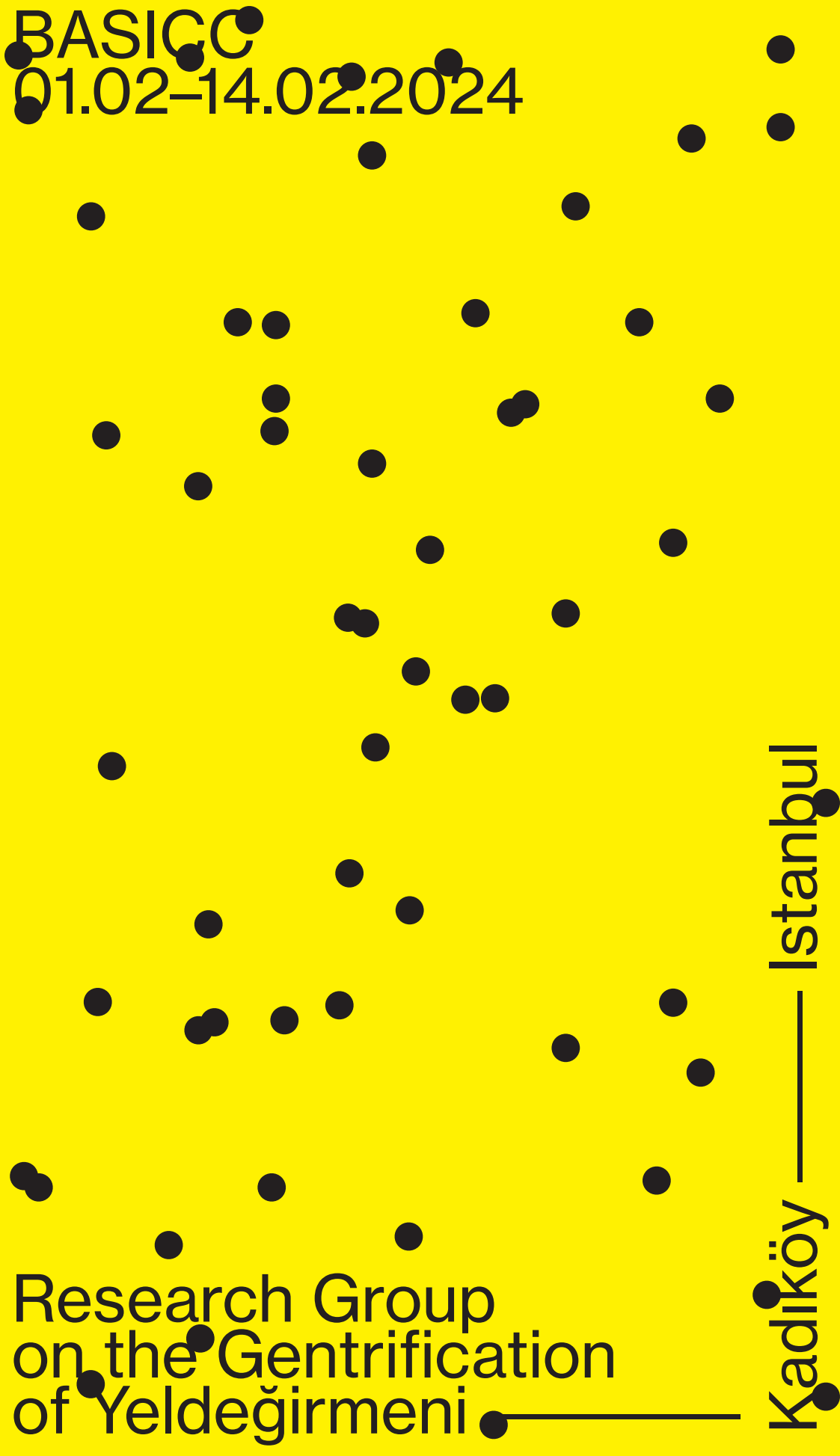


BASICC
01.02–14.02.2024





Yeldeğirmeni

1. Housing

2. Public Spaces

3. Businesses

Community engagement

About BASICC



This document explains a short micro-research experiment, carried out over 6 days in Istanbul in February 2025. As part of the European BASICC programme, Yeditepe University (Istanbul) asked a group of students to work on gentrification in the Yeldeğirmeni neighbourhood. A research group of 19 people was thus formed to deal with this subject for 6 days. The participants in this micro-research constructed a research design based on a plan established by Yeditepe.

The Yeldeğirmeni research group produced three research outputs: a fanzine, a mapping and a short written report. This last document is composed of several parts: explanation of the research questions, the defined methodology and the collected data (I), elements on the origins and consequences of gentrification in Yeldeğirmeni (II) and main results (III).

1. Research questions, methodology and data collected

The group defined three main research questions.

- What are the origins and consequences of gentrification?
- How do the people of Yeldeğirmeni perceive gentrification?
- What actions exist to limit gentrification?

In terms of methodology, the group first organised itself according to themes: business, housing, cultural center, street and spaces.

This made it possible to identify more specific questions. The tasks were then divided up according to fieldwork. Some of this work was predetermined by Yeditepe, to be carried out over a day and a half: 1 city walk, 5 interviews and 1 visit to a protest space. For example, the participants in the public space group took photos of the different spaces in the neighbourhood. The different thematic groups were also organised based on the situations known by the Turkish students who participated in the research experiment.

Then four analysis groups were formed on specific topics: public spaces, housing, business and community engagement.

Yeldeğirmeni

is one of the oldest neighbourhoods in Istanbul

Today, Yeldeğirmeni is considered one of the most vibrant and artistic neighborhoods in Istanbul. It preserves its historical character and has turned into a lively and alternative neighborhood. The neighborhood has become a hub for new-comers, because of the result of gentrification, old residents are staying in their neighborhood and are not faced to even lose its cultural heritage.

oods in the Kadıköy district. Its history lies beyond back to the Byzantine and Ottoman periods. The name “Yeldeğirmeni” (meaning “windmill” in Turkish) comes from the old windmills that were once present in the area and used for grinding grain. In the 19th century, during the Ottoman Empire, Yeldeğirmeni underwent significant urbanization and saw the establishment of residential buildings. In 1872, the Haydarpaşa- Pendik railway line was constructed. After the arrival of the new railway, Yeldeğirmeni became a residential area for railway workers, officials and foreign engineers working on the Istanbul-Baghdad Railway project. The importance of Yeldeğirmeni as a residential area increased by one of the impacts of the project. This led to the construction of European-style apartment buildings, particularly for the Levantine and non-Muslim communities.

sidered one of Istanbul’s neighborhoods. It still firm and has also evolved neighborhood. Even the a hotspot for visitors and e rising rents, which is a residents are struggling to and the neighborhood is re.

ren Can Caddesi

RASIMPAŞA Macit E

İskele Sokakı

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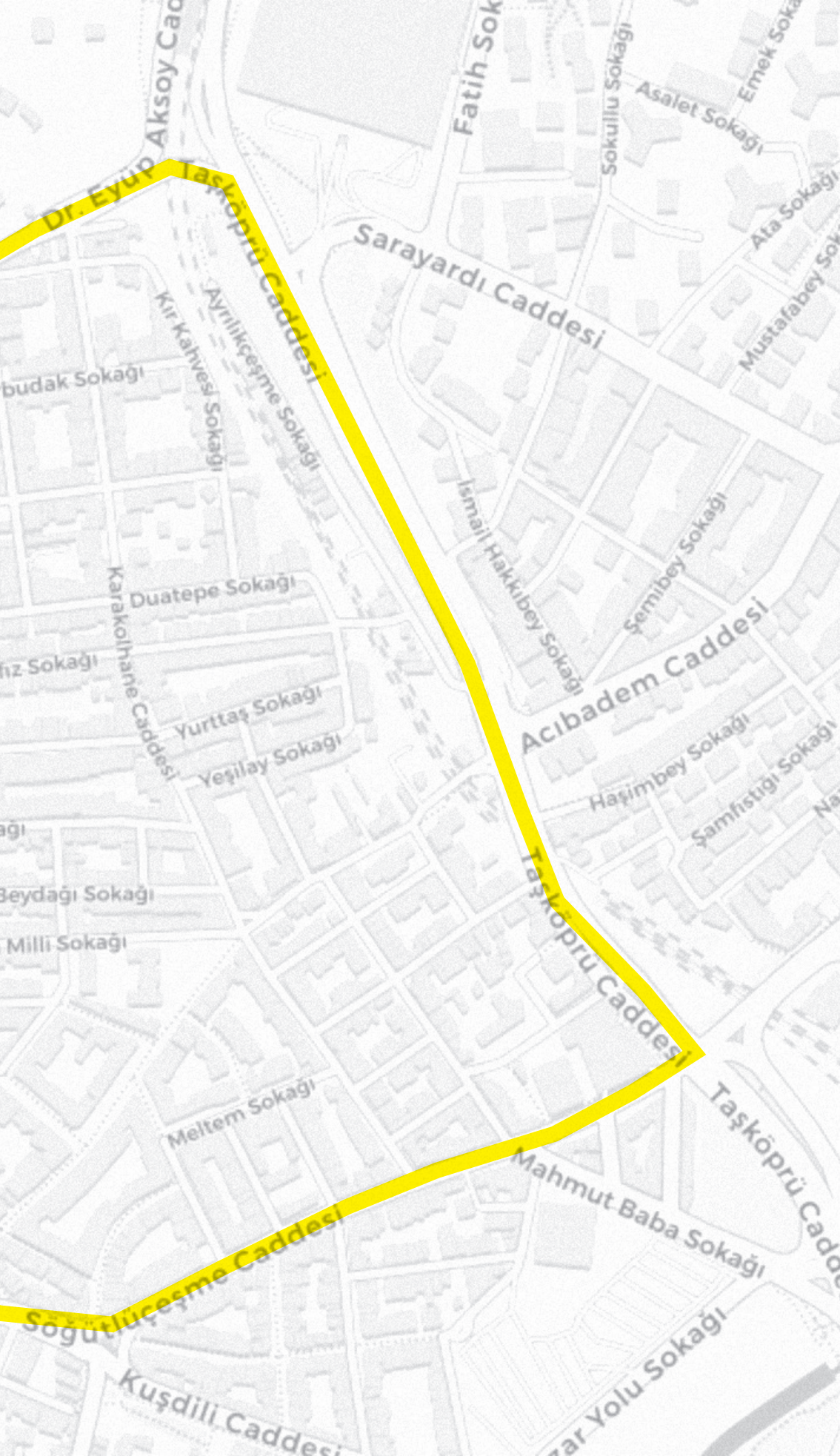
Misaki

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Dr. Eyüp Aksoy Caddesi

Fatih Sok

Sarayardı Caddesi

Acıbadem Caddesi

Taşköprü Caddesi

Söğütluçesme Caddesi

Kuşdili Caddesi

Kır Kahvesi Sokakı

Ayrılıkçesme Sokakı

Duatepe Sokakı

Yurttaş Sokakı

Yeşilay Sokakı

Meltem Sokakı

Hasım Bey Sokakı

Şamfıstığı Sokakı

Emek Sokakı

Ata Sokakı

Mustafabey Sokakı

İsmail Hakkıbey Sokakı

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Beydağı Sokakı

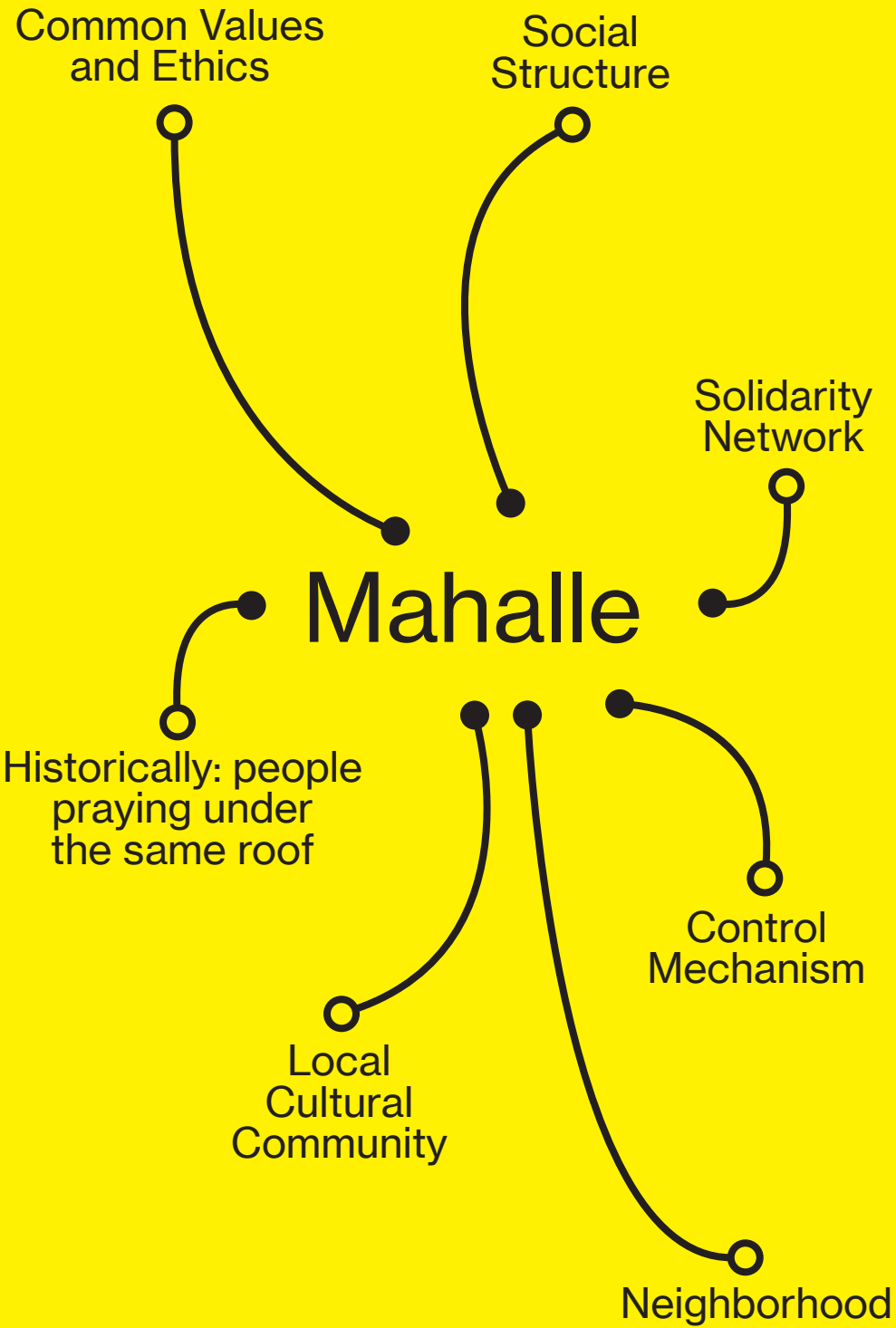
Milli Sokakı

Asalet Sokakı

Sokullu Sokakı

Arar Yolu Sokakı

Understanding the Ottoman Mahalle concept



Rasimpaşa neighborhood constitutes a good example for old mahalle tradition since it preserved the Ottoman heritage and it is officially under the urban protection. (...)

Moreover, Rasimpaşa accommodates newcomers such as university students, international visitors (Erasmus students, upper middle-class artists, musicians, travelers).

Historically speaking, the Ottoman-Turkish mahalle tradition was mainly formed around the religious community centers. Hence people in the neighborhood were relating to each other by “praying under the same roof” . So Mahalle is both a socio-cultural and a moral space, it is a social and physical unit where the inhabitants are physically and socially connected. Physically it was the smallest settlement unit including the sacred places (i. e mosque, church or synagogue) primary school, fountain(when there was no infrastructure for water), convenient stores, and coffee/tea houses, Turkish bath, playgrounds (parks).

Mahalle was also an ethical universe that connected the locals through ties akin to family bonds. That means there are some common values and norms that the community observes. So, this community ethos was considered as the core of the urban social order. The Mahalle is defined by common values that lead to solidarity, security but also collective surveillance and control mechanisms.

“It is greater than family and smaller than the city.”

Origins of the gentrification process

Scientific materials have enabled us to identify the origins of the gentrification phenomenon at different territorial scales, in Istanbul, Kadıköy and Yeldeğirmeni. They show that this urban and social phenomenon has been driven by political will since the 50s (modernization, globalization, beautification) and accelerated by the combined effect of major metropolitan projects, real estate developer projects, municipal reconstruction plans and urban transformation plans.

The various sources reveal four pivotal moments in this gentrification phenomenon:

- _____ In the 50's, a phenomenon of modernization and "beautification" of the city of Istanbul in a globalized context,
- _____ In the 90's an acceleration of this phenomenon,
- _____ In the 2000's, the 1999 earthquake had a real impact on the way of thinking about the making of the city, with a strong will to build while often evading the issues of rehabilitation and heritage,
- _____ After 2013, a displacement of creative populations and activists after the Gezi movement.

Sezgi Durgun's article (2021), focuses on Rasimpaca, a mahalle of Kadıköy where Yedelgermini is located, and on the transformation of this district, with the following question as a common thread: **How do the local shopkeepers perceive the recent changes in the neighborhood and what are their reactions regarding the past present and future of neighborhood?** Rasimpaca is a historically cosmopolitan neighborhood and a popular centrality that has been attracting a creative middle class for the past decade. Its demographics are becoming more heterogeneous (36% of residents are graduates, 53% are aged between 15 and 45), with more and more students, artists, activists and young professionals, while the neighborhood is becoming a place of leisure, culture and freedom. The main effects are inflation and conflicts of use and cultural conflicts (alcohol, music, etc.) that are disturbing some of the historic residents. There is a perceived tension between a more individual lifestyle and the Mahalle community lifestyle, but the strong cosmopolitanism of the local community, due to its history, means that this gentrification movement is experienced as less violent than in other neighborhoods, with a relative mix and relatively peaceful co- presence between communities. The article by Alp Arisoy and Nurbin Paker (2019) shows that the historical functioning of building courtyards as semi-public spaces in the neighborhood finds its continuity in cafés and art studios, themselves becoming liminal spaces of sociability. Local vendors are also brokers, intermediaries between different populations. After 15 years, homophilic relationships tend to become heterophilic ones.

Ambivalent anti-gentrification process

On reading the three scientific materials, it would appear that there are no regulatory levers capable of slowing down or halting the current gentrification process. Putting these readings into perspective with the interviews, it appears that the position of peoples interviewed on this gentrification phenomenon is ambivalent, sometimes perceived as positive, particularly on a micro and individual scale, sometimes perceived negatively, on a macro and collective scale. No citizen movements against gentrification exist on a neighborhood scale, with the exception of the Rasimpaca muhtar Sultan Aksu. she doesn't directly fight against touristification, recognizing that this phenomenon is also one of the causes of the neighborhood's cosmopolitanism, she does fight against one of its symptoms and the unprecedented development of Airbnb, driving up property prices, and provoking evictions of tenants, thus participating in a gentrification phenomenon. Sultan Aksu has little recourse to resolve this situation, however, as he has no power on his own scale, and cannot mobilize existing local, regional or national legislation.

Moreover, Günce explains that because of the price raising, people who make money in this process are fighting to maintain it: "locally, nothing can be done against gentrification, money comes first". Thus, social activists have very few power. For instance, the muhtar of the neighborhood is always accused to slow the projects that will make money or modernize the neighborhood. Gunce is complaining about the lack of care for the patrimony strength of the neighborhood.

The tools to counter gentrification are many, and among the most effective is certainly encouraging bottom-up participation and promoting horizontal approaches in designing community-related dynamics. In this context, it is essential to develop initiatives that truly address the needs of the residents, avoiding projects and interventions imposed from above without considering the real needs of the area.

A significant example of how this approach can be applied is the design atelier TAK, a place that has the potential to further encourage the process of urban regeneration. Although redevelopment efforts can carry the risk of driving up prices and fueling gentrification, if developed with awareness and a long-term vision, such transformations can improve the livability of an area without compromising its authentic nature.

From the cooperative shop it came out the there is an awareness about the gentrification process, that is also due to the Gezi, since many structures were relocated from Taksim, so Kadıköy inevitably became part of the gentrification process.

However “Gentrification is also driven by landlords and real estate agents. We expect that rents here will rise so much that we might not be able to stay. However, our presence itself is a form of resistance. »

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The problem
of housing:
it is not
a priority

—— In Turkey, housing for low-income groups has been a critical issue due to rapid urbanization and economic changes

—— Housing policies have benefited middle and high-income citizens more than low-income groups ●

—— Urban transformation projects often displace the poor rather than solving their housing issues

Challenges:

- Privatization and commercialization of social housing
- Increased housing inequality and exclusion of low-income groups
- High-income groups benefiting more from housing cooperatives and credit systems
- Limitations on housing loans and rent increases have brought a temporary relief in Turkey

Loopholes & Thoughts

Following our readings and understandings, we came to the following confrontation between loopholes and thoughts. The following list might be taken as humble recommendations from our research group, being distant from the territory's reality.

—— **Affordability:** with the lack of ownable properties addressed to low-income groups, we sensed the need for more social housing and for the rentability of social housing. Moreover, it seems like actors such as TOKI are good assets to make social housing more affordable, if not only existing.

—— **Quality of housing:** while new constructions are made with poor materials and old buildings never being renovated, it could be interesting to take advantage of the existing buildings together with paying a better attention to the city's patrimony.

—— **Urbanization pressures:** Istanbul being a continuously growing city, with an increasing demand for housing, we heard of a need to create a political policy of conservation together with setting limits on urbanism.

—— **Land availability:** while never taking advantage of using abandoned buildings, the only available lands for construction are far from the city centers. A possibility for land to be available in the city centers could be to use or unbuild the abandoned spaces.

—— **Gentrification and displacement:** high and middle-income groups decide of the neighborhoods they want to live in, whereas poor-income groups are adapting. We sensed the need for services to be created, such as hospital, schools, public equipment, cultural centers, parks, to think political policies in terms of mixity and diversity, but also to give spaces to inhabitants.

—— **Bureaucracy and slow implementations:** reaching out to public authorities seems to be difficult. Local stakeholders need to get in touch with the State, otherwise not having any intermediary to discuss with: it seems important to engage different levels of stakeholders, but also to set more public policies in order to give efficiency. Finally, we felt like there was a lack of partnerships between public and private sectors.

—— **Political games & corruption:** municipalities and districts are fighting each other to receive more money, own more patrimony, build more housing units. Money is given to the districts if they construct new buildings, even if they don't use them afterwards. The need for constructions need to be evaluated, going together with more monitoring and evaluating. We felt like empowering the civil society could be a solution to the State's monopole ownership of housing. To leave more space to the inhabitants and local stakeholders, the State need to delegate to intermediaries.

Food for thoughts: focus on using vacancy as an opportunity for urban development and citizen-built initiatives

Objectives:

- Raise awareness of the territories, with a focus on every lost opportunity represented by unused buildings
- Temporary occupation as a tool to provide social and affordable housing
- Tons of buildings are abandoned in Istanbul: houses, social housing buildings, new constructions, shops, wastelands
- Temporary occupation as a tool for the emergence of collective facilities
- Rise of local dynamics: empowering a community of users



Sources

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- Changing socio-spatialities in Kadıköy, Istanbul: A case study: https://www.researchgate.net/publication/353142783_Changing_socio-spatialities_in_Kadiköy_Istanbul_A_case_study
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Housing



1882



1906



1922



1965

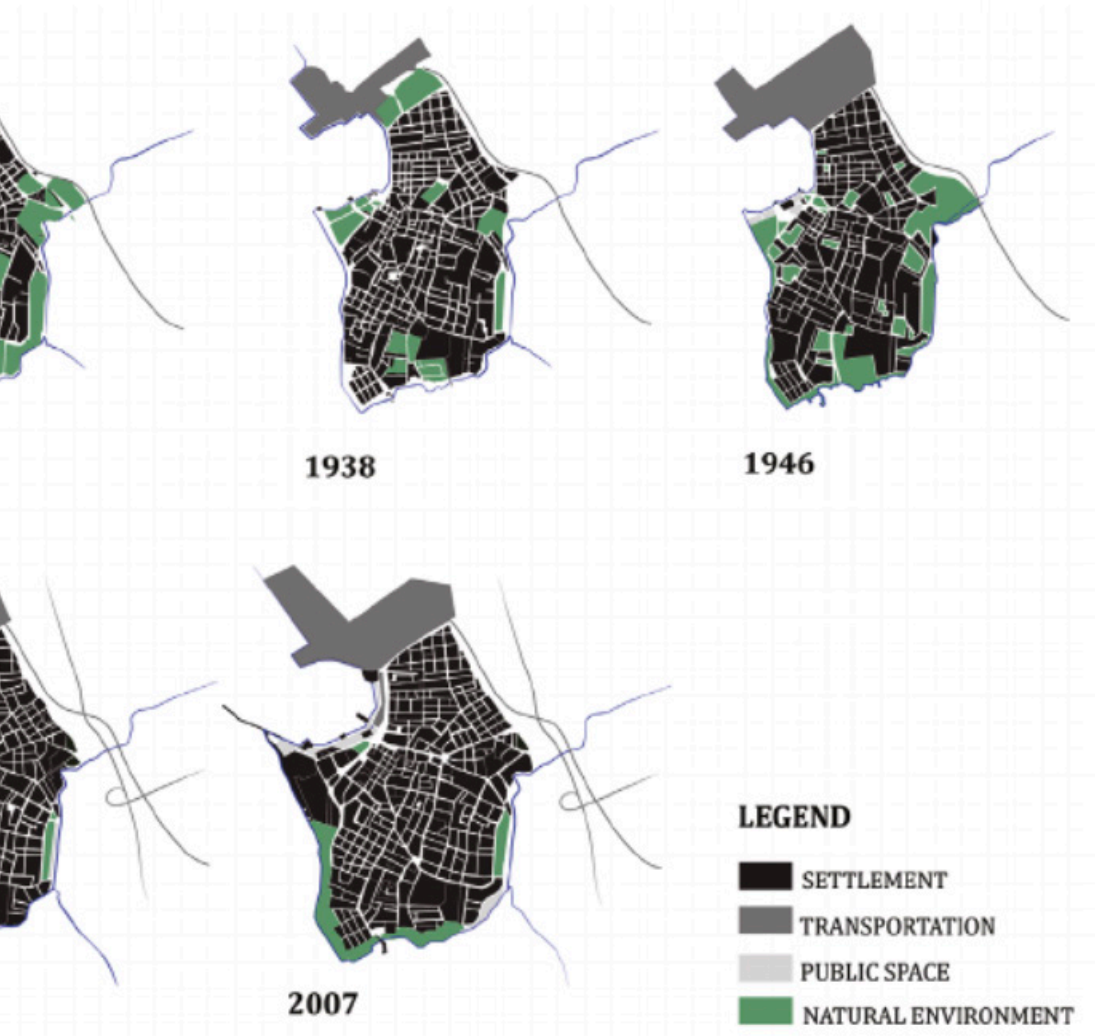


1970



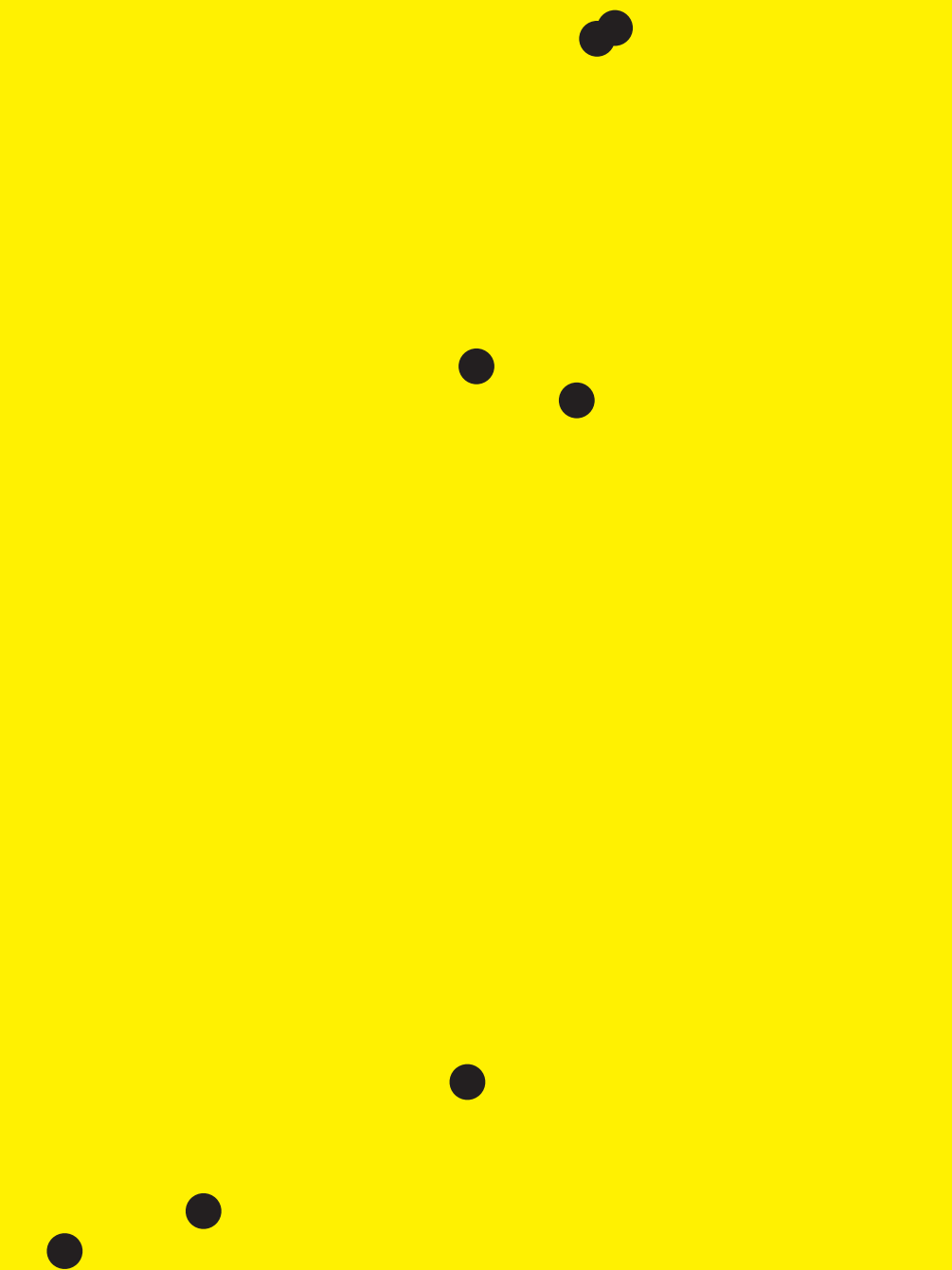
1982

Figure 5. Change in the urban pattern



Land use in Kadıköy between 1882 and 2007

Businesses in. Yedeğirmi .



The neighbourhood of Yeldeğirmeni faced a large change these last years, following the Gezi Movement. The balance between its population and its shops changed a lot, with large consequences on the habits and the uses of spaces. Nowadays, socialization, economy and aesthetic of Yeldeğirmeni are very specific and tend to embody the process of gentrification.

Methodology of PAR :



We met three owners of different shops and interviewed them. They were “co-researchers” insofar as we had real discussions which led to very interesting considerations on the neighbourhood.

We established a protocol of interviews with three shops, Marjis Room, Fit Mill and Cooperative YerDeniz. These interviews were framed by Turkish students for the translation. In the next pages, you'll find the summaries of the three interviews and then the analysis that we made.

Summary of the Ayşe's interview, Marji's Room,

08/02/2025

Ayşe, the owner, was a lawyer, and her husband, Doğu, who is also a co- owner, is still a journalist.

After the pandemic, they decided to create an online shop with the objects Ayşe had been accumulating over time. Eventually, they wanted a physical space which became Marji's Room. When choosing this specific neighbourhood, they were already aware of its history of gentrification. They knew that, like the surrounding stores, their shop wouldn't attract many locals.

Before Marji's Room, the space had been a restaurant, where locals used to eat. But that time is over.

Now, most of their clients are white color, foreigners, or people from the other part of Istanbul. However, a significant portion of their sales happens online, which suits Ayşe, as she doesn't want to spend too much time in the shop. On top of that, her rent keeps increasing, and she knows there's a risk it could become too expensive.

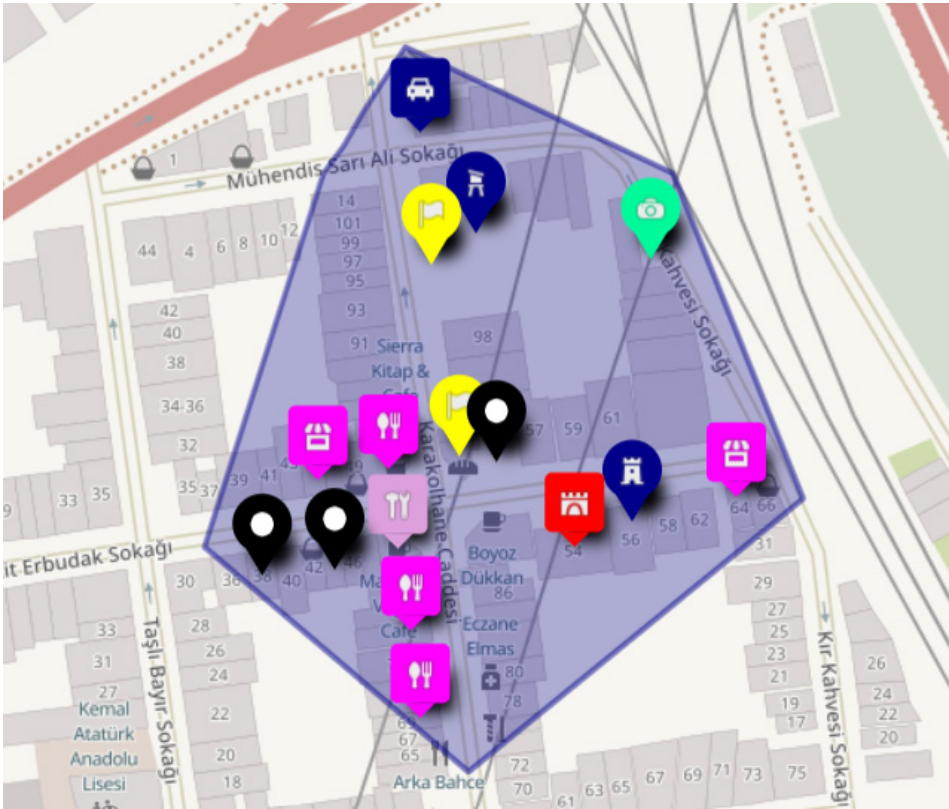
Regarding the neighborhood, rising prices make it nearly impossible for people to live there. The buildings are also too old to accommodate families. Still, she feels integrated into the area.

She isn't part of any activist movement because she doesn't see the point. In her view, local efforts aren't strong enough to bring real change.

Focusing on the area around Marji's Room (red castle on the map), we observed a concentration of signs of gentrification in the neighborhood.

In pink, the new boutiques recently opened in the district, dedicated to a gentrified public.

In black, empty spaces, former homes that have been destroyed. In yellow, a few solidarity initiatives.



Summary of the Selma's interview, food cooperative YerDeniz,

07/02/2025

The food cooperative was established in response to the changing dynamics of Kadıköy, particularly after the Gezi Park protests, which contributed to the area's gentrification because the Gezi Park protesters moved to the Yeldeğirmeni area.

The cooperative operates through three main groups :

- the core team (handling daily operations)
- volunteers (providing support when needed)
- “friends of the cooperative” (offering occasional assistance)

The cooperative prioritizes local and ethical production but acknowledges Istanbul's limitations in self-sufficiency. They source mainly from nearby cities and emphasize pesticide-free goods, women-led businesses, and transparent supply chains.

The community's response has been largely positive, with young women and informed consumers showing the most interest. While some locals were initially skeptical due to past exploitative cooperatives, trust has grown, especially as concerns over food safety rise. Transparency, such as displaying farmer photos in-store, has further strengthened consumer confidence.

Gentrification poses a significant threat, with rising rents making sustainability difficult. The cooperative sees its presence as a form of resistance but receives no government support and faces high taxation, particularly on wine. Following Gezi, members studied global cooperative models and initially distributed food informally before founding the Kadıköy Consumer Cooperative in 2016. Due to internal conflicts, they later established Yerdeniz Cooperative in 2019. Since then, numerous grassroots initiatives have emerged in Kadıköy, though gentrification continues to displace small artisans in favor of boutique stores and cafés.

Summary of the interview of the Fit Mill's owner,

07/02/2025

Fit Mill exists since 2022 and is owned by a 25 years old man. He also sells online, and knows that it reinforces the exclusion of persons without internet. As the others shops, the customers are mostly white colored, or foreigners. The locals don't come to the shop, it leads to no socializing.

The owner tries to get the place more attractive. This place has changed a lot, it used to be a fish restaurant and then a pasta restaurant. The owner is also not from the neighbourhood, because he knows this area is attractive.

The name is also strategic, it implicates that the food is healthy.

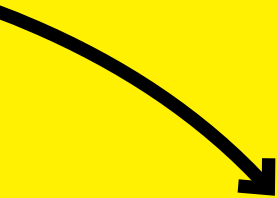
The owner says that the consumers are not the family, or old people. They can't afford to live in the area. Shops try to follow the trend, making their places "fashion", trendy, to influence people to take pictures and then post it on social media.

Population of Yeldeğirmeni

MUST SHOP

In Yeldeğirmeni's
businesses,
owned by non locals

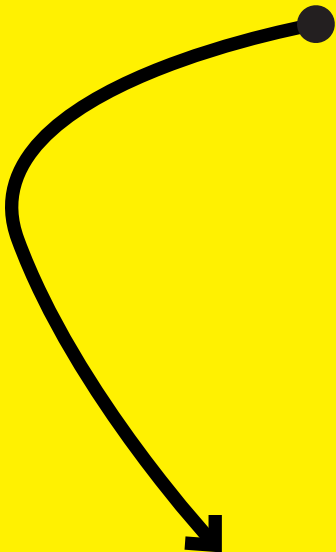
CHOOSE TO SHOP



In others neighborhoods
because they can't afford
it in Yeldeğirmeni



BUT



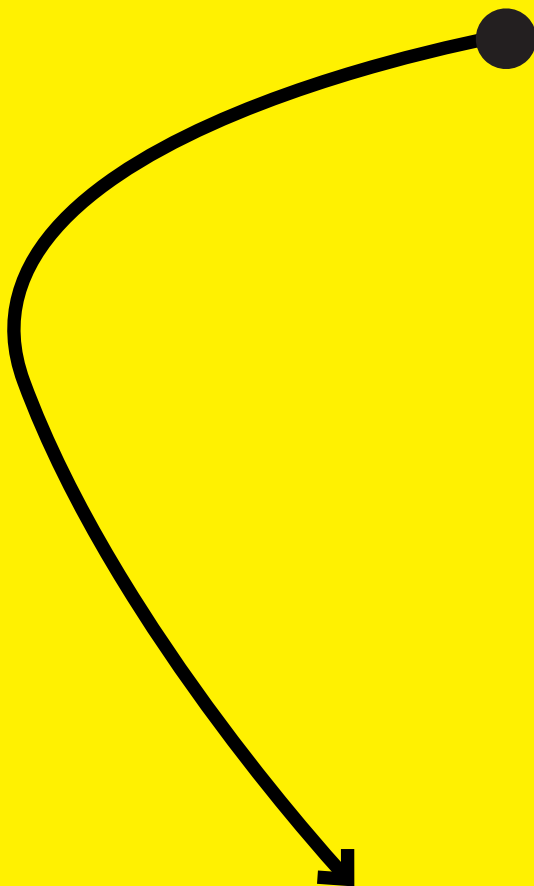
Upper class, white
collared living in others
neighbourhoods



NORMALIZATION OF THE SELLING ONLINE

Why?

Because the local population can't afford the things sold in the shops, prices are way too expensive
Thus, owners choose to sell online to address to people of upper class
no interaction between locals and customers of local shop !



SOCIAL DIVIDE

HYPE NEIGHBOURHOOD after the Gezi Movement

Consequences

- Yeldeğirmeni became an attractive place for hipsters and fashions (“instagrammable neighbourhood”)
 - No more place for locals. Moreover, old people and families aren’t represented in streets
 - Capitalization of the neighbourhood’s aesthetic
 - Radical modification of shops in a very short time: habits of locals are forced to change
 - Process of marginalization the locals in their own neighbourhood
 - General awareness that this neighborhood doesn’t economically fit the locals
- Economic marginalization

Actions to limit gentrification



Few actions are organized by locals to fight the process of gentrification, which increased a social divide and marginalization. There are very few ways to prevent gentrification on a local scale.

The muhtar, the person in charge of the neighborhood's administration, tries her best to ask the government and Kadıköy municipality to renovate buildings, provide housing and control alcohol sales.

Alcohol salers such as bars increase new comers and tourists in the neighborhood. They also cause complaints from the local population and social division. They need an authorozation to sell alcohol but they can bribe local authorities or bypass the procedure by going through tourism ministry's authorization. So, more and more bars are participating to Yeldeğirmeni gentrification process. Also, regulating Airbnb could be a way to slow down the gentrification process - but it is not on political agenda. The government's plans for Yeldeğirmeni strand for an entertainment and commercial district even though it's not corresponding to locals aspirations. In one hand, differents communities of the neighborhood (LGBTQIA+ community, ecology advocates,...) are organizing themselves on social medias, are signing up petitions, writing graffitis on wall and doing protest. That phenomenon highlights a community engagement and activist presence in Yeldeğirmeni.

In an other hand, a lot of locals are reclaiming building renovations: they don't feel safe because some buildings are collapsing.

But less and less actions are taking place because social organizations lack some efficient structures and management. They dont receive any support or subsidies neither from local authoroties nor the government.

Furthermore, they don't have any common space to gather and organize themselves, they usually meet in coffees and bars to plan their projects funded by provivate turkish and international foundations. Mainly, they lack a common strategy to reclaim an efficient social policy.

Concerning most of the local population, people we interviewed highlighted that same people in the neighborhood are complaining about rising rent prices and new arrivals, while taking advantage of the Airbnb system by renting out their properties.

To conclude, although there is a citizen commitment in the neighborhood, no direct action is organized directly to fight against gentrification and global awareness of the phenomenon is narrow.

Community Engagement

Methodology

Once established that Yedeğirmeni is an Istanbul neighborhood in the process of gentrification, bringing a social mix to the area, we can question the community's ability to find a sustainable path to mobilization.

As part of this research into community engagement in the Yedeğirmeni neighborhood, we used various tools to understand and consider the different strata of this engagement. In order to grasp the varieties and tensions in community engagement against gentrification in the neighborhood, we established a research protocol based on three questions enabling us to understand both the origins of the gentrification process and the struggle against it, as well as the motivations and actions of the struggle. The first question concerns the origins of gentrification. The second question focuses on actions taken to limit gentrification. Finally, the last question asks how people feel about gentrification.

A number of semi-structured interviews focusing on these questions were conducted with various community players with varying degrees of influence on the social organization of the neighborhood. The first interview was with the muhtar of Yeldeğirmeni, whose role and responsibilities enabled us to observe the ambivalence of her administrative role vis-à-vis her commitment to the neighborhood community. A second with the neighborhood's social network organizer for 8 years, who plays the role of project coordinator (in charge of making links between different associations programs and the municipality). She has been living in the neighborhood for 10 years and working with local alternative associations, trying to represent the voice of the minorities. A third was conducted with the tenant manager of a cooperative store that had set up in the neighborhood following the Gezi movements. A fourth with a member of TAK, a design studio that works in collaboration with the municipality while being highly integrated into the neighborhood dynamic. Finally, we conducted a final interview with the manager of a local vintage store whose customers are almost exclusively people living outside the neighborhood. The store owner herself lives outside the neighborhood.

In addition to these interviews, we used existing literature dealing with gentrification issues in the neighborhood. Two articles were central to our analysis. The first one is the *Changing Meanings of Neighborhood in Modern Istanbul* (Durgun, 2021). The second one is *bridging and bonding social capital in gentrifying neighborhoods: 'Yeldeğirmeni district in Istanbul'* (Arisoy & Paker, 2019).



[This family squat will be evicted in June 2025...]



[...to make space for something like this, probably]

Public Spaces.



We started with the hypothesis that there is a spatial distribution of the gentrification phenomenon's different effects.

To challenge our hypothesis we started by mapping the existing infrastructures (health, education, religious...), vacant buildings, urban hollow spaces, shops (distinguishing between old and new shops) and housing. We are conscious that it is a non-exhaustive referencing approach, but we decided to nourish a sensitive approach by surveying and photographing what we saw. We were also having spontaneous discussions with residents, local residents or shopkeepers.

Doing so, we noticed a few dynamics that we thought were relevant.

————— Most old shops and coffees closing down in favor of newcomer-friendly outlets, except for a few that are holding out because of their usefulness.

————— Certain infrastructures have a strong impact on urbanization: the railway workers' union is close to the station, and medical equipment stores are concentrated near the hospital.

————— Walking around, you notice a lot of empty spaces, and many of them were turned into parking lots. A lot of empty buildings would need renovation to turn them into housing.

————— On the walls, you'll see both large mural paintings, which contribute to the aestheticization of the district and appeal to newcomers, and others graffiti's : political slogans inherited from the Gezi movement.

————— We noticed a lot of art studios that shows a growing artists presence and influence on the neighborhood.

————— Animal care is still very strong, and is shared by all residents. It could be considered as a urban common.

Yeldeğirmeni is still a functional neighborhood, with public infrastructures, schools and different kind of shops.

The little time to browse the whole neighborhood prevented us from identifying very clear-cut areas.

The current stage of gentrification still allows for a certain mix of uses, but the rapid pace of change suggests that, without regulation, there won't soon be much of a mix.



[Hostels]



[Local Shops]

[Political Tags]





[Empty Building]

[New Coffee]





[New Shops]



[the last Repair Shops]



[missing buildings]

[Green Areas]





[Coffee Shops]



[Travel Agency]



[Local Shops]



[closed community center]



[on the door: “we’re not accepting how life is getting expensive and people having debts, we will change this!”]



[new commercial activity after the eviction and renovation of Don Quixote occupation]

Pictures here:



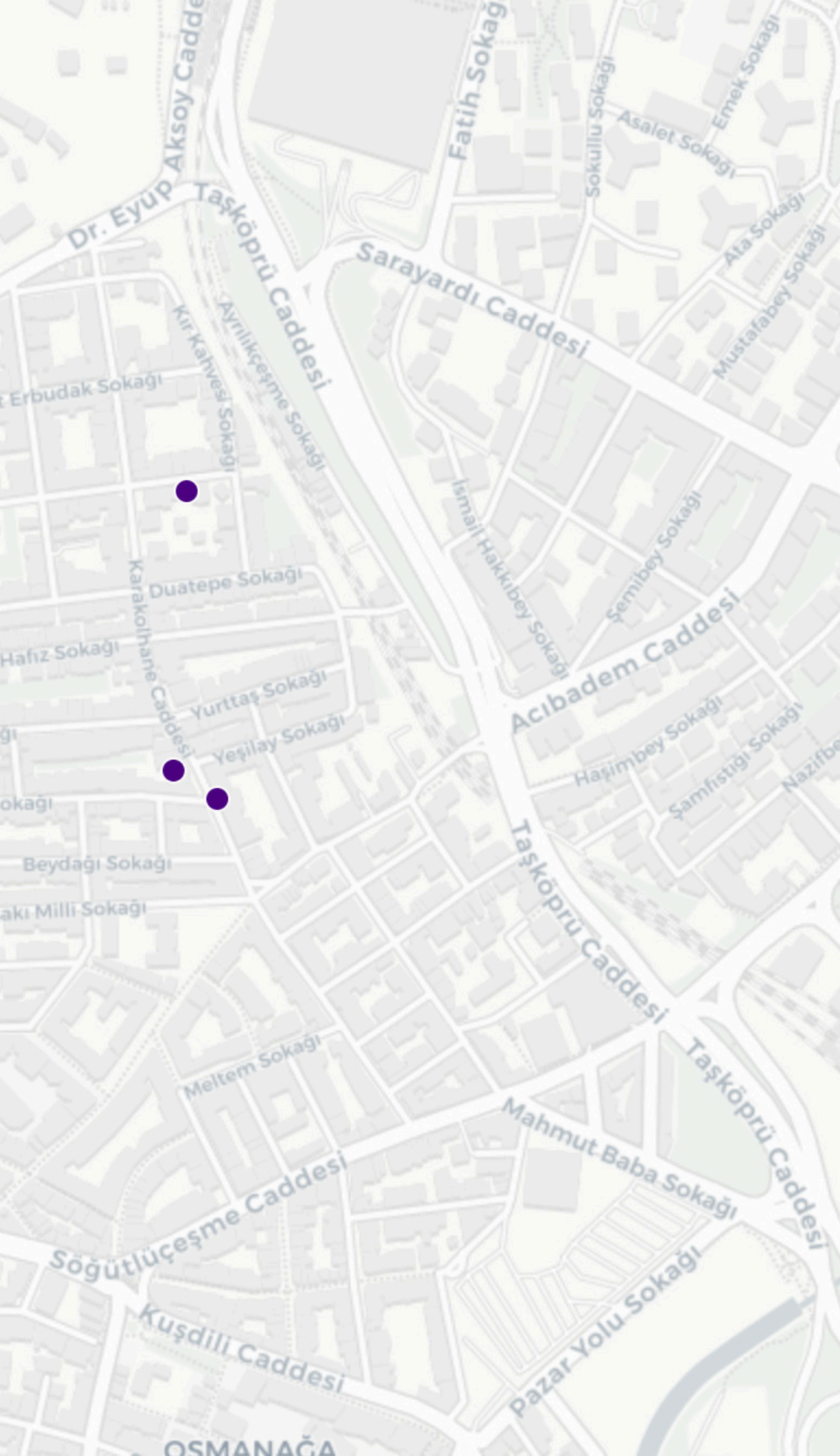


[a kurdish cafe that feels like a commons]



[gentrification advances...]

Yeldeğirmeni — Kadıköy — Istanbul
Hostels



Dr. Eyup Aksoy Caddesi

Taşköprü Caddesi

Fatih Sokak

Sokullu Sokakı

Asalet Sokakı

Emek Sokakı

Ata Sokakı

Mustafabey Sokakı

Sarayardı Caddesi

Kır Kahvesi Sokakı

Ayrılkışme Sokakı

Erbudak Sokakı

Karakolhanlı Caddesi

Duatepe Sokakı

Hafız Sokakı

Yurttaş Sokakı

Yeşilay Sokakı

Sokakı

Beydağı Sokakı

akı Milli Sokakı

Acıbadem Caddesi

Haşimbey Sokakı

Şamfıstığı Sokakı

Nazirbey Sokakı

Taşköprü Caddesi

Taşköprü Caddesi

Mahmut Baba Sokakı

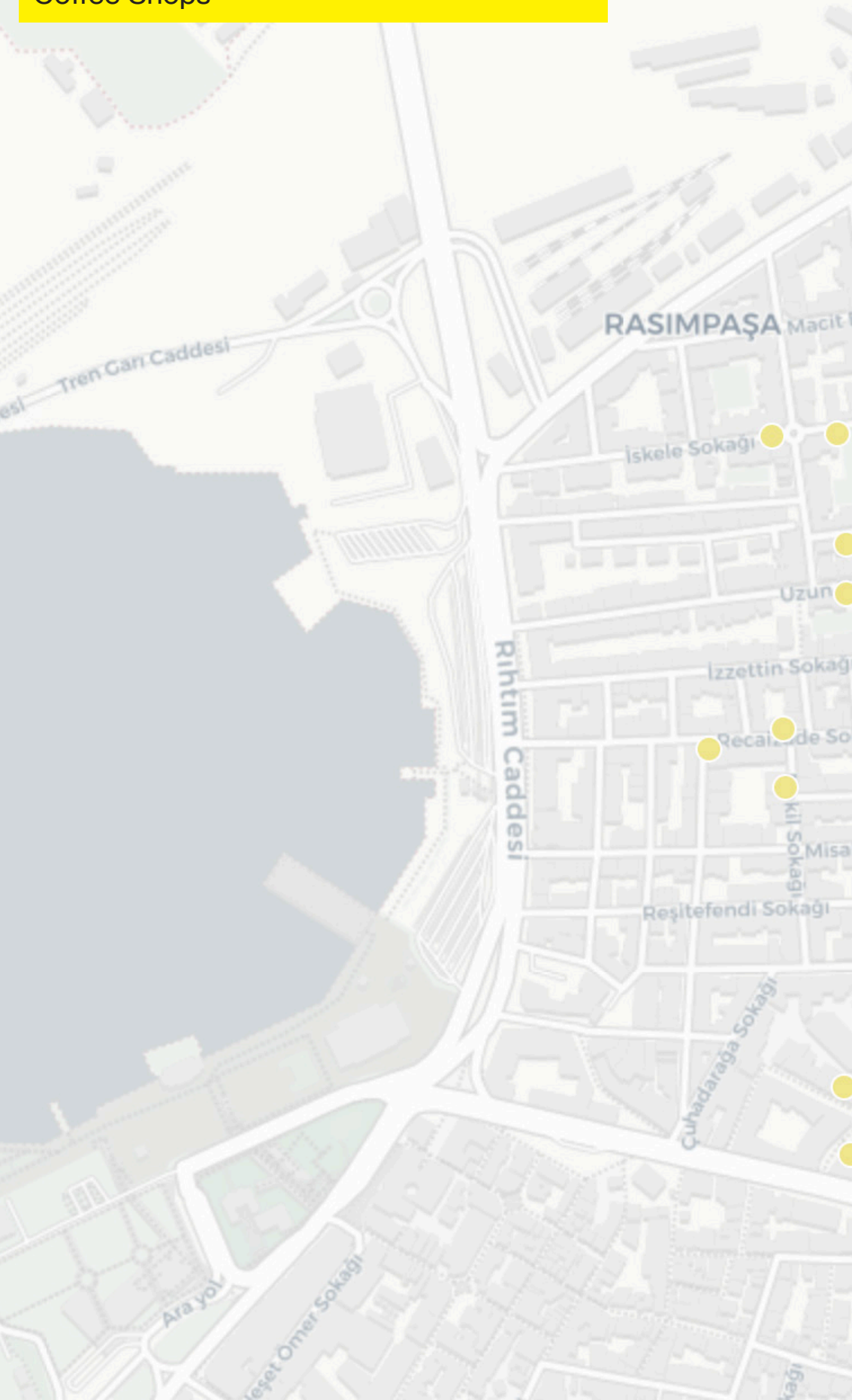
Söğütlüçeşme Caddesi

Kuşdili Caddesi

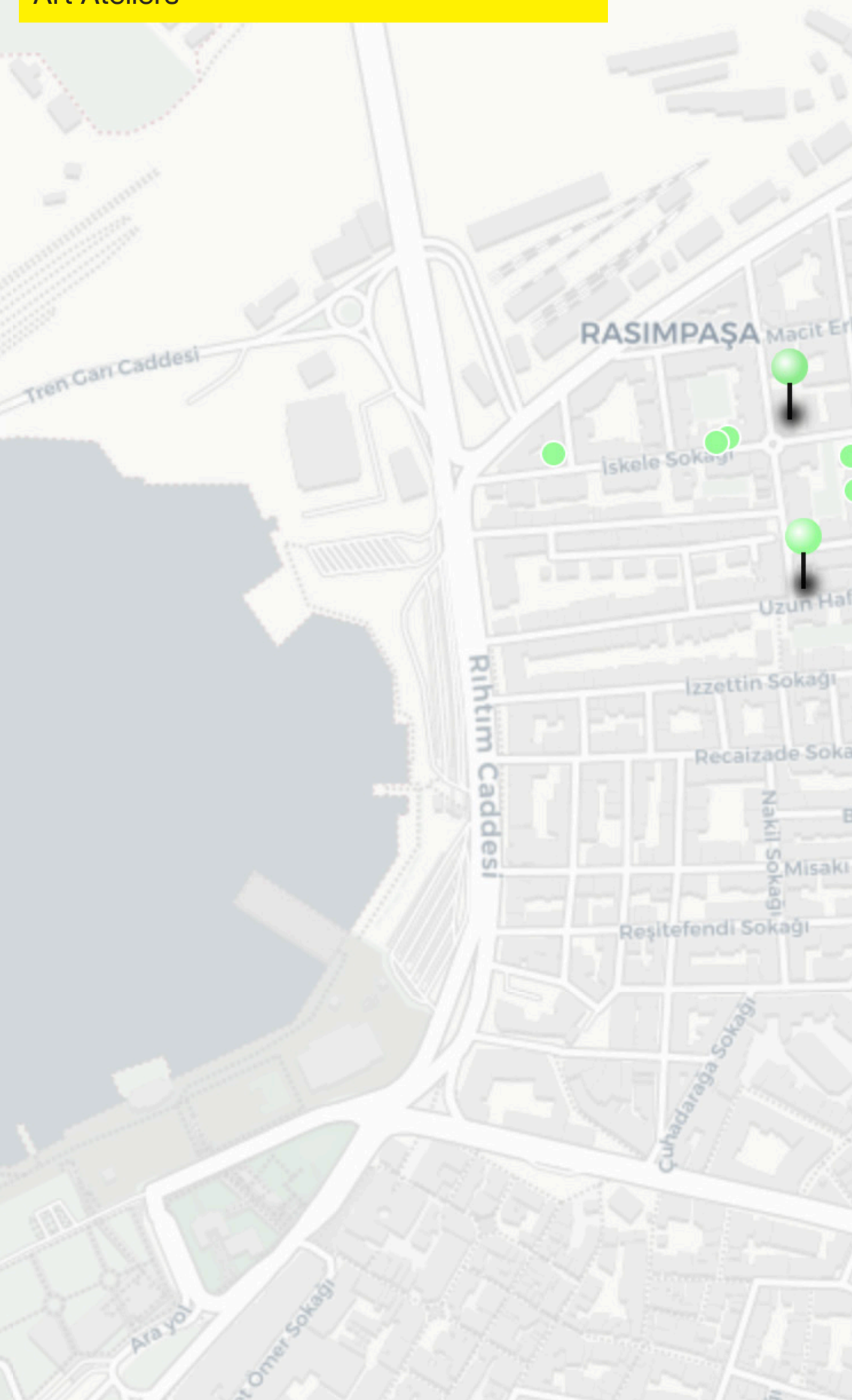
Pazar Yolu Sokakı

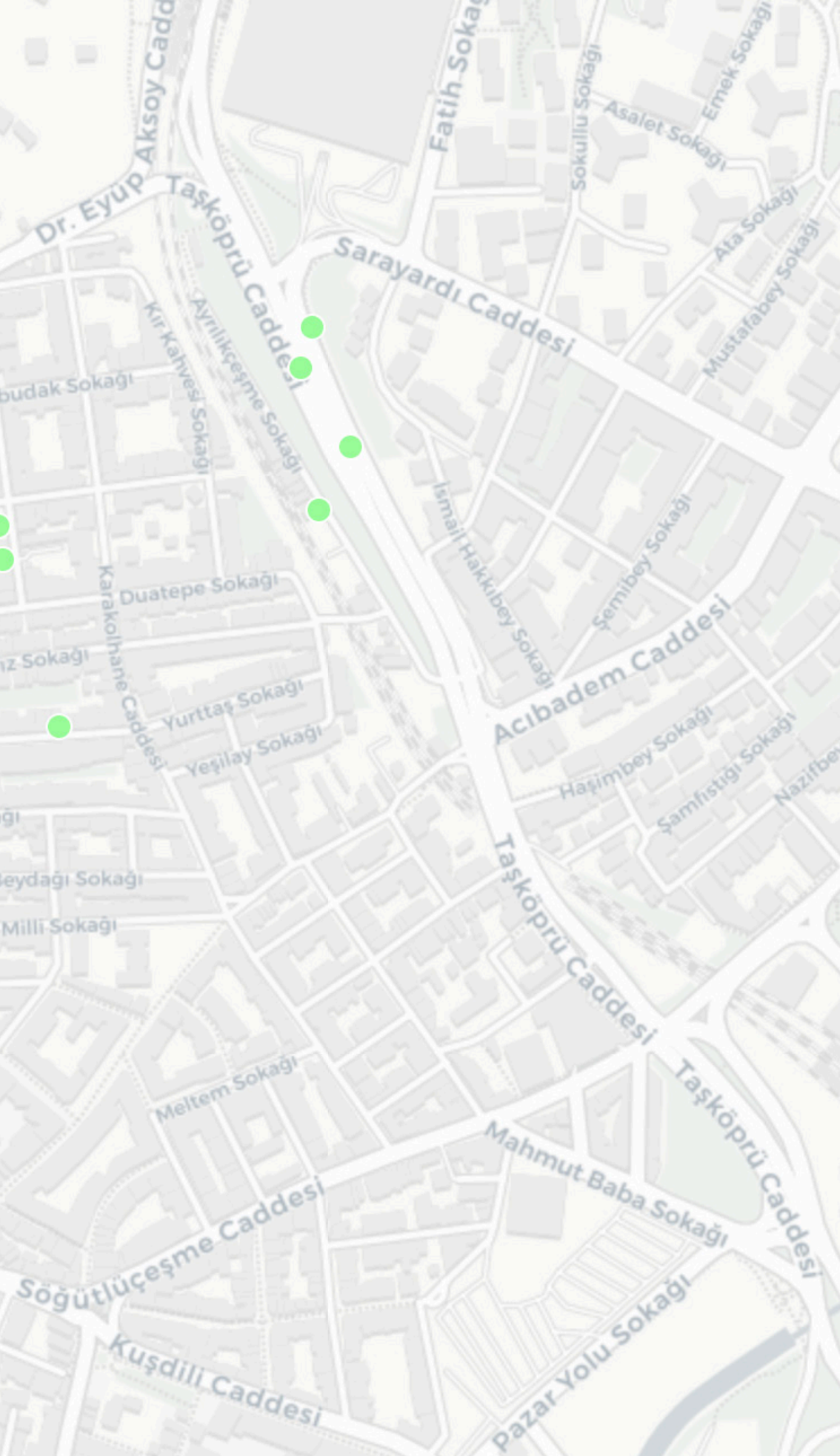
OSMANAĞA

Yeldeğirmeni — Kadıköy — İstanbul
Coffee Shops



Yeldeğirmeni — Kadıköy — İstanbul
Art Ateliers





Dr. Eyüp Aksoy Caddesi

Taşköprü Caddesi

Sarayardı Caddesi

Fatih Sokak

Sokullu Sokak

Asalet Sokak

Emek Sokak

Ata Sokak

Mustafabey Sokak

Kır Kahvesi Sokak

Ayrılıkçeşme Sokak

budak Sokak

Karakolhane Caddesi

Duatepe Sokak

z Sokak

Yurttaş Sokak

Yeşilay Sokak

Acıbadem Caddesi

İsmail Hakkıbey Sokak

Şemibey Sokak

Haşimbey Sokak

Şamfıstığı Sokak

Nazifbey

eydağı Sokak

Milli Sokak

Meltem Sokak

Söğütluçeşme Caddesi

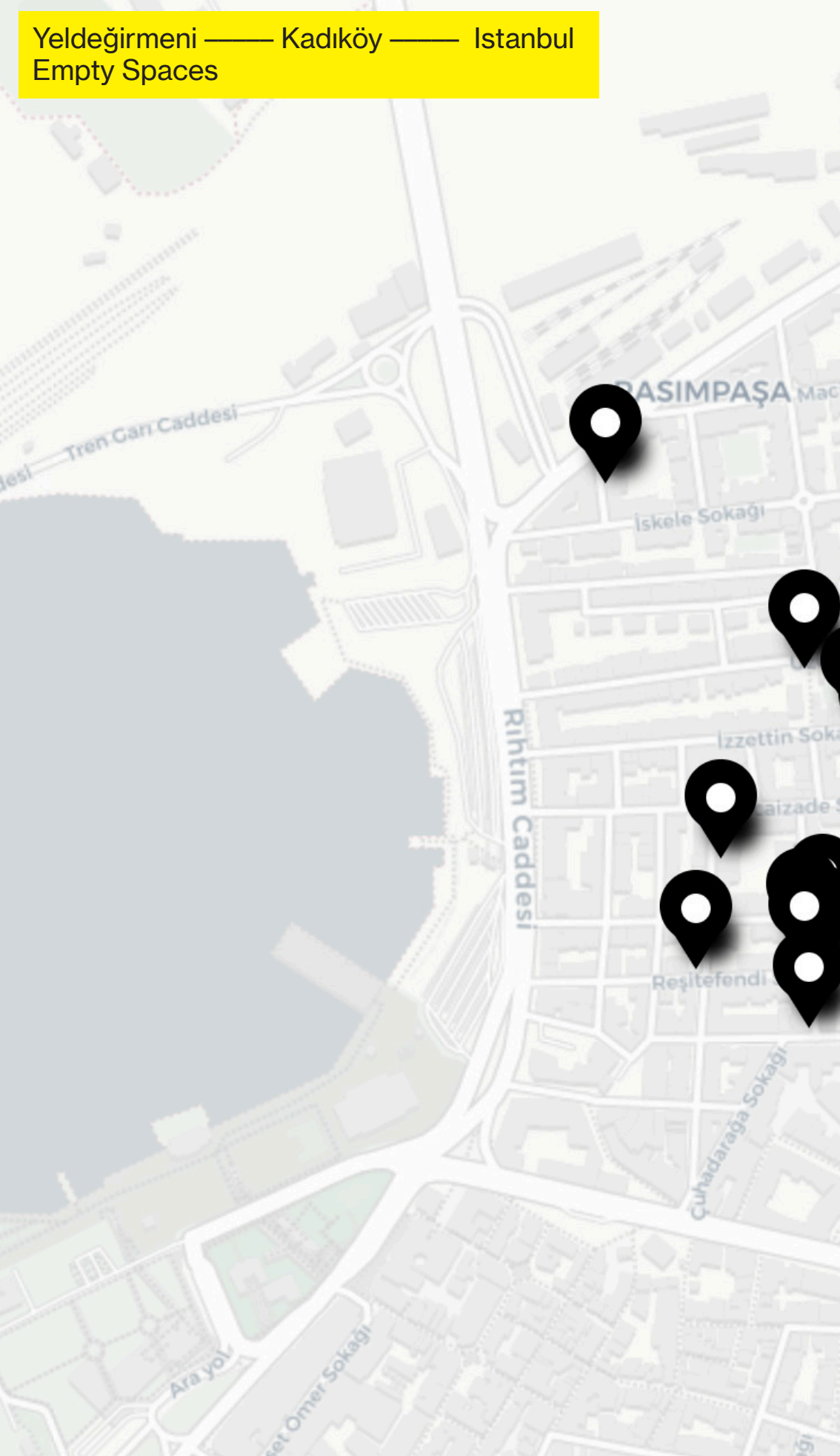
Kuşdili Caddesi

Mahmut Baba Sokak

Pazar Yolu Sokak

Taşköprü Caddesi

Yeldeğirmeni — Kadıköy — İstanbul
Empty Spaces





Dr. Eyup Aksoy Cad

Taşköprü Caddesi

Sarayardı Caddesi

Acıbadem Caddesi

Taşköprü Caddesi

Taşköprü Caddesi

Söğütluçeşme Caddesi

Kuşdili Caddesi

Mahmut Baba Sokak

Pazar Yolu Sokak

Meltem Sokak

Yurttaş Sokak

Yeşilay Sokak

Beydağı Sokak

Milli Sokak

Haşimbey Sokak

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Fatih Sokak

Emek Sokak

Ayrılkçeşme Sokak

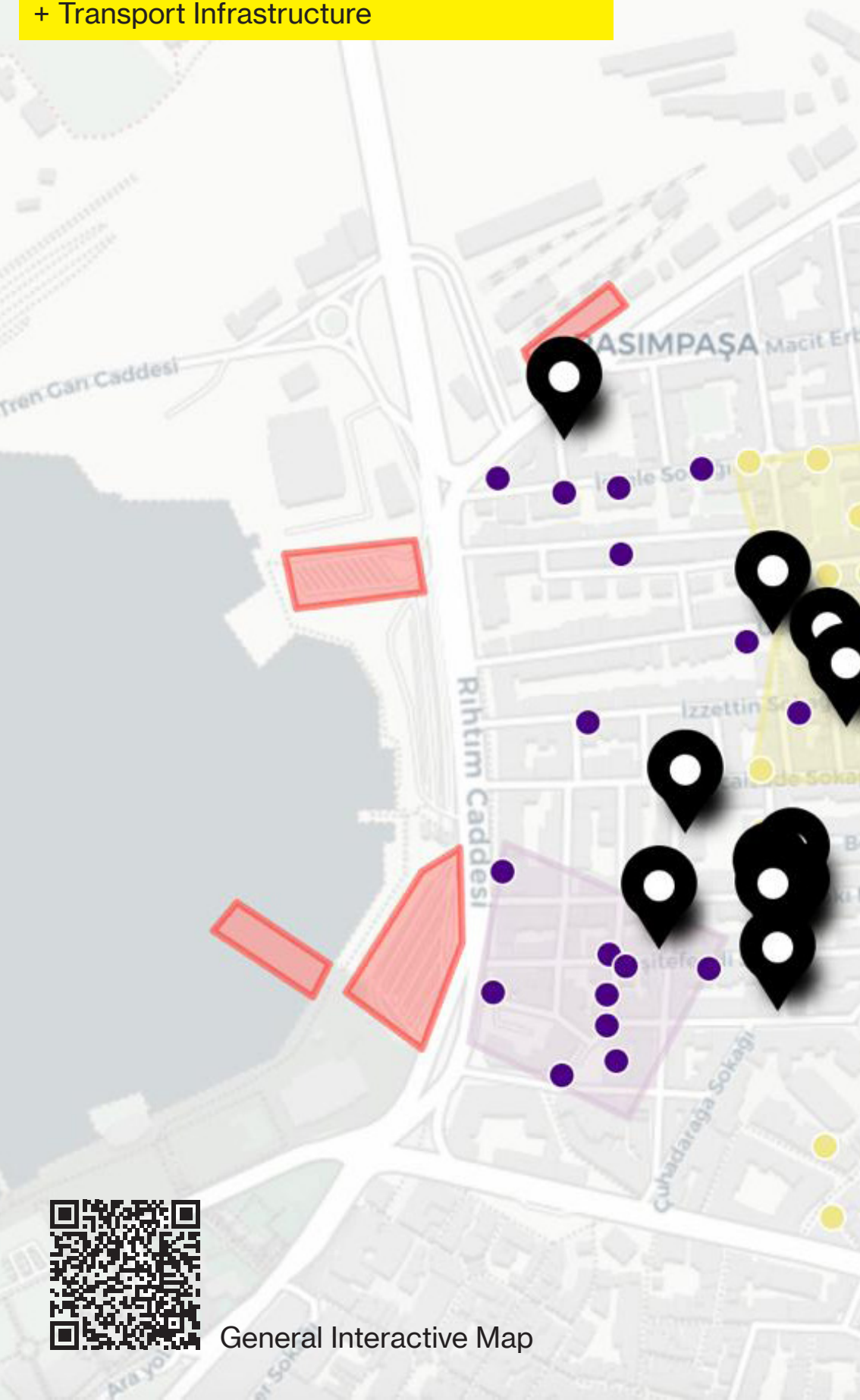
Kır Kahvesi Sokak

Erbudak Sokak

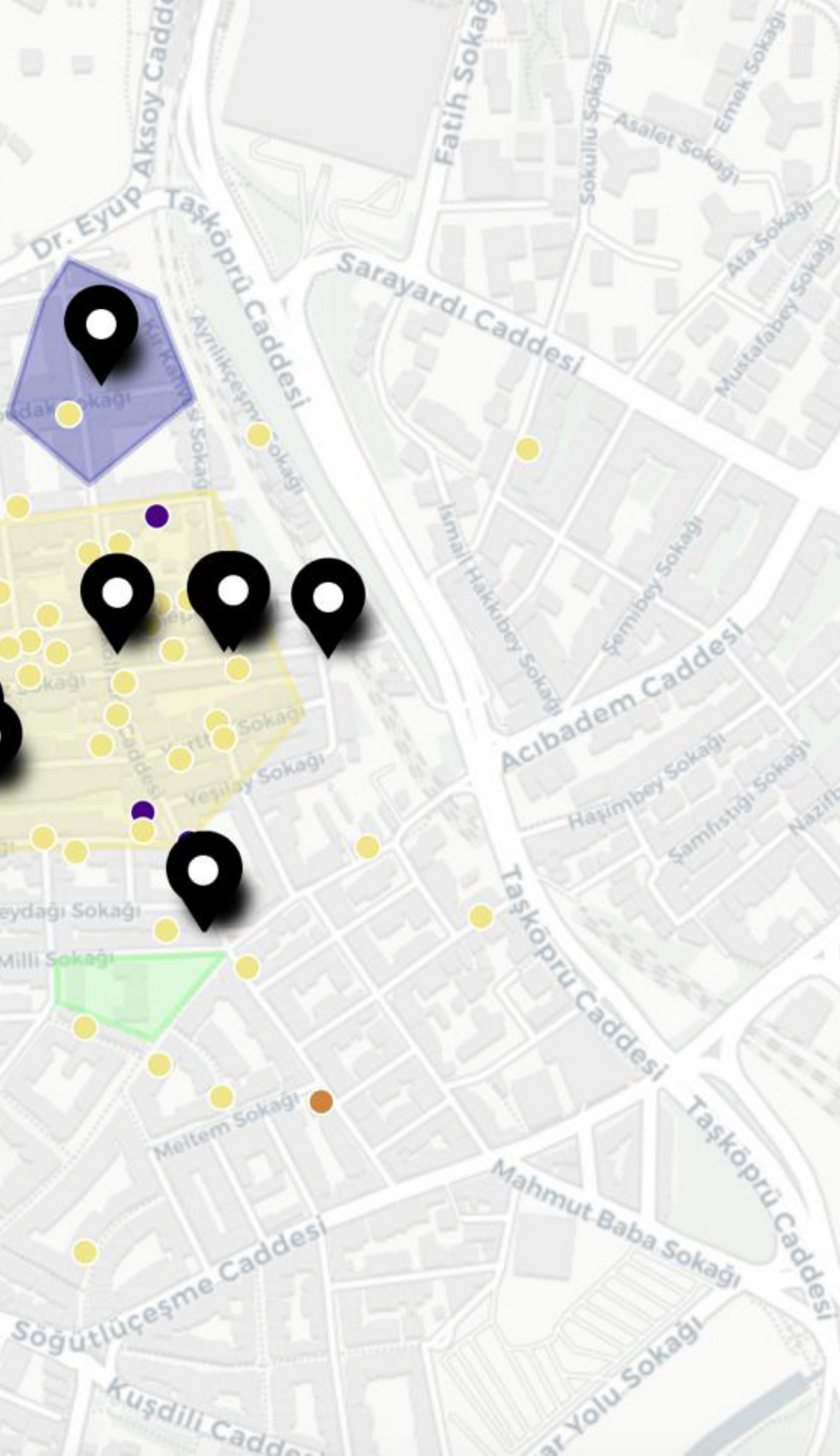
Sokak

Sokak

Yeldeğirmeni — Kadıköy — İstanbul
Empty Spaces + Hostels + Coffee Shops
+ Transport Infrastructure



General Interactive Map



About BASICC

BASICC is a European program run by a consortium of universities, vocational training organizations and community organizations in common spaces.

Part of BASICC's work consists of building a training program to develop learners' reflexive skills, based on the experience of action research carried out by organizations in the consortium. This is the aim of the two weeks of activities proposed in Istanbul.

The program is designed to enable learners to conduct three micro-research projects in different areas of Istanbul, with the help of students and teachers from Yeditepe University. The final part of the program focuses on the analysis of micro-research experiences, enabling learners to reflect on the mobilization of learning for their future individual and collective life trajectories.



USE ME AS A BOOKMARK ☺ Gentrification is a process in which a neighbourhood population changes implementing an upper social class, economically and sociologically. This leads to a situation where many different communities are living in the same area and a lot of contrast occurs because of inflation, conflicts of use and cultural conflicts.

