and concepts. (Beyoğlu Municipality, Directorate of Reconstruction and Urbanism, B2, 8 February 2018)

Büyükşehir Belediyesi, Çevre ve Şehircilik Bakanlığı, Kiptaş ile işbirliği ve destekler var. STK'larla projenin mimari aşamasında işbirlikleri var. Üniversiteler, hak sahipleri, derneklerle proje girdileri ve konseptleri konusunda işbirliği içine gidildi. (Beyoğlu Belediyesi, Kentsel Dönüşüm ve Tasarım Müdürlüğü, B2, 8 Şubat 2018)

We work with professional organizations and universities, as well as renowned scientists and scholars, both for consulting and project partnerships. (Fatih Municipality, Directorate of Plan and Projects, C1, 12 March 2018)

Hem meslek odalarıyla hem üniversitelerle, hem de isim yapmış belirli bilim insanlarıyla akademisyenlerle hem danışmanlık konusunda hem de ortak proje yapma konusunda çalışmalarımız oluyor. (Fatih Belediyesi, Plan ve Proje Müdürlüğü, C1, 12 Mart 2018)

Co-operations also held with NGO's, associations and universities due to the obligations in planning regulations: "Planning regulations require us to meet NGO's, and request formal opinions from universities, NGO's and institutions./ Plan zorunluluğu STK'larla görüştün mü, görüş aldın mı üniversitelerden, STK'lardan, kurumlardan noktasında var." (Directorate of Reconstruction and Urbanism, B2, 8 February 2018). Beşiktaş Municipality saw important to work with NGO's and made co-operation with them such as KAÇUV, Alzheimer Foundation, ÇEKÜL:

Other than this, we of course collaborate with NGOs. There are many NGOs. The extent of our contact changes based on the situation or the subject, but we never lose contact with NGOs. I cannot count them all, I forgot to mention some of them or I might not be aware of

some of the NGOs we collaborate. In any case, collaborating with NGOs is definitely one of our essentials, it is of great importance for us. We collaborated with KAÇUV. There was a project I personally conducted. We collaborated with 65 Plus Elderly Rights Association. We collaborate with the Alzheimer's Foundation. Apart from these, foundations such as ÇEKÜL joined our structure. We collaborate with Mor Çatı Women's Shelter Foundation, and the Community Volunteers Foundation and so on. These are the ones that come to my mind.... (Directorate of Social Welfare Affairs, A2, 8 March 2018).

Onun dışında Sivil Toplum Örgütleriyle tabiki çalışıyoruz. Çok fazla Sivil Toplum Örgütü var. Yani her durumda her yaptığımız işte değişebiliyor ama temasımız hiçbir zaman bitmedi. Say, say bitmez yani benim atladıklarım, bilmediklerim de vardır ama Sivil Toplumla çalışmak kesinlikle bizim esaslarımızdan, önem verdiğimiz konulardan bir tanesi.. KAÇUV'la çalıştık. Benim kendi yaptığım proje vardı. 65 Artı Yaşlı Hakları Derneği ile çalıştık. Alzheimer Vakfı ile çalışıyoruz. Onun dışında ÇEKÜL vesaire gibi vakıflar da bize dahil oldu. Mor Çatı ile çalışıyoruz. Toplum Gönüllüleri vesaire aklıma gelen bunlar.. (Sosyal Yardım İşleri Müdürlüğü, A2, 8 Mart 2018)

Also Fatih Municipality mentioned about the co-operation they made with the associations:

We work with NGOs and associations. We pay visits to them, which we call local gatherings, and there we hold meetings with the members of the association with the participation of our Mayor. However, we do not have a special agreement such as an agreement approved by the city council or an official agreement like a co-service collaboration protocol. But we have co-service projects with amateur sports clubs; I am sorry, let's say foundations, associations, arts foundations, cultural foundations, cultural associations. Both in the context of ISTKA projects and we have a project on our agenda in collaboration with the Classical Turkish Arts Foundation and Yeditepe. (Directorate of Culture and Social Affairs, C2, 12 March 2018)

STKlarla biz derneklerle çalışmalar yapıyoruz. Yerel buluşmalar adı altında dernekleri ziyaret ediyoruz ve orada bu derneklere üye kişilerle oraya üye vatandaşlarımızla başkan beyin de katıldığı toplantılar düzenliyoruz. Ama özel bir anlaşma, belediye meclisinden geçen bir anlaşma ortak hizmet işbirliği protokolü benzer resmi bir anlaşma yok. Ama amatör spor kulüpleriyle pardon ne diyelim vakıflarla, derneklerle, sanat vakıfları, kültür vakıfları, kültür dernekleriyle yaptığımız ortak hizmet projeleri var. Hem ISTKA projeleri bağlamında var, hem de burada Klasik Türk Sanatları Vakfı ile Yeditepe bir araya gelip düzenleyeceğiz öyle gündemimizde bir çalışma var. (Kültür ve Sosyal İşler Müdürlüğü, C2, 12 Mart 2018)

Besides national support and co-operations international supports and co-operations also held in these municipalities. International supports are mostly came from EU funds:

The budget is limited after all; both the center and the metropolitan municipalities can transfer funds to the project. For instance, we executed some projects using funds from the

EU - many restoration projects in the Ayvansaray-Balat area were carried out with the EU funds; if I am not mistaken, it was the beginning of the 2000s, around 2001. (Fatih Municipality, Directorate of Plans and Project, C1, 12 March 2018)

Bütçe belli sonuçta, projeye kaynak aktarılabilir hem merkezden hem büyükşehirlerden. Mesela AB fonlarıyla yaptığımız şeyler de oldu, Ayvansaray- Balat tarafında baya bir restorasyon çalışmaları oldu AB fonuyla, 2000' li yılların başlarındaydı, 2001 falandı yanlış hatırlamıyorsam. (Fatih Belediyesi, Plan ve Proje Müdürlüğü, C1, 12 Mart 2018)

Also financial support was held from international organizations like Unicef and WHO for the social projects:

As international agencies, we receive support from UNICEF for activities related to children. We also carry out some projects with support received from the World Health Organization. For instance, they support us for elder-friendly cities; we attend the training programs they offer; we benefit from their development plans, their agendas, opinions on the subject and information. I mean, we operate at a global level in this regard; of course, we benefit from these. (Directorate of Social Welfare Affairs, A2, 8 March 2018)

Uluslararası kuruluşlardan Unicef'ten destek alıyoruz mesela çocuklarla ilgili, ondan sonra Dünya Sağlık Örgütüyle aynı şekilde çalışmalarımız oluyor. Onlarla mesela yaşlı dostu şehirler konusunda destek alıyoruz, onların eğitimlerine katılıyoruz, onların kalkınma planları, gündemleri, konu hakkındaki görüşleri, bilgilerinden faydalıyoruz. Global bir noktadayız yani bu konuda, tabiki bunlardan faydalıyoruz. (Sosyal Yardım İşleri Müdürlüğü, A2, 8 Mart 2018)

In Beşiktaş, sister cities are demonstrated as the international co-operations of Beşiktaş Municipality:

For instance, we do some exchanges within the scope of our sister city program. For instance, we are sister cities with the City of Herne in Germany. Herne is a city in the Northern Rhine-Westphalia province. I had the chance to make personal observations there about their practices. They also observed and evaluated our practices. We built a bridge, and we have been learning from each other... The exchange program with Herne is quite interesting. They visited us here; even the Mayors were swapped for the duration of one day. The Mayor of Herne came here and served as our Mayor for one day. Our Mayor was not able to go there; I think, he was imposed a ban on leaving the country. Nevertheless, we had such an exchange program. We sent many groups to Herne made up of city planners, architects, social scientists. In addition, management staff as well as *muhtars* also had the chance to visit Herne. We had built a very close relationship, that's the truth. (Directorate of Social Welfare Affairs, A2, 8 March 2018)

Biz mesela kardeş şehirlerimizle ilgili program kapsamında değişimler yapıyoruz. Mesela Almanya'nın Herne Belediyesiyle kardeş şehiriz. Kuzey Ren-Vestfalya eyaletine bağlı bir kent Herne. Oradaki mesela uygulamalarla ilgili ben de kendim bizzat gözlemler yaptım.

Onlarda bizim uygulamalarımızı test ettiler, gözlemlediler. Mesela orada bir köprü kurduk ve birbirimizden öğrendiğimiz bir durum oldu... Herne ile yaptığımız değişim programı ilginç bir program onların buraya gelmesi, hatta Belediye Başkanları bile değişti bir günlüğüne. Herne'nin Belediye Başkanı burada geldi bir gün Belediye Başkanlığı yaptı. Bizim Başkanımız gidemedi galiba yurtdışı çıkış yasağı vardı. Ama böyle bir değişim programı oldu. Bir çok grup gitti bizim oradan Herne'ye, buradan şehir plancıları, mimarları da ekibimizin, sosyal bilimciler de gitti, onun dışında yöneticiler de gitti, muhtarlar da gitti bildiğim kadarıyla. Baya böyle sıkı fıkı bir ilişki geliştirdik o var. (Sosyal Yardım İşleri Müdürlüğü, A2, 8 Mart 2018)

Also in Beşiktaş and Beyoğlu municipalities Euro-cities network was demonstrated as the international co-operation of these municipalities. In Beşiktaş their services for elderly people was represented and published in Eurocities magazine (Directorate of Social Welfare Affairs, A3, 26 February 2018). For instance Beşiktaş Municipality presented its projects about elderly persons in a meeting of Eurocities:

We are a member of the Eurocities Network. We accept their invitations and participate in their events... We also gave presentations, etc. Our services for the elderly received a lot of praise. They were very surprised that we could do something like this. They are rather surprised in terms of the fact that we do this without any charge. We have to do this for free, because they have an elderly care insurance that was introduced 100 years ago. There is still no such thing in Turkey. When you get old, there is no insurance paid for your care and you never know what will happen to you... In Turkey, there is no insurance to secure that the old people will be cared for. But they [European countries] introduced it 100 years ago, and they receive money from the insurance. They receive approximately 4000 euros for each person in nursing homes. If we had 4000 euros, we would live in a palace here. (Directorate of Social Welfare Affairs, A2, 8 March 2018).

Eurocities ağına üyeyiz. Onların etkinliklerine davetlerine icabet ediyoruz. ..Sunumlar yaptık vesaire onlardan bizim yaşlılarla ilgili yaptığımız hizmetler çok beğeni topladı. Çok şaşırdılar, böyle bir şey nasıl olabilir diye. Akılları daha çok şuna gidiyor tabi, böyle bir şey yapıyorsunuz niye ücretsiz yapıyorsunuz filan diyor. Mecbur ücretsiz yapmak zorundayız çünkü onlarda bakım sigortası diye bir şey var 100 yıl önce icat ettikleri bir şey. Biz hala kullanmıyoruz mesela. Sen mesela yaşlandığında senin bakımının sağlanacağı bir sigorta primin ödenmiyor ve ne olacağın belli değil...Bu ülkede yaşlanacak her insanın bakılmasını güvence altına alacak bir sigorta primi yok. Onlar 100 yıl önce böyle bir şey yaptıkları için sigortadan tabi para alıyorlar. Bu Huzurevinde kalan bir yaşlı için mesela sigortadan yaklaşık olarak 4000 Euro falan alıyorlar. 4000 Euro'yu biz alsak mesela burada sarayda falan yaşarız. (Sosyal Yardım İşleri Müdürlüğü, A2, 8 Mart 2018)

Beşiktaş and Beyoğlu Municipality mentioned that they did not develop projects directly with Eurocities but they presented their project in best practices of the

network. Beyoğlu Municipality stated that, Eurocities help them to develop relationship with their sister cities:

We are a member of the Eurocities cultural platform. We do not develop many projects together. We are not a full member. They organize a meeting and a forum in one of the member states twice a year. In the subjects you mentioned (inclusiveness, social inclusion), we did not carry out any projects with the agencies. In Eurocities, instead of developing projects together, there is a platform on their web site where best practices are published. One or two years ago, we submitted our neighborhood community centers (*Semt Konakları*) that are social centers with a particular focus on women and children. Actually, that can be considered as a social inclusion effort. We cannot talk much about developing projects with Eurocities. Their job is to develop policies. There is a theme for each forum. We did not develop anything directly with Eurocities, it allow us to meet with other members. Thanks to them, Mannheim is our sister city. Their contribution is rather indirect. We work more actively with our sister cities. (Directorate of Foreign Affairs,B3, 3 April 2018)

Biz Eurocities kültür platformuna üyeyiz. Çok fazla proje geliştirmiyoruz birlikte. Full member değiliz. Yılda 2 kere üye ülkede toplantı, forum gerçekleştiriyorlar. Bahsettiğiniz konuda (kapsayıcılık, sosyal içerme) kurumlarla herhangi bir çalışma yapmadık. Eurocities de beraber projeler geliştirmekten ziyade web sitesinde alan oluyor; orada best practiceler yayınlanıyor. 1-2 yıl önce de biz semt konaklarını sunmuştuk. Kadın ve çocukların ağırlıklı olduğu sosyal merkezler olarak. Aslında o da sosyal içermeye yönelik bir çalışma olarak sayılabilir. Çok Eurocities ile proje geliştirmek söz konusu değil. Onun görevi politika geliştirmek. Her foruma tema belirleniyor. Direk Eurocities ile geliştirdiğimiz bir şey yok, üyeler arası tanışmamızı sağlıyor. Mannheim kardeş belediyemiz onlar sayesinde. Doğrudan değil de dolaylı katkıları oluyor. Bizim daha çok kardeş belediyelerle çalışmalarımız aktif. . (Dış İlişkiler Müdürlüğü, B3, 3 Nisan 2018)

Beyoğlu Municipality also mentioned about their membership with WeGO network:

Apart from that, at the municipality we are focused on smart-sustainable urbanism. We offer an app called Smart Beyoglu. The residents of the district can use this system to pay their taxes. Tourists can also use the system. They can take a look at the details of the buildings on the Istiklal Avenue. There is a network WeGO made up of local governments. We are a member of this network, and we serve as its Mediterranean regional office. They organize a biennial contest; we received two awards. We received the most reliable project award for our welfare store in 2014, and we were awarded with the WeGo special award after we introduced the Smart Beyoglu app. We are working on more projects with them. We organize an annual Smart Cities Conference. We share experiences with them. We signed a partnership protocol with the Municipality of Seoul. So there are citizen participation and inclusion efforts we have been performing. (Directorate of Foreign Affairs, B3, 3 April 2018)

Onun dışında biz belediye olarak akıllı-sürdürülebilir şehircilik üzerine yönelmiş vaziyetteyiz. Smart Beyoğlu diye bir aplikasyonumuz var. İlçe vatandaşları vergisini

ödeyebiliyor bu sistemle. Turistlerin de kullanabileceği bir sistem. Bütün İstiklal Caddesinde bina detaylarına bakabiliyorlar. WeGO diye yerel yönetimler ağı var. Onun üyesiyiz aynı zamanda Akdeniz Bölge ofisiyiz. 2 yılda bir yarışma yapıyorlar, 2 ödülümüz var. Birini sosyal markette aldık 2014’te, en güven veren proje ödülünü aldık. Bir de Smart Beyoğlu’na geçtiğimiz yıl WeGO özel ödülünü aldık. Onlarla daha fazla çalışmalar yürütüyoruz. Her yıl akıllı şehirler konferansı düzenliyoruz. Onlarla tecrübe transferi yapıyoruz. Seul Büyükşehir Belediyesi ile İşbirliği Antlaşması imzaladık. Bunlar da aslında citizen participation, inclusion amacıyla yaptığımız çalışmalar. (Beyoğlu Belediyesi, Dış İlişkiler Müdürlüğü, B3, 3 Nisan 2018)

The three municipality also a member of UCLG-MEWA. To understand the relationship between UCLG-MEWA and municipalities an interview also made with an employee of UCLG-MEWA. UCLG-MEWA have 9 committees but mostly under “social inclusion” committee diversity related works were done. As mentioned by the interviewee in UCLG-MEWA, they aimed to localized SDG (Sustainable Development Goals) and assessing social inclusion in this manner and creating inclusive societies (UCLG-MEWA, D1, 11 April 2018). As mentioned by the interviewee they generally tend towards youth, woman and children before 2011, however after 2011 refugees came to the forefront. They did not directed municipality services directly but they organized meetings and activities like panels and forums to get them into action in a planned way (UCLG-MEWA, D1, 11 April 2018). Also as mentioned by the interviewee they also worked with the international institutions in MEWA region about the management of Syrian refugee crisis. As understood from the interview UCLG-MEWA has a good potential to enable for co-operation between the municipalities in Istanbul, Turkey also in the Middle East. However, as understood from the interviews made in three municipality these municipalities relationship with this network not go beyond membership. As understood from the interviews in each municipality they did not attend to their meeting so much and develop common projects. Beyoğlu municipality mentioned about the hardness to find a network that develop project with municipalities in Turkey (Directorate of Foreign Affairs, B3, 3 April 2018).

7.7 Evaluation

The research findings were evaluated and a table formed (see Table 7.1) by taking a sample of the benchmarks created in the Eurocities Integrating Cities Projects

(Inticities, Dive, Mixities, Implementoring). “Perception of diversity”, “Managing Diversity in Public Administration And Service Provision” and “Governance and Participation” were determined as the evaluation benchmarks of the case study analysis. According to documents and interviews held in Beşiktaş, Beyoğlu and Fatih municipalities, it could be said that all the municipalities assessed diversity depending on the municipalities characteristics. In each municipality disadvantaged groups were described as the ‘diverse groups’ of the municipality. But, the definition of the disadvantaged groups differentiated from municipality to municipality. For instance, Beşiktaş put LGBT’s and disabled persons within the definition. However, Fatih included migrants and socially exluded people but did not mention LGBT’s. In Beyoğlu and Fatih townsmanship and their foundations were also defined as diverse groups. As understood from the interviews each municipality was aware of the notion of diversity but sometimes found it harder to define it due to its broad meaning. In each of the municipalities, service provision for diverse groups was mentioned in strategic plans. Also as understood from the interviews most of the strategies listed in the plans were implemented. Each municipality provided services for disadvantaged groups in the community. Beyoğlu put emphasis on providing services for needy-indigent people, Beşiktaş put emphasis on providing services for elderly people and Fatih put emphasis on providing services for migrants and disabled people. For instance, in Beşiktaş Municipality programs and activities incorporated different demographic groups in planning as they established residential homes for elderly people and provided services for elderly people as they comprise the highest percent of the population in the municipality. Furthermore, in Beyoğlu municipality a “social market” system was developed for providing free food for low income groups. Moreover in Fatih Municipality an African Football Team was created for migrants and a Disabled Community Center was created for disabled people. Governance and participation was another evaluation point. In each municipality planning participation activities were held especially through planning meetings. Also diverse groups particaped through civic councils in these municipalities. All there municipalities have civic councils and in each municipality they are working groups or councils for women, youth and disabled people. But the decisions taken in civic councils did not reflect planning initiatives. Besides participation, governance through the co-operation among the municipalities directorates is important for enabling a succesful governance system. Planning Directorates, Social Affairs and

Foreign Affairs Directorates have programs and activities for enabling services for diverse groups in society, so we could say that co-operation is done among municipalities different units for enabling services to its diverse society. Besides internal co-operation, the municipalities external co-operation among national and international stakeholders was also important. Each municipality stressed their co-operation with NGO's for developing projects for diverse groups especially in urban renewal projects specifically mentioned by Beyoğlu and Fatih Municipalities. Besides national co-operation also international co-operation has an importance for enabling a good governance. Beşiktaş and Beyoğlu municipalities are members of Eurocities and the UCLG-MEWA network. Fatih is a member of UCLG-MEWA. Although Beşiktaş and Beyoğlu are members of the Eurocities network, the awareness of this network is not defined extensively by the employees as they saw it as just a membership. They did not develop projects with Eurocities and just present their individual projects as best practices of the network. Besides these networks their contact with sister cities have been pointed out as way for Beşiktaş and Beyoğlu Municipalities to develop international co-operation. In Fatih, there were not any projects and contacts developed with international networks. There is not even a Directorate of Foreign Affairs in the municipality.

Table 7.1: Evaluation of diversity Practices in Beşiktaş, Beyoğlu and Fatih municipalities

		Beşiktaş	Beyoğlu	Fatih
Perception of diversity	Awareness about Diversity by Municipal Employees	+	+	+
	Diversity Aspects	* women, children, elderly, disabled, disadvantaged and needy persons (Strategic Plan) * disadvantaged groups in society such as elders, women, children, disabled persons, migrants or LGBT's.	* youth, children and disadvantaged groups (disabled and needy persons) (Strategic Plan) *spatial, socio-economic and ethno-religious diversity, emphasis on townsmen and minorities (Employee)	*women, youth, children and disadvantaged groups (elderly, migrants, disabled) (Strategic Plan) *ethnic groups, migrants and townsmen associations.

Table 7.1 (continued): Evaluation of diversity Practices in Beşiktaş, Beyoğlu and Fatih municipalities

	Beşiktaş	Beyoğlu	Fatih
Managing Diversity in Public Administration And Service Provision	*service provisions for elderly people: residential houses,social alarm...etc.		*African Football Team
	*International seminars for disabled and LGBT people		*Disabled Community Center
	*Expat Center		*Sulukule Art Academy
	*Daily Nursery Center for children		
	*Women Solidarity Center		*services for minorities
	*Disabled People's Coordination Center	*Social Market	*Public Council Meetings, Visits (home, mukhtar, foundation, artisan) and Public Days
	*Dialogue in the Darkness Exhibition	*Public Days	
	* spend 2 days with disabled persons project		
	*Public Days, Information Meetings		*Satisfaction Survey
	* mukhtar and neighbourhood meetings		
	*minorities representation by consultants in the municipality		
	***Each municipality has in-kind aid for needy-indigent people		

Table 7.1 (continued): Evaluation of diversity Practices in Beşiktaş, Beyoğlu and Fatih municipalities

			Beşiktaş	Beyoğlu	Fatih
Governance And Participation	Existence of Civic Council		*have civic council : composed of women, youth, and disabled councils	*have civic council	*have civic council: generated from elderly, children, women, young and disabled councils
	Participation in Planning	Planning Meeting	+	+	+
		Other Participation Methods	*surveys	*surveys	*surveys *asking opinion of the foundations
	Other Participation Activities		*Public Days, Information Meetings * mukhtar and neighbourhood meetings	*Public Days	*Public Council Meetings, visits (home, mukhtar, foundation, artisan) and Public Days *Satisfaction Survey
	National level Co-Operation		*working with NGO's, mukhtar's	*working with various partners especially in urban renewal processes (universities, NGO's, foundations)	*working with NGO's and Foundations, also in urban renewal projects worked with univesities, academics
	International level Co-Operation		*Eurocities *Sister Cities *UCLG-MEWA	*Eurocities *Sister Cities *WeGO *UCLG-MEWA	*UCLG-MEWA
	Cooperation among Municipal Directorates		*Directorate of Plan and Projects *Directorate of Social Welfare Affairs *Directorate of Foreign Affairs *Directorate of Press and Public Relations	*Directorate of Plan and Projects *Directorate of Social Welfare Affairs *Directorate of Foreign Affairs *Directorate of Press and Public Relations	*Directorate of Plan and Projects *Directorate of Culture and Social Affairs *Directorate of Press and Public Relations

8. CONCLUSION

This research aims to understand the perceptions and evaluate the diversity practices of local municipalities in Istanbul. To evaluate this, a qualitative case study analysis was chosen as the method of the study. Case study areas were chosen from the central areas of Istanbul as the highest range of services are located in the central areas of the city. Service provision is becoming an important asset for diverse groups in these areas. Beşiktaş, Beyoğlu and Fatih were chosen as Beşiktaş and Beyoğlu are the only municipalities that have a membership to the Eurocities network and Fatih was chosen as it hosted the highest number of refugees in Central Istanbul. This study also aimed to understand the effects of international networks on diversity practices in municipalities. Furthermore the historical characteristics of each municipality affected the choice of these municipalities. As each municipality is within the historic settlement area of Istanbul they have a history of minority residents.

Before evaluating the diversity practices in Beşiktaş, Beyoğlu and Fatih; the notion of diversity and its evaluation throughout the decades has been examined. Various meanings of diversity: physical, economic and social were identified in the study. The emphasis of the study was on the social meaning of diversity and its relationship to social justice and equality. Assimilation, multiculturalism and interculturalism appeared as different approaches to diversity that occurred due to the changing conditions of society. After evaluating these approaches it is understood that there is a shift from denial to recognition moving towards the encouragement of diversity in the community. Intercultural dialogue and communication has become much more important with this new understanding as diversities are becoming more obvious now as a result of increased migration in the globalized world and it is becoming impossible to ignore diversity. In this manner the importance of cities becomes much more obvious because people encounter diversity in public spaces in cities and conflicts occur at the local level. Planning for diversity mostly puts social justice at the forefront for a peaceful co-existence. For this, different models have been suggested by various writers to achieve social justice and inclusive diversity;

communication, dialogue, mediation, and participation were the common points of these models. There is also a shift from assimilation to interculturalism in planning practice. The EU is a good example for diversity as its context is much more similar to Turkey than other regions (For instance the US context is different in this manner as the country was established by immigrants). EU has approached diversity first through assimilation, then multicultural policies and finally interculturalism. Guestworker policies have also come into the forefront in the EU as industrialisation created a labour demand after World War II in European countries. Although recently some countries have applied restrictions against immigrants because of security reasons and due to financial crisis there is a tendency towards interculturalism in the EU. Especially with cohesion and convergence policies common policies were developed among EU nations. The interrelationship among communities increased and created municipal networks throughout Europe. In this regard, this research examined international networks and organizations in the EU that led successful programmes for diversity. After understanding the EU's perspective Turkey's attitude towards diversity has been evaluated. During the Ottoman Empire, Turkey implemented a tolerance attitude towards minorities which resembled multiculturalism. In this regard, we could say that in Turkey multicultural policies were implemented earlier than the EU. However with the emergence of the Turkish nation state assimilationist policies started to be implemented in Turkey in order to prevent the interventions of western states by using minorities as an excuse and as a result of this minorities started to decrease. But, with the emergence of large scale internal and international migration flows (from neighbouring countries to Turkey) Turkey started to gain its diverse characteristics again. So, developing policies related to diversity became much more important. However, Turkey is still behind the EU in implementing national policies favouring diversity. But some attempts have been made to strengthen the diversity at the local level such as the "townsman law" (*hemşehri hukuku*) (article 13 in 5393 Law) and creation of civic councils (*kent konseyleri*) as the result of the 5393 Municipal Law in 2005 in Turkey. When we evaluate Beşiktaş, Beyoğlu and Fatih municipalities in terms of diversity practices it is also seen that there are various activities to implementing diversity practices in the municipalities such as public meetings, civic councils and service provision to various diverse groups. Although the term diversity was not mentioned

in the strategic plans, the approach was toward developing services for disadvantaged groups in society. As an example, although migrants were not mentioned in the plans they were mostly assessed under disadvantaged groups. However, although the municipalities are part of international networks their importance was not recognized.

In summary, in this thesis the theoretical background for diversity in cities, the EU's and Turkey's perspective to diversity were examined. These provide context of the case study analysis better. Some inferences were also made after evaluating findings in the study. After the inferences suggestions will be made for further studies in this context.

8.1. Findings

Changing perception of diversity among municipalities

- Each municipality focuses on the social meanings of diversity however perceptions of diversity change among different directorates in municipalities: Through looking at the case study analysis made in each municipality it could be said that in each municipality the diversity notion was understood but sometimes the interviewees could not define it due to its broader meaning but generally the understanding of diversity focused on its social meaning. Planning directorates in each municipality mentioned both the physical and social meanings of diversity however the social affairs directorates mostly focused on just the social meanings of diversity. This could also be shown as an indicator of the perception differences among different directorates.
- Social justice was not mentioned in the definitions of diversity in municipalities but attempts contributed to achieve social justice: As understood from this study, diversity was seen as a way to achieve social justice and this was provided through various ways such as participation, dialogue, mediation and negotiation as mentioned in chapter 2.1. As understood from the case study analysis each municipality, efforts for maintaining participation and negotiation in municipalities could be shown as a way for seeking social justice in each municipality.

- Although diversity is not mentioned as a notion in strategic plans of each municipality, diverse groups were mentioned in the strategies of the municipalities.
- Each municipality defined diverse groups differently although their common focus point was disadvantaged groups: For instance, in Beşiktaş socio-demographic diversity came to the forefront compared to other municipalities. In Beyoğlu and Fatih townsmenship came to the forefront besides ethnic groups and migrants in these municipalities. Townsmenship was an important asset in Turkey as the ties of people to their home province is very strong in Turkey. In this regard, the notions of diversity called super-diversity and hyper diversity could express the situation of Turkey especially in Istanbul.

The importance of national laws and regulations in implementing diversity practices

National laws are important as they influence local diversity practices. An effective national policy is important to achieve practices that promote diversity. In this regard, international acts and rights played an important role in the development of positive policy approaches to diversity. These international regulation agreements also brought multicultural policies to the forefront. Equality and anti-discrimination notions gained importance with rising human rights and acts.

- Changing national policies in Turkey affected the policies towards diverse groups throughout the decades: Turkey has diverse characteristics dating back to the Ottoman Empire. Although in the Ottoman Empire Period society was not democratic, the tolerance of diverse groups and their representation in the state could be demonstrated as a positive attitude towards diversity. With the beginning of the 19th century, nation state building emerged and assimilation policies occurred especially in European countries. After 1923 with the establishment of the Turkish Republic nation state building brought with it assimilationist policies. It could be said that, Turkey was influenced by the developments in Europe such as the French Revolution and also common histories that created World War I. With the purpose of creating a unified state the minority groups could not find a place in the state and this was compounded with the decrease of minorities due to incidents (population

exchange between Turks and Rums, Trakya incident, 6-7 September incident, Property Tax, Cyprus Operation, etc.) However, with the impacts of globalizations internal and international migration started to increase in Turkey and diversity characteristic of Turkey started to increase again. Internal migration from rural areas in Turkey and international migration caused by political incidents in neighboring countries of Turkey increased the diversity in Turkey.

- Problems that Turkey encountered were different from Europe due to the different international migration pattern among Europe and Turkey: Till 1990's Turkey was receiving mostly immigrants from Turkish ethnic background. However, Europe always gained immigrants from different ethnic backgrounds. Therefore, the integration efforts of these immigrants came into forefront much earlier than Turkey. This could be demonstrated by the emergence of international human right acts in the EU after the 1960's. However, Turkey was faced with integration problems especially after the 1990's with the migration flows mostly from Middle Eastern and African countries. Especially the civil war that started in 2011 in Syria resulted with the large migration flows from Syria to Turkey. Although these flows influenced various countries in Europe, the amount of immigrants could not be compared with other countries as Turkey hosted the largest number of Syrians in the world. (Turkey hosted %54 of Syrians that left Syria (Erdoğan, 2017)). Turkey's role was becoming much more important because Turkey became a bridge between Syria and Europe. Therefore, the policies implemented to migrants also influenced the EU. This could also be understood from the statement signed between the EU and Turkey in 2016 to avoid irregular migrations from Turkey to Europe. Turkey's situation was also different from Europe as internal migration also become important as it also created diversity because of regional differences. Every region's communities include people with different ethnic backgrounds. Although ethnic differences created integration problems at the higher level such as Kurdish people who migrated from the south-east of Turkey to Istanbul, the cultural differences were also important in Turkey because the loyalty of the migrants to their homeland created townsmanship bond between these groups.

- Turkish national policies, laws and regulations were actually important for enabling anti-discrimination and equality in societies: Although Turkey is party to international human rights and acts, Turkey does not have any national anti-discrimination laws. But the emergence of Law 6458 (Law on Foreigners and International Protection) could be demonstrated as a positive development for diversity. The protection of diverse groups through social welfare laws for disadvantaged people (children, women, elderly, disabled, etc.) also contributes to diversity practices. National laws are important as they also have local influences. For instance in Turkey the 5393 Municipality Law and 5366 Law (Law on Conservation by Renovation and Use by Revitalization of the Deteriorated Historical and Cultural Immovable Property) have positive effects. For instance, the 5393 Municipality Law led to the creation of civic councils in municipalities and increased the inclusiveness with the townsmanship article. The 5366 Law on the other hand lead to the emergence of town hall meetings in planning especially for renewal areas. However, the perception of the townsmanship article was not clear for the municipalities: Beşiktaş Municipality it did not cover non-citizens such as Syrians however in Fatih Municipality the law covered all diverse groups in the municipality. So, national laws were important in the emergence of successful diversity practices but the laws created different perceptions among municipalities.

The importance of local practices that developed by municipalities apart from the influence of legal directives.

Local interventions gain much more importance in enabling to live with diversity in cities. Planning cities in respect to diversity as mentioned in chapter 3 is very important for enabling successful diversity practices. Local practices are important, as equality at the national level is not meaningful if the just distribution of benefits and burdens can not be maintained at the local level. In this regard, ensuring social justice became a common planning method for enabling to live with diversity. In each planning models to achieve social justice suggested by various writers in chapter 3; communication, dialogue and participation came to the forefront in enabling to live with diversity. As understood from the shift from assimilation to interculturalism it could also be understood that there is a global shift from denying

diversities to accepting, supporting and encouraging it and the importance of the local community has become important in this regard with the rising importance of dialogue and participation. Cities and public spaces have come to the forefront in this regard as communication and interaction could only occur at lower spatial levels especially in public spaces. If we looked at the situation in Istanbul by looking at the case of municipalities, it could be said that the municipalities are taking a good lead in adopting diversity practices although they could take more steps to achieve interculturalism.

- Although all municipalities form their diversity related actions based on national laws their focus changes according to their local constituents:

The common practices in favor of diversity could be demonstrated as the planning meetings and civic councils in each municipality that are supported by national laws. Although the Strategic Plans were not mentioned by the interviewees in each municipality it could also be demonstrated as a positive asset for creating diversity practices in both the implementation process of the strategic plans and also through the strategies developed in these plans, the participation of the stakeholders was enabled in municipalities. Besides common practices derived from national laws, each municipality also developed some strategies under these strategic plans to support diversity in society. These were developed in accordance with the characteristics of the municipality. For instance in Beşiktaş services for elderly people came to the forefront however in Fatih services for migrants and in Beyoğlu services for needy-indigent person came to the forefront. Urban renewal projects in Beyoğlu and Fatih municipality also demonstrated a service for diverse groups however as stated by Jane Jacobs (1961) urban renewal projects also created an obstruction of diversity as they decreased the diverse characteristics and variety of the city. In this regard, a contradiction arose in these municipalities as diversity practices were enabled by urban renewal projects in one hand, on the other hand with the creation of a new urban environment the physical and social decrease in variety created a decrease in diversity.

- The rigid procedures for city planning do not provide flexibility to incorporate the participation of diverse groups: Besides renewal projects and

participation meetings, diverse groups were not mentioned within planning practices in municipalities as diversity was mainly equated with comprehensive planning in these municipalities. It was assumed that comprehensive planning would provide equal opportunities for all.

Therefore, as understood from the case studies local municipalities were more aware of the problems of the municipality and the solutions were made according to the needs of the social groups in these municipalities. However, national policies were also enabling contribution and support for achieving successful diversity practices. As also understood from the case study analysis municipalities enabled services for diverse groups but there was a deficiency in planning practices as people were participating in the planning process but their differences in preferences and lifestyles were not reflected in the planning process.

Importance of International Networks in Adopting Diversity Practices

For creating effective diversity practices international networks especially in Europe have come to the forefront with the emergence of intercultural policies. Problems are becoming more global with the rise of globalization; on the other hand, the interactions and problems are occurring at lower spatial levels in society such as at city or neighbourhood level. This contradiction has brought a new policy tool: international municipal networks amongst various nations. As interculturalism supports local practices and emphasizes the common desires it demonstrates a new trend in achieving a successful diverse community. International networks support this approach by creating common commitments between municipalities for finding solutions to similar problems and implement them at the local level. This provides opportunities to learn and transfer ideas amongst different municipalities. So, they could be demonstrated as best practices to achieve successful diversity policies in cities. In Europe, various networks have been created as mentioned in chapter 4. In this study, the emphasis was on the Eurocities network as Turkey is a member of this network. This thesis explores the impact of the network in the development of diversity practices in municipalities in Istanbul through a case study analysis. As understood from the case study analysis the importance of these networks were not perceived fully by the case municipalities and there have not any projects developed with these networks yet. However, the Eurocities member municipalities Beşiktaş

and Beyoğlu tried to participate in the meetings of these networks and presented their more successful practices in these meetings. As understood from the case study, these networks are also important to increase the relationship between sister cities within these networks. Sister cities were an important way in Beşiktaş and Beyoğlu for increasing the relationship between international municipalities. When we compare Fatih with Beşiktaş and Beyoğlu it could be said that Fatih is less open towards international networks. The three municipalities' membership to UCLG-MEWA is also important although none of them developed projects or participated in the meetings of the network. These platforms are important for gathering Turkish municipalities together and transferring ideas among Turkish municipalities. As the general secretariat of UCLG MEWA is located in Istanbul it was also important for creating relationship with the Middle Eastern and West Asian countries. So these networks have a strong potential for implementing successful diversity practices and provide opportunities to share and assess diversity practices. As a result Turkey can develop projects with these networks and exchange and transfer practices between municipalities in Turkey and Europe in order to create positive developments in planning for diversity in Turkey. Municipalities in Istanbul are important in this regard as Istanbul has more diverse characteristics than other provinces in Turkey. These relationships among municipalities is not only important at the international level but also the relationship between the bordering case study municipalities is important. However they were not mentioned by the interviewees in the case study.

8.2 Further Study

This study was important for understanding the differences and similarities in the perception of diversity among local municipalities and the efficiency of diversity practices in these municipalities. This study could be developed further by adding other governing actors in this study. For instance, to understand the relationship between municipalities the Istanbul Metropolitan Municipality could also be included in the investigation. Also for understanding the success of diversity practices in municipalities better, the people influenced by these interventions such as local associations could be incorporated in the study. Furthermore, due to the needs of each municipality successful diversity practices transfer could be implemented to the case study municipalities as in the example of the Eurocities projects Implementoring. In this regard, these municipalities membership to

Eurocities network or their sister cities could be useful for finding a mentor city for the transfer of the successful diversity practices.



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APPENDICES

APPENDIX A: Interview Form (English)

APPENDIX B: Interview Form (Turkish)

APPENDIX C: List of Interviewees



APPENDIX A

Semi Structured In-depth Interview Form

Name:

Surname:

Department:

- 1) What do you understand from the concept of urban diversity? What do you think of the concept of urban diversity contains or should contain?
- 2) Do you have any work or services for different social groups that you have identified according to the diversity concept you have defined? Do you have any efforts to increase the inclusiveness of the society in this context? Do you look after different groups in the city while providing services?
- 3) Do you have cooperation with domestic or foreign institutions and organizations or NGO's related to this subject? If so, what level? Explanation (Project,etc.)
- 4) Do you receive any support during your works? (From the Central Government, Metropolitan Municipality or other local and international organizations)
- 5) In your opinion, how municipalities in Turkey and Istanbul assess urban diversity?
- 6) How do legal and national regulations guide you in terms of diversity?
- 7) How is urban diversity defined in municipality and planning studies? Do you have any work or suggestions for different social groups in the plans?
- 8) How are these groups represented in civic councils or similar platforms? Do they affect decisions made or process?
- 9) Which social group is generated the greatest majority in your municipality? How is the distribution of different social groups within the municipality? How are you following this?

Questions about planning:

- 10) How are planning works done in your municipality? When was the last plan made? Could you give general information about planning works?
- 11) How are the representation of different social groups and services for these groups enabled in plan making and implementing process? Do you have any surveys in the planning process for reaching and representing these groups? Apart from this, do you have any participation activities or workshops for these groups?

Contact information / The contact information of the persons or institutions that you recommend about this subject:

APPENDIX B

Yarı Yapılandırılmış Derinlemesine Görüşme Formu

Adı:

Soy Adı:

Çalışılan Birim:

- 1) Kentsel çeşitlilik kavramından ne anlıyorsunuz? Kentsel çeşitlilik kavramı sizce içinde neler barındırıyor ya da barındırmalı?
- 2) Tanımladığınız çeşitlilik kavramına göre belirttiğiniz farklı sosyal gruplara yönelik herhangi bir çalışmanız ya da hizmetiniz var mı? Bu bağlamda toplumdaki kapsayıcılığı arttırmaya yönelik çalışmalarınız var mı? Hizmet sağlarken kentteki farklı grupları gözetiyor musunuz?
- 3) Bu konu ile ilgili yurtiçi veya yurtdışı kurum ve kuruluşlarla veya STK'lar ile işbirliğiniz var mı? Var ise ne düzeyde? Açıklama (proje vs.)
- 4) Yaptığınız bu çalışmalarda herhangi bir destek alıyor musunuz? (Merkezi yönetimden, Büyükşehir Belediyesinden veya diğer yerel ve uluslararası kuruluşlardan)
- 5) Sizce Türkiye ve İstanbul'da belediyeler kentsel çeşitliliği nasıl değerlendiriyorlar?
- 6) Yasal ve ulusal düzenlemeler çeşitlilik konusunda sizi nasıl yönlendiriyor?
- 7) Kentsel çeşitlilik belediye ve planlama çalışmalarında nasıl tanımlanıyor? Planlarda farklı sosyal gruplara yönelik herhangi bir çalışmanız ya da öneriniz var mı?
- 8) Kent konseyi ve benzeri platformlarda bu gruplar ne şekilde temsil ediliyor? Alınan kararları veya süreci etkiliyorlar mı?
- 9) İlçenizde en büyük çoğunluğa sahip sosyal grup kimlerden oluşuyor? Farklı sosyal grupların ilçe içindeki dağılımı ne şekilde? Bunu nasıl takip ediyorsunuz?

Planlamayla ilgili sorular:

- 10) İlçenizde planlama çalışmaları nasıl yapılıyor? En son plan ne zaman yapılmıştır? Planlama çalışmaları ilgili genel bir bilgi verebilir misiniz?
- 11) Plan yapımı ve uygulaması aşamasında farklı sosyal grupların temsili ve bu gruplara yönelik hizmetler nasıl sağlanıyor? Farklı sosyal grupların temsili ve bu gruplara ulaşmak adına planlarda anket çalışmalarınız oluyor mu? Bunun haricinde bu gruplara yönelik katılım çalışmalarınız, çalıştaylarınız var mı?

İletişim bilgileriniz/ Konu ile ilgili görüşmemizi önerdiğiniz kişiler veya kurumların iletişim bilgileri:

APPENDIX C

List of Interviewees:

- A1: Beşiktaş Municipality, Directorate of Plan and Projects, 23 February 2018
- A2: Beşiktaş Municipality, Directorate of Social Welfare Affairs, 8 March 2018
- A3: Beşiktaş Municipality, Directorate of Social Welfare Affairs, 26 February 2018
- A4 Beşiktaş Municipality, Directorate of Parks and Recreation, 23 February 2018
- A5: Beşiktaş Municipality, Directorate of Foreign Affairs, 12 April 2018
- B1: Beyoğlu Municipality, Directorate of Plan and Projects, 8 February 2018
- B2: Beyoğlu Municipality, Directorate of Reconstruction and Urbanism, 8 February 2018
- B3: Beyoğlu Municipality, Directorate of Foreign Affairs, 3 April 2018
- C1: Fatih Municipality, Directorate of Plan and Projects, 12 March 2018
- C2: Fatih Municipality, Directorate of Culture and Social Welfare Affairs, 12 March 2018
- D1: UCLG-MEWA, 11 April 2018

CURRICULUM VITAE



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