T.C.
SAKARYA UNIVERSITY
INSITUTION OF SOCIAL SCIENCES
DEPARTMENT OF CULTURAL STUDIES

THE CONCEPT OF BEING A REGULAR IN THE CONTEXT OF SPACE-IDENTITY INTERACTION

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MASTER DEGREE THESIS

Thesis Supervisor: Assist. Prof. Tuğba AYAS ÖNOL

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"This thesis was defended online on 29/08/2023 and was unanimously accepted by the jury members whose names are listed below."

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TABLE OF CONTENTS

ÖZET ..... **ii**

ABSTRACT ..... **iii**

INTRODUCTION **1**

CHAPTER I: LITERATURE REVIEW **7**

1.1. Space 7

1.1.1. Space: The Definition, Importance and the Content 7

1.1.2. The Sociology of the Space 9

1.1.3. The Psychology of the Space 12

1.2. Identity 15

1.2.1. Identity: The Definition and the Content 16

1.2.2. Sociological Dimension of Identity: Social, Cultural, Collective Identities . 17

1.2.3. Social Identity 20

1.3. Space-Identity Interaction 23

1.3.1. The Interaction of Space and Identity 24

1.3.2. The Effect of Space-Identity Interaction on Space and Identity 27

1.3.3. The Role of Being a Regular in Space-Identity Interaction 31

CHAPTER II: THREE PILLARS OF BEING A REGULAR **34**

2.1. Belonging 35

2.2. Appropriation of Space 41

2.3. Social Satisfaction 46

CONCLUSION **53**

REFERENCES **56**

CURRICULUM VITAE **71**

ÖZET

Başlık: Mekan-Kimlik Etkileşimi Bağlamında Müdavimlik Kavramı

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Bireyler ve yaşadıkları mekanlar arasındaki ilişki, karmaşık ve çok yönlüdür ve kişisel geçmiş, sosyal normlar ve kültürel bağlam gibi bir dizi faktör tarafından şekillenir. Bu ilişkinin bir yönü, belirli bir mekanda "müdavim olma" kavramıdır. Bu kavram, aşina olma, sahiplenme ve aidiyet duygusu, ayrıca mekanı yöneten sosyal normlar ve uygulamaları anlama gibi unsurları içerir. Müdavim olma fikri, bireylerin kimlik duygusu üzerinde önemli etkileri olduğu gibi, mekandaki diğer insanlarla etkileşim biçimlerini de etkiler. Bu çalışma, mekan-kimlik etkileşimi bağlamında müdavim olma kavramını araştırarak, bu karmaşık ve incelikli olguyu aydınlatmak için çeşitli teorik çerçeveler ve gözlemlerden yararlanmaktadır. Bireylerin müdavim olma duygusuna katkıda bulunan çeşitli faktörlerin incelenmesi yoluyla, bu çalışma günlük mekanlar bağlamında kimlik, aidiyet ve sosyal etkileşim doğasına dair bir anlayış sunmaktadır. Bu anlayışın oluşturulması için çalışmada öncelikle mekan, kimlik ve müdavimilik kavramları hakkında bir literatür taraması yapılmıştır. Bu literatür taraması ile birlikte mekan ve kimliğin birbirine olan etkilerine ve bu iki kavramın birbirleriyle olan etkileşimine değinilmiştir. Literatür taraması bölümünde son olarak müdavimlik kavramının mekan-kimlik etkileşimi ile doğrudan ilintili olduğu kanısına varılmış, aynı zamanda müdavimliğin de mekan ve kimliği ayrı ayrı besleyen, mekan-kimlik etkileşimini de sosyal boyutta başkalaştıran önemli bir kavram olduğu sonucuna varılmıştır. Çalışmanın ikinci bölümünde müdavimlik durumunun doğrudan yararlandığı üç kavramdan bahsedilmiştir. Çalışmanın bu bölümünde mekan-kimlik etkileşimi bağlamında ortaya çıkan müdavimliğin üç temel ayağı olduğu ortaya konmuştur. Yapılan literatür taraması ve analizlerin bir sonucu olarak belirlenen müdavimliğin üç ayağı; aidiyet, mekanı kendileme ve sosyal doyum olarak sıralanmıştır. Müdavimlik kavramının temel ayakları olarak belirlenen bu kavramlar için önce bir literatür taraması yapılmış, sonrasında ise yapılan gözlem ve analizler sayesinde aidiyet, mekanı kendileme ve sosyal doyum kavramlarının müdavimlik kavramını nasıl beslediği anlatılmaya çalışılmıştır. Sonuç bölümünde ise mekan-kimlik etkileşimi bağlamında müdavim olma kavramı ve bu kavramın üç ayağı ile ilgili analizler yorumlanmış ve çalışmanın genel bir yorumlaması yapılmıştır.

Anahtar Kelimeler: Mekân, Kimlik, Aidiyet, Müdavim

ABSTRACT

Title of Thesis: The Concept of Being a Regular in the Context of Space-Identity Interaction

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The relationship between individuals and the spaces they inhabit is complex and multifaceted, shaped by a range of factors including personal history, social norms, and cultural context. One aspect of this relationship is the concept of "being a regular" in a particular space. This notion encompasses a sense of familiarity, ownership, and belonging, as well as an understanding of the social norms and practices that govern the space. The idea of being a regular has important implications for individuals' sense of identity, as well as for the ways in which they interact with others in the space. This paper explores the concept of being a regular in the context of space-identity interaction, drawing on a range of theoretical frameworks and empirical studies to shed light on this complex and nuanced phenomenon. Through the examination of various factors contributing to individuals' sense of becoming regulars, this study provides an understanding of identity, belonging, and the nature of social interaction within the context of everyday spaces. To construct this understanding, the study initially conducted a literature review on the concepts of space, identity, and the regular. This literature review explored the reciprocal effects of space and identity, as well as the interaction between these two concepts. Ultimately, it was concluded from the literature review that the concept of regular is directly related to the interaction between space and identity. Furthermore, it was deduced that being a regular not only nourishes space and identity separately but also transforms the space-identity interaction on a social dimension. In the second section of the study, three key concepts directly benefiting from the state of being a regular were discussed. In this section, it was revealed that being a regular, emerging within the context of space-identity interaction, forms the basis of three fundamental pillars. As a result of the conducted literature review and analyses, these three pillars of being a regular were identified as belonging, appropriation of space, and social satisfaction. For these foundational concepts of being a regular, a preliminary literature review was conducted, followed by an exploration of how belonging, appropriation of space, and social satisfaction concepts contribute to the notion of being a regular facilitated by observations and analyses. The conclusion section interprets the concept of being a regular in the context of space-identity interaction, along with analyses of its three pillars, and provides an overall interpretation of the study.

Keywords: Space, Identity, Belonging, Regular

INTRODUCTION

The relationship between humans and their environment has been approached from different angles in various disciplines, leading to a diversification of research on environmental-human interaction. Concepts such as environmental perception, understanding of the environment, and a sense of belonging to the environment are associated with different terms from diverse disciplines to provide a framework for understanding this interaction. The concept of space, as a crucial element, has been identified for comprehending this interaction and has been correlated with various terms from different disciplines.

Space is generally defined as "an extensive magnitude encompassing all limited dimensions within which existences are situated, with length, width, depth, and in everyday language, denoting place, homeland, home, and shelter" (Bağlı, 2016, p. 18). Besides being an unbounded volumetric realm, space holds multiple abstract and concrete meanings. In Turkish, "mekân" is used to define space, originating from the Arabic language. Derived from the Arabic term "kevn" (creation), it signifies "coming into existence, taking a certain form, and being in existence." This term, found in English sources and defined by both "space" and "place," encompasses diverse interpretations (Cevizci, 2000, p. 635).

Similarly, the concept of "identity," akin to the concept of space, is a significant and functional term carrying distinct meanings across various disciplines. Almost every field within the realm of social sciences acknowledges identity as a fundamental topic, characterized by its multidimensionality, which further complicates identity-related studies. However, Aydoğdu proposes a general framework, emphasizing the notion of "subjectivity" at the core of all definitions, despite the multifaceted nature of the concept of identity. According to Aydoğdu (2004), this emphasis on "subjectivity" facilitates the definition, analysis, and examination of the identity concept (p. 116-117).

The term "identity," deriving from the Latin root "idem," encapsulating meanings of sameness and continuity, has been coined. In Turkish, "kimlik" is derived from the root of the question "kim" (who) and, similar to the Latin root, signifies compulsory affiliation, being the same, and uniqueness (Aydoğdu, 2004, p. 116-117). Connolly further suggests that identity is more related to who we are and how we are recognized

than to what we choose or consent to (Connolly, 1995, p. 92-93). Thus, although the concept of identity harbors multiplicity of meanings, it emerges as a result of definition or recognition by others.

The interaction between identity and space necessitates an exploration of the concept of belonging across various academic disciplines. The extent to which an individual feels a sense of belonging to a community or place is closely intertwined with perceptions of uniqueness and distinction. Grasping the sociological context requires an understanding of an individual's sense of belonging to a specific locality or city. An individual's sense of belonging to a specific place often triggers regular visits to that place. The concept of "being a regular" (müdavimlik) arises in this manner, representing one of the most observable outcomes of a sense of belonging.

The term "regular" is defined as a person who frequents a place regularly (Turkish Dictionary, 1998). We find it appropriate to define the phrase that can be translated as "müdavimlik" in Turkish and corresponds to "being a regular" in English, as the "condition of being a regular customer," namely, the state of "regularly visiting a specific place."

A regular becomes an essential and significant element for comprehending the meaning of a space. A place cannot transcend its concrete meaning without an individual. Yet, an individual imparts an abstract significance to the space and imbues it with distinctiveness. In short, space gains meaning through the individual. For an individual to engage with a space, various motivations, primarily the sense of belonging, are required. With the emergence of these motivations, the individual embarks on constructing a new identity within that space. In this process of identity construction, where a sense of belonging to both others and a perceived place is needed, the act of being a regular comes into play. Motivated by the desire to reconnect with the sense of belonging and other identities associated with that place, an individual establishes continuity through repeated visits to the designated space. Through this continuity, the individual becomes a regular, and the chosen place transforms from merely a physical space into one with significance in the eyes of the regular.

This process of signification takes place through the interaction of space and identity. In this realm, space is the locus of individual signification. When space interacts with an

individual, it acquires meaning and becomes a "place." Guided by the sense of belonging to this signified space and influenced by various factors, the individual becomes a regular and the physical space becomes a meaningful place. In turn, the space serves the regular a new identity, distinct from their individual self-definition—a social identity shaped by the constant visitation of the space and the social groups manifest within it. Hence, wherever humans exist, the interplay between space and identity may persist. This interaction, in turn, facilitates the signification of space and the transformation of identity dimensions.

This study focuses on the relationship between individuals and space, the transformations this relationship engenders in concepts, and the resultant notion of "being a regular". The objective of the study is to scrutinize the relationship between space and identity, and to explore the impact of the resulting space-identity interaction on individuals (regulars), thereby shedding light on the three pillars of being a regular, namely, belonging, appropriation of space and social satisfaction, based on these insights.

This study commences with the first section, which delves into the literature of the concepts of space and identity, with the aim of comprehending the concept of being a regular. Following the initial section that examines the interaction between space and identity, including its influence on regular, the second section examines the concept of being a regular through an in-depth analysis based on literature review and observational insights. In this subsequent section, a comprehensive literature review is conducted, alongside the analysis of observations, to thoroughly explore the concept of being a regular.

Following the exposition of the first and second sections, which encompass a comprehensive literature review, observational analyses, and an in-depth exploration of the three pillars of being a regular, the study concludes with a final section. This concluding segment provides an interpretation of the conducted research and presents suggestions for potential future studies pertaining to the subject matter.

Research Topic

This study addresses the concept of being a regular within the context of space-identity interaction. It aims to understand how the concept of being a regular is influenced by

individuals' sense of belonging, appropriation of space, and social satisfaction towards spaces.

Research Concepts

The concepts used in this study can have multiple meanings in different disciplines, which may hinder a correct understanding of the study. Therefore, it is necessary to specify which meanings of the key concepts "space," "identity," and "being a regular" will be used in this study and why these concepts are preferred in order to ensure a proper understanding of the study.

The term "space" used in this study refers to social places such as cafes and restaurants that individuals frequently choose to visit in their daily lives. When defining the main subject of the study, specifically the "cafe," the concept of "space" has been employed because "space" is not shaped by the individual who uses it but simply exists. Heidegger explained the difference between “space” and “place” as space is an existential reality, and place is what the space transforms at the point where it is given meaning by the user. According to Heidegger, places become a source of identity formed through the interaction between users and social, emotional and psychological relationships (Heidegger, cited in El-Sieedy, Abuzekry & Al-Menshawy, 2021, p. 5). For this reason, it was deemed appropriate to use the concept of "space" to define the "cafes" that constitute the area of the study.

As one of the most important concept in this research, “regular” indicates someone who often goes to a particular shop, restaurant, etc. (Cambridge University Press, 2001). As indicated in the title of the study, the phrase "being a regular" is used. The rationale for this choice lies in the absence of a single word or phrase in English that directly translates the Turkish concept of "müdavimlik," which refers to being a regular customer. The utilization of the expression "being a regular" thus serves as a replacement to convey the essential concept of "müdavimlik" within the context of this research.

On the other hand, the concept of "identity", which constitutes the main subject of the study, is a highly significant notion that undergoes transformation and takes on a different dimension as an individual becomes part of a social group. Therefore, in this study, various sub-meanings of the term "identity", as mentioned in the title, have been

explored. However, when an individual chooses to be a regular of a specific place and the resulting concept of "being a regular" is introduced; the individual's identity also undergoes a transformation, becoming a social identity through their affiliation with a social group. Hence, the emphasized concept of identity highlighted in the study undergoes a shift from individuality to a social identity through being a regular and its resulting integration into a social group.

Significance of the Research

This study represents a significant stride towards comprehending how the state of being a regular transforms both the perception of space and identity for an individual; how the evolving sense of space and identity impact an individual's state of being a regular. Examining the concept of being a regular can aid us in understanding the sense of belonging that emerges as individuals interact with spaces, and how these spaces shape an individual's identity. The findings could potentially contribute to applied studies in the realms of spatial sociology, social relationships, and identity formation.

Methodology of the Research

This research is designed within the context of space-identity interaction to examine how the concept of being a regular reinterprets space and identity, and to elucidate the three most significant pillars of the concept of being a regular.

The study employs a literature review methodology. Previous research, theoretical writings, books, and articles related to the topic have been examined. These sources have been utilized to illuminate the components, interactions, and effects of the concept of being a regular. The literature review serves as a foundation to better understand the concept of being a regular within the context of space-identity interaction and to synthesize existing knowledge.

In addition to the literature review, observations were also drawn upon in the study. Due to the limited availability of sources related to all similar spaces and subjects over time, a limited number of locations were observed and a limited literature review was conducted. Research on the subject was not conducted through a specific location, and it is not possible to reduce the study to the observation of several locations. However, in addition to literature review and analysis, many cafes, especially “Caribou Coffee and Huban Coffe” on “Kafeler Sokağı” located on “Çark Caddesi” in Sakarya and their

regulars were observed. This observation played an important role in understanding and interpreting the scanned documents and extracted data.

CHAPTER I: LITERATURE REVIEW

1.1. Space

Space is a concept of significant importance, capable of impacting individuals on physical, psychological, social, and cultural levels. For an individual, a space can hold specific meanings, and conversely, a space can be imbued with meaning by an individual through association with a particular identity or value system. Hence, spatial analysis serves as a crucial tool for comprehending the attributes and significance of a given space. In essence, space assumes a pivotal role in human relationships and social contexts, often serving as a means through which individuals define themselves. Recognizing that space can be perceived as possessing intrinsic value, and that narratives concerning space directly influence individuals, it becomes evident that space plays a vital role in fortifying the connection between the individual and society. Consequently, the undertaking of spatial analysis becomes indispensable for garnering substantial insights into the values and mindset of a community within its temporal context (Alver, 2013, p. 84). As such, this section of the study holds significance in establishing a solid foundation for delineating the sociological and psychological facets of space.

1.1.1. Space: The Definition, Importance and the Content

Space is generally defined as "an extensive magnitude encompassing all limited dimensions within which existences are situated, with length, width, depth, and in everyday language, denoting place, homeland, home, and shelter" (Bağlı, 2016, p. 18). Besides being an unbounded volumetric realm, space holds multiple abstract and concrete meanings. In Turkish, "mekân" is used to define space, originating from Arabic language. Derived from the Arabic term "kevn" (creation), it signifies "coming into existence, taking a certain form, and being in existence." This term, found in English sources and defined by both "space" and "place," encompasses diverse interpretations (Cevizci, 2000, p. 635).

Space is an indispensable element of social life. Social life and society cannot be conceived independently from space, as space closely monitors the processes taking place in social life, thus keeping the pulse of the social field. Additionally, it creates its

own world by forming a unique style. Space is an intersection point that brings together individuals from different socio-economic classes because the basic element that creates its physical structure is the contact of the individuals there. A space is shaped by the interests, expectations, ideals, thoughts, and beliefs of the individuals spending time there. Space is meaningful to individuals because it is associated with daily life practices. When considering the anatomy of space, there are similarities between the elements that attract the individual to that center and the individual. As a phenomenon, space interacts with individuals through culture. In the formation of society, the influence of time and space, where geography and history are embodied, is emphasized (Soja, 2017, p. 171).

Social relations are shaped around space and time and thus, space, which plays a crucial role in the formation of group dynamics, is closely related to human geography. It has been argued that sociology and human geography share a similar methodology (Giddens, 1999, p. 368). Space is a point that facilitates the spread, maintenance, and transfer of culture and culture becomes an expression of identity by exerting its influence on space. The idea that every culture creates its own space has led to the acceptance of space as a fundamental reference point for self-expression (Alver, 2007, p. 12-18). Space is like a capsule that contains various elements such as identity and culture. As a location where people interact, space has a property that influences their thought processes and behaviors. Interaction with space involves various processes such as social structure, daily life practices, socialization, and participation routines, which are constantly renewed in a formal sense (Akyıldız, 2017, p. 40). As expressed by Lefebvre (2014), what provides mobility and meaning to space is the actions of the people who are there (p. 149). Space maintains its dynamism and research value as a dynamic entity that serves as both a physical and social phenomenon in the stage of life. It continues to exist with its complexity, depth, and dynamism (Akyıldız, 2017, p. 35).

Space is not a reality that transcends society, as expressed by Soja (2017, p. 100), but is directly accepted as society itself. From a different perspective, it can be argued that space should not be thought of in terms of human-human or human-society relations, as stated by Öztürk (2012, p. 25), but rather as a means through which humans can communicate and actively participate in their own existence. Space is a dynamic structure as a product of the social relationship network. As a cultural mosaic, space

goes beyond geographical terrain and expresses the social aspect as well. By its very existence and emergence, space is a social mechanism. Space has been identified as one of the most crucial key concept that needs to be defined and comprehended for our study. This is because, as Soja (2017, p. 100) asserts, space inherently encompasses a society within itself; it represents the social position of the society it creates. Considering these definitions, it is inevitable to acknowledge that the convergence of space with human beings naturally gives rise to numerous sociological research topics.

1.1.2. The Sociology of the Space

There is a tight connection between space and sociality, as space is closely related to social processes that construct it. To understand a space, one must first understand the social processes that create it. Space presents itself as an image-laden ground, a decor, a stage that offers identity to an individual. Since everyday life practices are dependent on space, there are social reflections of the actions and arrangements made in that space. Ideology and values always underlie the routines in space. The political and strategic aspect of space is the hidden determinant of social relationship forms. This political dimension of space, which generally does not reveal itself, has the potential to influence individuals present in that space. Therefore, analyzing the meaning of any action in a space means deciphering this hidden structure.

Space is a symbolic entity that focuses on the network of relationships in which an individual actively participates. Space reflects an individual's way of understanding life and can shape them, potentially holding them in a certain orbit. A constant interacting with space is based on complex relationships between individuals and society. Therefore, space plays a practical role in the production of identity. By integrating with the characteristics of space, individuals make themselves exist and express themselves through the image of the space. Thus, the organization of space is an important factor in shaping identity. Additionally, since space carries cultural elements, rituals, symbols, and signs, it is a cultural structure. As an important element for social functioning and identity analysis, space serves as a mirror, reflecting social characteristics. Space, which must be approached from a sociological perspective, not only represents a physical structure but also witness’s human behavior. While providing data on individuals' status, space also serves as a reference for social analysis. Therefore, the importance of

space must be emphasized in sociological research and the analysis of social change processes.

Space, in fact, has been a subject explored since the classical history of sociology. Weber, in his book "The Protestant Ethic and the Spirit of Capitalism," laid the foundation for spatial sociology by elucidating the characteristics of capitalist workplaces. Similarly, Durkheim, in his book "The Division of Labor in Society," portrayed the societal structure in two ways, mechanical and organic, delineating the general and economic attributes of spatial features. He discussed similar spatial elements based on the nature of societal structure, thus engaging in studies within the field of spatial sociology. Therefore, it wouldn't be incorrect to assert that the roots of spatial sociology trace back to a period long before modern sociology. However, in the pre-modern era, space was equated with permanence, stability, and settlement (Çabuklu, 2004, p. 137). When observing the modern era, it can be said that space is intertwined with social life in various disciplines, accentuating not only its physical aspect but also its abstract facet. With this attribute, space can be defined as a unifying instrument capable of holding together various abstract phenomena.

As pointed out by Lefebvre (2014), space is an important tool that combines cultural structures, memory, and historical elements (p. 25). The discovery, production, and creation of space are a highly complex process. In addition, the symbolic expressions of space can be effective in understanding historical codes. From an anthropological perspective, human interaction in different spaces builds a shared memory over time. The elements that make spaces identity-bearing are physical characteristics, cultural similarities among people present, activities conducted together, and continuity. The social connection of spaces is also examined in an anthropological dimension. The connection between space and society cannot be fully understood by merely setting predetermined boundaries. People can interact unexpectedly in space. The design or operation of space also allows for different forms of communication beyond its basic purposes (Auge, 2016, p. 16). The change in physical and spiritual elements in the geographic region where the space is located also affects the space. Social movements accumulate in the memory of space, so that agency and passivity must be considered together (Özkuk, 2014, p. 270).

In the context of sociological theory, the concept of space is a sociological object that has become concrete with the acceleration of urbanization, the development of capitalism, industrialization, and modernization (Esgin, 2016). Marx, Weber, and Durkheim have emphasized the need to analyze all aspects of the urban problem in modern capitalist societies (Esgin, 2016). In contemporary capitalism, the city is no longer just an expression of people's organization, division of labor, and a certain mode of production. While framing the materiality of space with function, shape, and sociality, attention is also drawn to its concrete nature as a determinant of society. Space is seen as a complement to culture, which is the practical reflection of society. Space has been approached from a Marxist perspective since the capitalist crisis of the 1960s, with its historical dimension also being emphasized. Space is seen as a tool of reason, objectified, and explained phenomenologically and ontologically. Prior to the modern era, space was perceived as permanent, fixed, and settled (Çabuklu, 2004, p. 137). Space is the host of human actions and the spatial organization of social relations, and its structure is constantly changing. People develop a certain attitude and opinion towards space, which also affects the nature of space. The space of space in human imagination can also determine forms of social interaction, and space, which is open to diversity, can shape interaction among people. Space cannot be separated from identity and self, and it should be evaluated as a whole along with cultural elements. The physical dimension of space alone is insufficient for a healthy and comprehensive perspective on the subject, and the existence of points where social practices come together should be emphasized without disregarding the context of social interaction (Schick, 2016, p. 96).

The social posture of a space allows us to understand the codes of society by containing elements that have permeated it. Individuals bring vitality to a space and establish a connection with it. Cultural and individual repertoires cannot be thought of as separate from the context of space (Taşçı, 2016, p. 69). While society creates space based on its existing cultural accumulation, space also maintains and increases the value created. The identity of a space becomes apparent through the reference of personal values, beliefs, emotions, and expectations to social symbols and meanings (Şentürk and Gülersoy, 2019, p. 147). Space is surrounded by values and cannot be thought of separately from qualities such as lifestyle and worldview. The identity of a space is

formed through the interaction of individual identity with the environment, and components of individual identity such as memory, status, image, and social interaction are directly related to space. Therefore, considering space as independent from human beings, society, and societal values would not be feasible. For this reason, comprehending spatial sociology, valuing existing research in this direction, and considering various sociological factors while analyzing space are crucial steps to ensure an accurate analysis of space.

1.1.3. The Psychology of the Space

The study of space psychology integrates various theoretical approaches to understand the effects of spaces on human behavior and psychology. The fundamental frameworks of space psychology include environmental psychology, spatial perception and cognition, social and cultural approaches, and the relationship between psychological well-being and space design. These theoretical perspectives assist in comprehending how spaces influence individuals' emotional states, motivations, behaviors, and psychological well-being. The focus of space psychology is on how spaces can be utilized to enhance people's quality of life and contribute to their well-being. Consequently, space psychology holds great significance in fields such as space design, urban planning, interior arrangement, and other practical applications.

The psychology of space is concerned with how individuals perceive and interpret their surroundings. Spatial perception or environmental perception emerges through sensory perception. Spatial perception determines individuals' levels of knowledge related to the physical characteristics of space, and spatial perception plays an important role in individuals' evaluation of that space. These evaluations affect and shape the individual's behavior in that space. Spatial perception is related to individuals' acquisition of short or long-term experience in and around the space, and the memory of the space in this regard (Özen, 2006, p. 2).

The meanings assigned to living spaces and the environments they inhabit are one of the most important factors in communication and interaction between individuals and society. The physical environment is a setting that reflects and influences the traditions, cultures, values, judgments, and worldviews of those who live within it. Therefore, the meanings assigned to a space can vary depending on time, situation, and individuals.

The meaning of a space is generally composed of tangible physical elements, such as signs, materials, colors, shapes, sizes, furniture, and landscapes. These tangible elements are interpreted through psychosocial situations and become part of the mental maps that individuals and cities use to create the meaning of a space. The interaction between an individual and their environment results in the creation and interpretation of spaces, which in turn become environmental images.

The evaluation relationship between an individual's living spaces (e.g., home, workplace) and the broader urban context is closely linked to the meanings and expressions that those spaces hold for the individual. People actively construct their spaces not only through visual or symbolic connections but also through interpretive cognitive processes (Pløger, 2001, p. 64). Gierny (2000) states that a space to be identified and defined as a place, it must be identified and defined (p. 465). This shows that the meaning and organization of a space is a result of social spatialization (Soja, 1989, p. 76-80). Norberg-Schulz's concept of Genius Loci also gains significance in this context. Meaning is something that gives identity to urban space and is something that those who live in that environment cannot directly explain, but are aware of its presence. Therefore, it is emphasized that meaning has not only an instrumental and explicit function within the modern movement, but is also in a central position in perceiving how nature works. It is noted that many things such as physical space, clothing, objects, buildings, gardens, streets, ports etc. are effective in creating group identity, space identity, and accepting the culture of individuals in their surroundings (Rapoport, 1990, p. 15).

Space represents a way of life, and individuals interact with these spaces. Individuals not only establish a functional relationship with the space, but also integrate with it. The images of humans regarding space are at the core of the behaviors displayed in that space. Culture is an important factor in environmental psychology and is strategically positioned in understanding individuals' interactions with spaces. Criticisms directed towards any geography in which culture is present can also be perceived as a criticism of subcultures, attitudes, and behaviors. Space is a cultural object that changes with human and societal intervention, and is shaped by time and technology. Culture is inherited as a quality that constitutes space to society and individuals. The spatial characteristics produced by different cultures vary in terms of how individuals should

behave in that space. This situation can affect biases regarding how individuals perceive that space. The cultures produced by different groups carry a variable aspect for individuals (Göregenli, 2018, p. 173).

Studies related to space have generally been conducted at theoretical or observational stages. However, there is no clear stance on how spatial attachment is expressed, defined, or approached from a methodological framework (Hidalgo and Hernandez, 2001, p. 273). In a person's interaction with society, the identity of space and the level of dependence on it are important. Individuals create space through a combination of emotion and design, reacting to symbols in their environment. Individuals, groups, and societies exhibit similar patterns of behavior by imagining suitable space for each structure (Tümtaş, 2012, p. 10-11). Therefore, it is expected that individuals, groups, and societies with similar characteristics will have similar space preferences. Space draws a schema in individuals' minds as a common ground, bringing together individuals on a shared platform. This is because the symbols that space possesses attract individuals to a specific space.

Space is a position where human beings design a world for themselves. It is a position where humans complete, develop, sustain, and even engage in their existence. Therefore, humans are present in specific spaces to find references that define themselves. Developing a sense of belonging to a space means emotional attachment and knowing and implementing the codes of space. The concept of belonging contains emotional content. Belonging is said to cultivate an important sense of self that enables individuals to feel rooted and comfortable in their everyday living spaces (May, 2011, p. 375). Burroughs and Eby (1998) describe emotional security and attachment through the dimensions of belonging. They emphasize the importance of mutual contribution in facilitating deeper mutual relationships (p. 521).

Maslow's theory on psychological-based belonging is widely known as a need-based explanation of human behavior. Maslow argues that needs are arranged in a hierarchy, and people's motivation in the social arena is determined by these needs (Aytaç, 2000, p. 64). The basic idea of the theory is to transition to the upper level after meeting the needs at the lower level. Maslow interprets belonging as recognition by society, being deemed important, and valued. The pyramid in the theory includes the need for

attachment and belonging after physiological and safety needs (Aydın, 2003, p. 102). The need for belonging occurs through establishing closeness to a community or group, in order to form a positive self-perception and play an important role in identity formation.

The connection with space is also an important factor affecting the sense of belonging. Feeling comfortable as if at home by sharing a common culture in a space can increase the sense of reality and may result in the overlap of individual and spatial identities. The absence of a sense of belonging can lead to different outcomes and have a negative impact on individuals' psychology. While Maslow perceives this need as a deficiency, he overlooks the interaction of individuals with their environment (Cuba and Hummon, 1993, p. 113). Economic, religious, and cultural elements in social structures show that Maslow's hierarchy of needs cannot progress in a specific order. Therefore, the way, form, and timing of meeting needs can vary depending on the structure of societies (Duru, 2007, p. 88). Thus, people join groups and communities and cling to social areas to fulfill their need for belonging throughout their lives. While Maslow's theory addresses the psychological dimension of belonging, it does not consider social structure and environmental factors. However, when providing a characterization of the psychology of space, it is a theory that explains an individual's relationship with space is imperative to accurately contextualize the interpretations in the second part of the study.

1.2. Identity

The concept of identity is one of the most frequently discussed terms in contemporary disciplines, emerging prominently in the realms of social sciences, culture, and politics. Identity has evolved into a foundational concept of various fields including sociology, social psychology, philosophy, literature, political science, and anthropology, each approaching it from their unique perspectives. The efforts of these diverse disciplines to engage with the same concept from their respective angles have significantly contributed to the rapid development of relevant literature. However, the multi-dimensionality of the concept complicates the studies conducted in the field of identity. Therefore, it is crucial to determine which aspect of the identity issue will be addressed in analyses and to undertake delimitation in this context. For this reason, under this heading, identity, as one of the essential building blocks of this study, will be examined

within the limits of the study. Hence, initially, a general definition of the concept of identity will be provided, followed by a brief overview of the sociological extensions of identity that closely pertain to the study. Subsequently, a comprehensive literature review will be conducted concerning the concept of "Social Identity," which holds significant importance for the study.

1.2.1. Identity: The Definition and the Content

The term "identity" is derived from the Latin root "idem," which denotes sameness and continuity (Aydoğdu, 2004, p. 117). Connolly (1995, p. 92-95) associates identity with not only “what we choose” or consent to but also with “who we are” and “how we are recognized”. Identity requires difference to exist and may convert difference into otherness to secure its certainty. According to Gleason (2006), the concept of "identity" began to be widely used in the 1950s in the social sciences to discuss the relationship between the individual and society, and it is associated with questions such as "Who am I?" and "Where do I belong?" Weeks identifies identity as a problem of belonging in relation to shared or distinct points with others (p. 194-196). Therefore, identity refers to how "the self" is defined and classified in connection with others (Weeks, 1998, p. 85).

In Turkish, the term "kimlik" is derived from the interrogative root "kim," and it signifies compulsory membership, sameness, singularity, and individuality. The concept of identity is defined by the Turkish Language Association Turkish Dictionary (1998) as "the conditions that define a person as a specific individual, consisting of signs, qualities, and characteristics that are unique to human social beings." (p. 1324). Regarding the definition of identity, Sarup (1996, p. 14) discusses two different approaches: the traditional approach accepts identity as a given and static concept, acknowledging the existence of consistent and holistic structures such as class, race, and gender. The other approach considers identity as a dynamic and constructed phenomenon. Especially in the context of national identity and its relation to political power, the constructible quality of identity becomes even more important. "National identity is variable, formed as a result of power conflicts with 'others', and this conflict continues constantly (...). Identities are formed by discourses, but the resulting

phenomenon is not a final point because power relations between discourses continue," as it is expressed.

According to Bauman (2001, p. 112), "identity" is the name given to the escape from uncertainty. When a person doubts where they belong, the concept of identity comes into play. That is, when they have doubts about how their position and the position of those around them will be accepted. "Identity" is the name given to the search for escape from uncertainty. Therefore, although "identity" is generally seen as an attribute of a material existence, it actually has the ontological status of a project and a concept.

1.2.2. Sociological Dimension of Identity: Social, Cultural, Collective Identities

In order to comprehend the schematic representation of the study's concept of identity, a specific boundary has been established. This boundary encompasses the understanding of three extensions of the identity concept. Therefore, following the aforementioned definition of identity, in order to establish a coherent roadmap for the study, it is deemed essential to conduct a literature review on the concepts of "Social Identity," "Cultural Identity," and "Collective Identity." Simultaneously, a clear distinction among these significant three concepts is also deemed necessary.

Social identity and collective identity are concepts that encompass the entire nation, society, or cultural identity, as opposed to narrower micro and sub-identities. According to Bilgin (1999), collective identity is defined as "the demand of certain groups (ethnic communities) rooted in a particular area (territory) to demonstrate and emphasize their differences from other groups." Bilgin believes that collective identity is not a state but a process. Therefore, collective identity is dynamic and involves constant renewal and change in relation to other communities. While individual identities are constructed through relationships between individuals, collective identities are formed through relationships between communities (p. 59).

Social identity, according to Özdemir (2001), represents a sense of belonging that an individual develops towards the values, norms, reasoning style, art, language, religion, traditions, and customs of the social environment to which they belong. The individual recognizes the similarities, differences, and conflicts between societies within the framework of their social identity and develops an action strategy accordingly. Social

identity often carries an unconscious function and exerts influence over the individual's entire being. As a result, identity, by its nature, often provides unconscious motivation and carries the meaning of taking sides or being in opposition (p. 108).

Collective identity, according to Bilgin (1999), is defined as the demand of certain groups (ethnic communities) rooted in a specific territory to express and emphasize their differences from other groups. Collective identity contains a historical dimension and is constructed based on a tradition that is loaded with symbols, memories, artworks, customs, habits, values, beliefs, and knowledge, i.e., the collective memory of the past. Human communities recognize themselves in a shared past, internalize this past in their memories, and commemorate it through ritual ceremonies. Intellectuals and artists play an active role in this process through communication media. Collective identity is subjectively perceived, experienced, and constructed by its members by emphasizing differences from the "other". Derrida's approach also supports this perspective: the formation of collective identity always requires the creation of "us" against "them" (p. 59-62). Collective identity is related to a particular group's consciousness and feelings about itself. The sense of consciousness and belonging that the community has unique characteristics and carries a singularity constitute the basis of this concept. In this context, language, culture, religion, history, living space, and material conditions, as well as the community's memory, emerge as important factors that structure collective identity. Therefore, the construction of collective identity requires a cumulative time that will at least partially fill the social memory. This situation indicates that the construction of collective social/cultural identity is a long-term project.

Berger and Luckmann (2008) emphasize the need for the initial actors to transmit the institutionalization and objectification of a type of action in the process of constructing social reality to future generations. The initial actors are aware that these types of actions are changeable, as they are the products of their own actions. This transmission results in memories, becoming tradition, action types becoming de-individualized, and identity construction taking place. Especially since the 1990s, differentiating movements have become widespread in response to a universal search for identity to meet identity needs worldwide (p. 106).

Bilgin (1999) explains that the reasons for the rise of collective identity are due to the transition towards a mechanical society model today, and the almost lost consciousness of people to govern themselves. Therefore, people lose their self-oriented values and enter an existential crisis (p. 59-62). Moles emphasizes that the inability of the individual to establish a relationship with the self through collective action explains the formation of the post-modern world and the death of the subject. In this context, it can be said that individuals have need of strengthen their collective identities through tools such as local identities and communities (Dalbay, 2018, p. 170).

The rhetorical construction of cultural identities is influenced by various factors such as political, economic, institutional, spatial, and others. However, a theoretical and conceptual approach that reduces cultural identities solely to these influences may be limited and problematic. When approaching cultural identities, the most important issue is that identities develop on the basis of difference and in the axis of self-other relationships. The politicization of identities can occur both along the pluralism/democratization axis and the fundamentalism/nationalism axis. The use of the identity phenomenon is thus carried out by both democratic political strategies and fundamentalist, sectarian, nationalist, and meta-racist political strategies. This demonstrates that cultural identity is not a social/political reality that can be loaded with an 'a priori (from the beginning) positivity.' Cultural identity demands and recognition politics can turn into a fundamentalist and nationalist nature due to their own methodological preferences. However, in order to avoid the ease of generalization, a multi-dimensional approach is necessary for each cultural identity demand and conflict in its own context. This situation can explain why there is richness in the concepts and approaches regarding identities. However, a common language and ground are necessary to establish order within this multi-dimensionality. Citizenship identity can play a key role in providing this language and ground. Criticisms of identities are also criticisms of the current regime's identity. Identity-based conflicts are a response to the disruptions in state-society/individual relations, and violations of rights and freedoms. Therefore, cultural identity is also a social/political reality that moves within the domain of citizenship.

The latest finding of Keyman's (2007) literature review on identity issues and demands is that approaches to identity should address processes of exploitation and exclusion.

Exploitation and exclusion are inherent in the formation of identity demands. This indicates the interconnected nature of cultural identity and social justice. The search for collective identity emerges with the mission of healing the wounds opened by anomie. The natural psychological reactions of individuals in uncertain and insecure environments are considered a factor in the rise of collective identity (p. 54-55).

According to Mardin (2007), young people who cannot decide which identity is their true identity due to the difficulty of identity issues often try to dissolve themselves in collective community movements that provide them with an identity. Alternatively, they cling to doctrines and ideologies that do not require much thought. This situation can provide an idea about the rise of collective identities and the popularity of doctrines and ideologies (p. 81). Özyurt (2005) also evaluates the possibility of reaching a compromise between local identities as one of the significant problems of contemporary identities. He states that this compromise can be achieved around a common value or umbrella identity in shared spaces. Therefore, it can be said that this quest for compromise is, in a sense, a search for collective identity (p. 200).

Cultural/collective identity claims have the opportunity to create a legitimate space within the framework of democratic ideals; however, the mere existence of identity claims is not sufficient for the creation of a legitimate space. As Keyman (2007) also noted, identity claims and recognition politics require a multidimensional approach and each movement must be evaluated in its own context. The key concept here is not causing harm to others when making decisions about one's own life. The essence, philosophy, goals, and methods used to achieve the desired collective identity should be transparent and should not contradict the fundamental values and principles of societies. If collective identity claims are to be supported, their contributions to social integrity must be taken into account. The contemporary world has experienced many activities disguised as collective identity claims that have caused division, destruction, coups, and actions against the system settings of societies (p. 217-230).

1.2.3. Social Identity

To comprehend the concept of social identity, it is essential to differentiate its relationship with the broader concept of identity. Psychosocially, the concept of identity, in the realm of social psychology, manifests as social identity, emerging from

intergroup behaviors. Turner elucidates social identity as the aggregate of an individual's social markers, which subsequently materialize as cognitive representations of the self within society (Turner, 1984, p.24). Tajfel posits that individuals define themselves under the conditions of their social group memberships, with social groups recognizing the significance of this definition in their intergroup relations. Consequently, the comparisons drawn between groups, a process known as social comparison, fundamentally elucidate the concept of social identity (Tajfel cited in Turner, 1984, p.24). Thus, the social group an individual chooses to identify with, as their preferred sense of belonging, will reveal much about their social identity, even their broader identity. Based on this premise, it would not be erroneous to assert that the aforementioned concept of social identity is closely intertwined with socio-psychological concepts such as "belongingness" and the "need for belonging".

It has been noted in the literature that the need for belonging to a social group is an effective factor in the process of identity formation, and that this need manifests itself in the form of adopting and internalizing the values of the group along with group membership. It is accepted that every individual has multiple identities, and each identity exists to fulfill the need for belonging as well as to provide individual satisfaction and a sense of security. The functionality of identities reflects in the lifestyle acquired during the process of socialization.

Individuals are considered a psychological element of society and are organisms that engage in social interaction. Social groups provide individuals with a social environment in which they can move around, and the organized society that houses these groups operates with a set of rules that guide individual behavior. Some sociologists, focusing on the unifying effects of great power in bringing together groups and in conflicts between opposing groups, define the widespread effects of individual reactions as "social forces" (Allport, nd, p. 22-23). In individual reactions, the identities individuals possess play a determining role.

Individuals strive to acknowledge their own reality and maintain the familiar reality they are acquainted with. In order to sustain this reality, they construct a system. Once this conceptual system is established, individuals feel the need to regulate sensory pain and pleasure, making efforts to foster a positive self-esteem and preserve this level. In

attempting to establish self-identification, individuals seek to align themselves with images they believe they can control or are capable of sustaining (Korpela, 1992, p. 250). Unconsciously, individuals employ space and any phenomenon that instills a sense of belonging as instrumental tools in this process. Belonging emerges as a pivotal aspect in the utilization and perpetuation of this process.

In a social structure, belonging to gender and age categories constitutes one dimension of an individual's identity, while belonging to nations, ethnic groups, and occupational groups determines other dimensions of identity. In addition, assuming a social role in families, occupations, and institutions also indicates other dimensions of an individual's identity. Ideological participation in political parties, social movements, and civil society organizations is also another dimension of an individual's identity (Ergun, 2000, p. 80). In addition to an individual's multiple identities, the expansion of social categories today leads to the proliferation and differentiation of identity perceptions. In expanding and complex social categories, the identities that individuals attribute to themselves and their surroundings change, and the categories of belonging multiply. The emergence of identity as a "problem" occurs in parallel with the intensification of interactions with other individuals, and at this stage, identity becomes more dynamic and organic, assuming a dual-component structure of "recognition, acknowledgment" and belonging (Bozkurt, 2006, p. 284).

In this context, it should not be forgotten that identity is a cultural affiliation. In the literature, it is accepted that cultural differences between societies are reflected as differences in beliefs and attitudes among individuals within those societies. Since the beliefs and attitudes of individuals are based on culture, it is difficult to predict them in advance, but wide individual differences are also possible within the same culture (Krech & Crutchfield, 1980, p. 265-266). From past to present, how changes in social relationships and cultural actions have affected social cohesion has been scientifically studied in the evolution from traditional social structures to modern social structures.

According to Tönnies' (2000) perspective, the community and society types of groups express the basic and tendency patterns of being together. Both types have their essence intertwined with all kinds of unity (p. 203). Therefore, it can be said that social belonging exists in all social units, and in other words, collective action and common

qualities can be emphasized against individual differences. Based on the aforementioned definitions, it becomes evident that the genesis of the sense of belonging emerges from the act of affiliating oneself with a social group, community, association, or any communal engagement, establishing a natural imperative. Consequently, an individual who becomes part of a collective endeavor by joining a community has essentially acquired a social identity, attaining a societal dimension. In this context, numerous definitions and perspectives regarding the concept of social identity can be presented. However, the framework provided above suffices for defining the concept of social identity within the context of the study and for delineating its scope.

1.3. Space-Identity Interaction

The comprehension and interpretation of space involve studies focusing on the interaction between humans and space across various domains, such as symbolic, structural, psychological, phenomenological, transformative, interactive, behavioral, cultural, individual-based, social group-based, anthropological, and historical perspectives. The fundamental reason for addressing this relationship through numerous subtopics is the multifaceted nature of the subject, which finds its place in diverse disciplines and resonates uniquely within each. For instance, symbolic and structural studies acknowledge the emergence of space through symbolic production and seek to unearth its meaning within this symbolic realm. In contrast, psychological approaches consider space as a datum in the formation of identity, emphasizing socio-cultural structures. Marxist studies that centrally focus on urban space treat it as an object of primary analysis, recognizing space as a consequence of social influences and emphasizing its utilization within social life. In the preceding sections of this study, the concepts of space and identity were explored from various facets, and a literature review pertaining to these concepts was presented. In this section of the study, preceding the discussion on how these two concepts are individually affected by the interaction between space and identity, a conceptual and theoretical framework will be established through a literature review to comprehend the interaction of space and identity. Lastly, providing an expansive definition of the central theme of this study, being a regular, the

relationship between the concept of being a regular and space-identity interaction will be examined.

1.3.1. The Interaction of Space and Identity

The relationships between space and humans have been addressed through various approaches in behavioral sciences such as sociology, psychology, and social psychology, resulting in the development of numerous theories and perspectives on the subject. Space is a formal reflection of social identity, and the concept of identity, which encompasses elements such as culture, language, and values and norms of the geographical location, plays a significant role in people's lives. As social actors in a space where they express themselves, manifest their existence, and display their identity, individuals develop a sense of belonging, and those who do so, reveal their identity clearly. Space is a factor that directly affects the sense of belonging and provides an important framework for shaping identity. The words a person uses to define themselves constitute the content of their identity, and spaces can be predicted as spaces where belonging can be developed within the sub-dimensions of identity. Various approaches have been proposed to examine the relationship and interaction between space and identity. Some of these approaches are as follows.

The symbolic interactionist approach, developed by Herbert Blumer of the Chicago School and rooted in the psychological tradition, draws from and contributes to other theories. This American sociological tradition emphasizes the meanings society attributes to symbols and their impact on behavior. The theorists who adopt the symbolic interactionist approach assert that individual's interpretations of symbols construct their life-worlds, and through this process, individuals give meaning to these symbols, which leads to a "definition of the situation" (Thomas, cited in Poloma, 1993), and subsequently influences their actions (p. 221). At the core of this process lies the individual self. Symbolic interactionism focuses on the interaction between the "self" and the social behavior, where the individual's internal thoughts and feelings interact with social behavior (Wallace and Wolf, 2004, p. 226).

Behavioral approaches that examine the relationship between space and humans also exist. These include organismic, formalism, structuralism, selectivity, transformational, and dialectical approaches. The dialectical and contextual/transformational approaches

address this interaction through homes and housing, emphasizing psychological factors such as belonging, identity, and possession (Ispalar Çahantimur, 1997, p. 4-12). Furthermore, these approaches take a holistic view, emphasizing that the psychological processes of living space, geographic and physical characteristics, and the general sociocultural domain must be viewed together (Hauge, 2007, p. 3).

Studies that define place/space identity also reference the relationship between space and humans, suggesting that this interaction is crucial in both individual identity formation and place/space identity formation. The continuity and significance of the interaction between space and humans are emphasized, and it is noted that the identification of a space involves a dynamic interaction between space and individuals' physical characteristics, including gender, age, social class, personality, and other social descriptions, that may vary over time (Proshansky, Fabian, and Kaminoff, 1983, p. 7).

Studies focusing on the relationship between society and space recognize that space is shaped by social, political, cultural, and economic conditions. Despite the diversity of theoretical foundations and disciplines, all of these studies address the relationships between space and people. Marxism, in its evaluations of urban space, is associated with class struggle and processes of capital accumulation, and its relationship with the city has been critically examined from Marx and Engels to the present. Marx's work refers to the importance of urban space from the perspective of class consciousness, but no systematic evaluation or theorization has been made within the framework of his entire body of work. Nevertheless, Engels' work titled "The Condition of the Working Class in England" shows an interest in urban space.

Marxism's interest in space increased particularly in the late 1960s, along with the analyses of Marxist geographers and sociologists. Marxist geographers emphasized the necessity of analyzing spatial processes in relation to deeper social structures and the social, economic, and societal relations underlying them (Işık, 1994, p. 17). In the sociology of space literature, Henri Lefebvre, David Harvey, Manuel Castells, Edward Soja, Michael Foucault, Doreen Massey, Martina Löw, and John Urry are among the first names that come to mind. The problem of spatiality is a subject that began with Lefebvre, Harvey, Castells, and Soja, and developed particularly in the context of urban space. During this period, the rise of space occurred within the framework of new

discussions concerning how space is produced and reproduced in capitalist modes of production, and how it is used as both a means of production and a tool of control and ideology. In summary, along with structuralist-Marxist approaches, space is considered not only as the location where social events and phenomena occur, but also as a factor in and of itself.

The French philosopher Henri Lefebvre added a spatial dimension to Marxist theory by incorporating the concept of "space" beyond urban space, alongside his analyses of the Fordist-capitalist space in the modern era in his urban sociology literature. In his works, Lefebvre examines space through three main topics: daily life, the reproduction of capitalist social relations, and the political identity of space through the instrumentality of architectural structures and urban planning. Lefebvre asserts that space is no longer a passive, geographic area, but has gained functionality. He emphasizes that space is not a thing, but rather an organization of relationships between things, and is socially produced. Lefebvre argues that space is not merely a scientific object, a subject, or a mere stage for social relations and actions that can be detached from ideology. He states that each mode of production produces its own space and no space is socially neutral. According to Lefebvre, space is a socially strategic and political product (Lefebvre, 1995, p. 92).

Edward Soja, influenced by Lefebvre's work, developed a similar conceptualization and classification of space in his own work. In "The Thirdspace," Soja describes Lefebvre as a "meta-philosopher" and presents him as the person who has made the greatest contribution to the study of space by revealing its interdisciplinary nature (Soja, 1996, p. 6). According to Soja, space is situated within a social reality and it is claimed that spatiality is not an accidental aspect of social reality (Soja, 1996, p. 46). Therefore, it is argued that space is both an instrument and a product of social life. Soja approaches space by using a threefold classification, stating that space is constructed. According to Soja, primary space is real, secondary space is imaginary, and at least in the last century, geographical imagination has revolved around this binary space idea (Çetin, 2010, p. 84). The third space corresponds to spatiality different from physical and mental space, and Soja refers to this as social space. Soja believes that the third space emerged in the late 1960s with the awareness of other forms of spatiality and can be understood through interdisciplinary study. Soja claims that the work of Lefebvre and

Foucault also incorporates the third space (Soja, 1996, p. 11). Furthermore, Soja sees space as a product of ideological structuring (Soja, 1989, p. 80).

On the other hand, Bernardo and Oliveira (2013) interpret the interaction between space and identity, asserting that an individual's relationship with the physical environment significantly influences the development of their self-identity in terms of the nature of interactions occurring within the physical environment (p. 168). As a component encompassing individual and societal identities, space provides a platform for social interaction. A sense of belonging to a group or community triggers the initiation of socialization. The continuity of any community relies upon its members embracing social values and norms and experiencing a sense of belonging.

1.3.2. The Effect of Space-Identity Interaction on Space and Identity

Various studies indicate that the mutual shaping of humans and spaces is widely acknowledged. Individuals, as constituents of the spaces they inhabit, actively mold themselves, that is, their identities. This transformation of identity occurs through interactions individuals engage in with spaces where they lead their active social lives. This reciprocal interaction facilitates the re-creation of identities for both the mentioned spaces and the individuals who consistently utilize these spaces. Within this interaction process, the individual, while existing within a space, is a covert agent that reconstructs the space with their identity, body, and social roles.

When individuals find a "space" and construct their own "place" they effectively build an environment where they can produce within their own language, beliefs, and actions, enabling the establishment of a social life framework. As noted in the introduction, a key concept of this study is that the agent who transforms space into place is the individual. A space only becomes a place when an individual imbues it with meaning, transitioning from its physical identity to a new one. This scenario simultaneously narrates a process where an individual encountering a space develops a sense of belonging, endowing the space with an identity and thereby initiating a cascade of changes. The act of an individual making a space their place, resulting in the acquisition of a new identity through the space, essentially one’s identity being fashioned by the space, is at the forefront of these changes. Therefore, the transformation of spaces by humans into places not only fosters diverse social identities but also necessitates

consistent interaction between the individuals and the places they've made their own. This is because the mutual interaction between space and identity, and the mutual interpretation/identification resulting from this interaction, can only materialize if continuity is established.[1]

As previously mentioned, space possesses a potent social dimension, and thus, evaluating space merely as a physical entity would be misleading. When space is approached from a broader perspective, it becomes evident that space endows the individuals it encompasses with social identities. Consequently, individuals who perceive and interact with space, thereby shaping its identity, are also considered as the most influential elements of the space (Ayhan, 2021, p. 174). Drawing from this notion, it can be inferred that the continuity of a space hinges upon the presence of an individual who actively engages with it.

The role of spatial belonging is significant in the interaction between space and identity, where they mutually transform each other. While space is primarily an external phenomenon for individuals, they internalize it through a sense of belonging. Through this sense of belonging, individuals imbue space with personal significance, allowing them to internalize it. Additionally, individuals attribute meaning to space through symbols, thanks to their sense of belonging, while they are present in that space. The individual, who interprets space in their own way, has harmony with the social function of the space. Hence, space creates its own human type and establishes a social environment that corresponds to its own identity. In other words, while bringing similar individuals together, space also delineates its boundaries by distinguishing differences. The ability of space to determine its own quality reveals its character. To understand this character, one must consider numerous elements that link an individual to space and give it meaning, including values, identity, physical appearance, and preferences. The identity of a chosen space is differentiated based on factors such as its structure, features, and target audience.

Bachelard (2017) considers the convergence of individual traces and space as the foundation of spatial belonging. This perspective demonstrates that space carries traces of individual history and symbols, revealing the existence of similarities beneath the

[1] The concept of regular and the role of being a regular in the context of between space and identity interaction are discussed in the following section.

emotional realm (p. 37). Bachelard emphasizes that the element triggering human memory is space, not time. Space is a structure that encompasses memory and recollections. Memory arises from the collective of individuals who come to a space. When an individual develops a sense of belonging to a space, the events and objects that transpire there create a foundation for the accumulation of memories. The sum of the elements individuals amass regarding a space during this process constitutes spatial belonging. Individuals' perceptions of space in their minds evolve as the duration of their presence in that space extends. Spatial belonging possesses a structure open to change and development, and it varies across individuals, groups, and time (Harvey, 2013, p. 40). The interaction between individuals and space contributes to the formation of spatial identity and the development of spatial belonging (Akın, 2015, p. 94). Space presents its own identity line and expects individuals to adopt this line as their own identity. The atmosphere of a space has a strengthening effect on individuals' sense of belonging (Alver, 2013, p. 47). On the other hand, a space identified by an individual also incorporates elements that support their identity and make sense of the sense of belonging (Davenport and Anderson, 2005, p. 628). Hence, when space interacts with identity, it can't be merely characterized as a unilateral change.

When discussing the connection between spatial belonging and the interaction of space and identity, socio-demographic characteristics become an undeniable factor. For instance, being a minority or having a different language background in a space can negatively affect spatial belonging. Additionally, this might imply that local attachment can be a positive factor for spatial belonging (Kimpton et al., 2014, p. 479). The perception and understanding of a space also influence the connections between a person and that space (Casakin and Reizer, 2017, p. 641). Due to the evolving nature of spatial attachment, which involves an individual's perception and interpretation of a space, space affects the connections individuals establish with their environment. Therefore, for an individual to feel a sense of belonging to a space, they must also feel included in the social environment that space fosters. This is because an individual who understands the boundaries of a space's mission and vision, and embraces these aspects, feels more connected to that space. This situation also enables the individual to develop positive sentiments toward their social environment. Through space, an individual newly introduced to a social environment becomes more strongly attached to the space

they've made their own. This sequence of successive developments is considered the beginning of a chain of events that leads to the reshaping of a person's identity or the acquisition of a social identity.

As an individual becomes integrated into a new environment, they strengthen their sense of belonging to that space through social relationships, while also witnessing a reinterpretation of their own identity within this social context. As one forms connections with a new environment and the individuals within it, they undergo a process of self-discovery. Additionally, within the encompassing environment, a person's identity, newly explored from scratch, leads to gaining fresh self-awareness. Frequently revisiting this space where one has established a sense of belonging, the individual starts to be interpreted by many. With the interpretations of this social environment within the space, the individual, now possessing a new identity, strengthens their relationships with the environment, ultimately acquiring their social identity. The individual's social identity is created as a tool that reflects the values of the group and social context they are part of, becoming prominent in their social life. As social identity forms, the individual finds their place within society or the social context they are engaged in, and through social experiences, they reevaluate their own identity. Therefore, the individual's social identity can be defined as a tool that continually reproduces itself as the individual's social habits and experiences persist.

The identity provided to the individual by space doesn't just reinforce their sense of belonging to that space; it also doesn't cease to reproduce the identity of the space. Thus, it can be inferred that the processes explaining how the interaction between space and identity transforms them are never-ending; the identity of space and the individual's social identity are continually and repeatedly reproduced, influenced by the sense of belonging and regular interaction. Of course, the process of identity formation is not solely influenced by psycho-social factors. The interaction between space and identity is also closely related to economic, religious, political, and cultural characteristics. However, for the sake of streamlining this study, this work consciously chooses not to consider other factors that might influence the interaction between space and identity.

1.3.3. The Role of Being a Regular in Space-Identity Interaction

As one of the most important concept in this research, “regular” indicates someone who often goes to a particular shop, restaurant, etc. (Cambridge University Press, 2001). As indicated in the title of the study, the phrase "being a regular" is used. The rationale for this choice lies in the absence of a single word or phrase in English that directly translates the Turkish concept of "müdavimlik," which refers to being a regular customer. The utilization of the expression "being a regular" thus serves as a replacement to convey the essential concept of "müdavimlik" within the context of this research. The term "regular" is defined as a person who frequents a place regularly (Turkish Dictionary, 1998). We find it appropriate to define the phrase that can be translated as "müdavimlik" in Turkish and corresponds to "being a regular" in English, as the "condition of being a regular customer," namely, the state of "regularly visiting a specific place."

A regular becomes an essential and significant element for comprehending the meaning of a space. A place cannot transcend its concrete meaning without an individual. Yet, an individual imparts an abstract significance to the space and imbues it with distinctiveness. In short, space gains meaning through the individual. Katovich and Reese (1987), in their study about the regular, define the regular as a general social type. According to Katovich and Reese, regulars differ from strangers, homecomers, and temporary social types; because the position of regulars within the social structure emphasizes familiarity and security rather than being alien and uncertain. Furthermore, unlike other social types, regulars prioritize the future of the communities to which they belong and participate in these communities regularly, much like a full-time worker (p. 308).

The regular, moreover, emerges as a representative of a continuous position within the social structure. Unlike strangers, regulars are individuals who are spiritually integrated into a community, even if they are not physically present in that community at the moment or may not be physically present for some time. This means that regulars are socially connected to the community, regardless of their physical location, and they exert influence as if they are present, even when they are absent (Gallmeier, 1986; Denzin, 1984). The duration of regulars' involvement with the communities they belong

to, or the spaces they feel attached to, cannot be limited by time, as they can contribute to these communities beyond temporal boundaries. As a result, regulars symbolize a stable and seemingly permanent population within the group. Short-term events that occur within the group will not endanger their sense of belonging.

The removal of regulars from this environment or community is also conceivable. However, the only reason for this would be their refusal to behave in a manner considered sacred by the group or their conduct that disparages the group's character. For example, a regular who prioritizes personal gain over the interests of the group can become an object of disdain by projecting an inauthentic identity. On the other hand, a regular who forms bonds with others always knows that they have a place to go or return to, or at the very least, that a place is always reserved for them.

Questioning where the presence of the regular type lies within the interaction of space-identity, diverse outcomes can be attained. Being a regular is a state that separately nourishes space and identity, yet necessitates an interaction between these two entities to feed off one another. As previously outlined in the study's earlier sections, the interaction between space and identity encompasses a potent process that can transform both space and identity into something else. The transformation emphasized repeatedly in other sections, in other words, the transformation of space and identity to gain new meaning, occurs solely and exclusively through an individual, a subject. This individual, referred to, requires certain tools and processes to transform space and their own identity.

To delineate a framework through the chosen space for the study, an individual visiting a space for the first time cannot independently become a powerful subject. For the individual to effectuate a transformation in both the space and their own identity, they must first define and comprehend the space within their own mind. The individual attributing meaning to the space accomplishes this sense-making based on their psycho-social experiences. These psycho-social elements, which will be discussed in the second section of the study, are concurrently considered essential pillars forming the basis of being a regular within this framework.

The individual, who interprets the space through their psycho-social experiences, intensifies their visits to this space they have imbued with meaning. These frequent

visits enable the individual to develop a connection to the space, fostering a sense of belonging to it. As the individual gradually shapes the chosen space into a place, they have already adopted the status of a regular within this process. In this process where an ordinary individual transforms into a regular, the space transcends being a mere physical structure; for the regular, it becomes a social space containing numerous abstract meanings and memories, hosting various social events. Being a regular doesn't solely lead to changes within the space. The individual, utilizing the space as a tool and transforming it through this instrumentalization and sense-making, also benefits from the interaction between the space and identity to alter their own identity. This series of abstract actions unconsciously carried out by the individual results in the individual becoming part of a socially constructed environment engendered by the space, gradually feeling belonging not only to the space but also to this social environment. Now integrated into the space, the regular begins to rediscover themselves and their identity through involvement in this social environment and interactions with others within it. Over time, the regular crafts a changing social identity through this social environment and interactions.

The regular's acquired social identity is not solely a product of their own abilities. The regular's social identity has evolved in conjunction with everyone they've connected with in this space, every social event, social relationship, and situation. Consequently, it's impossible to consider the regular's acquired identity independently of the space and social environment they're part of. As a consequence of this title and its relation to the main theme, it's possible to assert that the interaction between space and identity alters the concepts of space and identity, revealing additional dimensions. However, two significant yet lifeless concepts such as space and identity require a subject to set them in motion. It is precisely at this juncture that the individual becomes involved, bringing space together with identity, thereby enabling an interaction between space and identity through various social components. In short, this interaction necessitates the presence of an individual who can comprehend a space, establish a connection with it, and through this, become a regular of the space. As a result of this interaction, both concepts undergo a transformation, acquiring new meaning. In this process, the regular becomes the subject of the process, while space and identity manifest themselves as both the instrument and the outcome of this process.

CHAPTER II: THREE PILLARS OF BEING A REGULAR

The concept of being a regular pertains to individuals' consistent and continual engagement with a particular space or social environment. Regulars are individuals who establish familiarity in specific locations, such as neighborhood cafes, community centers, or social clubs, forming connections with these spaces and turning their visits into a routine. This concept underscores the significance of consistent social interactions and a sense of community in shaping one's identity. Being a regular of a place frequently allows individuals to cultivate a sense of belonging, forge connections with others, and contribute to the social fabric of the location. Consequently, this not only aids individuals in forming a social identity but also aligns with the idea introduced in the initial part of the study where individuals attribute meaning to a space, resulting in its transformation into a "place." Building upon this, it can be inferred that the concept of being a regular, offers valuable insights into how individuals construct their social identities and how spaces undergo transformation as they gain meaning.

The initial section of the study presents a literature review on the concepts of Space and Identity, elucidating the interaction between these two concepts and their transformative implications. Following these insights, the interpretation of the concept of being a regular in the context of the interplay between space and identity is discussed, highlighting its role in this dynamic. Building on this comprehensive literature review and the drawn conclusions, the study progresses to the core subject, where the concept of being a regular is elaborated, built upon three fundamental pillars. In this second section of the study, the three pillars of being a regular the sense of belonging, appropriation of space and social satisfaction are listed below and they will be interpreted in light of observations and the literature review presented in the first section.

The observations conducted concurrently with the literature review encompass two cafes located on Café Street (Kafeler Sokağı) in the Çark Avenue (Çark Caddesi) of Sakarya. When examining the “Kafeler Sokağı” on “Çark Caddesi” located in the center of Sakarya city, it is possible to observe several cafes with distinct concepts. This study specifically observes two coffee shops that are located in the same vicinity, separated by short fences, yet offering different styles of services. These cafes in close proximity are

Huban Coffee Shop and Caribou Coffee. Huban Coffee Shop operates with waiters and offers not only coffee but also hookah and meals on its menu. Caribou Coffee is the Sakarya branch of an American coffee chain that provides self-service. In this second section of the study, the three pillars of being a regular, as listed below, will be interpreted in light of observations and the literature review presented in the first section.

2.1. Belonging

The concept of belonging is a term that necessitates the understanding of human relationships primarily. The term "belonging," with meanings such as 'relation,' 'membership,' and 'state of belonging,' is fundamentally a concept that can be grasped through relationships. The orientation of the relationship can be directed toward any object, individual, community, ethnic group, or social category. This situation can be expanded proportionally to the diversity of elements utilized by individuals to define themselves. The descriptive heading formed by elements associated with identity becomes a component of belonging when viewed from an alternate perspective. Consequently, the concept acquires a novel dimension as a constituent of identity.

As an expression of the bond established between individuals and society, belonging necessitates a preceding sense of affiliation. The ability for cohabitating individuals to cultivate shared consciousness skills, generate meanings, establish social elements like values, norms, and identity—akin to what Simmel terms "socialization"—is contingent upon this sense of belonging. Belonging is a concept that facilitates contentment among individuals with a relationship to society. The foundational space of belonging is the initial point where individuals engage in social interaction. Belonging provides individuals with an altered perspective and empowers them to address social issues effectively. This offers a renewed outlook on lifestyle and identity, thus establishing the bedrock of their personalities.

By nature, humans are social beings with certain needs that shape their behavior. Maslow attempted to explain what these needs are and which ones need to be satisfied before others through his theory called the Hierarchy of Needs. According to Maslow, the need for belongingness/affiliation comes after physiological needs and safety needs. Generally, descriptions of a person/group's identity, who they are with, where they are

from, etc. are directly related to the concept of belongingness. The feeling of belongingness is a state that arises from the individual's positioning within society and their own sense of belonging to a particular group. Although society defines an individual with a certain identity, if the individual does not feel included/ connected to the group that forms that identity, it cannot be said that they have that identity (Aydın, 1999, p. 12). For this reason, individuals seek to associate themselves with a group at every opportunity, as being a part of a community generates a positive sensation. Within the group they belong to, they feel acknowledged and validated.

As a result, individuals also select their environments accordingly; in other words, a person tends to gravitate towards spaces where they will experience recognition and acceptance, in essence, where they will feel a sense of belonging. This inclination is rooted in the formation of self and the delineation of individual and societal identities, wherein belonging to a place and establishing a connection play a significant role (Spencer, 2005, p. 305-309).

The sense of belonging and attachment to space are closely related to individuals' sense of identity. These emotions are composed of components such as place, space, time, experience, memories, activities, social relationships, psychosocial needs, identity, symbols, and signs, which are developed through an individual's perception of their environment. This dynamic and reciprocal relationship between the individual and their environment develops as a result of their interaction (Manzo, 2003, p. 52). This mutual interaction between the individual and the space leads the individual to revisit this place repeatedly. At this juncture, just as the individual selects the space, the space also chooses the individual as a part of its clientele. This mutual interaction reveals the shared aspects and similarities between the chosen space and the individual, showcasing to what extent they resonate. Among the two selected spaces, Huban Coffee serves as an illustrative example within the context of this study. Distinguishing itself from the other chosen cafes, Huban Coffee offers services beyond beverage provision. Huban Coffee hosts celebrations for various concepts ranging from birthdays to seperations, celebrations for the future soldiers to marriage proposals etc. During these celebrations, a lively song that aligns with the concept is played at a high volume, and the waiters present an elaborate cake accompanied by whistling. Its frequent and all-day celebrations, accompanied by loud music and cheers, might not be a celebratory style

preferred by everyone due to the excessiveness of the ambiance. Nevertheless, the clientele of Huban Coffee, which hosts these celebrations, finds enjoyment in this situation, even applauding and cheering along with these special festivities.

In this regard, it is worth recalling the perspective of Proshansky, Fabian, and Kaminoff presented in the first section of the study, which offers a socio-psychological approach to the interaction between space and identity. According to this socio-psychological approach, along with the physical attributes of the space, characteristics of individuals engaging with the space such as gender, age, social class, and social preferences significantly influence the determination of the space's identity. Similarly, the identity of an individual consistently engaged with a space transforms into a harmonious identity with the space's identity through reciprocal interaction.

Therefore, it would not be accurate to claim that an individual who consistently chooses to visit a particular space is entirely detached and disconnected from the identity of that space. At this juncture, it can be asserted that the individual prefers to engage with spaces that resonate closely with their own identity. In other words, they feel a sense of belonging only towards spaces that they find akin to themselves. Among the regulars of Huban Coffee and the other two selected cafes, there are distinctions, akin to the divergences in the identities of these establishments. Summing up this analysis concerning the role of belonging in the interaction between space and identity, it can be contended that an individual can only develop a sense of belonging toward spaces that they perceive as aligned with their own identity. Consequently, they would be inclined to frequent these spaces. With repeated visits, it wouldn't be inaccurate to infer that the individual, who becomes a regular at the chosen establishment, becomes familiar with the place's identity, adapts to this identity, and shares similarities between their own identity and that of the space.

The feeling of belonging to a space can be established through emotional, functional, or conceptual bonds. Users establish an emotional connection with spaces that have personal meaning and value, while also establishing a functional connection to follow a particular activity. The attachment of individuals to spaces has a social aspect to it, as it encompasses social experiences rather than physical entities that tie individuals to spaces (Low and Altman, cited in Sancar and Severcan, 2010, p. 296). At this juncture,

it is beneficial to revisit the title concerning the impact of the interaction between space and identity, as discussed in the first section of the study. As highlighted by Low and Altman, the most crucial factors that foster an individual's attachment to and sense of belonging in a place are not solely the physical attributes of the place, but rather the social experiences the individual undergoes within that space. The first section of the study emphasizes the necessity for an individual visiting a space to attribute meaning to it, thereby transcending the physical dimension of the space and imbuing it with a social dimension. The significance of these experiences transforms the space into a place. Consequently, it is accurate to assert that emotional connections and the attributed significance to a space are what lend it a sense of space, a notion also endorsed by Gustafson (2001), who affirms that space attachment primarily manifests as an expression of emotional ties.

Looking at alternative definitions of the concept of belonging, it becomes apparent that individual belonging entails individuals perceiving themselves as part of a place and, consequently, experiencing a sense of ownership and responsibility towards that place. In this vein, a sense of attachment to a place begins to function as a prerequisite that nurtures the sentiment of belonging, facilitating individuals to become integral parts of the community they belong to (Sancar and Severcan, 2010, p. 298). Furthermore, the notion that spatial attachment is bolstered by a sense of security is also articulated. Individuals feel safer in familiar environments, thus fostering a sense of belonging (Yıldırım Erniş, 2012, p. 144). In other words belonging indicates a state of being close to something. A person who feels a sense of belonging to a space has developed a connection with it, spent a certain amount of time there, and as a result, has positive views about that space. Antonsich argues that belonging can be defined by focusing on space. Spatial belonging is associated with the feeling of "being at home". Therefore, belonging is the discovery of a position where a person feels as if they are at home.

Building upon Antonisch's proposed definition, several examples can be provided that illustrate the reflection of a regular's sense of belonging to their chosen space, indicating that the regular feels "at home" in the chosen space. During the conducted observations, individuals who regularly visit Caribou Coffee and Huban Coffee, the coffee places which were selected for this study, were observed to become recognized by the coffee shop's staff and other regulars over time. As a result of this recognition, they naturally

integrate into the existing social groups within the place. Through their chosen space, they join social groups where they can feel a sense of belonging, engage in personal daily conversations with the staff to socialize, and gradually start to feel more at ease, comfortable, and secure in the environment.

As a consequence of this sense of belonging, the regular visits the café not only for the purpose of consuming 'coffee,' but also to encounter familiar faces, take a break while fulfilling other responsibilities, use the restroom, engage in casual-short conversations with staff members for relaxation and distraction, all of which occur without necessarily making a purchase. This is precisely the point where the space transforms into a place where the regular can visit without the necessity of purchasing any products, where they can fulfill their needs for rest or restroom facilities without any cost. This point is closely related to the topic discussed in the first section of the study, regarding the impact of the interaction between space and identity, and how it shapes the space. In the established relationship between the regular and the place, the regular starts to feel like they are at home, as the intimacy developed with the place and the individuals therein expands their boundaries, allowing them to feel more at ease. Consequently, the space, now a place for the regular, fulfills the regular's comfort needs and provides a sense of security, thus reinforcing their sense of belonging.

For Antonsich, belonging is not a reference point for individuals in the social sphere, but rather it is associated with an individual, internal, existential sense of identity with defined boundaries. In order to establish belonging, individuals must be able to express their identities easily, see themselves as part of and members of their environment, and understand that they are valued (Antonsich, 2010, p. 652). Individuals who come together around shared values typically have similar needs and goals, and belonging emerges as a formula to fulfill these needs. The support an individual seeks can be met by cultivating a sense of belonging to an institution or a space (Duru and Balkıs, 2015, p. 126). Therefore, for an individual to establish themselves within society a sense of belonging is crucial; the individual's belonging to society is primarily realized through their identification with a social group. This circumstance underscores the necessity of socialization to integrate into society. Individuals with a need for belonging are attentive and meticulous in deciphering social cues (Pickett et al., 2004, p. 1096). This

attentiveness and meticulousness are essential to keep them within the groups they aspire to belong to.

Belonging to something ensures an individual's integration into society. The sense of belonging, on the other hand, emerges only through an individual's alignment with their surroundings, as evidenced by the examples provided above, underscoring the significance of an individual's harmonization with their environment. To fulfill the individual's need for a sense of belonging, it is imperative for the individual to first identify a suitable environment. This suitability can be explained by the environment resonating with the individual on physical, social, cultural, and other levels, and the alignment of the individual's identity with the environment. The harmony between an individual and their environment forms the basis for meeting personal and societal needs, fostering a sense of belonging. In light of Weiss's (1974) perspectives, the need for individuals to connect with social groups can be understood as fulfilling numerous requirements through interpersonal interactions. In this context, individuals find satisfaction in seeking security and comfort through relationships with others, experience a sense of validation of their values, and acquire a feeling of being essential (p. 17-26). Building upon these definitions, it is plausible to assert the significance of the individual's need for belonging in their choice of space.

However, the most crucial point to be noted here is not merely the significance of the sense of belonging for an individual, but rather that this sentiment forms one of the pivotal components of the concept of being a regular, which constitutes the central focus of our study. This is because an individual does not become a regular of a space where their need for belongingness remains unmet, and their sense of belonging goes unsatisfied. In other words, for a customer to make subsequent visits to a place they initially encountered, there must be compelling reasons, and the sense of belonging ranks among these reasons. A customer who perceives their sense of belonging as fulfilled starts to frequent the place more often, eventually evolving into a regular. The sense of belonging is the foundational prerequisite, the initial pillar, for an individual for being a regular of a chosen space.

2.2. Appropriation of Space

To provide a simple definition for the concept of self-appropriation, which has gained a broader meaning through philosophy and social sciences, it can be stated that self-appropriation is the "act or process of taking something as one's own or making something one's own" (Graumann, 1976, p. 113). First introduced by psychologists in the 1970s (for instance, Graumann, 1976, Korosec-Serfaty, 1984), the concept of self-appropriation continues to be of interest among European researchers (Benages-Albert et al., 2015, Pol, 2002, Rioux et al., 2017). This complex concept is used to explain the processes, by which individuals claim ownership of the physical environment they are in, actively utilize it, create meaning within it, and ultimately become attached to it. The concept of self-appropriation is explicitly proposed to be one of the mechanisms through which individuals transform space into place, and this concept can refer to various settings such as natural areas, city streets, social housing, and many more.

Further definitions regarding self-appropriation provide more insight into the concept. For example, "self-appropriation can also connote mastery or effectiveness, such as when people exert control over a space and regulate its use by others; or gain efficacy through having and using possessions" (Werner, Altman, & Oxley, 1985, p. 5). Similarly, self-appropriation of space is a term used in environment and behavior research to describe individuals' and groups' creation, selection, possession, modification, enhancement, and/or intentional use of a space to make it their own. Self-appropriation is conceptualized as an interactive process through which individuals purposefully transform the physical environment into a meaningful place, thereby also transforming themselves in the process (Feldman & Stall, 1994, p. 172). Feldman and Stall's conceptualization of self-appropriation sheds light on how the interaction between space and identity, which is thoroughly explored in the literature review of the first section of this study, leads to a transformation of both concepts. Therefore, it can be said that self-appropriation, just like the other key concepts of the study, cannot be considered independently from the interaction between space and identity. Every situation where individuals and space coexist can give rise to numerous sociological issues due to the dynamics they generate within this interaction.

If we need to offer another definition for self-appropriation, it can be stated that it involves individuals or groups using space in a manner that serves their own interests and benefits. "Use" is an important term in explaining the processes of self-appropriation because it signifies the psychological act of individuals making objects and spaces their own. Graumann and Kruse illustrated the concept of self-appropriation with several categories of behaviors in social sciences (Graumann, 1976, Appendix p. 124 ff.). Accordingly, self-appropriation involves: 1. "Motion and locomotion," which includes using objects for physical support or transportation; 2. "Sensory exploration," involving visual or auditory exploration of settings, as well as tactile, gustatory, and olfactory cues to gain an understanding of the environment; 3. "Manipulating or making," which entails transforming or creating things and spaces to serve human purposes; 4. "Cognitive-linguistic mastery," such as naming objects and settings, thereby attributing meanings and potentially establishing a sense of control; 5. "Communicating through the use of space and objects," referring to marking ownership by individuals or groups; 6. "Taking possession," giving individuals or groups exclusive or temporary control over objects or settings; and 7. "Personalization of space," wherein individuals shape and alter environments, thereby symbolically claiming ownership. All of these behaviors share the common thread of utilizing objects or spaces in ways that create or alter their meanings and individuals' relationships with them. While these categories emphasize behaviors, Graumann emphasized that self-appropriation is fundamentally a psychological process because individuals appropriate "not objects, but objective meanings... and not things, but modes of relating to them" (p. 120). Brunson and Sullivan, on the other hand, discuss the existence of three types of self-appropriation: physical, social, and regional self-appropriation (Natakun, nd., p.3). Physical self-appropriation is defined as the physical presence of inhabitants in a given space. Social self-appropriation entails activities like greetings, conversations, relaxation in social spaces, and spending time there. Regional self-appropriation, on the other hand, signifies the freedom felt by residents close to their home spaces in environments resembling homes or in spaces near their residences, without interference or obstruction.

From a spatial perspective, theories of self-appropriation are the result of a dialectical process in which the creation, maintenance, and attachment to an individual's or a

group's social identity are intertwined with space. This process encompasses the activity, transformation, adaptation, regional transformation of space, and the symbolic definition of an individual's own identity. Additionally, the value generated by this identity and the attachment to space constitute a crucial factor for the continuity and persistence of identity (Pol, 2002, p. 16). Given that self-appropriation entails the notions of "making" and "acting," it emerges as a process of transformation and alteration, necessitating abstract actions like acceptance and intention (Göregenli, 2010, p. 124). This aspect indicates that self-appropriation functions as an element of authority or control in the process of transforming and altering a place or space (Bilgin, 2011, p. 177). While ownership is an important element for the realization of the self-appropriation process, it is not an obligatory condition (Bilgin, 2011, p. 177). This is because self-appropriation is concerned not with possessing cities, streets, or general spaces, but with adding something "of ourselves" to these spaces, making them beneficial places for ourselves. This underscores that self-appropriation is not directly related to the physical space itself, but rather to the meaning of the space and the relationships established with it (Graumann, cited in Göregenli, 2010, p. 124).

In this context, it is evident that self-appropriation is a process related to the formation and development of identity and self. Through this process, individuals reproduce their historically shaped human functions and abilities while simultaneously producing and creating themselves (Bilgin, 2011, p. 177). The concept of social identity mentioned in the study's literature review represents an abstract dimension of this definition. As previously mentioned in the section on social identity, the social spaces an individual uses and the social environments they are part of lead to their re-creation and acquisition of a social identity distinct from their original identity. Self-appropriation not only involves the abstract alteration of space and one's own identity but also aids in increasing an individual's sense of responsibility for their environment, thereby fostering a stronger sense of attachment to the space (Pol, 2002, p. 11). By creating personal imprints in the space through self-appropriation, individuals establish a sovereignty area, effectively creating a sense of ownership. This sense of ownership and attachment is further reinforced by personalizing this sovereignty area.

A broad history of both qualitative and quantitative research studies examines self-appropriation processes and investigates the relationship between self-appropriation and

emotional attachment to place. This study, however, aims to present findings regarding how individuals utilize self-appropriation to actively transform space into a meaningful place, leading to the development of a sense of attachment. Additionally, following this brief literature review on self-appropriation, some observations will be presented under this section to illustrate how a frequent visitor employs self-appropriation processes in a specific space. The central theme within this investigation revolves around showcasing observations of individuals employing self-appropriation to create meaningful spaces they are attached to. Self-appropriation processes can vary significantly, as shown through the example of frequent visitors to a particular space who develop a sense of ownership and attachment to that space.

The process of establishing a personal domain within a space begins with an individual's selection of a space that fosters a sense of belonging. Based on personal observations both prior to and during this study, it is possible to assert that individuals tend to choose from several visited spaces the one that is most akin to their own character. This resemblance can be delineated as follows: the atmosphere of the location, the services rendered, the merchandise offered, the clientele composition, the comportment and appearance of regulars, the music played on-site, the conduct of establishment personnel, all serve as pivotal factors for the individual's determination. The individual opts for a presentation style that aligns most with their own persona. Besides the ambiance, the initial attention-catching element for the individual is the demeanor, conduct, attire, and style of the recurrent regulars. As long as the individual can resonate with the regulars of the space, a sense of belonging to that space is fostered.

Implicit expectations ensue from the frequented space for the individual. Naturally, the individual yearns to be present in a space where they feel content and significant. The chosen space, and consequently its clientele, should engender a sensation of value within the individual. Subconsciously, the individual seeks acknowledgment and visibility. Through their selection of a space, the individual effectively sets the stage, spectators, and co-actors for the daily performance they enact. Within this chosen setting, the individual forges a redefined identity through interactions with present individuals and progressively evolves this identity within the framework of the space. They emerge as a familiar figure within the chosen realm, akin to a cinematic star. The significance, attention, and recognition bestowed by the space and its regulars lead the

individual to perceive themselves with a greater sense of importance than they might inherently possess. Being acknowledged by a gathering of people within a space; warmly greeted by the café's staff and sensing happiness emanating from those who encounter them in that environment, become rewarding aspects for the individual, enhancing the allure to repeatedly return to that place.

The phenomenon of appropriation of space encompasses further dimensions. By making the space their own, individuals also derive additional benefits for themselves. In other words, the individual who is a regular of a space carries implicit expectations. One of these expectations is the desire for a degree of power or control within the chosen environment. However, as highlighted by Bilgin before, exerting power or control, also referred to as establishing a domain of sovereignty within a space, is not an absolute prerequisite for the appropriation of space, but rather an extension of the process. This process of appropriation of space encapsulates the creation of a personal sphere of influence within that environment. As elucidated in the first section concerning the psychology of space, individuals are inherently drawn to being in spaces where they feel comfortable and significant. In choosing a space and by extension, the social environment it cultivates, individuals consider whether they resonate with and belong to that environment. Concurrently, upon entering a new setting, individuals desire the assurance of acceptance within that context. This unconscious drive for recognition, visibility, and approval, as posited earlier, motivates individuals. By electing a space for themselves, they essentially pick the audience, supporting players, and the stage for their daily performance.

In this chosen setting, individuals construct an identity (social identity) by engaging with the people around them, gradually refining this identity within the framework of the chosen environment. Over time, by becoming regulars of the chosen space, individuals evolve into recognized figures, akin to celebrities within that realm. As regulars, they extract benefits by appropriation of space. The act of appropriation of space, or in other words, establishing a domain of influence within the space, allows them to harvest these benefits. These acquired advantages gradually become alluring attributes, prompting individuals to remain enthusiastic about repeatedly returning to that space.

In essence, it can be argued that the space a person chooses to visit and be present in requires them to possess certain qualities. This is because individuals believe that they can only realize and express themselves in such a way. The chosen space becomes one of their comfort zones, similar to their home, room, or neighborhood. The familiarity conveyed by the faces seen when they enter the space makes the person feel at ease and secure. Consequently, the individual establishes a domain of sovereignty in this space where they feel a sense of belonging. They become important in that space, recognized and valued. They also share commonalities with other potential acquaintances they might encounter in that place; after all, those other regulars have chosen the same space. In fact, when a person chooses a space they will frequent, they also choose their prospective friends and surroundings. Each space harbors a specific population, and this population is a reflection of the space itself. The selection of a space by an individual is realized by pursuing the similarities perceived through these reflections. In the realm of social dynamics, every regular utilizes the space as a stage upon which they can exhibit their individuality. Within this context, other regulars, staff members, and even transient customers become the audience for their daily performance. The act of showcasing oneself in this manner is an integral part of the social dynamics within these spaces.

As stated above, an individual's establishment of a connection with a space and their transformation into a regular of that space occur as a consequence of the individual deriving various advantages from the space, employing it to their personal advantage, that is, effectively appropriation of space. This phenomenon arises from the fact that the individual will persist as a regular of the space solely on the condition that they extract benefits from this space where they experience a sense of belonging; put differently, as long as they utilize the space to cater to their specific needs and attain certain satisfactions. As a result of conducted observations and a review of the pertinent literature, it would not be incorrect to assert that the process of space appropriation is a necessary precursor for being a regular and stands as one of the three essential pillars of being a regular.

2.3. Social Satisfaction

Satisfaction with the social environment and social interactions is an important indicator for individuals' quality of life, health, well-being, and happiness (Kawachi & Berkman,

2001, p.458-467). The satisfaction an individual derives from their social interactions and social environment can be referred to as 'social satisfaction'. Social relationships and environments not only hold significance at the individual level but also contribute to the community level (Scheffert et al., 2008, p.2), and even extend to regional, national, or international contexts (Siegler, 2014, p.7). Individuals who are excluded from social relationships and opportunities are less likely to find contentment in their social lives. Social interactions play a vital role in fostering a sense of social integration within the community and can alleviate feelings of loneliness (Knipscheer et al., 1995). However, it wouldn't be accurate to claim that having a larger social network and engaging in more social interactions necessarily leads to greater satisfaction in one's social life (Weijs-Perrée et al., 2015, p. 26).

An individual's social network is defined as a network of social relationships with family, friends, and other social circles (Croezen, 2010, p. 14). The significance of social networks and social interactions for individuals' life satisfaction is widely acknowledged (Delmelle et al., 2013, p.113; particularly, the quality of these social interactions can enhance an individual's well-being (Pinquart, Sörensen, 2000, p. 189). Engaging with neighbors (e.g., performing favors and engaging in small talks) can contribute to well-being (Cramm et al., 2012, p. 143) and happiness (Taylor et al., 2001, p. 442).

Cafés, for instance, are places where local social interactions take place, which are crucial for fostering a sense of belonging or community and attachment to a place. As the level of attachment to a place increases, individuals can receive more emotional support from fellow regulars and engage in more social interactions with them (Windsor et al., 2012). Generally, the meaningfulness a place holds for an individual and the emotional bond established with that place, alongside factors such as the duration of one’s presence in that place and satisfaction derived from social interactions, are pivotal factors that enhance social satisfaction. Furthermore, satisfaction derived from relationships formed in a particular place is a significant trigger for the sense of belonging to that place (Lewicka, 2010, p. 41). Thus, if individuals feel more attached to their surroundings and the place where they engage in social interactions, they are likely to experience greater satisfaction in their social lives within that environment. Consequently, social satisfaction is nurtured by an individual's social interactions,

satisfaction with their social environment, and the sense of belonging to the place where they interact socially. These enumerated factors are assumed to hold paramount importance for an individual's social contentment.

Social satisfaction; within the framework of this study, refers to the condition arising from relationships among regulars and encompasses psychological and social aspects such as communication based on subjective foundations, sharing values, and personal relationships. Therefore, social satisfaction should be approached considering the mutual communications among regulars and their psycho-social behaviors. At this stage, taking into consideration the aforementioned literature, it becomes necessary to inquire how regulars derive social satisfaction from the space they choose to visit frequently. As it already mentioned in the first chapter of the study, a regular, who intensifies their visits to a space after the initial visit, turning that space into a place by the sense of belonging, attains certain satisfactions through this process. The non-economic or social dimension of these satisfactions naturally encompasses the social environment of the space. The social setting formed by the chosen cafes for this study represents a social environment in which new customers, existing customers, regulars, and employees, among others, are part of the social ambiance.

In fact, for a customer who intends to intensify their visits to a space and establish a routine, it is crucial to derive pleasure primarily from the customer base, the existing social groups, and, more generally, the social ambiance of the space. Gradually, a customer who finds the social ambiance of the space appealing becomes a part of this social environment. The customer's integration into this social environment occurs through short conversations with employees and invitations from a few already acquainted individuals to join their social circles. However, the most significant factor among these is the customer's transformation into a regular by frequently visiting the space.

In order to define the social satisfaction provided by a space, it is necessary to first discern the details that shape the social relationships within that space. Upon examining the relationships that unfold within a space, it becomes evident that the symbols of personal and societal identities present there are produced by the space itself. This is an extension of the concept of the identity of a space that we have previously addressed.

According to this concept, a space directly engages with an individual's identity and life. In other words, the space, much like an individual, invites people who resemble its identity and profiles, thereby congregating many individuals with shared values and similar identities within the same area. For this reason, numerous spaces have their own regulars, and these regulars, like fans of a football team, are persistent in visiting their chosen space, where they have become regulars. The reason for this is that the identity of the aforementioned space encompasses similar identities within itself, and due to this likeness, individuals with many shared goals and motivations come together in the same space. Thus, a person who is a regular at a particular space desires to create a social circle with individuals who find the same space appealing and prefer to come there, rather than seeking out a different space and people who match the identity of that space. This is because an individual will only feel a sense of belonging, comfort, and avoidance of exclusion in this manner. In this context, as the two other pillars of being a regular, belonging and appropriation of the space hold great significance. This is because an individual desiring social satisfaction in the chosen space must initially feel a sense of belonging to that space and the social circle encompassed by that space. In other words, the individual should find aspects of selves in that space and come across reflections of their own identity.

During the observation of two selected cafes for the study, despite their proximity in distance, it was observed that these cafes harbored distinctly different social groups within them. The distinction of the social identity among the customer bases of cafes is not confined solely to the regulars frequenting these establishments. The identity of a space is not only influenced by the customers who prefer it, but also by the physical elements, symbols, and notably, by the employees of the establishment. Consequently, it would be accurate to state that space serves as a significant factor in shaping an individual's stance, perspective, and form. In other words, a space, through every detail it encompasses, creates an identity, and this identity becomes an appealing factor for many individuals. Thus, a space that finds its own regulars also, through the congregation of these regulars, forms a social environment that aligns with its own identity. Those who are already regulars of the space become part of the social environment created by the space and consequently attain social satisfaction.

When considering the entirety of spatial symbols and identities, it can be observed that social changes are portrayed through space. As an interactive platform, space showcases its relational nature, serving as a unifying factor in the mutual nourishment between individuals and their surroundings. The binding aspect of a space can be metaphorically expressed as "adhesive" when discussing spatial belonging. Spaces are more than just obligatory frameworks for individuals; those that provide identity to these spaces simultaneously gain identity through them. Just as each space possesses a distinct identity, the social circles comprised of individuals who are regulars in those spaces also possess equally distinct identities. This is because, as mentioned in the first section of the study under the topic of social identity, the social dimension of identity forms through an individual's integration with ideals, values, and a sense of belonging to social groups (Hakan, 1995, p. 147). Hence, even factors such as the differentiation in services offered at a cafe, service style, menu items including not only coffee but also meals and hookah options, or the presence of noisy events within the space, can contribute to the formation of diverse social circles within cafes.

Our chosen examples of Huban Cafe and Caribou Cafe in this research serve as illustrative examples of this phenomenon. Despite their proximity, Huban Cafe, due to its various distinct services, loud music preference, waiter service, and inclusion of not only coffee but also food and hookah options in the menu, caters to a different clientele compared to Caribou Cafe. Hence, it wouldn't be amiss to say that the regulars of Huban Cafe derive enjoyment from the services it offers. From this standpoint, we can assert that the social satisfaction attained by the regulars of Huban Cafe differs from that of the regulars of Caribou Cafe, similar to how the identities of the spaces and their regulars vary.

The ambiance of a space is a determining factor in how the social environment within that space will shape, and the space provides individuals with a living space within this particular ambiance, thereby establishing a social framework. Through this framework, the space also offers individuals the opportunity to be observed, noticed, or in other words, to be seen by others. How the social environment formed within the space frames its regular is of utmost importance. For the regular to be accepted within the social environment they become part of through the space, to be validated by this environment, and to become a permanent component of it, is so significant that it can

either reinforce or isolate their sense of belonging. A regular who is excluded by the social environment of the space gradually starts to deteriorate their positive feelings towards the space, essentially feeling that they are no longer welcomed or acknowledged by the other regulars or the employees. Since a regular, as defined, interacts, forms bonds, and socializes through the space, when they experience a disruption in this process of socialization and cease to feel comfortable, validated, accepted, and included in the environment, it would not be accurate to claim that they can still attain social satisfaction through this space.

The spaces observed for the study, listed in the introduction section, have not only facilitated the emergence of social groups, the creation of social environments through these groups, the integration of customers into these environments, and the transition of these customers into regulars, but they have also encompassed various processes including the exclusion of regulars from these social environments. Narrating the aspect of exclusion from the social environment, which constitutes another facet of these processes, serves as a potent method to underscore the significance of social satisfaction in the context of being a regular. Cafes, which individuals visit to fulfill needs such as leisure, diversion, relaxation, engaging in conversations, enjoying a cup of coffee, or encountering familiar faces, possess their own regular clientele. These cafes host a multitude of social groups within them, thus creating an expansive social sphere where the diversity of these groups is evident. The study's observations revealed that small social groups within the cafes were often formed either through employees or via a regular known to many others. These small groups were seen to continuously expand, thus enlarging the corresponding social environment. A new customer becoming part of this social environment can, as mentioned before, attain social satisfaction through factors such as acceptance, validation, contentment within the environment, and a sense of belonging to the space, eventually transitioning into a regular.

During the observations, it was also noted that the reverse of this process, where a regular no longer wishes to be a regular of the space, can occur. This implies a detachment from the social environment nurtured by the space. The vibrant social environment that was a compelling reason for the regular to frequent the space loses its status as a familiar habitat, leading the regular to feel estranged from this environment. One significant reason for this detachment is the regular's exclusion from the robust

social sphere. Repeatedly observed during the study, instances of a regular being excluded from a specific group could result in the regular never returning to the space or alternatively, forming a new social circle for themselves. Thus, the sense of belonging to the space alone is insufficient for being a regular. Individuals also need a socially comfortable environment. They need a space where they can personally identify and feel comfortable. Only under these conditions will individuals integrate into the social environment of the space, find contentment in its presence, and consequently experience social satisfaction.

As exemplified here, the three pillars of being a regular—belonging, appropriation of space, and social satisfaction—nourish each other. They are not individually robust motivators for being a regular, but rather, they collectively provide a robust foundation for the realization and enduring nature of being a regular; their significance becomes substantial only when existing in conjunction with one another.

CONCLUSION

The phenomenon of being a regular is primarily predicated upon the existence of a particular space. A place serves as the initial precondition for regular. The chosen space should resonate with the individual's identity, essentially engaging in a form of communication with the person's identity. As this interaction intensifies over time, the space engenders a reaction by interacting with the person's identity. Through this reaction, the space ceases to be merely a physical location and begins to transform, melding with the meaning ascribed to it by the individual. It morphs into a "place" rather than a physical entity. Subsequently, the individual's identity takes on a different hue. First and foremost, the person becomes a regular of that place. Beyond this, the staff of this place, other regulars who frequently see the individual and fellow customers collectively contribute to the acquisition of a new social identity. Through consistent visits to the chosen space, the regular becomes recognized, evolving into a familiar figure. Their behavior, demeanor and exhibited personality form a distinct social identity, resonating with others and shaping a novel social role.

This study study investigated the interaction between space and identity. To establish a robust foundation for the concept of being a regular, the first section of the study provided various definitions of space, followed by a review of the literature pertaining to the sociology and psychology of space. The concept of identity, one of the core elements underlying the interaction between space and identity, was examined in the second subsection of the first part. After presenting a comprehensive definition of identity, primary forms of identity were elucidated, culminating in the explication of the concept of social identity, recurrent throughout the study. Lastly, the third subsection of the first part dissected the changes in concept and definition brought about by the interaction between space and identity, delving into each heading. By this comprehensive analysis the groundwork for the study was tried to be established.

The second section of the study argued that the state of being a regular arises as a result of the convergence of multiple motivations. According to this study, the condition of being a regular is nourished by significant concepts such as belonging, appropriation of space, and social satisfaction, upon which it is built. In other words, it is posited that these three concepts constitute the crucial pillars, namely "Belonging," "Appropriation

of Space," and "Social Satisfaction" of being a regular, and this claim is supported through observations and analyses.

In conclusion, within the context of space-identity interaction, the concept of being a regular encompasses three significant pillars: belongingness, appropriation of apace, and social satisfaction. The present study has demonstrated how these elements interact with each other and play crucial roles in fostering attachment to a space, a sense of ownership, and personal satisfaction. According to the findings of this study belongingness stands as one of the cornerstones of being a regular. Individuals who experience a sense of belongingness to a particular space establish a strong connection and feel at home within it. The atmosphere of the space, along with the recognition and acknowledgment received from employees and fellow customers nourish individuals' sense of belongingness.

Appropriation of space, on the other hand, pertains to the situational ownership perceived by regulars over the chosen space. In brief, personalizing the space and exerting influence over it amplifies regulars' sense of ownership. This phenomenon allows individuals to express their identities and cultivate a deeper relationship with the space. The increasing depth of this relationship between the space and the individual underscores the role of appropriation of space in supporting the concept of being a regular.

The third pillar of being a regular, social satisfaction, represents a dimension where a regular fills their leisure time with social contentment. The chosen space, for a regular, is vital in terms of leisure utilization, relaxation, recognition by others, fulfillment of personal value needs, satisfaction in social interactions, and forging connections. This is because regulars perceive themselves as belonging to a social community through their bond with the space. This sense of belonging facilitates both social and personal satisfaction, ultimately leading to happiness and contentment.

In conclusion, within the framework of the interaction between space and identity, this study has contributed to the literature on how the concept of being a regular is shaped by motivations such as belonging, appropriation of space and social satisfaction. Nevertheless, there are several shortcomings in the study, including insufficient connection of observations with the literature review, inadequacy of examples, and the

absence of support for the conducted analyses with a specific theory or discourse. Recommendations regarding the deficiencies of the study are as follows:

To better shape the study on a solid foundation, it might be more appropriate to begin with a broader and more comprehensive literature review, considering how concepts such as space, identity, and being a regular are employed in related studies. Secondly, to enrich the content of the study with accurate and impartial examples, the use of interview methods can be beneficial by engaging with regulars of selected spaces to gather their experiences and viewpoints. Finally, the insights derived from these interviews and observations can be analyzed within the framework of a specific theory, and the researcher's perspective can be presented in line with that theory. This approach would lead to a study constructed on more robust foundations, supported by concrete examples, and contributing to a more comprehensive understanding, nourished by a particular theory. The aforementioned suggestions highlight various deficiencies in the study. However, on the other hand, it is evident that this study, being the first to utilize the concept of being a regular, will be valuable for future research on the concept of being a regular, potentially serving as a foundation for upcoming studies in this area.

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