

**ISTANBUL TECHNICAL UNIVERSITY ★ GRADUATE SCHOOL OF ARTS AND
SOCIAL SCIENCES**

**‘GEMÜTLICHER RAUM’: SPATIAL READING OF THE IMMIGRANT
QUEER INTERITORIES**

M.A. THESIS

Dilara YILDIRIM WURM

Department of Interior Design

International Master of Interior Architectural Design M.A. Programme

JUNE 2019

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İSTANBUL TEKNİK ÜNİVERSİTESİ ★ SOSYAL BİLİMLER ENSTİTÜSÜ

**“GEMÜTLICHER RAUM – HUZUR DOLU ODA”:
GÖÇMEN QUEER İÇ MEKANLAR ÜZERİNE BİR OKUMA**

YÜKSEK LİSANS TEZİ

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To my mother,

FOREWORD

First of all, I dedicate this thesis to my mother and all the queer individuals who touched my life at one point. I was a queer kid, and I am a queer grown up now and I can be one of the drops in the ocean by working on queer needs in my professional field to make contribution to queer community. I am grateful to my mother for giving me this privilege to study and become a researcher. I would like to thank my thesis advisor, Assoc. Prof. Dr. Emine Görgül for great contributions to this dissertation. I also want to thank my partner David for his incredible emotional support and making me keep going on my goals. My siblings, Safa and Aleyna were the inspiration for me, when I was writing this thesis. I want to thank Prof. Wolfgang Grilitsch for his support for my research in Germany. I am grateful to my friend Ksenia Khvostichenko for their help on graphics. And want to thank every individual who joined the questionnaire for spending their time and thinking over the questions. It was a significant contribution. I warmly thank Ali Raza, Jonathan, Mehmet and Jade for their self-revelation and for keeping their door open to me during the research. I am aware that I have rough edges and I only scratched the surface. I am looking forward to research more on this topic in the future.

June 2019

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“GEMÜTLICHER RAUM”: SPATIAL READINGS OF THE IMMIGRANT QUEER INTERIORITIES

SUMMARY

While said, as a private space, the house is embedded to public spaces and its relationships. This thesis investigates migration, private space and sexual expression by focusing on spatial fiction of homes, reading through queer immigrants housing setups and aims to seek the external influences in domestic borders by ascertaining the layers in the house and fiction of the interior elements. Queer space is not only related to the geometrical dimensions and tangible objects instead it is referring to an ideal environment to exist for those who describe themselves as queer. As Munoz said, queer space may not be existing yet (Munoz, 2009). In this dissertation, I choose to deconstruct the private place of immigrant queer interiorities to investigate, if there is any pattern in creating the Heimlich for queer immigrant people, which is highly sceptical to look on from queer perspective. I aim not to create another normativity, but to understand better the queer needs of the future space, especially for intersectionally, discriminated people, because of their sexual identity and race. Therefore this thesis does not have a hypothesis part, which is making it clear, that the research has been done with a minimum specific expectation of a determined result. I aim to find backwash of heteronormative despotism of public spaces in private place. Tracing the stress of public spaces in private space is an essential part of this thesis. Reading the interior space by its transition zones, which we can say from door to hall, hall to a room may show the public spaces' despotism effect on sub interior interfaces. I want to focus on interviews, and with the knowledge, I obtain from interviews I map out to find reciprocal influence between the humans stress zones in the public area and private space. By formation, depth and integration of the layers in the house, this paper discusses private space fiction thorough migration and sexual identities. These people face discrimination because of their sexual identity. At the same time they are alienated by society due to their country of origin. Also living away from the country of origin, makes available the free expression for some expressing queer interests within domestic private space, may not be as expected. While some queer people are openly living in a neighbourhood, others may still feel insecure about coming up; instead, they may fake set up their visible living place or even make it non-visible and be completely tight-lipped about their house, because of the fear of discrimination from neighbours. Therefore critical face of homemaking, manages the boundary between the public arena and private place and most importantly may change all private place fiction in the house. Coming out and opening the house for the neighbours may change the society: the porosity of residence, these migrant queer people's home becomes the representation of the bridge multi-ply bridge of heteronormative world and queer private place.

“GEMÜTLICHER RAUM-HUZUR DOLU ODA”: GÖÇMEN QUEER İÇ MEKANLAR ÜZERİNE BİR OKUMA

ÖZET

Bu tezde, toplum ve eylem temelli araştırma etiğini desteklemek amacıyla çeşitli araştırma yöntemleri queer teori perspektifiyle ele alınmıştır. Ev ne kadar kişisel alan olarak görülse de, kamusal alan ve ilişkilere gömülü bir yanı vardır. Bu tez, evlerin mekânsal kurgusuna odaklanarak, queer göçmenlerin konut içindeki mekan kurgularını daha çok görüşmeler yoluyla okuyarak göçmenlik hali ve cinsel kimliğin iç sınırlarındaki kamusal baskıcı alanın etkilerini görmeyi amaçlamaktadır. Queer mekan sadece geometrik boyutlarla ve somut nesnelerle ilişkili değildir; çoğunlukla kendilerini queer olarak tanımlayanlar için var olan ideal ortamı ifade eder. Munoz'un dediği gibi ideal queer mekan henüz mevcut bile olmayabilir. (Munoz, 2009). Bu tez, göçmen queer bireylerin kişisel mekanlarına yapı sökümcü yaklaşarak, kamusal alandaki ötekileştirmenin kişisel alana yansımalarını bulmayı amaçlamaktadır. Bu tezde başka bir normatiflik yaratmak değil, özellikle cinsel kimlikleri ve ırkları nedeniyle kesişen ayrımcılığa uğrayan insanlar için gelecek mekanların queer ihtiyaçlarının daha iyi çözümlenmesi amaçlanmıştır. Bu nedenle, bu tezde, araştırmanın belirlenmiş bir sonucun, spesifik bir beklentisi ile yapılmasını amaçlayan bir hipotez bölümü yoktur. Kamusal alanlardaki heteronormatif despotizm etkisinin izlerinin, kişisel mekanı yapı sökümü uğratılarak, var olup olmadığı veya ne gibi elementlerle tamponlandığı sorgulanmıştır. İç mekanı, kendi geçiş bölgeleriyle okumak, kamusal alanların heteronormatif etkisinin queer göçmen bireyler üzerindeki ötekileştirme etkisini iç mekanın eşikleri ve arayüzleri üzerinde gösterebileceği düşünülmektedir. Görüşmelere odaklanarak, göçmen queer bireylerin kişisel alanlarında hangi elementler ve sınırlarla aidiyet ve güvenlik duygularını oluşturduğu tartışılmıştır. Evdeki katmanların oluşumu, derinliği ve entegrasyonu ile, bu tez göç ve cinsel kimlikler hakkındaki özel alan kurgusunu tartışmaktadır.

1. INTRODUCTION

“A theory of queers in space can first be constructed around the differences and disparities, in the extent of use and enjoyment, associated with gender, race, class, age, language and culture and secondarily around the dynamics of erotic expression, violence, and social control.”

(Gordon Brent Ingram, Queers in space-1997)

I as a queer and immigrant person in Germany aimed to work on queer immigrants private place in order to stretch the idea of queer in my field, which is interior architectural design. As an immigrant and queer person, I have found the motivation of this thesis from my personal homemaking and integration process. Therefore this research does not aim to objectify individuals but searching for an idea of intersectionally discriminated people's creation of Heimlich in a new country.

While challenging the heteronormative supposition of most of the migration researches and examining the complex relationship between (dis)placement and (re)placement dialectics of the migrant individual through the country of origin and sexual identity; based on the spatial readings of immigrant queer replacements, this thesis depicts the outcomes of a research that examines the domestic reflections of identity, ethnicity and patterns of homely interiorities.

By revealing the hints of every-day oppression and public pressure that queer individuals facing in the public realm, through unfolding the emergence of the private immigrant queer spaces of the individuals, via unfolding the articulation of space, mapping and examining the thresholds, documenting and discussing the representation of spatial settings that constitutes the sexualities and cultural backgrounds of the inhabitants.

By expressing it from the reverse end, this thesis study on migrant queer spatiality significantly focuses on the way how the interpretations of public space and the surrounding neighbourhood in a roundabout way affecting the creation of immigrant queer interiorities. What is the role of the existing milieu in the formation of the

interfaces and buffer zones of the individual space vis-à-vis the queer identity of the individuals in each round? This research looks up to appeal to this absence by bearing in mind how queer immigrants in Germany use their homes to create and declare their cultural backgrounds and sexual identities.

1.1 Purpose of Thesis

‘‘Now we are at home. But home does not preexist: it was necessary to draw a circle around that uncertain and fragile center, to organize a limited space. Many, very diverse, components have a part in this, landmarks and marks of all kinds.’’

(Gilles Deleuze and Félix Guattari, Thousand Plateaus -1980)

This thesis study explores the diverse representations of homely-interiors through examining its characteristics and formation in immigrant queer individuals' housing details. Albeit, looking at the traces of how public relations and acceptance, as well as the pressure, do all affect the constitution of these interiorities; this study further aims to reveal the factors and map the appealing criteria that contribute to the embodiment of immigrant-queer homely environments.

Doubtlessly, the production of any space can give a large variety of clue about the individual who builds it up or the ones that occupy the place. Not so long ago, the notion of space as a word sense was predominantly described as a geometrical domain. The definition of space was mostly associated with mathematical meaning such as curved spaces, x-dimensional spaces, abstract spaces and the like. (Lefebvre, 1974). With philosophers like Descartes and Kant, space has given other meanings. Descartes view of space is more abstract and related with the extension. For example, a space between a can of soda and plate has dimensions, like a can of soda and plate have their own dimensions.

Descartes thinks the extension is a core of the body and space is an insensible body. Kant says, space is related to experiences and social space and its elements (not only not living things such as furniture, stone, etc., but also the interaction of living beings). Like Linda Palmer and Gary Lynch (2010), mention in their article 'Kantian View of Space', space comes into being in relation with experiences. In other words, through a Kantian perspective, the representation of space is a result of experiences or natural constituent (Palmer, Lynch, 2010). Also according to Yi-Fu Tuan (1977)

and Edward Relph (1992), a difference between space and place are related with giving meaning to a 'space'transform it to a 'place'. While place is created with human experiences, space is more unconnected to the social experience of people (Selten and Zandt, 2010). Departing from the decisiveness of the experience in the constitution of space, so does the place, this work aims to discuss the thresholds and buffer zones in immigrant-queer home-making processes or virtues by reflecting the questions such as 'What queer and immigrant people to feel secure and to belong to the place that they live in?' or 'What are the interior elements like furniture, textures, objects, walls and doors of buffer zones in the house, that enhance these feeling and strengthen the homely atmosphere?' i.e. throughout the site analysis, it is often realised, that whether a personal object or element of the user from his/her previous home (i.e. praying rug, endemic plant from native land or a specific cultural object from the country of origin of the individual) or many other reminders (i.e. a LGBTQIA+ culture objects like rainbow flag, trans flag, some art pieces, wall objects, or visible texts) that are addressing the guest/outsider that the person is entering the home of a queer individual, mostly appeal as the most dominant welcoming materials of the immigrant-queer homes for the first sight. Yet, as the set-up of the home also speaks out its inhabitants'sexual identity and/or cultural background and understanding, sometimes the homely atmospheres act openly or obscure on behalf of hiding the individuals' lives, whereas the thresholds or buffer zones spaces in the homes are more visible and readable for the guest/outsider, cascading down from the entrance to the most private zones. Nevertheless there are countless different lifestyles, geographical and cultural diversities and life patterns, this research seeks to map some recent examples from Germany, the country which is currently accepting most of the immigrant population in EU, while focusing on the city of Stuttgart and its immigrant-queer community, in order to dismantle current condition of how immigrant-queer individuals constitute their homely-environments, and how these spaces are build up, yet how or what are the buffer zones and thresholds of the homes cascades through public to private spaces of immigrant-queer interiorities.

1.2 Research Questions and Methodology

This thesis makes use of a mixed research method based on queer theory in order to premeditate ethics with the participation of queer immigrant individuals (Figure 2.1). There are many different considerations in dwelling studies. While working on a thesis about queer immigrant peoples' private place spatial readings, the research is eventually becoming an ethnographic, political, anthropological research. Thus, those factors making the thesis become a transdisciplinary research. In this dissertation, both quantitative and dominantly qualitative data are collected. Therefore, mixed method research technique have been used in this study. In terms of providing a deeper understanding, qualitative research methods, including individual observations and focus group interviews, are deployed for data gathering on site (Figure 2.1). Although this thesis research encompasses a limited variable to draw a broader statement; yet it is believed that both the observations and the interviews, as well as analysis, would reflect intellection about the queer immigrant individuals' spatial need in public and private realm, which in fact has failed to be noticed for a long time. Besides, it is also intended, that this thesis would further contribute to the ensuing research and the scholars focusing on the topic.

Research starts with curiosity and continued with the questions. Indeed those questions are the ones which we have asked at the beginning of the study. The triggering questions of this research are based on could be listed as below:

- What are the traces of public pressure in immigrant-queer peoples' house?
- What are the thresholds in their current living space?
- Do they have buffer zones in their living space?
- How did the interviewers transform their space usage habits?
- Are there interior elements which are giving an idea about the marginalized person's cultural background and sexual identity?

Departing from these questions, this thesis asks if the belonging feeling is an essential part of creating the space and the habits of space usage stay considerably same or similar to former living spaces of individuals. Likewise, the dissertation is looking for if the narrative of the flat, sections such as entrance, living room (semi-

private space), sleeping room (private space) shows the buffers in the house and represents the person's sexual identity and cultural background.

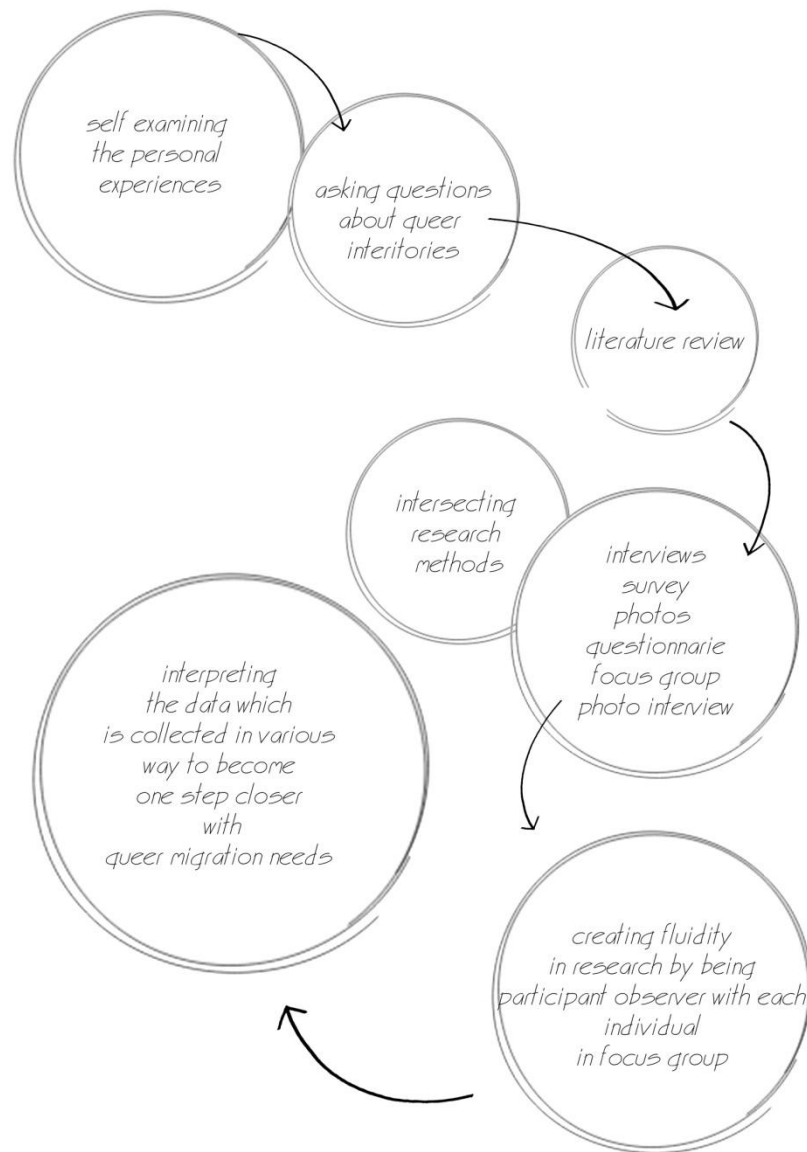


Figure 2.1 : Research flow chart.

On the other hand, in terms of constraints and the content of the study, as it is mostly quite rare and also arguable to reveal the exact pattern in between the queer identity of the individual and its personal space, since the individuals are timid about exposing their private realm; yet, it is also quite difficult to define a queer space in private unless the households are open about their sexual identity. Similarly, there are also fewer opportunities to observe these spaces, for revealing out the individuation and marginalization of the individual from the society they exist. For

this same reason, during this thesis research, the living-space of four queer individuals', who are in fact within the author's closer social cluster, are chosen as the exemplar that is intended to focus on. If one of the individuals in the exemplar is not entirely open about their sexual identity, this is given the opportunity for more in-depth observation of differences between borders of private and public space by visualizing the narratives of the fiction of their home.

In addition to the observations and the interviews, interviewees have been asked about the similarities between their previous and current living spaces. These similarities, which have been told by interviewees, would help to detect whether any translocations or translations are made in terms of constituting their recent homely atmospheres, and how they transformed their use of space concerning their current living spaces. In other words, disintegration or resemblance, which have been mentioned by the participants and focused group interviewees, would reflect the habitual spatial use of the individuals, as well as their continuities and discontinuities in time.

1.3 Content of the Study

With the increasing visibility of queer culture and flow of migration to developed countries, migration and gender studies became crucial subject for interdisciplinary researches. In this respect, enfolding the interdisciplinary approach, this thesis addresses to a juxtaposition of both migration and queer subjects, that are melting in the realm of habitation, significantly to the living spaces of immigrant-queer individuals. Also, it investigates the interiority of three diverse immigrant queer domestic realms, to map the transfiguring variation of public, private relations, reflections of identity, belonging, gender diversity, yet the interpretations of existing within the homely besides being the other in the limits of heteronormativity. Aim of the study, study topic, content and methodology of the research are explained in the first chapter of the thesis. The second chapter focuses on queer and place notions by debating the representation of homely, territorial conditions, while resonating with the notion of belonging. Consequently, the necessities of territorial condition and the constitution of homely environments, as well as how the definition of individual space emerges, are discussed. Again, this chapter addresses the migration, gender and space concepts by looking at their reflection in the homely environments,

through examining the spatial articulations in immigrant-queer interiorities, the thresholds, marginality and space/place. The initial part of the third chapter outlines to relations between sexual identity/cultural background and private realm by looking through queer interiorities. And in the second part, four individuals' homes are dismantled accordingly. In this respect, the findings of the interviews and questionnaire, which has been done with the participants are examined and explained. This part also aims to contribute to further academic research by documenting the interviews and observing the four immigrant-queer individuals private space set up and their space using habits, which have also been supported by photo-interviews. Throughout the field research, this thesis study intends to address the questions about queer and immigrant peoples' private space setups by deconstructing the layer of the living spaces and interior elements.

2. QUEER(IN)TERSECTIONIN(G) OF THE PLACE

Since this thesis is focusing on sexual identity and cultural background effects on the domestic sphere, intersectionality is the building block of this thesis. The intersection is something we frequently encounter in queer theory. When the title has been seen, it may appear that in this chapter, there will be a specific definition of queer theory (Barker, Scheele, 2016). Conversely, as Sullivan said queer theory is a discipline that refuses to be disciplined. Queer theory always evolves and changes. Consequently, it can not be explained with exact words, but can be defined with various ways. Queer is also an umbrella term for marginalized people. It is not only an umbrella for LGBTIQ+ people, however also there is a queerer umbrella for people who are disabled, fat, black and inter alia for various people who are marginalized, which is including but not limiting neither drawing solid sharp borders. An intelligible graph simply explains it in the book of Meg-John Barker and Julia Scheele 'Queer- a Graphic History'. However, every aspect of queer must be dwelled on very detailed level and meticulous (Figure 2.2). Therefore, in this thesis, I choose to dwell on sexual identity and cultural background aspects of queer by thinking on homemaking process of a queer immigrant and their genesis of belongingness and homemaking.



Figure 2.2 : Queer umbrella graph (Scheele, 2016).

In queer theory, sharp borders are seen as something very antipathetic, because the idea of queer is itself against solid borders, definitions, inference, etc.. At Cottrill's queer diagram, it is seen that any 'border' is solid. On the contrary, it consists of dotted lines and even so, visible borders, which is not so overlapping with queer theory(Figure 2.3).However, Cottrill explains the figure like 'A person can feasibly negotiate between layers and groups within layers. Just as a person can negotiate, the groups on each layer can also negotiate by joining with, splitting from, or working with other groups.' (Cottrill, 2006). Two leading circles in humanity/society, which are heteronormative and queer circles are creating another binary thinking. Even though, Cottrill's diagram explains simply about the queer 'borders' for the people who are new at queer theory.

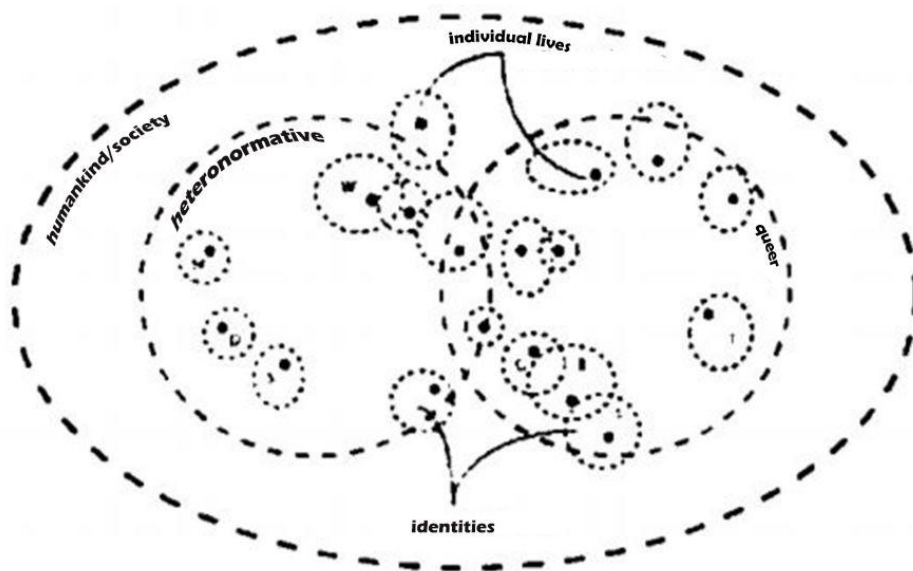


Figure 2.3 : Cottrill's queer diagram.

The topic of sexuality and space became a research aspect in the 1990's as branching from the researches about gender and space in architecture (Cottrill, 2006). This thesis is approaching the sexualized- political space sense as with Reed's 'Imminent Domain'. Reed brings forward the word for imminent for queer space and enucleates the word as '*imminent: rooted in Latin imminere to loom over or threaten, it means ready to take place, ... , more fundamentally, queer space is space in the process of, literally, taking the place of claiming territory*' (Reed, 1996). Reed also claims that queer space has the volume to explore the critical ground of sexuality and space, the home (Cottrill, 2006). This thought of foreseeing the queer researches' volume is identical thought to this thesis selection of focus. Yet this thesis claims that the

domestic queer place cannot be under consideration, exempted the public space effect.

2.1 Place Making

‘Thus, *Heimlich* is a word the meaning of which develops towards an ambivalence until it finally coincides with its opposite, *unheimlich*.’

(Sigmund Freud, *Uncanny*, 1973)

Placemaking is a significant process for immigrant people, especially when it is a place of their own. In this dissertation, placemaking is investigated to see how queer immigrant people build their fictionality in their private place what they call home. Home is a territory, where the feeling of belonging to a place rises in the majority of the individuals (Gold, 1982). The territory does not only have a substantial impact on people, but also on animals as well. As it is acknowledged, both peoples' and animals territory is a statement of their dependence to their space, their aggression and sexual behaviour (Gold, 1982). Besides, territoriality also defines the sensations of the individuals and their relation to their personal environment. Doubtlessly, the intense sensation of territorial embracement, further contributes the awareness of safety and belongingness within the individual, whereas exclusive spaces are marked by individuals to emphasize their possessive boundaries and resemble their sovereignty upon the milieu. This does not only exist as the fundamental and essential condition of the dwelling culture, but also emerges as behaviour in all scales and conditions yet the circumstances allow. The main action of territorial states is ideally the thing that establishes its most advantageous structure so significant to create a convenient setup, structure and the familiarisation to enable to melt in its own space, which the person does not have to worry with and feels freer to be its oneself (Gold, 1982). Every territory is created by the individuals who live inside, consisting of the marks of their social status, cultural background, sexual orientation and the experiences they've had. Experiencing the pressure in public and social prejudgment make the person more subsidiary to their private space and their territory becomes a place to reach the most *Heimlich* environment of their secure memories. Every individual has their own way to establish a sense of safety in their private spaces.

As a very much attributed notion, the term *Heimlich* mainly refers to the term familiar, or the definition of being not strange; whereas it further means ‘Arousing a

sense of peaceful pleasure and security as in one within the four walls of his house’ (Stoker, 2003). The meaning of *Heimlich* is slowly becoming more ambiguous. *Heimlich* can also mean concealed, “kept from sight” or “withheld from others” till to a point where homely-*Heimlich* and uncanny-*unheimlich* seem to be synonymous (Rippentrop, 2012). Thus and so, creating a homely-*Heimlich* represents the way of feeling safe. When creating *Heimlich* atmosphere in the house, it is also essential to see the narrative of the house from the public world to the private realm (Figure 2.4).

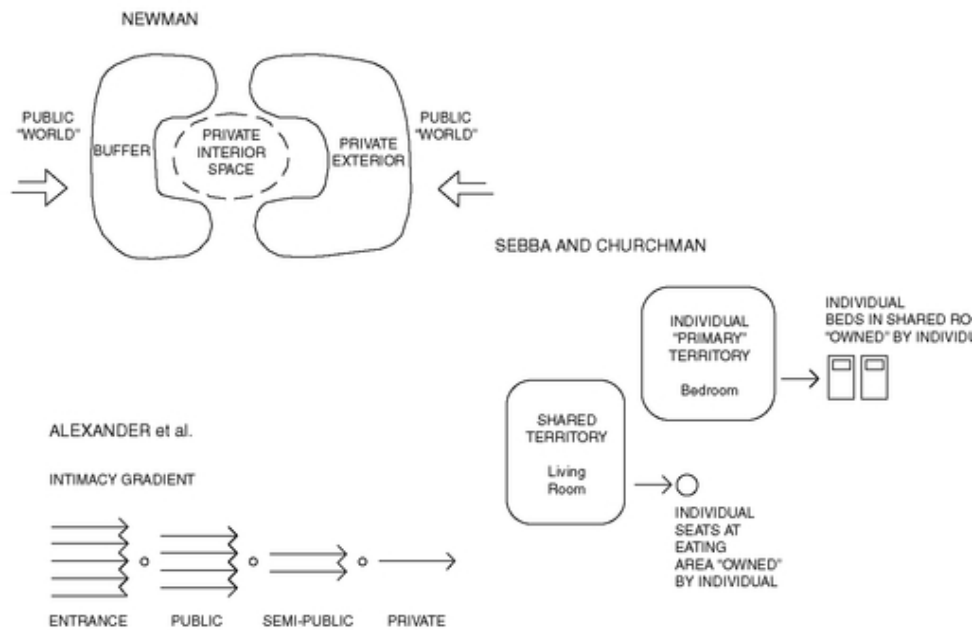


Figure 2.4 : Residential interior design - a guide to planning spaces, Mitton, Nystuen, (2016).

Migration, articulation of borders and passes, thresholds and arrivals, they all have vital importance in the itinerary. There is a before-now-after trilogy. Since the beginning of humanity, the topic of migration has been analysed by so many different lines of vision. A great deal of researches has been done by human immigration have noted their social, political inferences and cultural backgrounds. Those researches are quite notable. However, queer topic could not find itself vastly in migration and spatial studies. Against the backdrop of this research, the importance of private domain will also be investigated considering the migration issue and its meaning for queer people. A person's history, their characteristics, the time when they decided to immigrate and the conditions, which has been experienced by individual during the beginning of the migration process are so significant to

focus on like in the works of Rachel A Lewis and Nancy A Naples called Queer migration, asylum, and displacement, which is a work melting together the topics of queerness and migration (Lewis and Naples, 2014). In addition, the sexual orientation of a person has also a place in migration studies. Sexual identity shapes the ways of migration, the paths points interfere to support migration or not, the implications of migration in a matter of emigration and immigration at the end, immigrant person's integration, their identity, circle and spaces. In fact, the migration process has considerable interaction with queer theory. A more subtle comprehension of the spatial situation is significant in coming to realize the specific identity thing undertaken by queer people, in the matter of migration, which most of the time happened by the motivation of finding different, desired environment for sexual expression and finding an environment for existing with their true identity. However, this motivation can be altered in the forced migration process. For example, after the war in Syria, people had to immigrate as refugees to other countries. Even in that process, most of the people will migrate to the west, mostly Europe to reach better life standards. Lately, the migration route to Europe created fear, reservation and prejudice, but these immigrants who already travelled a long way are looking for a home and trying to create the Heimlich (homely) in their space (Figure 2.5).



Figure 2.5 : Finding a home in a era of displacement, Jeanna Karstersan, 2017, (URL-1).

Space has a quite significant role in the construction of gender relations. Unfortunately, not only the migration process is gendered, but also most of the spaces are gendered in the world. Like Massey states, "The intersections and mutual

influences of 'geography' and 'gender' are deep and multifarious. Each is, in profound ways, implicated in the construction of the other, geography and its various guises influences to the cultural formation of particular genders and gender relations; gender has been profoundly influential in the production of 'the geographical' (Massey,1994). There is a distinction between public and private, workplace and domestic place and most of these differences are built by heteronormative perspective to remain the gender positions and make it difficult to cross the borders. However, in this day and age, nevertheless, the minority of the people had started to have an individual insurrection more and more. There are so many individuals, who are putting amazing amount of effort to change the fictionalised society rules mostly by white/male/heterosexual domination. Alongside these individuals, there are figures, who support for the change of white/male/heterosexual dominant world order. Thus resonating with these social transformations of the contemporary realm, in this part of this dissertation, it is essential to mention that there is nothing against the people who have to or prefer to hide their sexual identity. Because being an LGBTIQ+ person and being a member of the marginalised community is already a burden in this day and age. If we return to the subject of space and gender, as said before most of the spaces are gendered, but when it is a private space, where is your very own place you can bypass the despotism of public space to your sexual identity and cultural background and construct a 'gemütlicher raum' which can be translated to English as comfortable and cozy room. However, this translation is lacking the meaning of German version. Hence, this thesis focuses on the path and ways to create 'gemütlicher Raum'.

2.1.1 Narrative of private space and psyche of interior

'Space is not something objective and real, nor a substance, nor an accident, nor a relation; instead, it is subjective and ideal, and originates from the mind's nature in accord with a stable law as a scheme, as it were, for coordinating everything sensed externally.'

(Immanuel Kant, Kant's Inaugural Dissertation of 1770)

Places are about the people, which has been focused in this thesis, and each narrative of the place has its own uniqueness. When the narrative of the room is thought, it is also essential to see, what room had added to its narrative rooms have direct effects on our mental states. They invite discovery and recovery, but also represent anxiety or aggression. The concept of space and its implications are sociological and socio-

psychological approaches that differentiate the feelings of being-in-space and illuminate the interaction of space and humans (Intelmann, 2004). The organization of space in the different societies is an inbuilt parameter that is also the hidden part of social order; anthropology, sociology and philosophy and each delivers different readings to make them visible. Every space has its very own psyche, which tells about oneself in ways of its fiction. The human being and the assumptions about their existence have been the guide of how to shape the space and architecture, philosophy for ages. Although, people created spaces of shelters for their initial survival instincts, as the cultivation increases, the inquiry of spatiality differentiates from basic needs. The question; what a room is, might be an inquiry truly as old as science. In early times, the question would have been formulated somewhat differently; when one speaks of space, one emphasizes that space is something independent of the people, something fixed, definite. With Immanuel Kant, the space of a "thing in itself" that exists outside of us becomes the space of intuition (Kant, 1770) (Figure 2.6). However, this does not mean that space is wholly arbitrary, and we can imagine it as the way we want. Each space has its own narrative to tell about the person who created this domain. A physical equivalent to the user the setting presented as an environment, each's preferences and expectations.

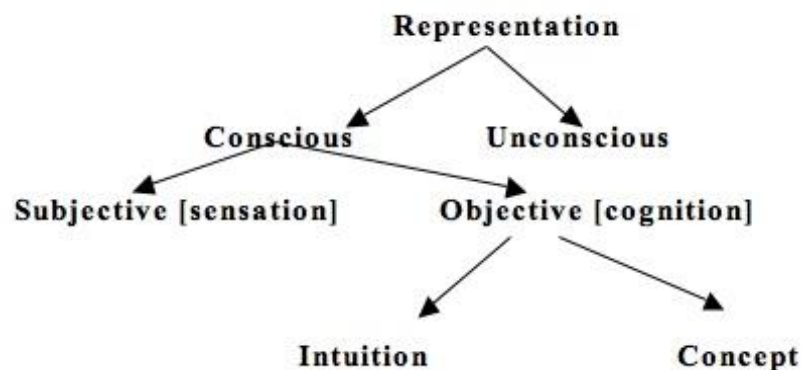


Figure 2.6 : Kant's Critique of Pure Reason (1787).

Consciously or not behind the place making process, the narrative of the space is created by the dweller. To understand better, we can review a place, which is constituted deliberately, the movie sets. Movie sets can be taken as an example to the narrative of the space. Some of the movie's scenes which are shot are pretty considerable about the space they design. For example, The Korova Milk Bar in the movie 'A Clockwork Orange' and its furniture in human shape are giving a bold

statement about the movies' topic (Figure 2.7). 'Women'¹ body form used as furniture is a strong representative of objectifying the 'women' body. The protagonist Alex and his gang use them as tables and pour their drinks from their breasts (Benson, 2017).



Figure 2.7 : The Korova Milk Bar in A Clockwork Orange. (URL-2).

The walls and the other interior elements in this bar are black and white and the colour was only appearing in the wings and pubic hairs of the human-shaped furniture, which is plaguesome in the matter of objectifying the human body(Benson, 2017). The space narrative in the bar is giving the idea about the violence notion, loud and clear, in the movie. However, not every narrative of the space is loud and clear. In the private realm, construe the narrative of the place is only possible with personal interviews with the habitats of the domain. Solely looking for the concrete elements of interior space cannot give a broad idea about the narrative of a private place. Therefore, the investigation on private place, which has been done in this thesis, had supported with various other techniques such as, questionnaire, interviews, and photo interviews with the participants and interviewees, in addition, the tangible elements data in their private place.

2.1.2 Memory of the room

While the description of 'home' mostly used in English as 'where you belong, it is called 'Heim' in German means constant, fixed place. Frequently it is said that people have to be stable and consistent in space, if they want to feel a sense of belonging.

¹ The word women only used here because of the usage in the source article. Otherwise, a body with protruding breasts may as well belong to another gender.

So many philosophers argue the notion of belonging in the history, and for a deeper understanding, it should be discussed resonating with the concepts of being and becoming and identity. In this dissertation, I will show the concepts of belonging and identity together with the spatial reading of queer and immigrant private realm. As stated in the Peers's and Fler's Theory of Belonging "Belonging, being and becoming are ontological concepts: that is their history in Western philosophy. Applications of these words that recognize this history enable the user to understand their full meaning and significance." (Peers and Fler, 2013). While dismantling the notion of belonging, doubtlessly its relation with being and becoming cannot be denied. In the article entitled 'Being and Becoming', these notions are argued through explaining their differentiating and interacting articulations, via referring to philosophers like Kant, Husserl, Hegel and Heidegger (Macann, 2007). Sense of a place is related to persons' perceptions and their thoughts about the place. The experience and the meaning, which is given to a place is what creates the sense of a place (Schamsuddin, Ujang 2008). For instance, a bedroom, simply a room with a bed. When a person adds there a table and chair it can also be a working room. Adding a couch and television then it turns out to a living space. Either this bedroom can be only with one bed in it. Can it be said that it is only a room for sleeping? This kind of function may be one person's perception about the room, but maybe not the one who lives in that space. This can give quite different sense to a person who lives in it according to the person's experience in there. The places of memory have vital importance on spatial readings. They are intersections and the spots where sites and time fall with memory. The place we live in or the place we have been for the exam, eating, watching or even a place where we lost those memories, are attached to a place creates the place and also ourselves. The room we are reading this thesis at the moment formed us and has the potential to shape us differently in the future. The memory of the room gives the meaning to a room, and by this meaning, sense of the room is created. From the very start, when the room is seen, the whole narrative people have seen, is indirectly a memory of a room by the dwellers' memories. Memory shapes us, not only us, also our lives and homes. What makes an empty room a house? What do people do in their personal space? Why did they put that empty and broken flower pot there – just there on the corner! Like in the work of Gomez's work about vernacular architecture, which was studied with homeless people who live in the central area of Bogota (Gomez, 2013). It is

imperative to see the use of space of people and how they adapted these habits of space usage to space where they live at the moment. In this part of the research, questions have been asked to participants and interviewees about their previous and current private place and living spaces. When it is thought about the room functionally, it emerges as a place where people, i.e. work, rest, cook, sleep, etc., basically where people live. However, the basic functions cannot be separated with the memory notion in a room, because the room also emerges as a spatiality that represents the characteristics of its users, while conveying diverse narratives about the way they live. Yet, in everyday life, sometimes it is visible that it cannot interfere with the public space that easily. Within a pre-given setup, it is intended for carve out our individual niches to exist in the public realm; i.e. people have to accept that the bank in the park is there and it cannot be moved anywhere without permission in the 'context of law', which is also interrogable. However, within the places where we live, our personal space is the milieu that we can do everything as long as the circumstances allow us to do, while at the same time providing us secure and relaxing environment. People shape the place, build a wall or a vase or window to see the garden but also the places shape people. The memory of the room shapes persons oneself. All the important events which affects people's life constitute their memory and if memory shapes people, are people something else but a memory? On the other hand, most of the houses, rooms, flats we experience, that belong to immigrant individuals, most of the time do possess many memories from their country of origin even if it is a tiny piece. The notions which are discussed above such as belonging, sense of a place and how experiences shape the place and how place to shape us, we may thought we can truly observe the traces of each individual's life through the bits and pieces that create this homelike milieu overall, especially through semi-private spaces such as living rooms, kitchens, entrance halls, whereas open to outsiders and friends as well as their private domains most importantly bedrooms, strongly depending on what the individual prefers to reflect about its life. As mentioned in Gordon's article 'Homosexuality was a crime until it 'partly' decriminalized by the Sexual Offences Act 1967 in the United Kingdom' (Gordon, 2016). During this unfortunate period, one of the most famous modern houses has been built by Sir Christopher Tunnard in Surrey UK. This house was built for stockbroker Gerald Schlesinger and his partner. Later this house has been emphasized as a part of the project showing the hidden and dishonoured queer past in

consequence of shrouded contraption which makes possible as if they are sleeping separately for LGBTQIA+ people (Figure, 2.8).

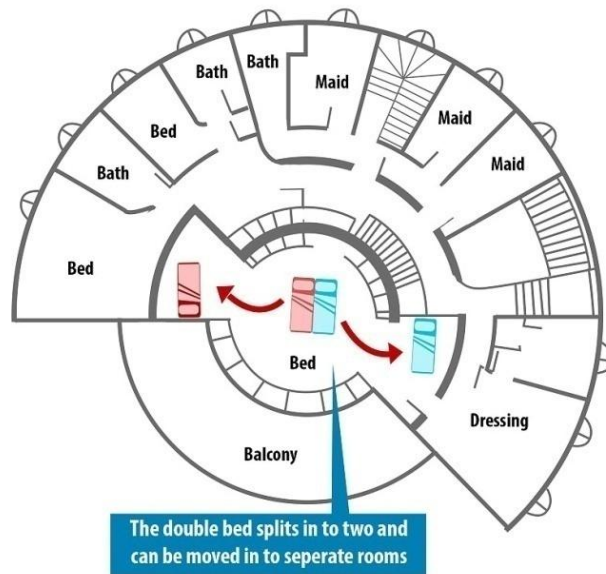


Figure 2.8 : The Round house,Sir Christopher Tunnard, Surrey-UK, 1936(URL-3).



Figure 2.9 : The Round house,Sir Christopher Tunnard, Surrey-UK, 1936(URL-4).

The Roundhouse has been designed by Sir Christopher Tunnard for Gerald Schlesinger and his secret lover, in order to hide their relationship as partners (Figure 2.9).Therefore, it is crucial to know couples whose lives are endangered, because of their sexual identity were hiding their true lifestyle in the past and when the circumstances allow people like Gerald Schlesinger had a chance to live with his partner in a house designed by an architect to hide their romantic relationship (Figure 2.9).While one of the cases conveys the spatial depiction of more extravert queer communities, who do not hesitate to show their sexual identities, while the others convey merely more introvert behavioural patterns.

2.2 Marginality and Place

Mainly, marginality refers to a structure, while marginalization describes a process. In order to get to the bottom of the phenomenon of marginalization in a sociological way, however, one has to take a detour to the concept of marginality. First introduced in 1928 with a work by Robert Ezra Park on 'Human Migration and the Marginal Man' the use of sociological language found that the concept of marginalization has found a rare place in any independent lexical consideration (Hellman, 1997). As mentioned in the article of Hartmut Hausermann 'Marginalisierung als Folge sozialräumlichen Wandels in der Großstadt' marginality or 'exclusion' are terms that have been used lately to define new forms of inequality in cities, workplaces, social places, in society, etc., it may appear in many forms in our society. It can be caused by the person's gender, sexual identity, economic situation, appearance, race, ethnicity, etc.. The process of exclusion reaches its peak when individuals or households are far from the center of society - and when this coincides with 'internal dismissal' of society, which manifests itself in resignation, apathy, and withdrawal (Hausermann 2001). When I was thinking about marginalized people and marginalized places, there is a significant interplay between the marginalized people and places. What are the motivators for the creation or recreation of marginal places? For example, Filipino migrant workers are transforming the places like infrastructural corridors of massive buildings to a gathering area for Sundays (since it is the only free day) in Hongkong (Figure 2.10).

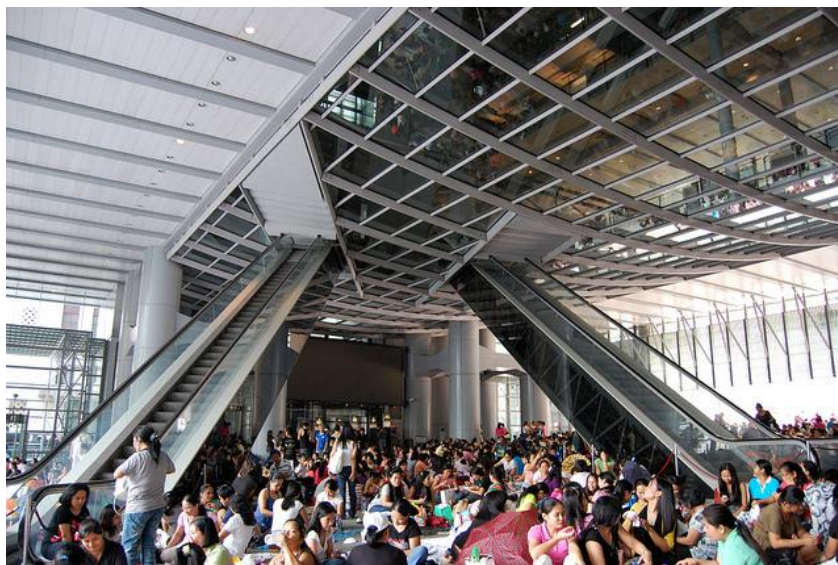


Figure 2.10 : Hong Kong Shanghai Bank(URL-5).

But also some places have an impact on people's marginality. As mentioned in the book 'Bekar Odaları ve Meyhaneler' in the late Ottoman period there are places called 'bekar odaları' (room for singles) and 'meyhane' (ginmill- kind of bar, where people can consume alcohol). In this period of Ottoman, those places have been associated with marginality. When talked about marginality in this book, people were not the marginal ones but the places. Places like single rooms and gin-mills were making the people marginalised by being there and being part of the action in the place (Çokuğraş, 2016) (Figure 2.11).



Figure 2.11 : Altan Baş, Bekar Odaları, 2003-2004 Exhibition.

As mentioned before in this part of the thesis, marginalized places and people are interplay factors for each other. Sometimes place can make the person's marginal as we see in the example of 'single rooms' in the late Ottoman period. People who are not married and live in with their parents were considered 'normal' in the late Ottoman, but if you are a person who migrated to a big city for work or study and have no relatives, family friends, etc. who can host you in their home, then there is not so much chance but single rooms or hostel. The situation may be investigated by way of creating a persona called Umut. Umut is a 21-year-old person who was born in Anatolia and worked as a construction worker. Since Umut wants to move Istanbul and find a job for themselves, they has to find a place to stay. Umut has no

relatives who can host them, so the only chance for them to stay at hostels or single rooms. When Umut was in their hometown, they did not have marginalized by society because 21 years old young person who is a construction worker and lives with their family is a 'normal' thing for society. However, since Umut has to move to a bigger city for other work opportunities their 'choice' of place to stay directly marginalized them, because if you are a single person who lives in single rooms who knows maybe you can drink, therefore harm people and which makes the person not trustable by the society. Therefore, hostels in late Ottoman marginalized people. If we change the Umut's story to a person who created a marginalized place; in this example, Umut is a Romani person who settled in Istanbul with his family. During the period of Byzantine and Ottoman, Romani people settled in an area called Sulukule in İstanbul. Because of the written source inadequacy about the area Sulukule, it is not so accurate to say about the exact period of the immigration of Romani people in Sulukule (Yavuz and Göreci 2008). However, it is known that Sulukule is a settlement since the 11th century (Uysal, 2012). Sulukule is a marginalized area in the city because of the peoples' ethnicity who live there. In this case, Umut is marginalized by people who marginalized the area, because of the ethnicity of settlers. In so many examples like Turkish neighbourhoods in Germany, Chinese neighbourhoods in US or gayborhoods around the world, sizably marginalized people try to live close with the other ones. When we think about this, is it safety or feeling of belonging? Or both with various other reasons? In Istanbul, there is another good example, which is overlapping with the part of the thesis topic which is homemaking. Ülker Sokak was one of the 'liberated area' in İstanbul for trans people. In 80s Dwellings in Cihangir area was commonly used as a pied-a-terre. People who have been living in this neighbourhood weremostly receptive than the other conservative neighbourhoods in İstanbul. They were primarily single and working people who may have been perceived as 'intellectual' at those times. This made the neighbourhood a safe space for marginalized and trans people 'safe place' to live for a while. There was a trans community until some of the community dwellers started to get bothered based upon 'pudicity' and collaborate with the police to violate and harass the marginalized people in the name of honour. After a while, because of the wave of violence, Ülker Sokak became not a safe place for marginalized people in there, and they started to move to different neighbourhoods (Turan, 2019). However, after that, there was another example in Avcılar.

Residential area called 'Meis Sitesi' became another settlement place for trans people. Meis Sitesi in Avcılar is a site with 122 flats within 12 trans individuals dwelling located in the Denizköşkler neighbourhood, but it has been mentioned in the housing struggle of transgender individuals in the media since 1999(Balkan, 2016). One of the trans individuals talk about this residential area is: "' Most of the buildings on the Meis Site are not earthquake resistant and therefore cheap. Trans women prefer to stay here for 11 years and live in the 'same' place."(Balkan 2016). Most of the examples showing that striking point of the homemaking for marginalized people are safety and belonging and most of the time creating safety means living in the 'same place' with the people who have been marginalized like oneself.

2.1 Thresholds of Immigrant Queer Interiors

Thresholds are very significant transition points not only in existing places, such as home, workplace, courthouse, prison, the school also in life. Transitions in life, like leaving home, which can be moving another city for education and then leaving university, passing the practical thinking style from a theoretical one. All of these thresholds has idiocratic flows. To simplify this matter of transition, we can imagine a person who has one of the most acute effects of thresholds. If the person has been in prison within a fixed time or even before that in a courthouse and free to leave some time later. When it is thought about just a case of a called criminal person's process to go to jail and then go outside, be free again, only this process can show the importance of thresholds in human life. Front door in the yard of a courthouse is the first physical threshold to the person's imprisonment, the second one, the main door of the courthouse and then the room where the person is on trial. After so many entrance and doors, in the end, it is the last door after all of the doors you passed through, it is the door of your cell it will be first and the last threshold for your daily routine. If there is a window it is another one! What is the window? The threshold to freedom? What are the door and window if it is in your house?When it is thought in the daily life of a person who has called 'stereotype' activities during the day, such as going work, going bar with friends and coming back to place called home. It is crucial to think about the passes between public and private. What are the thresholds elements of the house? In this part, we can mention about doors, windows, doorways.

Like in the art piece of Ilsted, there are multiple layers of doors as little examples of thresholds in domestic place (Figure 2.12). Even in the small area, the painting gives the strong appearance of transition between places.



Figure 2.12 : Peter Vilhelm Ilsted,1907.

.Behind the physical meaning of thresholds, it is also used to define the psychological state of the person and the places which are embedded to particular thoughts of the individuals. In this thesis, thresholds of immigrant queer interiors are looked at. There is a good example of queer thresholds in the book ‘Thinking on Thresholds, the Poetics of Transitive Spaces’. Nabokov's novel *Laughter in the Dark* analysed by Dobbin in the book, taking the bathroom door as a queer threshold element (Dobbin, 2011). In this example, the bathroom door is an element to hide the book character Albinus mistress Margot's affair with the Rex where Albinus is

panicked, because of the rushing water voice and so unconscious about another side of the door where Rex and Margot are fondling(Nabokov, 1932). In addition, Betsky's diagram to explain queer experience thresholds as a series of architectural conditions is a 'queer' way to see the queer thresholds. From private place (closet) to a self-observing arena (mirror) to a transit area (porch) and finally to non-judgemental theatric place (forum) where gender loses the concrete meaning of it(Figure 2.13).

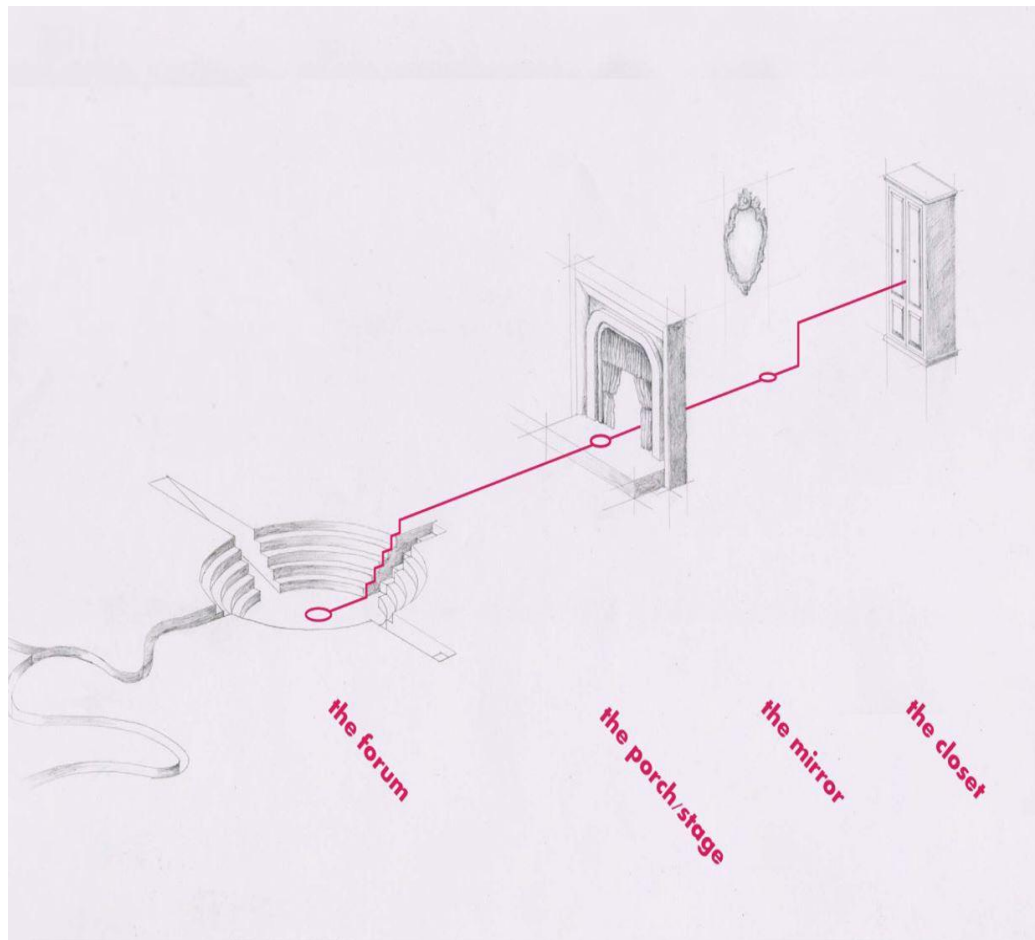


Figure 2.13 : Aaron Betsky's Queer Manifest visualized (URL- 6).

While looking thresholds of queer immigrants in Germany, seeing the distinct differences between the rooms was one of the questions of the thesis. In some interviewees' places, there were visible thresholds from the public place to semi-public place and semi-public place to a private place of them. However, while there is an declared observation, it is almost never possible to know how sharp this thresholds are or what are the real thresholds in private places.

3. UNFOLDING THE IMMIGRANT QUEER INTERIORITIES

Most of the people who immigrate to Germany choose to stay in WG (*Wohngemeinschaft*), which means the flat-sharing community. The people who are living alone in 2-3 rooms flats are mostly the people after mid-30s which can be described as white collars. The immigrants in Germany after the first arrival having so many difficulties even for finding a room to stay. Therefore they do not have so many options to decide their shelter. Most of the international students staying at students dorm, which is quite popular in Germany but in this kind of living spaces, there is not a possibility to choose your roommates, so the household occurs completely random. These dorms have average 5-8 rooms in one flat, and everybody has their private bedroom and generally they have 1 kitchen where they can all cook and 1-2 bathrooms again as shared space, for doing laundry most of those building have one washroom mostly in basement or in ground floor but this shared washroom culture in Germany is not only exist in students dorms, also most of the flats in the city which have with 2-5 rooms have also shared washroom part in the building.

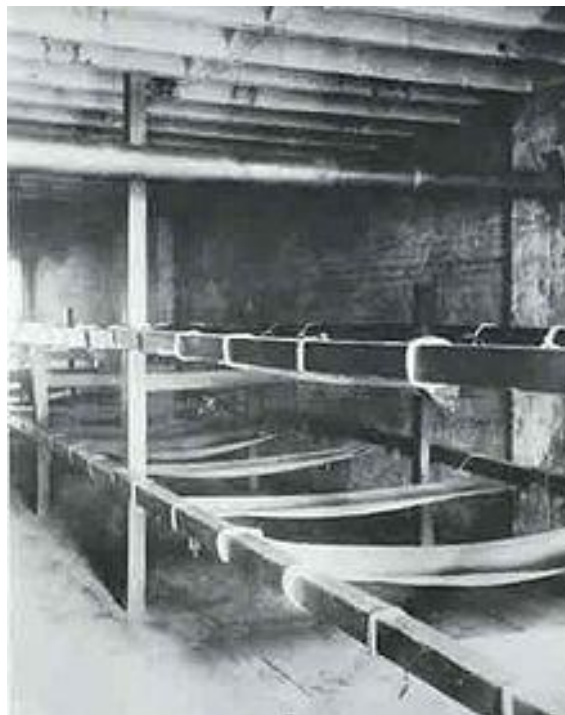


Figure 3.1 : Bunks in a Seven-Cent Lodging –House, Pell Street. Jacob Riis, 1890, (URL-7).

As mentioned in 'Diversified Households in Metropolis and Housing' in the past, most of the big cities where people immigrate such reasons as working, education, had many living spaces such as hostels, 'midpriced mansions', lodging house and flophouse in Europe and bedsits in the 18th and 19th century in Istanbul (Figure 3.1)(Ünsal Gülmez, 2008). As today in a city life, most of the single people also living in shared living spaces. It is making the room which is the most private area among whole living places, so significant. Because it is the place, where you sleep, eat, work, stay alone, and think shortly to do bigger part of the activities in your life, which are happening mostly in the private place. It is the place where people have to feel belong themselves, especially if you are an immigrant + queer and discriminated by society and living in a different culture. The feeling of being bound up somewhere where you can freely express yourself has vital importance in human life. By the time changing, while people had to share like Lodging House with 10-20 people, nowadays most of the people who are financially middle class are sharing flats or dormitories from 1-10 people. Mostly they have a place they can call room as a private place. This thesis aimed to unfold queer immigrant individuals' private place and deconstruct the homemaking process by looking into interior interfaces, thresholds and predominantly based on personal interviews. While working on unfolding the queer immigrant private place, there is no hypothesis or specific expectation to obtain. This research only desires to see the homemaking process in a different country by different queer immigrant individuals and to learn by interviews, if their marginalized identities created a specific kind of homemaking process for every individual.

3.1 Dismantling the Sexual Identity and Cultural Background of the Private Realm

This thesis research intends to map the interior set up of private spaces and to discuss the linkages between territorial conditions and marginality in relation to sexual identity and cultural background. The marginality, which comes with sexual identity and immigration, hereby race and thresholds, buffer zones, territorial conditions were discussed in this dissertation. Normative thoughts and binary thinking touches almost every aspect of life. If a person is living nonnormative life like this person has a family which includes two mothers and one father or the other way around this

person immediately marginalized by the society because of nonnormative lifestyle. But even in this example, there is another normative binary thinking of assuming the parental figures only as mother and fathers. This is also giving the idea that while the normativity on some relationships is destroyed, there is a big possibility to recreate normativity in other aspects. The system we live in, which is capitalism in this age is the reason people to feel marginalized or not accepted by society if they do not fulfil the normative rules of the society. As sociologist Henri Lefebvre states that the production of space and time have a strong correlation with the social context of people. However, the whole understanding of space and time is also related with the system we live in since the beginning of human history. Nowadays, with the capitalism, tools like alarm clocks, televisions, machines, which became a vitalism in human life with the technological development have taken place in human life and shaped the notion of space and time (Lefebvre, 1991). So the systems in our world are giving the people limitations and set some rules about how we should live and act and making the individuals mechanical. It is a simple example but There are alarm clocks, and if alarm clock exists in almost every household, this tool tells us that we have to limit our sleep and there is a specific time to wake up then going work then coming back following the same route almost every day in order to have a place in the existing system and society. Foucault also mentions that people are peeping themselves and become their own police because of the fear of the state of being ostracized. So people are stimulated to get themselves act together and make self-criticism constantly to give the message that they are 'normal' to the world (Barker and Scheele 2016). Those messages can be represented in various ways such as clothing, work, marriage and living space, which this thesis is focusing on. While doing a spatial reading, narrative of the space and making a home are significant building blocks of the research. Characteristics of the private realm are related with so many notions like psychology, social science, economics, politics, cultural background and sexual identity. While a person is creating the interior borders of the private realm, this borders strongly effected and drawn by the person's memory, identity and background. Starting from this point of view, a person is -as Butler states about gender- performing their gender. Butler claims that gender is not what we are but what we do. The sexual, social and gender identities of people are constructed according to so many queer , and those identities can change in different spaces and times. So those identities are not what we are, but the things we do and

they are established via performance. Therefore our gender is performative, and it may imply the thought that in home making process gender has a significant role to play. However, only gender cannot investigate alone. That's why this thesis is focusing on not only gender but also cultural background by infolding race in it. It is impossible to say that In the world's present system, bisexual woman and bisexual woman of colour are exactly having the same rights. Race and ethnicity are always an effect on events in this day and age. Queer theory was criticized about not focusing the race factor up until now. Also in feminism, the race factor included in gender studies by black feminists. This study is trying to see the homemaking process with a queer perspective, but if this perspective is not including the race factor in the queer study, then it is another attempt to whiten queer studies. As political scientist and activist Cathy Cohen says" The theoretical researches in queer area, the race must be handled as much as gender and sexuality." (Barker and Scheele, 2016). E. Patrick Johnson believed that a person's life could not be consist of single factor they've been positioned. There are multiple factors which are shaping the people' life; therefore, Johnson created quare studies in order to research experience of non-white queer people (Bergthold, 2015). When the homemaking is dismantling from a queer perspective, it is initial that race is also included in this process like so many other factors such as class, nation, age, ethnicity and disability. In this thesis, cultural background and sexual identity are the parts where intersectionality of queer perspective have found a voice in. After discussing the intersectionality and inclusiveness of queer theory and its relation to space, the point where this research aim to reach is to have an idea about a person's domestic marginality against normativity and social pressure. While reconstructing the homemaking process, looking into private place not with functionality and conventionality but with behavioural masking and expression is the path which this thesis choose to proceed on.

3.2 Positioning the Field Research and It's Content and Constitute the Location of the Field Research

Since I had a chance to study three semester of my masters in Stuttgart Germany. I started to think about my experiences as a queer immigrant on a spatial ground. For more profound understanding thesis focused on field research by including oral and

written interviews, survey and photo interview with the participants. The content of the study has been chosen to create more substantial data in transdisciplinary queer studies. In respect of queer theory, endeavouring to read the queer domestic places in spatial term with keywords such as belonging and safety through personal interviews has been chosen. While deciding the location for the field research, Germany has been chosen because of the late immigration rates (Figure 3.2). Germany also is known for a liberal country and relatively more respectful and free about various sexual identities.

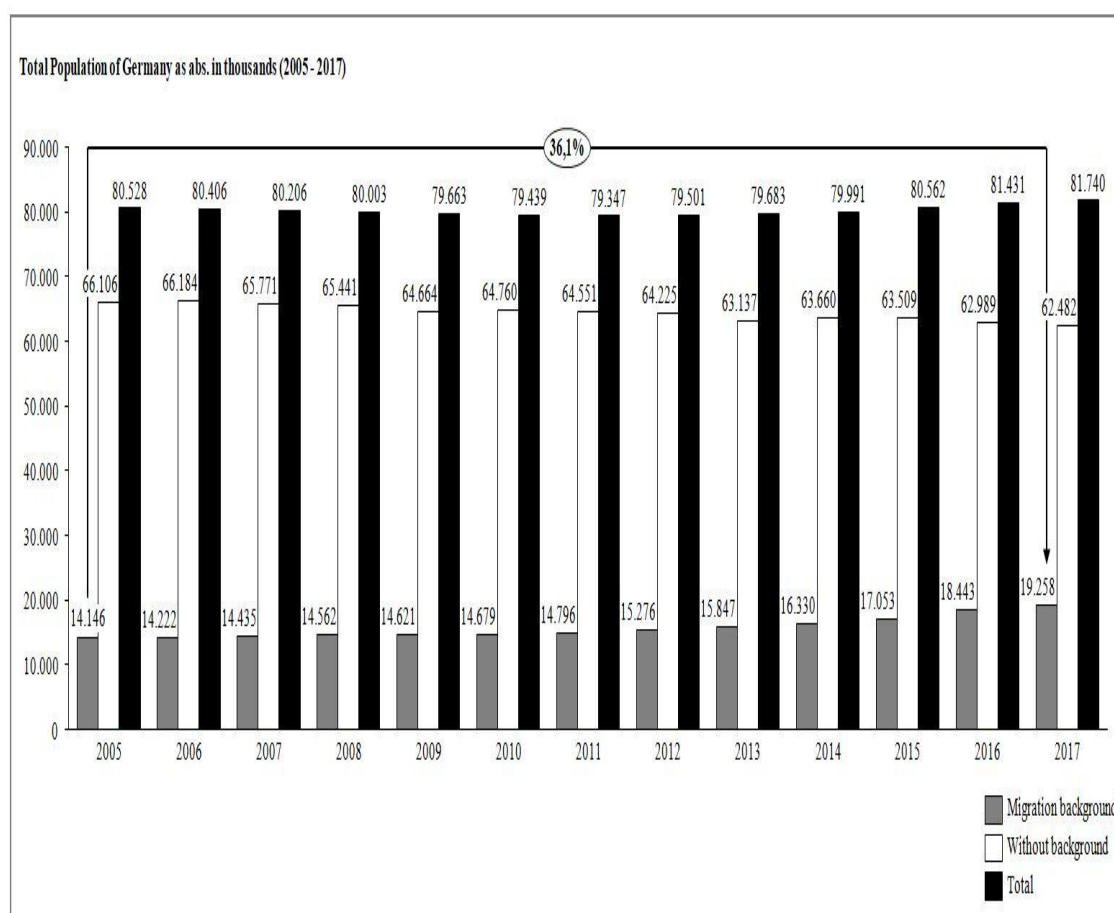


Figure 3.2 : Total population of Germany as abs. in thousands (2005-17) (URL-8).

According to the data has been gathered from Bundesamt für Migration und Flüchtlinge's (Federal Office for Migration and Refugees) analysis called Escape, Arrival in Germany and First Steps of Integration. According to the survey which has been done with immigrants and refugees in Germany in 2016, cause for immigration is mostly selected as fear of violent /conflicts/war (Figure 3.3).

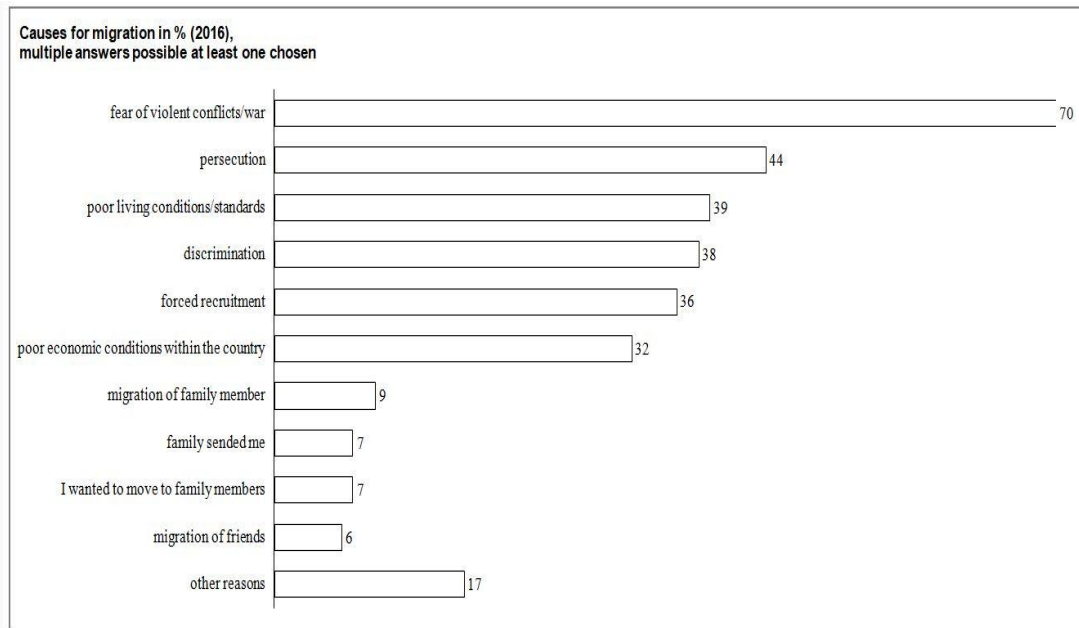


Figure 3.3 : Causes for migration (year of survey: 2016) (URL-9).

When the participants asked for a reason to choose Germany as an immigrated country, %73 of them answered as human rights. Unfortunately, this analysis which has been done by Federal Office for Migration and Refugees, does not include information about people who have been migrated because of their sexual orientation in their country of origin. However, the most popular answer for the migration reason to Germany, which is human rights may have been un-straightforward considered as including the cause of the violence against various sexual orientation(Figure 3.4).

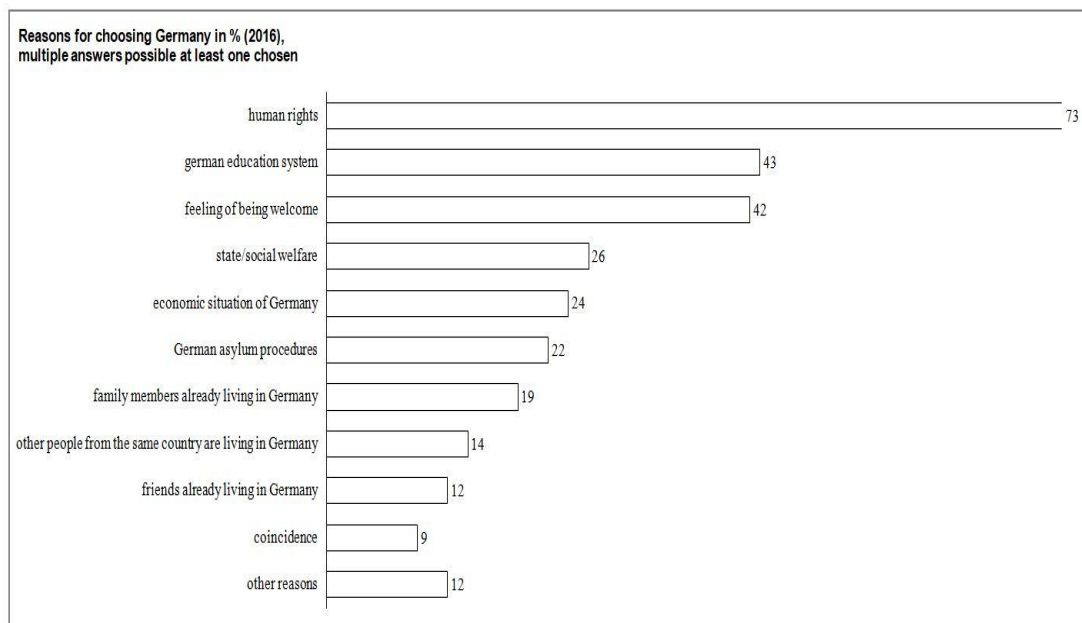


Figure 3.4 : Reasons for choosing Germany (year of survey: 2016) (URL-10).

3.2.1 Immigrant queer people's perception of the private space thorough questionnaires

In order to have more data about the queer immigrant private space usage and effects of public pressure on them a survey made in Germany. This survey has 39 questions which consist of multiple-choice questions, yes-no questions and questions with a comment box. I believe analysing this questionnaire gives an idea about the further designs of private and public spaces to create an equally comfortable environment for all individuals.

Q1 What is your nationality?



Figure 3.5 : Nationality of the participants.

10 Turkish, 4 Mexican, 2 Pakistani, 2 British, 1 Canadian British, 1 Russian, 1 Australian, 1 Romanian, 1 Austrian 1 Thai, 1 Argentinian, 1 Polish, 1 Israeli, 1 Albanian and 4 German with immigration background, 2 did not answer and in total 34 persons have been answered the first question (Figure 3.5).

Participants ethnicity was mostly white/white-passing by 64.71%. Hispanic or Latino people follow it by 14.71%, and 8.82% of the participants were Asian or Pacific Islander while 11.76% selected the other option (Figure 3.6)(Figure 3.7).

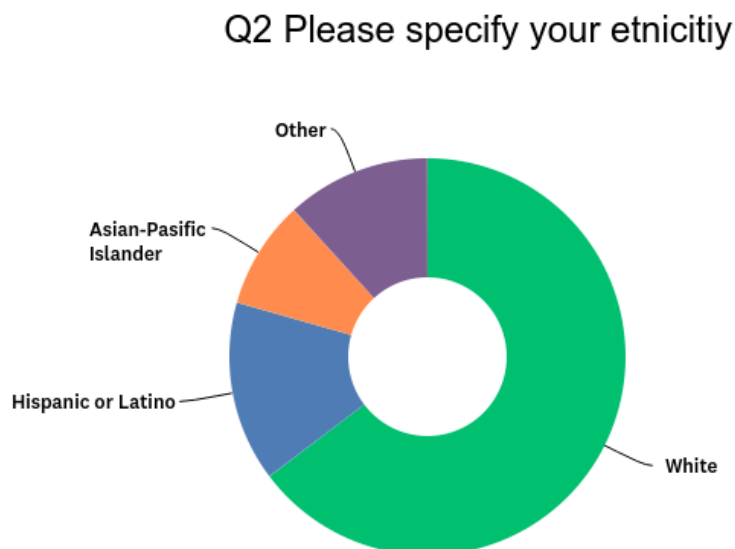


Figure 3.6 :Ethnicity of the participants.

Q3 What is your assigned gender by birth?

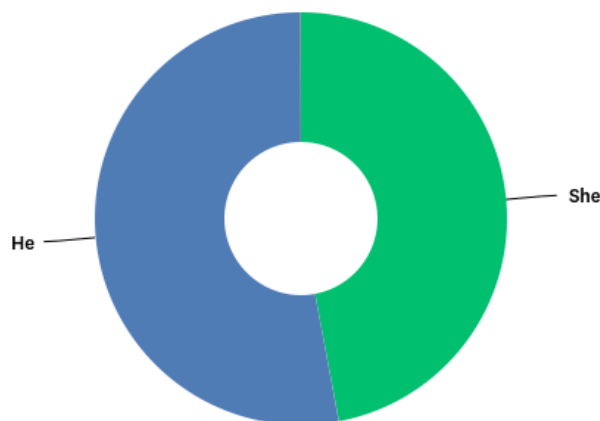


Figure 3.7 :Participant's assigned gender by birth.

Participants assigned genders were he and she with the percentages of 53% and 47%. (Figure 3.7). 56.25% of the participants use he/him as a personal pronoun want to be addressed as he/him. While 34.38% of them prefer she/her personal pronoun, 9.38% of the participants prefer they/them (Figure 3.8).

Q4 Which would best suits you?

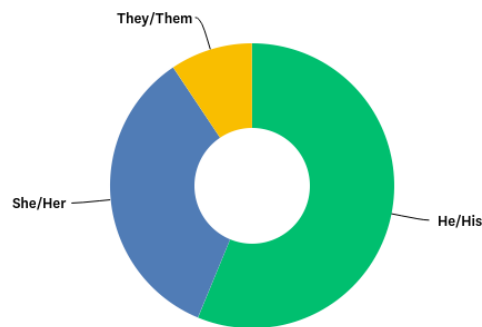


Figure 3.8 :Participant's personal pronouns.

Q5 Please select your status

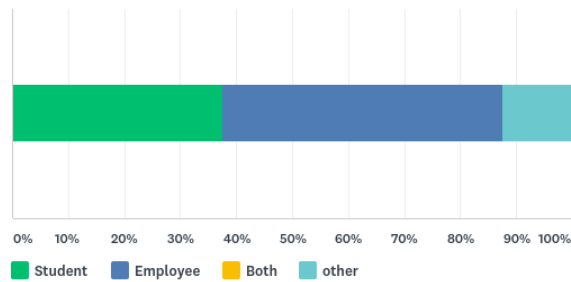


Figure 3.9 : Participant's status.

More than 50% of the participants are employee, and the second most popular answer is a student (Figure 3.9). The highest degree of school with 50% of the answers is a bachelor degree (Figure 3.10).

Q7 What is your employment status?

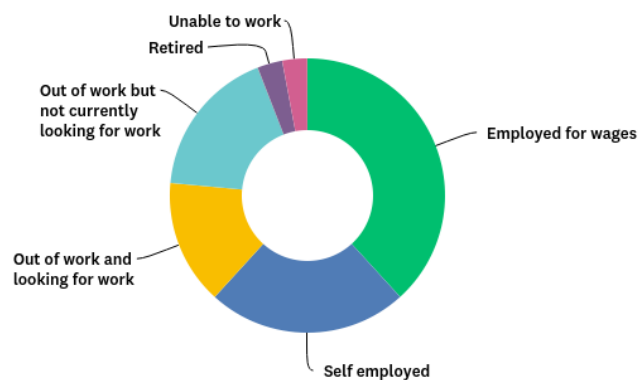


Figure 3.10 : Participant's employment status.

Q6 What is the highest degree or level of school you have completed? (If currently enrolled highest degree received)

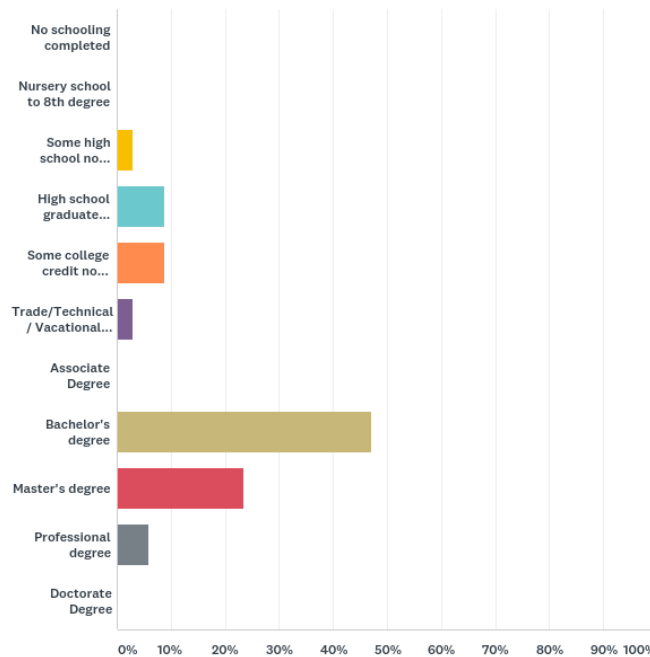


Figure 3.11 : Participant's highest degree of school.

Employed for wages was the most popular answer by 40% in employment status and followed with self-employed by 23% of the answers (Figure 3.11). Almost 70% of the participants were single and never married (Figure 3.12).

Q8 What is your martial status?

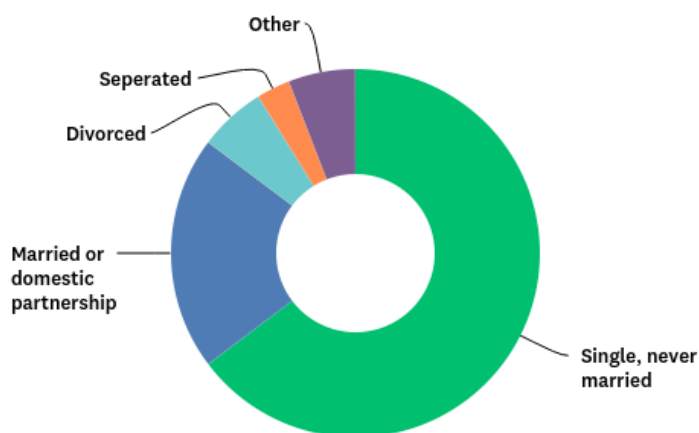


Figure 3.12 : Martial status of participants.

Q9 What was the motivation for you to immigrate Germany?

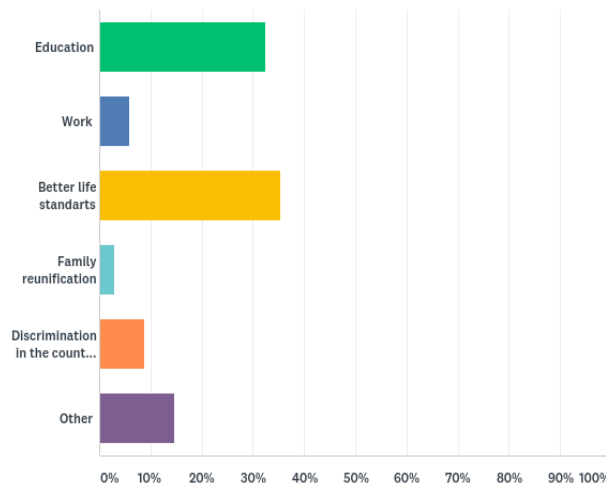


Figure 3.13 :Immigration motivation for participants.

The motivation to move Germany had 2 popular answers in the questionnaire. Both 35% of the participants said for education and better life standards (Figure 3.13).

Q10 How long were you planning to stay when you first arrive Germany?

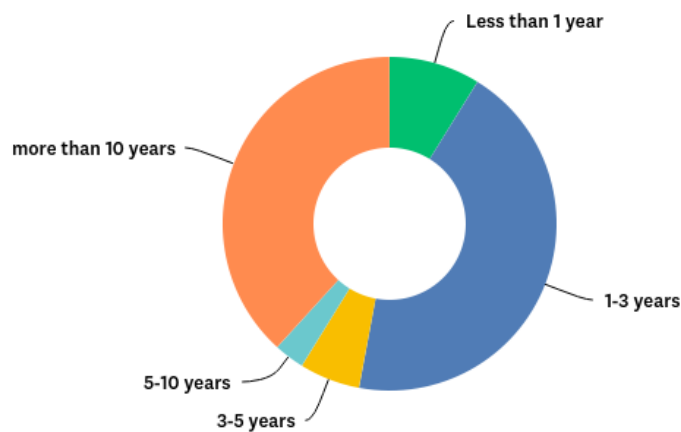


Figure 3.14 :Planned duration of staying in Germany.

While the answers planned staying duration in Germany were mostly chosen as more than ten years, and between 1-3 years, for most of the participants, the actual duration of stay is less than one year (Figure 3.14)(Figure 3.15).

Q11 How long have you been living in Germany?

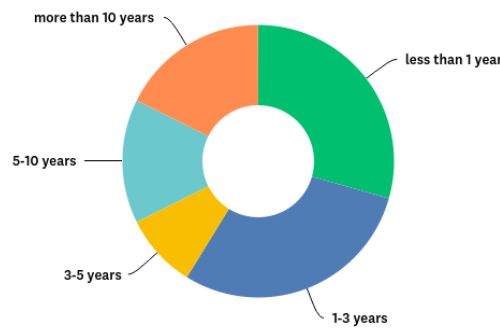


Figure 3.15 :Actual duration of stay in Germany.

Q12 Do you feel belong to this country?



Figure 3.16 :Participant's belonging feeling to Germany.

Q13 Are you a member of any queer and/or immigrant community?

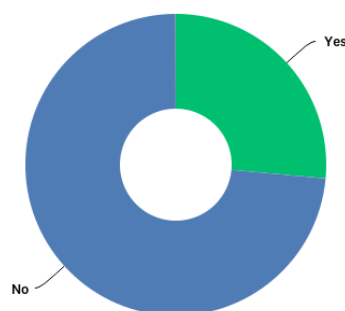


Figure 3.17 :Participant's membership to queer and/or immigrant communities.

73% of the participants said they are not a member of queer and /or immigrant community in Germany while 26% say they are (Figure 3.17). People who are a member of the queer and/immigrant community have said they feel somewhat

welcoming by 50% in queer community in their area while 18% stated that they think the queer community in their area is not welcoming (Figure 3.18).

Q14 In your personal opinion , is the queer community in your area welcoming?

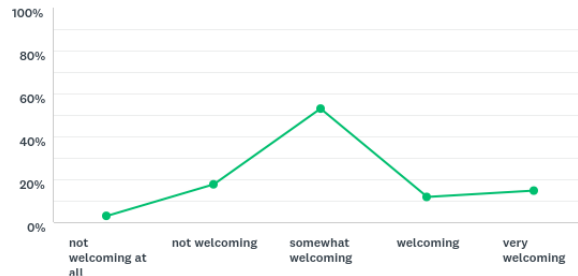


Figure 3.18 : The welcomeness feeling in queer community.

When participants have asked that how much they feel welcome in public spaces, by 38.24% somewhat welcome and welcome was the most popular answers, and 64.71% of them said, they go to a place where they feel comfortable in the event of discrimination and feeling insecure in public spaces (Figure 3.19)(Figure 3.20).

Q15 How much do you feel welcome in public spaces? (Park, cafe, shopping center, Wc, etc.)



Figure 3.19 :The welcomeness feeling in public spaces.

Q16 What is the first thing you do when you feel insecure and/or discriminated in public spaces?

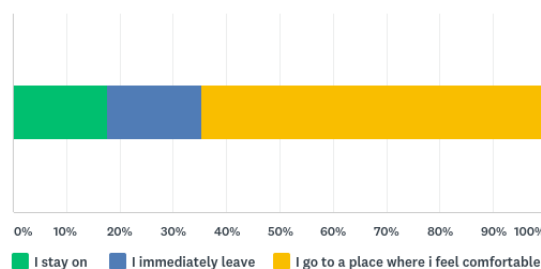


Figure 3.20 : .Participant's reactions in case of discrimination in public spaces.



Figure 3.21 : Location of participants.

Question 17: Which city are you living in Germany? The answers for the 17th question are as concatenated : Berlin, Stuttgart, Stuttgart, Berlin, Stuttgart, Stuttgart, Wiesbaden, Berlin, Berlin, Stuttgart, Mannheim, Munich, Berlin, Small town close to Freiburg, Fildeerstadt, Backnang, Muenchen, Stuttgart, Frankfurt, Neukölln, Möckmühl, Berlin, Berlin, Berlin, Stuttgart, Freiburg, Berlin, Stuttgart, Winnenden, I lived in Stuttgart, Aalen, Stuttgart, Stuttgart, Stuttgart(Figure 3.21).

Question 18: Which area/neighbourhood are you living in your city? The answers for the 18th question are as concatenated : Nollendorfplatz, Prenzlauer Berg, Unterturkheim, Süd, Walluf, Friedrichshain, Kreuzberg, Stuttgart/Stadtmitte, Neckarstadt, 40km outside, Friedrichshain, aussenbericht...countryside, German, Maubach, Unterharlaching, Stuttgart-Ost, Residential, Hemannstrasse, ruchschen, Mitte, Mitte/Kreuzberg, Prenzlauer Berg, Stuttgart – Mitte, Bötzingen, Kreuzberg, Unterturkheim, Marktstrabe, I lived in Möhringen, Aalen, Zuffenhausen, Böblingen, Near Airport.

Q19 Do you feel you belong to this neighborhood?



Figure 3.22 :Participant's belonging feeling to their neighborhood.

When participants asked, if they feel belong to their current neighbourhood, nearly 36% of their answer was, they feel somewhat belong here, and it is followed with the response by 32% that they fell belong their neighbourhood where not at all and I very much feel belong here options were not so popular (Figure 22).

Question 20 : Do you want to live in another area/neighborhood? Why?

Q21 How do you feel living in your neighborhood?

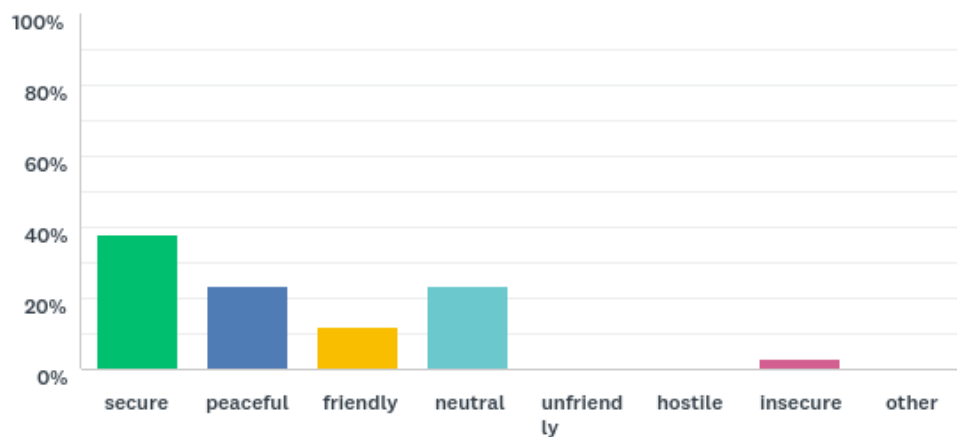


Figure 3.23 :Participant's feeling about their neighborhood.

Nearly 72% of the participants feel secure, peaceful, friendly in their neighborhood. However, almost 24% of them feeling neutral and 3% of them feeling insecure in their current neighborhood (Figure 3.23).

Q22 What kind of residence are you staying in?

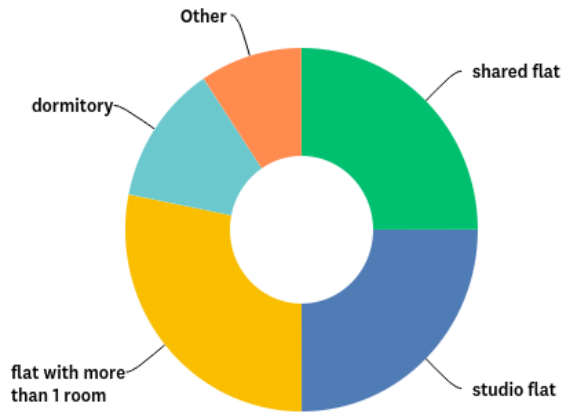


Figure 3.24 :Participant's residence type.

Most popular answers to the 22nd question were by 28.13% flat with more than one room, by 25% shared flat and studio flat. While 12.50% said they live in a dormitory and 9.38% said other as an answer (Figure 3.24).

Q23 How do you feel living in your current living space?

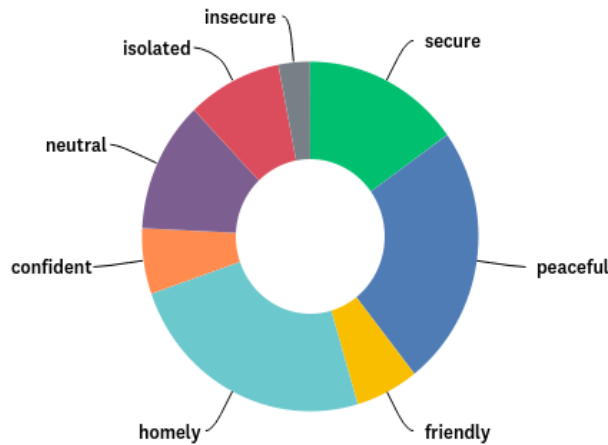


Figure 3.25 :Participant's feeling for their current living space.

Roughly 76% of the participants gave positive answer to a 23rd question such as secure, homely, peaceful and friendly the other part of 24% said they feel insecure, isolated, hostile and neutral about their current living spaces (Figure 3.25).

Q24 Do you feel you belong to your current living space?

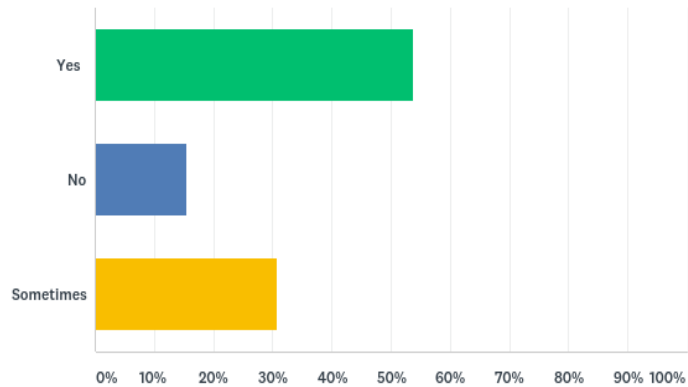


Figure 3.26 :Participant's belonging feeling to their current living space.

While more than 50% of the participants said they feel belong to their current living space, 30% of them answered sometimes, and almost 15% responded that they do not feel belong to their current living space (Figure 3.26).

Q25 Do you have any special items (furniture, object, flower, window, curtain, etc.) in your current living space?

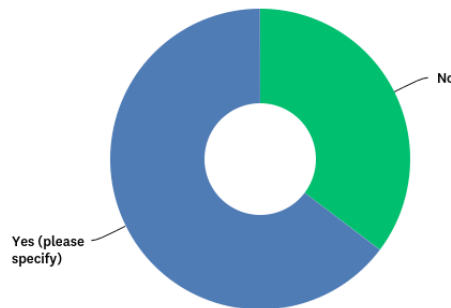


Figure 3.27 : Special items of participants in their current living space.

At 25th question, nearly 65% of the participants responded that they have a particular item in their current living space. Most of them answered those items are plants or flowers and some gifts from close friends (Figure 3.27). One of the participant answers was: “ Unicorn poster. Rabbit soft-toy. "Teru term bozu toys" these toys are gifts from a friend of mine, in Japanese culture people believe in that these toys will end the rainy days and let the sunshine(in Germany you really need it!). Additionally, I have a rainbow tattoo which is always with me.”

Q26 Do you feel insecure or out of a place in your current living space?

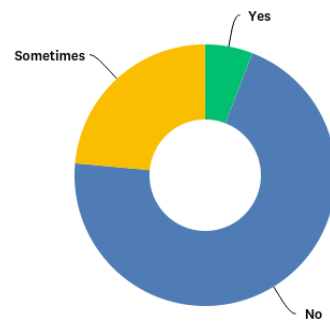


Figure 3.28 :Participant's feeling about their current living space.

According to the 26th question, 70% of the participants said they feel secure in their current living space (Figure 3.28). 67.65% of the participants said they feel neither insecure nor out of place in their neighbourhood, and 32.35% of the participants answered these questions as sometimes (Figure 3.29).

Q27 Do you feel insecure or out of a place in your neighborhood?

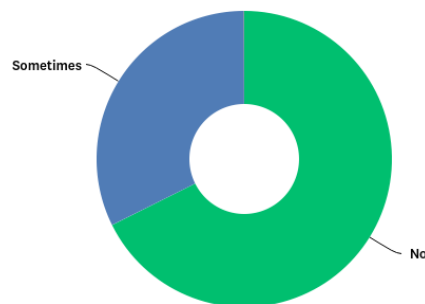


Figure 3.29 :Participants feeling about their neighborhood.

Q28 How was your previous living space in your country of origin?

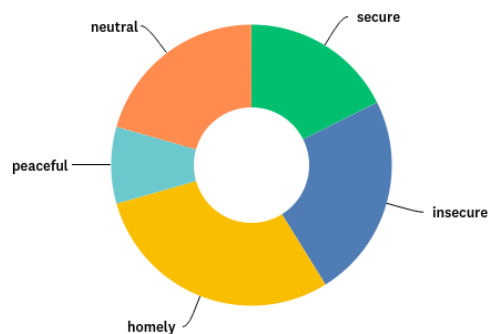


Figure 3.30 :Participants description of their previous living space.

For the 28th question, majority of participants have chosen homely as an answer and second most popular answer was insecure even though both of them are tally unlike (Figure 30). When they asked about the similarities between previous and current living space 52.94% of the participants' answer was no, there are no similarities. However, almost half of them found some similarities between previous and current living space and the most popular answer was people they live with instead of functional tangible objects (Figure 3.31).

Q29 Is there any similarity between your previous living space in your country of origin and your current living space in Germany?

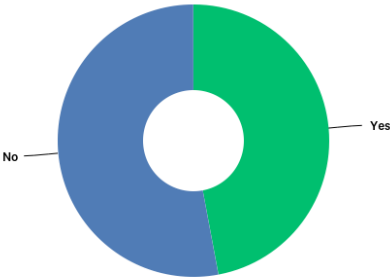


Figure 3.31 :Similarity between participant’s previous and current living space.

Question 30: What is the most significant similarity between your previous living space and current living space?

The answers to this question for most of the participant were the cosiness and the people with similar kind of cultural behaviours. However, some of them state there is no similarity between previous and current living space and most of them have preferred to live in current living space (Figure 3.32)(Figure 3.33).

Q31 Which settings do you prefer to live? Previous or the current ?

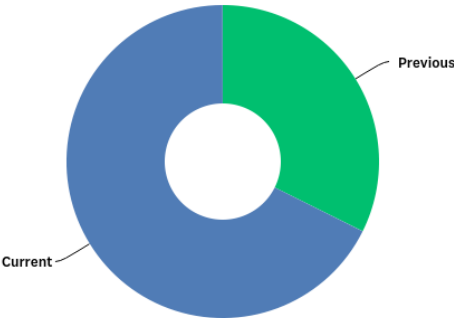


Figure 3.32 :Participants preference of living space.

Q32 Could you specify the reason of your selection? (Previous or Current living setup?)

When people asked 'Which settings do u prefer to live?' %65 of the people said current space, because of the reasons like security feeling and more personal space. (Figure 3.32) However, some of them stated that they feel secure, but not like in home in their current space even if their choice was their current living space. One of the participants stated: "Because it felt like home. Here, I feel like an extranger, but I also feel secure.". The people who have been choosen to live their previous space in their country of origin were finding Germany cold and the flat size small according to their country of origin.

Q33 Where do you spend most of your time in your current living space?

This question mostly answered as "in my room". It can also be seen in the density table. (Table 3.1)

Q34 Which part of your current living space do you think is reflecting you mostly?

Kreuzberg, My room, Living room, The walls around my bed, Living room, Garden, Our comfy matt one can sit and watch movies, My room, My own room, Almost nothing, Don't know, My room, outdoors, Kitchen, Commode, Living room, Bedroom, Workspace, In the living room, living room, My bedroom / workspace room, The kitchen, Living room, my bed, Home, I don't know, My working area, My bed, Bedroom, Livingroom, My working room, Kitchen.(Table 3.1)

Q35 Could you specify the reason?

The reason was most of the people to choose the part which reflects them more in the current living space is related to how much time they spend there. So the answers such as 'my own room' and 'bed' have been moslty picked, because they are lazy or they feel more relaxed in their private space. The kitchen was the answer for people who enjoy cooking, on the other hand side musician selected working room as an answer because of the instruments they has there.

Q36 Which part of your current living space do you define as your private space

This question mostly answered as "in my room".

Most popular answers of the questions 33, 34 and 36 are shown at the density table (Table 3.1).

Table 3.1 : Density table of places according to participants answers.

Places	One's room	Living room	Kitchen	Garden	Bed	Working space	Reading corner
Mostly spent time place	○ ○ ○ ○ ○ ○ ○	○ ○ ○ ○ ○ ○ ○ ○ ○		○ ○	○ ○ ○ ○	○ ○ ○ ○	○ ○
Reflecting place	○ ○ ○ ○ ○ ○ ○	○ ○ ○ ○ ○ ○ ○ ○ ○	○ ○ ○	○ ○	○ ○	○ ○ ○ ○	○ ○
Private place	○ ○ ○ ○ ○ ○ ○ ○ ○ ○ ○	○ ○ ○	○	○ ○	○ ○ ○ ○ ○ ○	○ ○ ○ ○	○ ○

Q37 What is the most significant similarity between your previous private space and current private space?

In this question 'none' was one of the most frequent answers and the second frequent answer was the size of the rooms, which is defined as small.

Q38 Which settings do you prefer to live? Previous private spcae or current private space ?

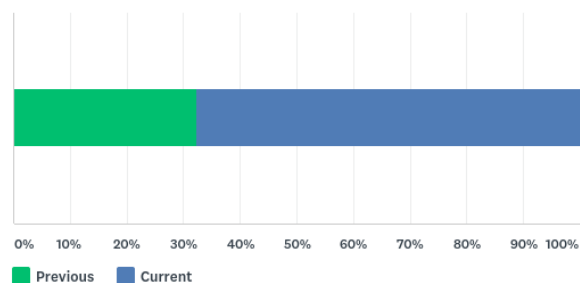


Figure 3.33 :Participants preference of private space.

Q39 Could you specify the reason of your selection? (Previous/Current private space setup)

The question 38 mostly answered as current (Figure 3.33). The reason of the participants' choice was again related to being freer and having more personal space.

3.3.3 Photo interview with the focused group

After the questionnaire, that has been participated by 34 queer immigrant people, four persons have been perceived as focus group interviewees. These interviewees are people who live in the three flats, which have been explored in the chapters, which are 3.4, 3.5 and 3.6. In addition to my perspective on interviewees living environment, they are asked to show their perspective in their living place with photo interview. Six words have been chosen for the photo interview, which was mentioned in the questionnaire before. These words are belonging, peaceful, secure, insecure, homely and isolated. After these words are given to the interviewees, they are asked to take a photo from their living place for every word, which are connoting these places. Below, the photos are taken by interviewees and the briefs are written by interviewees. In Jonathan's flat, Jonathan defined the given words belonging, peaceful, secure, insecure, homely and isolated as below. (Figure 3.34, Figure 3.38, Figure 3.32, Figure 3.46, Figure 3.49, Figure 3.53) Mehmet's apartment, Mehmet defined the given words belonging, peaceful, secure, insecure, homely and isolated as below (Figure 3.35, Figure 3.38, Figure 3.43, Figure 3.47, Figure 3.50, Figure 3.54). In Ali Raza apartment, Ali Raza defined the given words belonging, peaceful, secure, homely and isolated as below (Figure 3.36, Figure 3.40, Figure 3.44, Figure 3.51, Figure 3.55). In Jade's dormitory flat, Jade defined the given words belonging, peaceful, secure, insecure, homely and isolated as below (Figure 3.37, Figure 3.41, Figure 3.45, Figure 3.48, Figure 3.52, Figure 3.56).



Figure 3.34 :Jonathan's photo for the word 'belonging'.

Belonging: ‘I know, I’ll always be welcomed in my home country, and even though I never forget my history, I now can say that I belong too to my new host country. This picture represents my roots in the shape of cactus, surrounded by a new background.’



Figure 3.35 : Mehmet’s photo for the word ‘belonging’.

Belonging: ‘my kitchen, especially my oven is the stuff belongs to me. I do not own them, but I feel like I am the mother of them. Since I cook there almost every day and produce something there or create something there, this is my living space, which belongs to ME’



Figure 3.36 : Ali Raza’s photo for the word ‘belonging’.

Belonging: “This view belongs to my previous home because now when I see the moon from my windowpanes, it reminds me my motherland home.”

In this case, Ali Raza wanted to show his previous living place view, and the moon view from his window reminds him that he belongs here.



Figure 3.37 : Jade’s photo for the word ‘belonging’.

Belonging: “With my rabbit and my bedsheets I brought from turkey, my bed is where I feel belonging in Stuttgart.”

According to the photo interview, which has been done by four queer immigrant individuals, for the word belonging, Jonathan took a photo of the cactuses in his room and said it is reminding him his roots since he is a Mexican person. Mehmet preferred kitchen as belonging in his living place. As a reason, he mentioned that he loves cooking and kitchen gives him the feeling that it entirely belongs to him. Ali Raza’s choice for belonging was a moon view from his window; he said this view reminds him his previous room in his country of origin and lastly Jade choice for their bed because of the beddings and the soft toy rabbit they brought from their country of origin. All of these four examples, it is seen that people need a piece of

similarity with their previous living space to feel belong to their current living space in the immigrated country.



Figure 3.38 :Jonathan’s photo for the word ‘peaceful’.

Peaceful: “ Maybe is the warm light of this lamp, maybe is the corner where it is but every time I see it, I think about relaxing, reading, listening to music. One of my best friends gave it to me as a present. My mom had a similar lamp when I was young. I think about her when I see it.”



Figure 3.39 : Mehmet’s photo for the word ‘peaceful’.

Peaceful: “my bed is the place where I find peace. It is the place where I had many things but mostly finished with relaxing and peace. Whenever I want to chill out or reconcile myself, it is my first destination.”



Figure 3.40 : Ali Raza’s photo for the word ‘peaceful’.



Figure 3.41 : Jade’s photo for the word ‘Peaceful’.

Peaceful: “With mellow green table lamp, white walls, posters this corner of my study desk make me feel peaceful.”

When interviewees asked for the word ‘peaceful’, Jonathan chose to take a photo of the side lamp stand next to his bed and said it was maybe the lamp, which is a gift

from my close friend or the youth memory from her family house in Mexico where his mother has the similar kind of light (Figure 3.38). Mehmet choice for the peaceful was his bed. The bed for him is a destination to relax and reconcile (Figure 3.39). As it is seen also survey results bed was one of the most popular places mentioned in people choices. If it is considered that most of the participants and interviewees live in relatively small flats, the bed has loomed large in people perceptions of a private place (Table 3.1). Ali Raza preferred again the corner where he chose for the word belonging, but this time it was including the couch, and he mentioned that he does not have a specific thought about why he chose this place (Figure3.40). Lastly, Jade's choice of peaceful was their studying corner, and they said the interior elements such as lamp and posters made them feel peaceful in this part of their private place (Figure 3.41).



Figure 3.42 : Jonathan's photo for the word 'secure'.

Secure: "My bedroom is definitely the place where I feel safe the most. There I can relax, do what I want and recharge my body and my mind."



Figure 3.43 : Mehmet's photo for the word 'secure'.

Secure: “these fences separate the terrace according to rooms. With them, I feel myself and my living space my terrace more secure since they are hiding me from my neighbours and blocking them to enter my terrace.



Figure 3.44 : Ali Raza’s photo for the word ‘secure’.

Secure: “I feel secure because I have the main entrance key, but in my previous apartment I feel insecure because the main door is not locked.”



Figure 3.45 : Jade’s photo for the word ‘Secure’.

Secure: “To know I can lock my door anytime, make me feel secure (even though a closed door is too literal for secure feeling).”

While Jonathan chose his bed as secure, three of the interviewees choices for the word secure was actually visible thresholds(Figure 3,42). While Jade and Ali Raza decide to show their door, Mehmet's choice was the fence in his terrace, which is separating his terrace from the neighbours in the dormitory (Figure 3.43). However, while Jade prefers to take a photo of their room's door, Ali Raza's choice was his apartment building outer door (Figure 3.44). These choices are also showing that the threshold layers have a significant role in understanding better about private place research(Figure 3,45).



Figure 3.46 : Jonathan's photo for the word 'insecure'.

Insecure: "The uncertainty of not being able to make long-term plans makes me always doubt if I should invest more in my home. The living/dining room reminds me that every time I get in there. That is why I usually eat in my bedroom."



Figure 3.47 : Mehmet's photo for the word 'insecure'.

Insecure: “since my main door is broken and I need always to lock to door in order to close the door, this is the most insecure place of my living space. When I forget the lock the door or if my guest does not know that he/she should lock to door, the door stays open, and anyone can enter to the apartment or hear what we talk inside.”



Figure 3.48 :Jade’s photo for the word ‘Insecure’.

Insecure: “back home kitchen was my me-time area, but here I have to share it with six people and never be alone, so when I cook here I never feel secure.”

When interviewees asked about the word insecure, Ali Raza did not find any specific place, which reminds him of the word insecure. Jonathan choice was commonplace in his flat where he is having guests. This room is not personalized by him because he cannot be sure about how long he will stay in this flat, and it makes him feel out of a place and insecure (Figure 3.46). Mehmet’s choice for insecure was again another threshold as he chose the word secure. While fences were giving the security feeling to him, broken door makes him feel insecure (Figure 3.47). Jade’s choice was

the kitchen for feeling insecure because it is the place where they cannot be alone and always have to share with six other people (Figure 3.48).



Figure 3.49 : Jonathan's photo for the word 'homely'.

Homely: " The kitchen is the space in my house, which I find homely the most. I enjoy cooking, and I am free to cook and eat what I want. In times of homesick, I can cook something that reminds me of my family or friends, and that always helps. Also, I don't know why, but every time I go to a party in a family house, the best chats and fun happen in the kitchen."



Figure 3.50 : Mehmet's photo for the word 'homely'.

Homely: “Since my flat does not have curtains, I had to have my own curtains, which I brought from turkey. That curtains make me feel homely because they are from my home country, and they remind me always there.”



Figure 3.51 : Ali Raza’s photo for the word ‘homely’.

Homely: “ These spices belong to my country, and their enchanted flavour covers up my past memories. When I cook Pakistani food, I feel the same as at my homeland.”



Figure 3.52 : Jade’s photo for the word ‘Homely’.

Homely: “this is the only furniture I add my room by myself, it standing in front of the curtains I brought from home with flowers is only placed make me feel homely.”

When interviewees asked a photo for the word homely, Jonathan choice was his kitchen. He mentioned that cooking makes him feel better when he is homesick, and also he thinks kitchen is a place where the best and fun conversations are occurring in parties (Figure 3.49). Ali Raza’s choice was a corner from his kitchen where he storage his species. He mentioned this corner makes him homely because when he cooks, the food smell makes him think that he is in his homeland (Figure 3.50). Mehmet’s choice for the homely was the curtains which he brought from his country of origin (Figure 3.51). Lastly, Jade’s choice was their table, which is the only furniture piece they have added to their room in the dormitory (Figure 3.52).



Figure 3.53 : Jonathan’s photo for the word ‘isolated’.

Isolated: “This is the first view of my home, I get every time I get there. Even though sometimes, it also represents the feeling of finally being at home, usually feels as a reminder that I am far away from my family and old friends, that at the end of the day, I am here alone and every day I have to face new challenges only by myself. Of course, I have good friends in here, but the feeling of isolation and loneliness is always present.”



Figure 3.54 : Mehmet’s photo for the word ‘isolated’.

Isolated: “whenever I want to isolate myself from the world and just to be with myself I close the blinds and insulate my living space.”



Figure 3.55 : Ali Raza’s photo for the words ‘not isolated anymore’.

Isolated/changed: “in a time when I feel isolated and lonely then I get rid of this feeling with a tea and watching TV.”



Figure 3.56 : Jade’s photo for the word ‘Isolated’.

Isolated: “at nights I do yoga in front of this mirror on my yoga mat, when I turn my fairy lights on I feel completely isolated from outside.”

Jonathan’s choice for the word ‘isolated’ was his entrance hall. Because this place reminds him that he is far from his family members and old friends at the end of the day (Figure 3.53). Mehmet’s choice for isolated was his window blinds. He said whenever he wants to be insulated himself from the world; he closes the window blinds. It is actually making another threshold makes more concretize (Figure 3.54). Ali Raza would rather take a photo of ‘not isolated anymore’ place. He mentioned that he was feeling so isolated with the empty wall before, but it changed since he bought the tv and tv stand (Figure 3.55). Jade had rather feel isolated in their yoga corner in front of the mirror (Figure 3.56).

Table 3.2 : Photo interview results.

Interviewees	Belonging	Peaceful	Homely	Secure	Insecure	Isolated
Ali Raza	View with plants	Corner sofa next to window	Spices shelf in kitchen	Exterior door	None	Not isolated anymore / the TV stand
Mehmet	Kitchen	Bed	Curtains brought from country of origin	Terrace fence	Interior door	Window blinds
Jonathan	Plants	Side lamp next to bed	Kitchen	Bedroom	Living/Dining room	Entrance hall
Jade	Bed sheet and rabbit	Desk	Side Table /first self added furniture	Interior door	Kitchen	In front of mirror/yoga mat

3.3 Search for the Traces in Private Space Through Household Individual's Cultural Backgrounds and Sexual Orientations

Narrative of the place, interfaces of the living space to buffer the pressure of the public realm and the thresholds in the space give so many clues about a person's private domain. As mentioned in this dissertation, before in the second chapter called 'MEMORY OF THE ROOM' the creation of the space is related to person memory and their experiences. After space becomes a place and gains the meaning for individuals, place starts to shape people as people shape the place. According to a person's cultural background and sexual identity the living space takes form. Sometimes the narrative of the space can have very visible ordering from public space to semi-public space and from semi-public space to private space. It is crucial to investigate the scenario in the living space and look answers for the questions like What are the thresholds to buffer public pressure? What are the visible traces of the creation of Heimlich? In the coming part, focus group homes will be investigated also with the neighbourhood analysis.

While making the neighbourhood analysis, it has been drawn from German statics sources. In most of the statics sources in Germany is German and separating the people who live there is different than I do in this dissertation. Sources in Germany accept people with other cultural backgrounds as immigrants and people who newly arrived or haven't been living in Germany for not so long as foreigners. However, in this thesis I mention people who have different cultural background german with migration background and the foreigners as soon as they have a residence permit as immigrants, which is the group this research focuses on.

3.3.1 Living space 1 (Ali Raza's flat)

Ali Raza stated that He is a refugee in Germany-Stuttgart. He is 29 years old and from Pakistan. He holds two master's degree on both international relations and public administration. Yet, he is working as a waiter in a cafe in Germany, due to in approval of his diploma equivalence problems. Raza initially arrived in Switzerland via tourist visa, and then he immigrated to Germany in 2016, because of the pressures in his country of origin. Ali Raza said his sexual identity made his life unbearable in Pakistan. When he first moved to Germany, he was living in WG (shared-flat) in a central neighbourhood. He mentioned that after a while he chose to live alone in 2 rooms flat where is quite calm, surrounded by family houses, a bit

apart from the city and near the airport. He mentioned he prefers to live alone. He lives in Filderstadt where is a district actually of Esslingen. Esslingen is a small city near Stuttgart. Filderstadt's distance is to Stuttgart city center (Mitte) for almost 1 hour with the train. It is an area where young grown-ups and up middle-aged people chose for living. Also, you can see the below the rage for ages structure and sector of work in Filderstadt (Figure 3.57).Ali is in age structure between 25-30 who are not predominant in the area. But according to Ali's saying, He likes to live in a calmer area than the city center and other more popular areas where are popular among young adults.

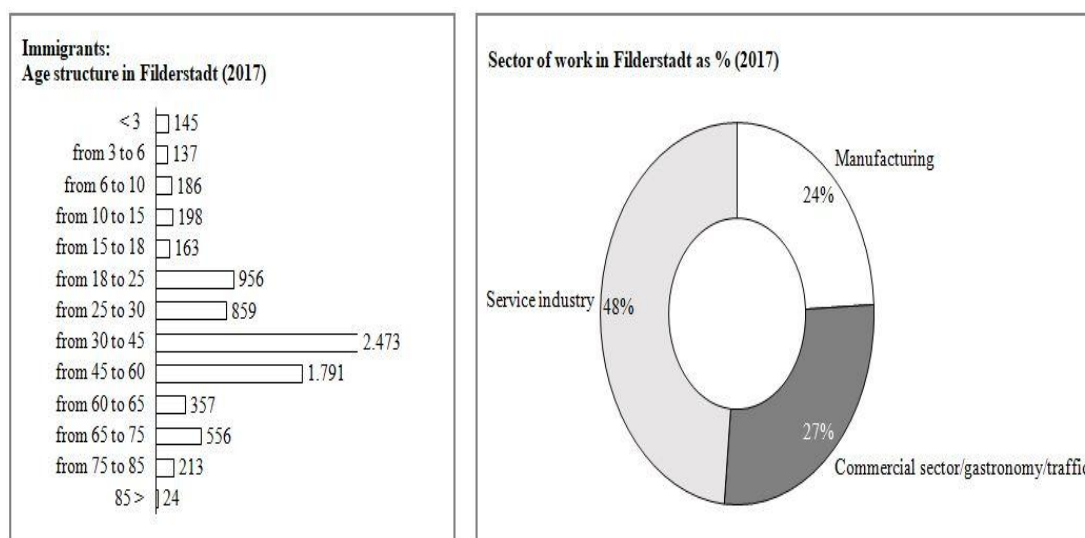


Figure 3.57 : Population chart in Filderstadt (URL-11).

Filderstadt is an area also surrounded by family houses. In some streets of the neighbourhood, it is difficult to see a building with a couple of separate flats. That's why the area is given the feeling of a calm, 'safe' neighbourhood. When the price compared with the state's rate, which Filderstadt belongs, for the bigger flat it is cheaper than the rates in the state per square meter (Figure 3.58).

Filderstadt also an area where is not so preferred by immigrants. Only from 2014 to 2018 the immigrant population has been increased, and the German population has been decreased but in the rate %2 which you can see in the next chart (Figure 3.59).Most of the population is German in this area. According to Ali, it is also good because he feels more welcome because of his sexual identity in this area than an area where immigrants live most. He said, he has, and He feels respected and welcomed in Stuttgart for his boundaries.

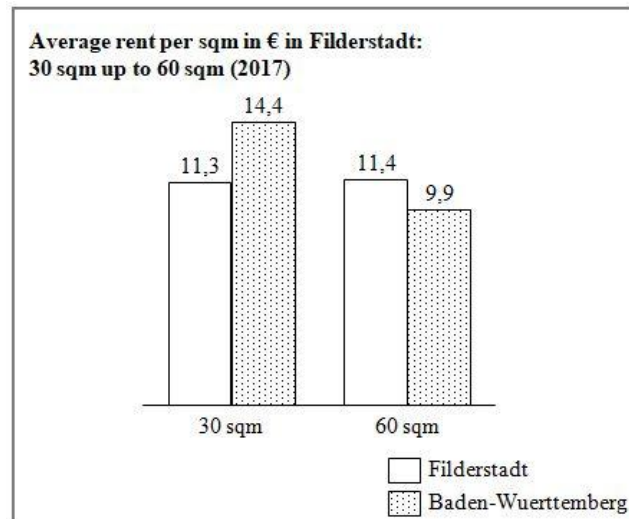


Figure 3.58 : Avarage rent per sqm in € in Filderstadt (URL-12).

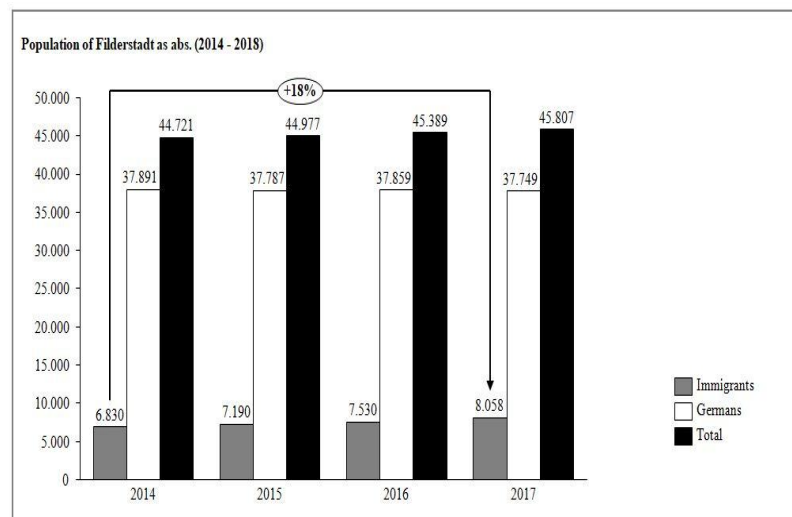


Figure 3.59 : Age structure and sector of work range in Filderstadt(URL-13).

Ali Raza is working at Café which is in University Campus Hohenheim. His workplace is not far from his home. He goes there with U Bahn (tramway). However, he said, He likes to the city center for the weekend the main square called Schlossplatz. This area is located in the main shopping street in the city and has a historical palace and square, surrounded with cafes and restaurants. People also spend their time in the park in the square with and make small picnic when the weather is good. Also, there is a free international movie festival once a year and many concerts and demonstrations in Schlossplatz. Ali mentioned he likes to spend his time at one of the cafés around the square during the day and said it is inspiring him to see different kinds of events and people around (Figure 3.60).

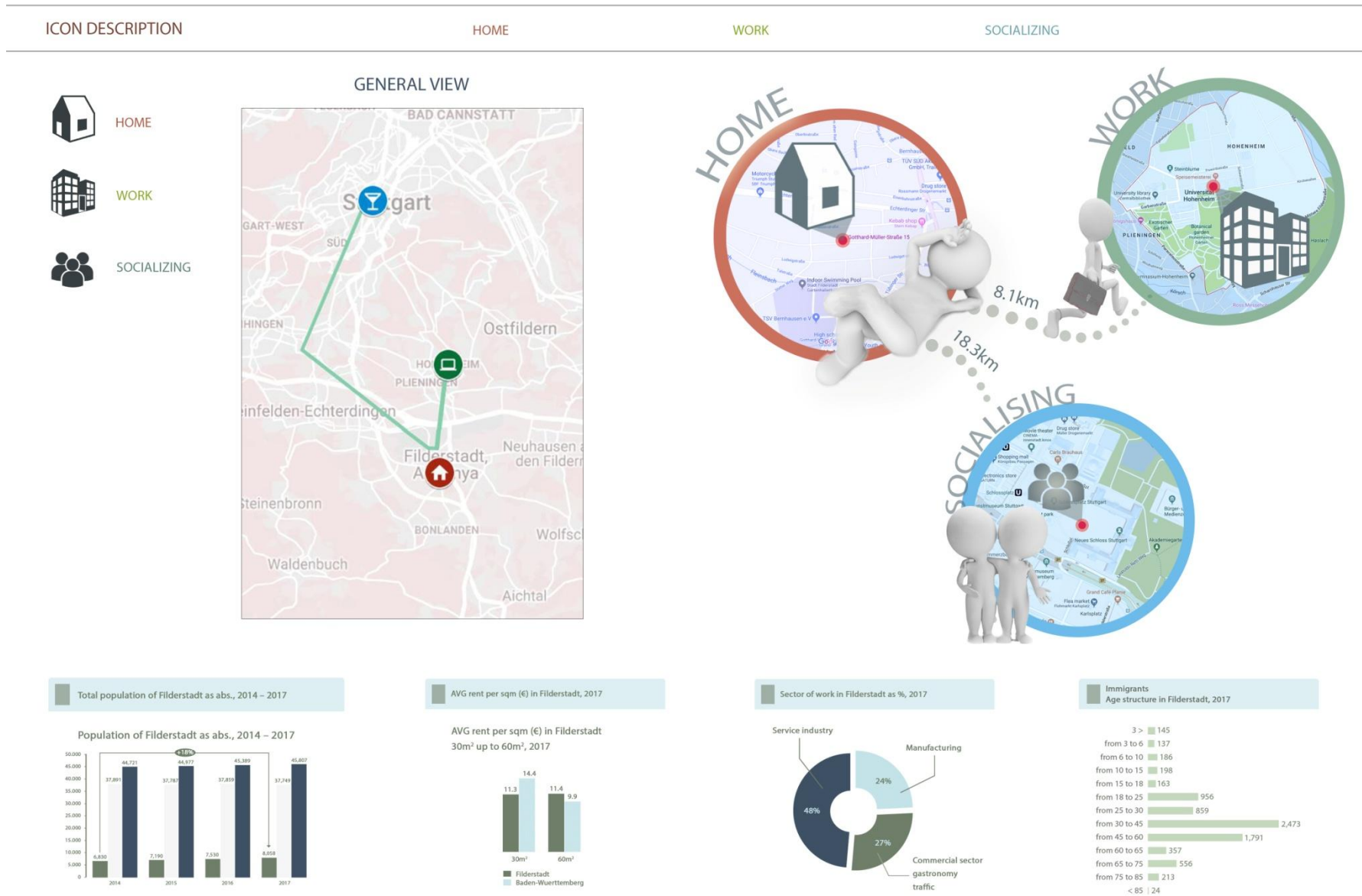


Figure 3.60 : Ali Raza's location analysis.

3.3.1.1 Transition narrative of the house and neighborhood analysis

In terms of the spatial articulation of the domestic sphere of Raza's living environment When you first enter the flat, there is a small entrance hall (Figure 3.61). On the right-hand side, the living room is located. For entering the living room, there is another door from the entrance hall, and from the living room, you can reach the kitchen and sleeping rooms. Ali Raza moved this flat 4-5 months ago, so he said 'I am not settled yet.' He is also an artist, but unfortunately, He did not have time to hang his paintings on the wall. Yet already he has some small touches to the walls and living room with candles. After the entrance hall, the living space is telling a lot about its user creator. There is an ordinary corner couch and on it some colourful and shiny pillows which are showing Ali Raza's bright personality. After passing the second visible threshold (second door to reach living space), you can finally see a bit of Ali Raza. Even though the entrance was quite plain and simple in living room colours are in view. From the living room, you can reach the kitchen with another door, and the kitchen is quite small but enough for one person's cooking Ali Raza said (Figure 3.62). For the bedroom, there is a small sliding door again from the living room, and this space used only for sleeping, which has hardly enough space for a double bed. Even a person should jump through the bed to enter the room or directly jump the bed.



Figure 3.61 : Ali Raza's entrance hall (Yildirim archive,2018).

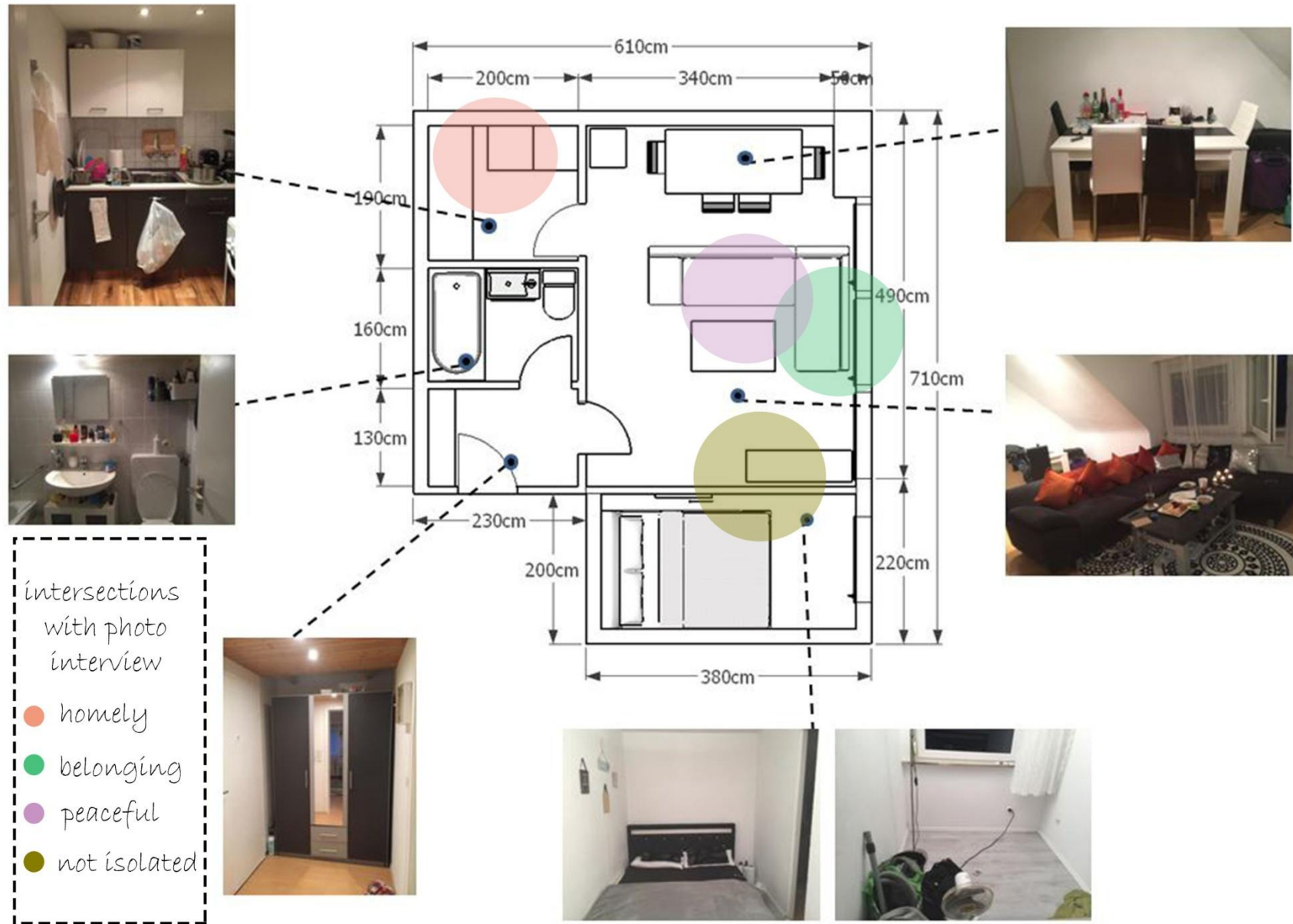


Figure 3.61 : Plan and Photos of Ali Raza's flat.

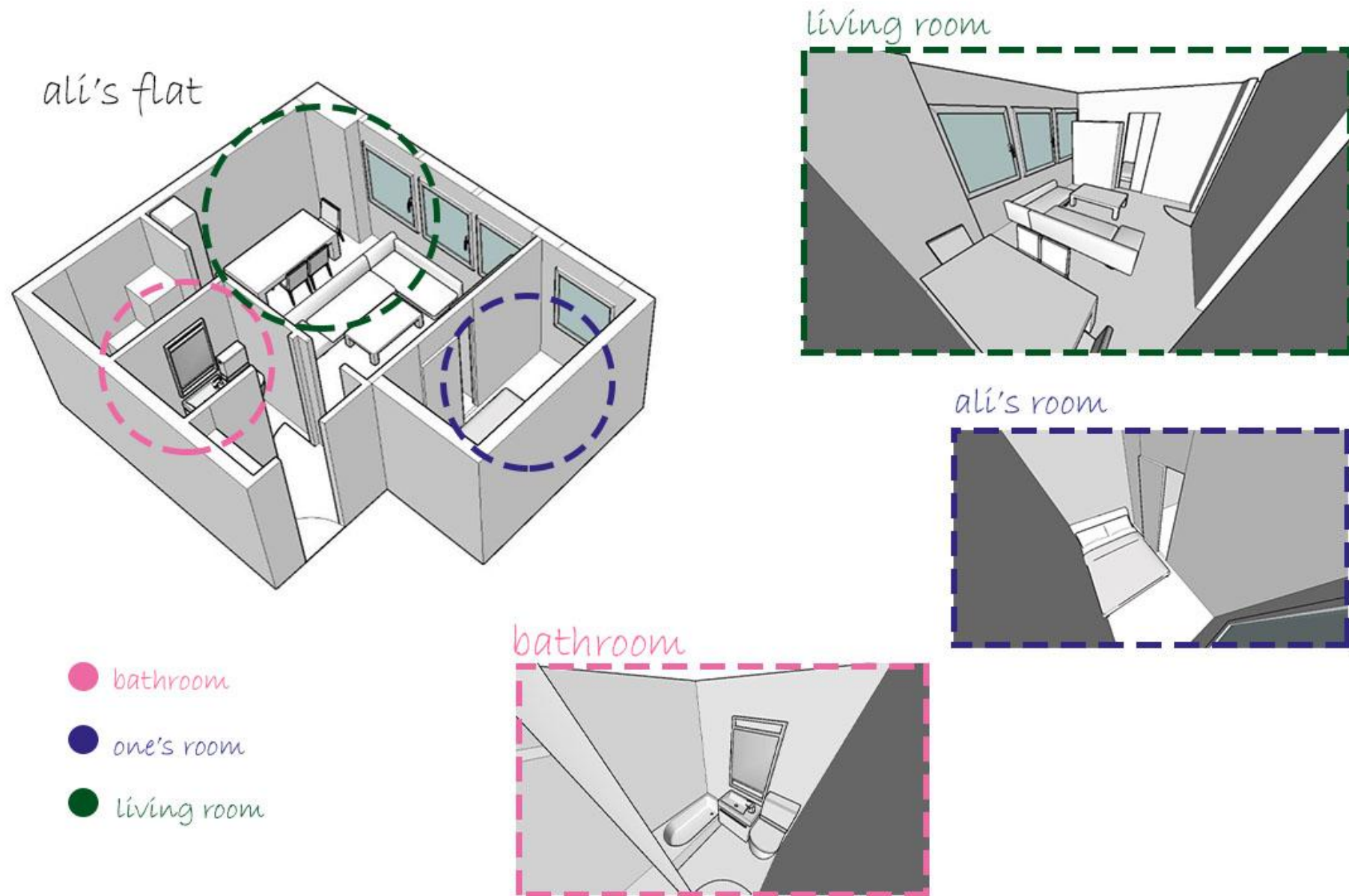


Figure 3.62 : Schematic illustration of Ali Raza's flat.

3.3.1.2 Sections and photos of living space 1

In the sections and photos of Ali's, it is aimed to analyse the space using habits of Ali Raza by focusing the details. In Ali Raza's flat, in the following part, Ali Raza's space usage way will be viewed with memos about the place and interior elements. Ali Raza mentions that:

“This flat is more than enough for me and actually what I am looking for, just a little bit bigger kitchen and bedroom would be perfect home”



Figure 3.63 : Ali Raza's living room (Yildirim archive, 2018).

As he emphasizes the small bedroom and kitchen, this size problem effects can also be seen clearly in space usage photos, especially about storage and untidiness at specific points.

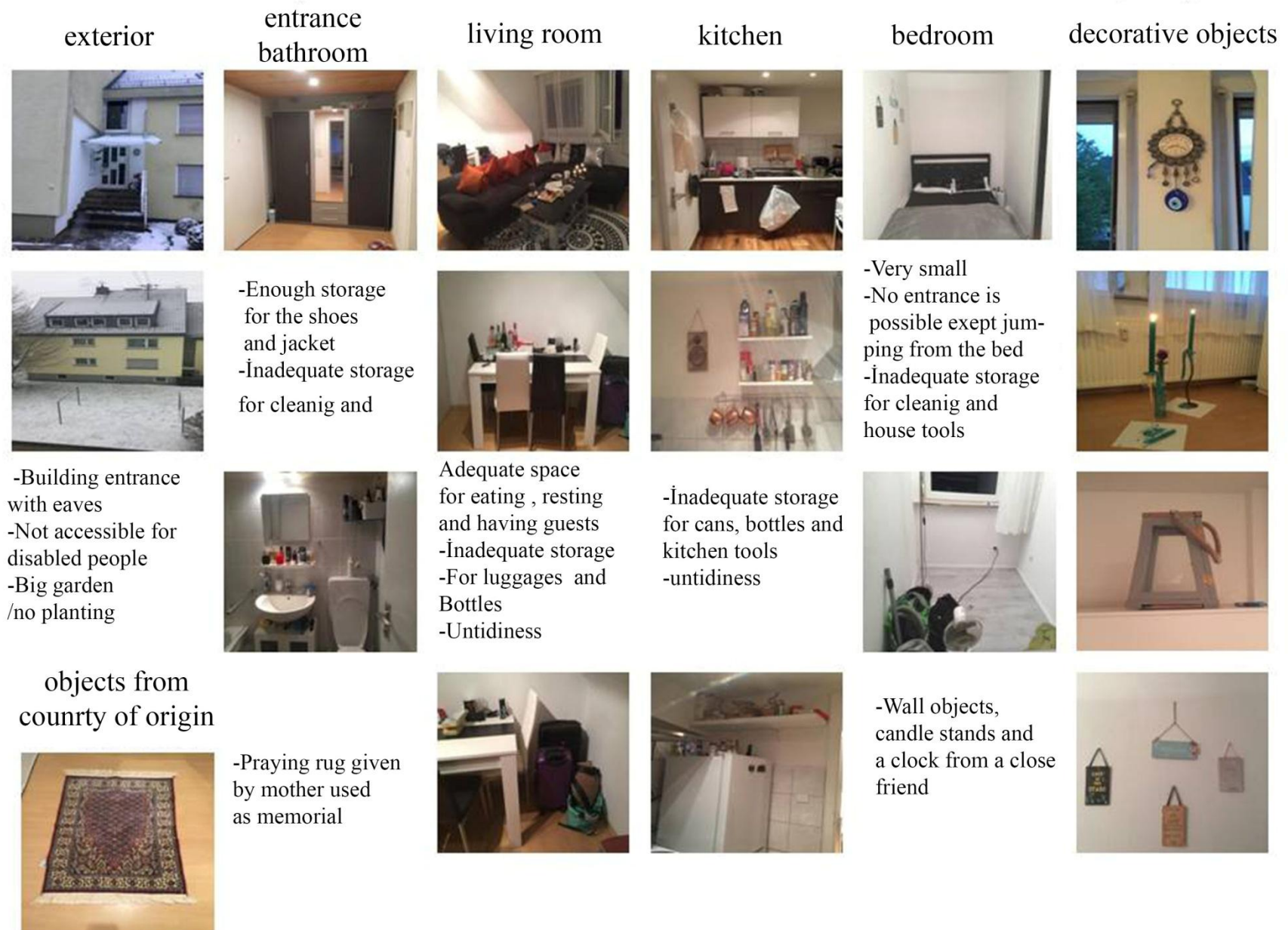


Figure 3.64 : Ali Raza's space usage.

3.3.2 Living space 2 (Mehmet's dormitory flat)

Mehmet stated that He is a queer immigrant in Germany-Stuttgart. He immigrated to Germany for educational reasons. He studies at the department of aeronautical engineering at the University of Stuttgart. He arrived Stuttgart after he has completed his high school degree in Turkey. The first year he had to take a German Course to be registered the classes at the department of aeronautical engineering. Yet he is in Stuttgart for five years and continuing his study. Also working part-time as a receptionist at the hotel. Once he moved to Germany, he was not open about his sexual identity. He had a lot of Turkish friends, and he said, he had to fear to get excluded and/or discriminated. Years later, he still did not come up , but only close friends circle of him know that he is gay. Mehmet lives in a Catholic student dorm, but this year he had a chance to move the upper floor which is given the opportunity to live in a studio flat alone (Figure 3.65).



Figure 3.65 : Mehmet's Dorm Building Rupert Mayer Haus-Catholic Dormitory(URL-17).

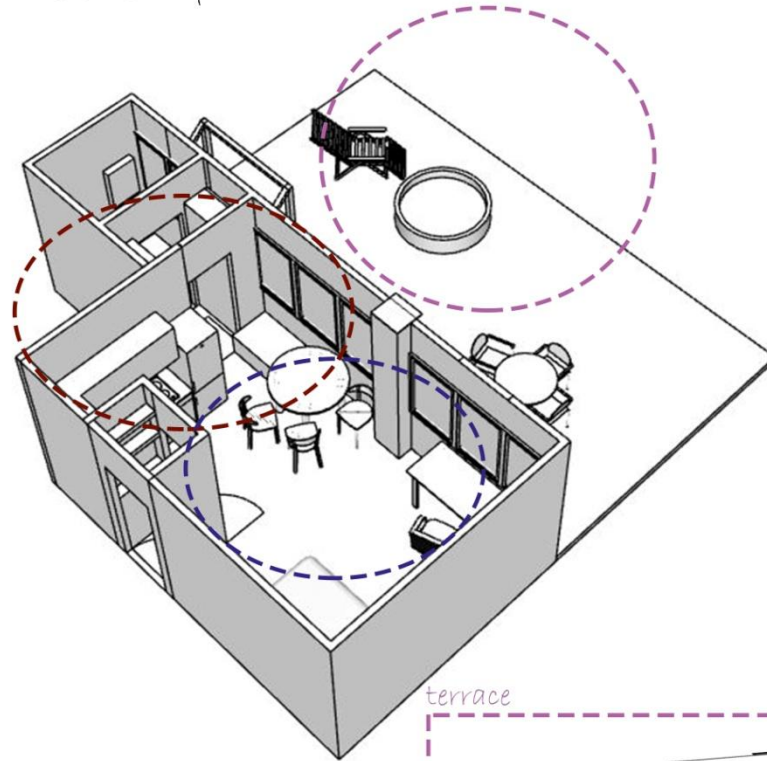


Figure 3.66 : Mehmet's locations analysis.



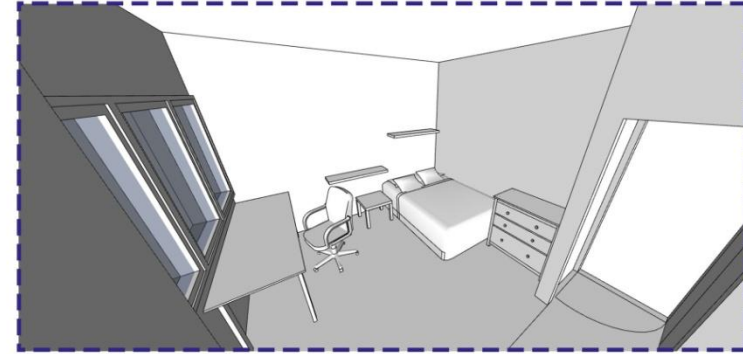
Figure 3.67 : Mehmet's Flat's Plan and photos (Yıldırım archive,2018).

mehmet's flat



- one's room
- kitchen
- terrace

mehmet's bed and study area



kitchen



terrace

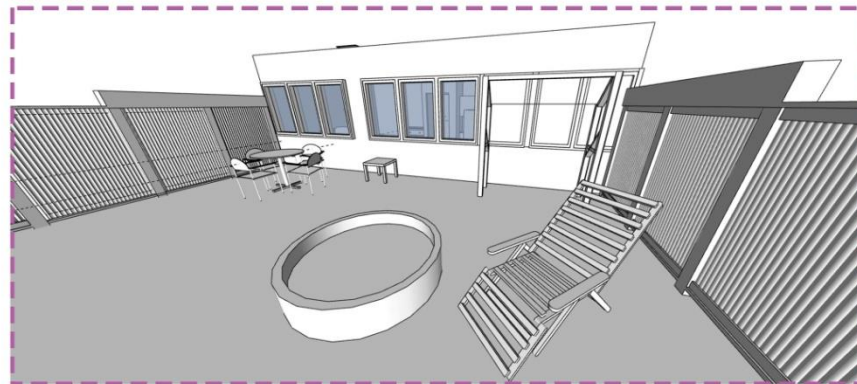


Figure 3.68 : Schematic illustration of Mehmet's living space (Yıldırım archive,2018).

3.3.2.1 Transition narrative of the house and neighborhood analysis

Rupert Mayer Haus is a five storey building. There is a room for Hausmeister (maintenance supervisor) and some event rooms for the church events at the ground floor. The first floor is a living space for students who are connected to a church, and the second floor has offices and help center for psychological issues. 3rd and 4th floors are for students no matter if they have a connection to the church. The 5th floor is the floor where hausmeister lives and 4 more studio flat for long term tenants, also where Mehmet lives. Mehmet's flat comprises of 3 main domain, which are kitchen+living+sleeping+ working spaces and seperately bathroom, terrace and entrance hall.



Figure 3.69 :Mehmet's entrance hall(Yıldırım archive,2018).

The area where Mehmet's lives is called Stadtmitte, where is the centrum in Stuttgart. The area is comfortable in ways like always finding a store or food place even on Sundays when every store is closed in Germany typically. Also for the transportation lines, it is the best location in the city. The population of immigrant and people with an immigration background in Stadtmitte- Stuttgart was more than the German population in 2014. While the German population of the area was %41 of the whole population. However, this number is %66 of the whole population when looked in whole Stuttgart(Figure 3.70).

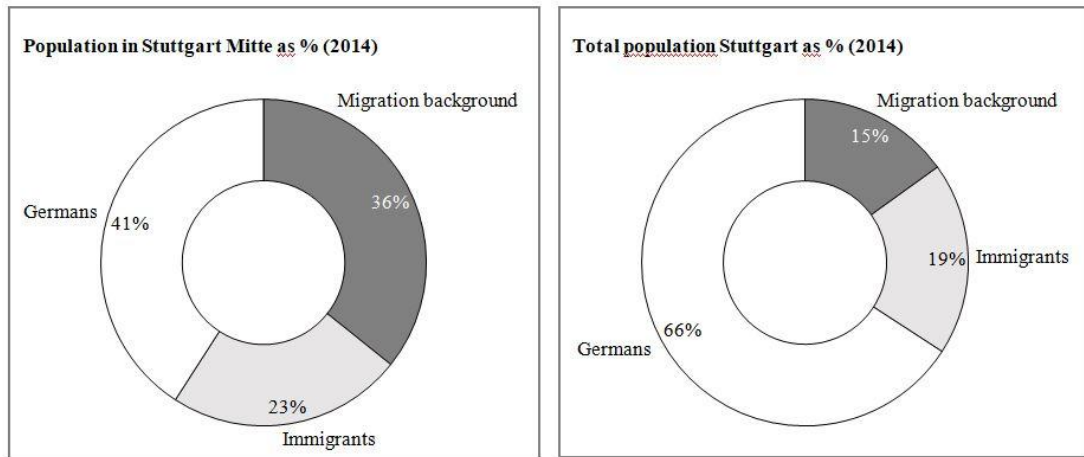


Figure 3.70 : Population chart in Mitte Stuttgart(URL-14).

As mentioned in the article published in Bundeszentrale für Politische Bildung, at the end of the 1940s, the refugees and displaced persons caused by the Second World War dwindled. In the mid-1950s, when economic growth led to a labour shortage, the Federal Republic of Germany began to recruit workers abroad. In 1955, the first recruitment contract was concluded with Italy. Agreements with Spain and Greece followed in 1960. Further agreements were concluded with Turkey, Morocco, Portugal, Tunisia (Seifert,2012). Most of the people immigrated after second world war stayed in Germany and nowadays third, fourth generations of those immigrants became Germans but still with an immigration background. The chart showing immigrants populations according to their nationality and age, also the household numbers in Stuttgart Mitte(Figure 3.71).

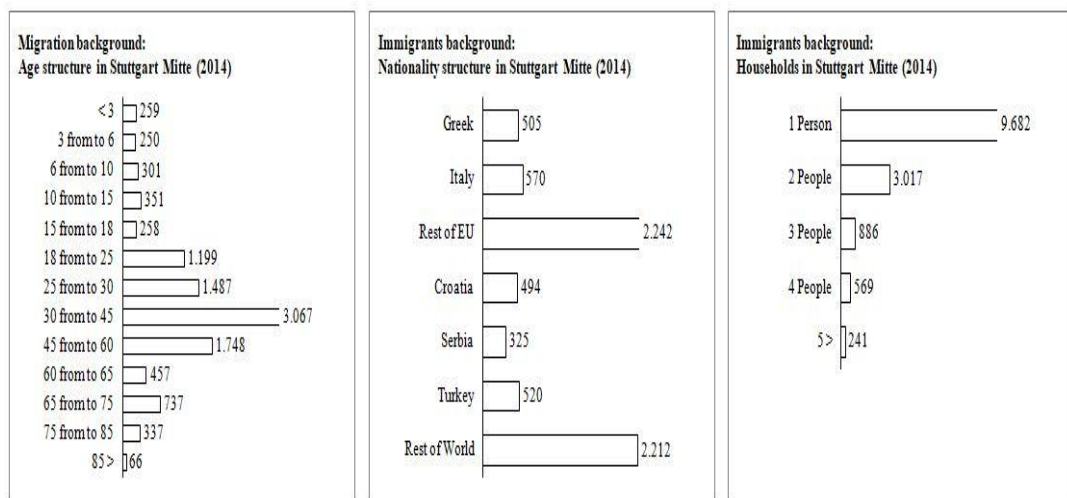


Figure 3.71 :Age & nationality structure in Stuttgart Mitte (2014) (URL-15).

Since 2014 the population of Mitte was increased in Mitte from 592.898 thousand to 614.020 thousand as total. In this increment, immigrant people have the bigger amount than german people (Figure 3.72).

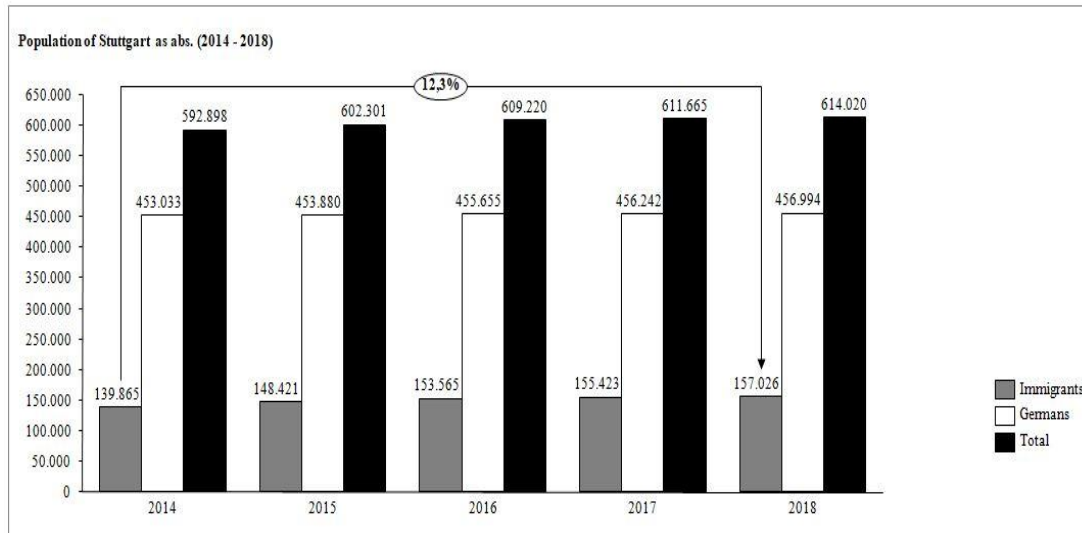


Figure 3.72 :Total population of Stuttgart as abs. (2014 – 2018) (URL-16).

3.3.2.2 Sections and photos of living space 2

In terms of the spatial articulation of the domestic sphere of Mehmet's living environment, when first entered the flat there is quite a small entrance hall divided with a door from the rest of the place (Figure 3.69). This area is used by Mehmet as shoes, jackets and unused objects storage and also for the guests to leave their shoes before they enter the living space. This is actually the part of his cultural background. At his country of origin (Turkey) almost all of the people leave their shoes outside or in the entrance before they really enter the house. After you pass the door in Mehmet's flat you directly enter the living space where he is sleeping, cooking, studying, relaxing and having guests; basically, this space is for everything. On the left side, he has the kitchen area in the middle a table for eating, and on the right side, he has the bed and study table. There is another door to reach the bathroom. Bathroom area also has a small hall with a closet where Mehmet is storing his clothes. This flat has a terrace as big as the flats itself. But you have to use the window to reach the terrace. This is the place Mehmet is spending most of his time in summer with friends. The flat is quite small but functional for a student. Upon sight, it is quite apparent that a single individual uses this flat.



Figure 3.73 : Mehmet's space usagae.

3.3.3 Living space 3 (Jonathan's shared flat)

Jonathan is another queer immigrant in Germany. His first arrival to Stuttgart was in 2007 for an exchange semester in bachelor degree. Then he started in 2015 his master's degree at University of Stuttgart. He states that:

"I came to Stuttgart in October 2015 just before starting my masters. I'm 31. IEV which in English would be something like Institute for railways and transport engineering. I received my diploma in August this year."

At the moment, He is working in an architecture company. The company location is also quite central. Jonathan's flat is located in Stuttgart Ost where can be reached from the central station in 5 minutes by public transportation. He mentioned that he chose the location of the flat because it was the only option after an unfortunate problem with his previous flat owner. But he also mentions that he does not have any problem with the area but he if would have chance to choose he would prefer to live in Stuttgart West where most of the young adult people live and also an area where a person can find a diversity of restaurants, bars and cafes. His workplace, socializing places, gym and flat all located in central Stuttgart. For socializing He gave some cafe-club restaurants name, and when he asked about why he prefers to those places it was basically the atmosphere of the locations for him and the for the nightlife the club he has been mentioning was one of the gay community places even if it is not in the description of the club. A club is a popular place among LGBTQIA+ community which is also located in central Stuttgart. The distances and connections between his home, work, socializing places and the gym he is going a few times a week can be seen in the next figure (Figure 3.74).

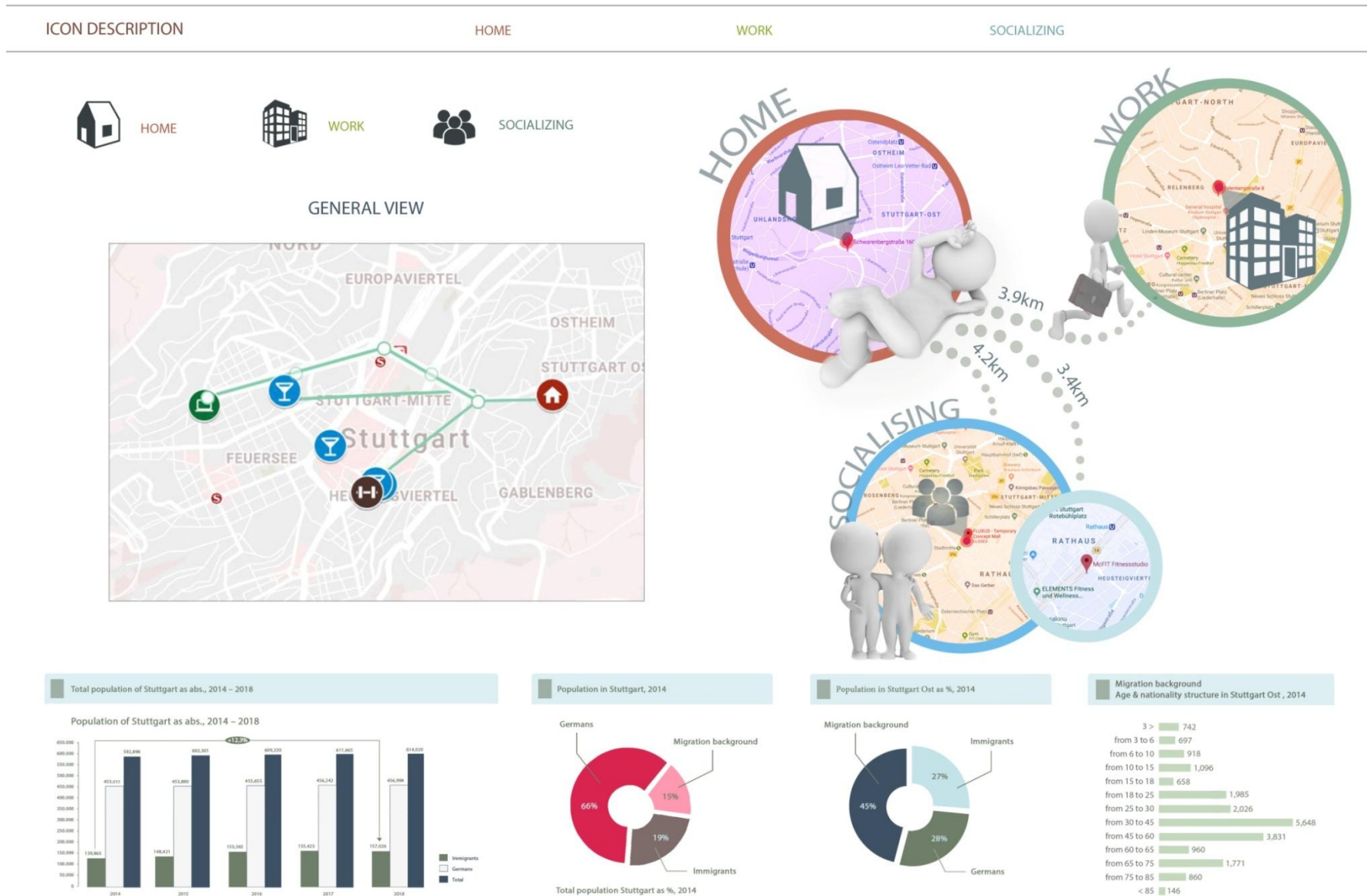


Figure 3.74 : Jonathan's locations analysis.

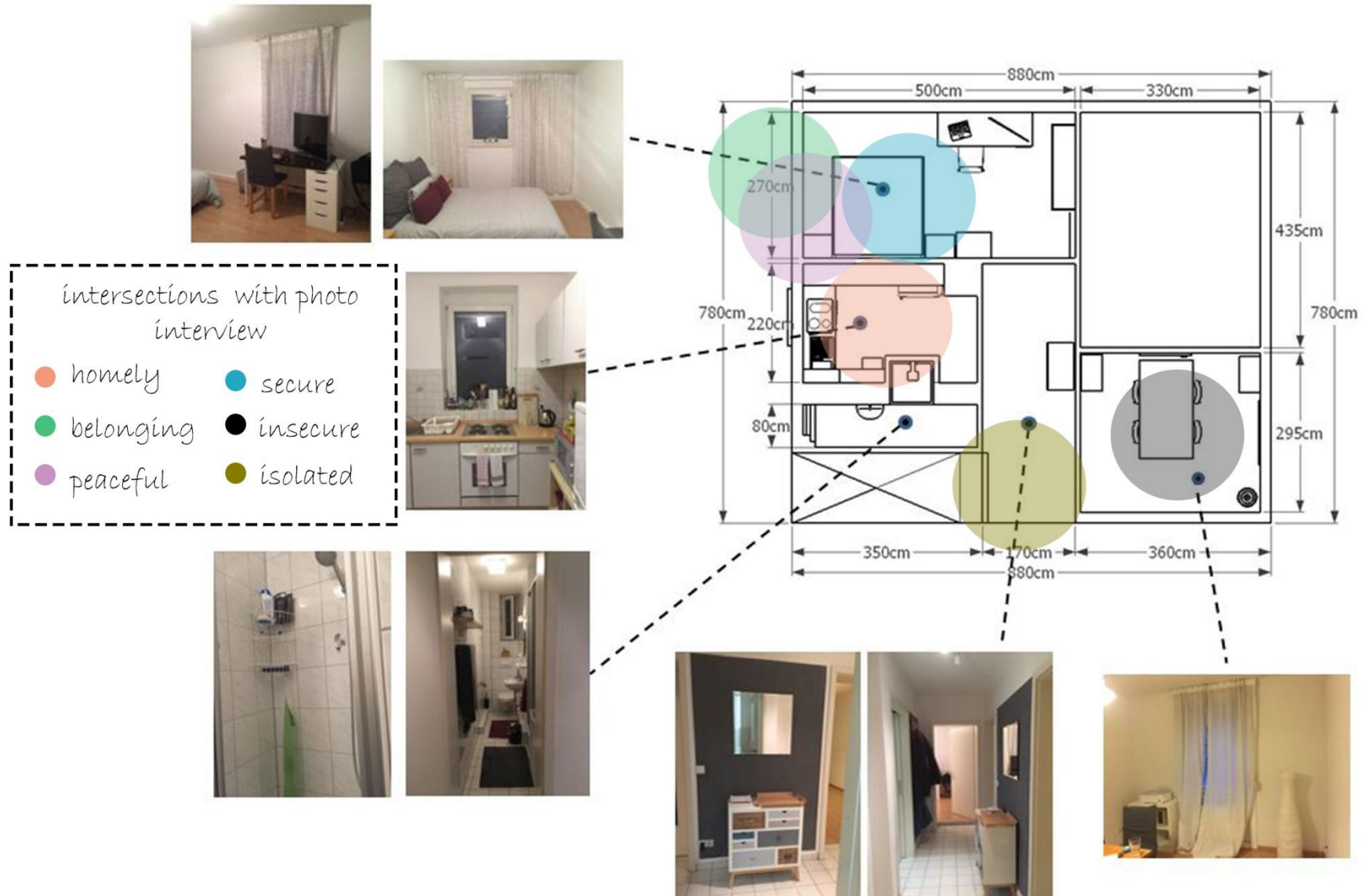


Figure 3.75 : Jonathan's flat's Plan and photos (Yıldırım archive,2018).

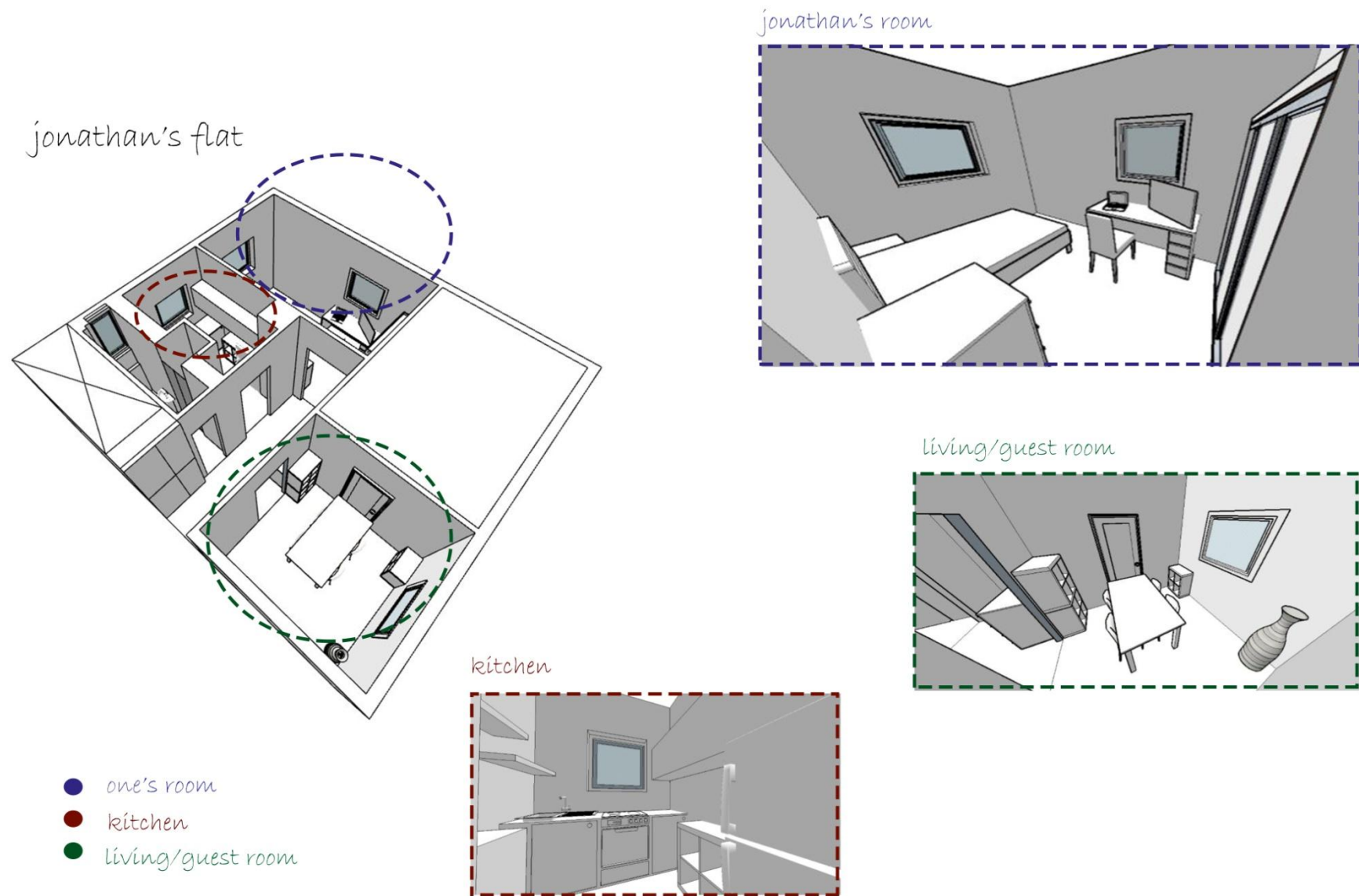


Figure 3.76 : Schematic illustration of Jonathan's flat.

3.3.3.1 Transition narrative of the house and neighborhood analysis

In terms of the spatial articulation of the domestic sphere of Jonathan's living environment, when first entered the flat, there is an entrance hall directing people to all other rooms in the flat. This is used by Jonathan and his roommate as shoes, jackets and storage. The entrance of the in Jonathan's flat is directing to the other rooms in the flat. Right across the hallway is where Jonathan's room is located. While on the right hand side of the corridor, his roommate's bedroom and shared space is located, on the left side, the bathroom and kitchen are located. Jonathan mentioned that he likes to spend his time in his room by watching local television, other tv shows and listening to music. He has two speakers on his night tables. The common room in the flat has only a table for eating and having guests. He mentioned if he has a close friend or partner coming, he prefers to spend time in his private space (Figure 3.77). When he is alone, he also eats in his room, which makes the common room in the flat only a room for some guests and having some time with a roommate of Jonathan. Jonathan is an architect, and he says he likes minimalism. In his room there is no pieces from his country of origin or any objects which can be related with LGBTQIA+. The narrative of the flat has some change points. For example, the while corridor, common room and the bathroom is decorated with colourful objects, textile and types of furniture, Jonathan's room has more modern and plain objects, textile and furniture. He mentioned it was related to his previous roommate decoration taste so he could only change his private space as he likes.



Figure 3.77 :Jonathan's Sleeping Place (Yıldırım archive,2018).

Stuttgart Ost where Jonathan's flat located is largely preferred by immigrants and people with migration background. When it is compared with the total population range about nationality in Stuttgart, showing that Ost is one of the areas where immigrant people prefer to live in Stuttgart (Figure 3.78).

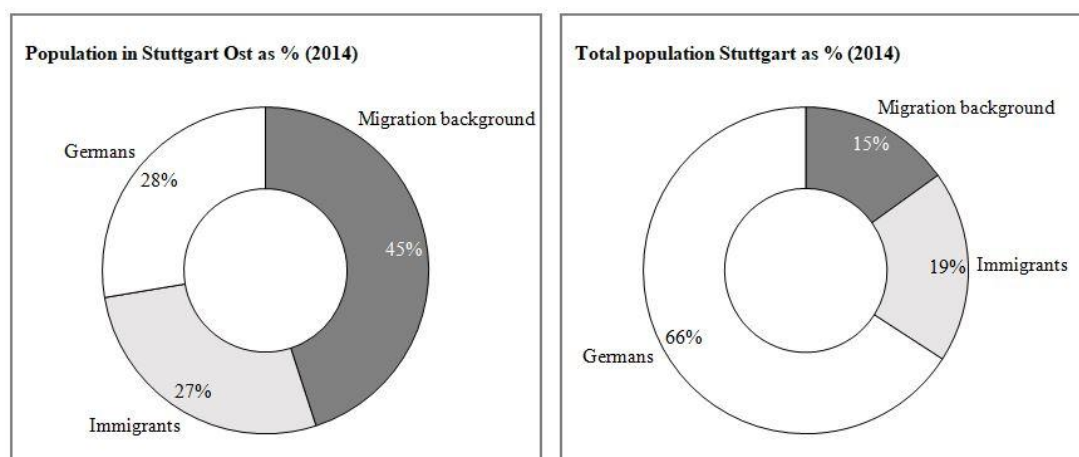


Figure 3.78 : Population chart in Stuttgart Ost (URL-17).

The largest age range in Stuttgart Ost is between 35-45 but the range age of 45-65 also comprises a large place in Ost. According to information in 'Datenkompass Stadtbezirke Stuttgart 2014/2015' (Data Compass City Districts Stuttgart), there is a significant diversity of immigrants according to their nationality in the area. One of the largest group is EU citizens except Greeks and followed with Turkish, Greek and Italian immigrants (Figure 3.79). Unfortunately, there is no numerical data of queer immigrants.

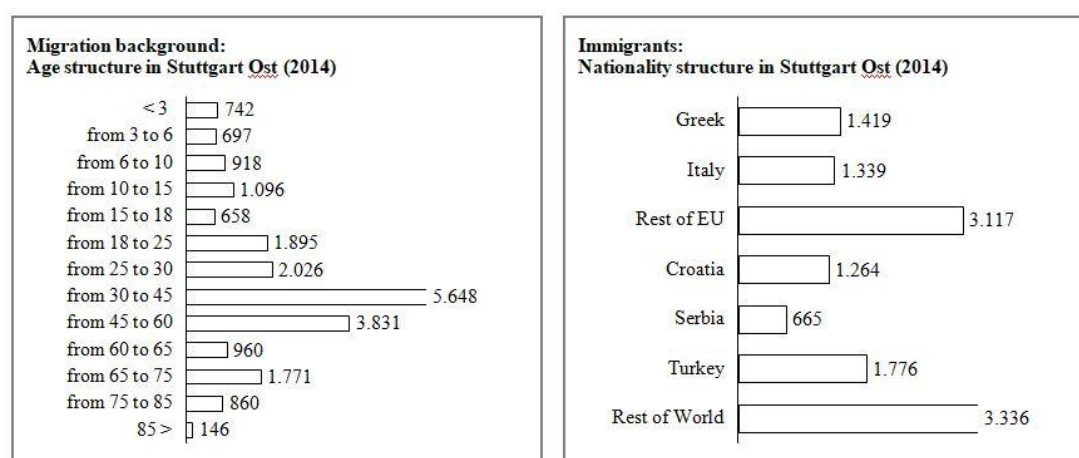


Figure 3.79 : Age & nationality structure in Stuttgart Ost (2014) (URL-18).

The largest amount of household size in Stuttgart Ost is consist of one person flats, and it is followed by two people flat. According to this data, Stuttgart Ost is an area mostly occupied with singles, and while the rent prices are affordable for small apartments, the bigger flats average rent per square meter is higher(Figure 3.80).

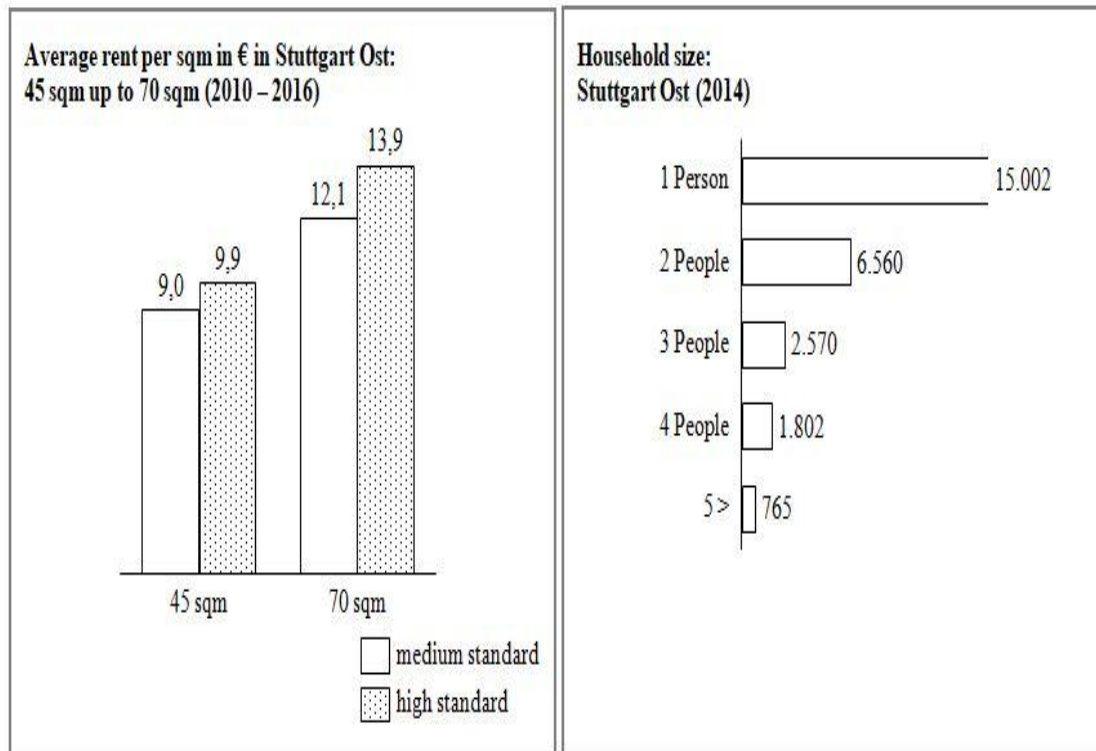


Figure 3.80 : Avarage rent and household size in Stuttgart Ost (2014) (URL-19).

3.3.3.2 Sections and photos

The building where Jonathan's flat is a four storey building. Jonathan's flat is on the ground floor. There is direct access from the main door of the building to Jonathan's flat without any stairs. When entered the flat, the corridor has one wardrobe for storage and mirror with commode. Also, there is an open hanger for jackets on the wall right next to Jonathan's room. Corridor, shared space bathroom and kitchen consist of colorful objects, furniture and textiles. Because of not enough cupboards in the kitchen, households prefer to use some wall shelves and standing shelves. Also, the cleaning tools are stored in the kitchen next to the entrance. In the following part, Jonathan's space usage way will be viewed with memos about the place and interior elements.

exterior	entrance/bathroom	living room	kitchen	bedroom working area	decorative objects
					
<ul style="list-style-type: none"> -Not accessible for disabled people -Not front garden 	<ul style="list-style-type: none"> -Used for jacket and shoe storage -Tidiness Commode for common use -Bathroom not accessible, so narrow 			<ul style="list-style-type: none"> -Tidiness -Ineduplicate space for luggages, bags -No book-shelf or studyng equipment other then computer 	
		<ul style="list-style-type: none"> -Common room Only used for guests -Not personalized by eny of the dwellers -Empty Shelves, lamp and table as furnitire 	<ul style="list-style-type: none"> -Inadequate storage for cans, bottles and kitchen tools -Tidiness -Lack of cupboards 		
					

Figure 3.81 : Jonathan's space usage.

3.3.4 Living space 4 (Jade's dormitory room)

Jade is a gender queer immigrant in Germany. Their first arrival to Stuttgart was in 2019 for an exchange semester in a masters degree. Jade is a 24 years old person from Istanbul and doing her masters in interior architectural program. They stated about the reason they choose Germany is:

“ The reason I choose Germany is my early visits to this country I always felt like I can find a spot where I belong as a queer person, the German youth lifestyle gives you a lot of opportunities to be.”

When Jade first interviewed for this thesis, it was the early beginning of their moving process. Although, it was so clear to see that they were trying to create the belonging feeling and place of their ‘own’ in their 12 sqm dormitory room. As we talked first days of moving, Jade spent their time shopping from some stores to create a homely environment in their room by buying some small objects for their table and decorative lights to create a similar environment with their previous living place in İstanbul. Jade lives in Untertürkheim-Stuttgart. However, the location where Jade lives was not purposely for them. It was the only choice to stay and arranged by association for student affairs. Even so, Jade states that they started to savour the environment because of the surroundings. Untertürkheim is mostly an area for family homes, student dormitories and some big offices of the companies. There is not much around such as bar, café or restaurant. However, it has beautiful wine yards, and as Jade states, it is very close to the botanic garden where they likes to spend their time in(Figure 3.82). They states; there are four main places in Stuttgart where they like to spend time. One of them is a techno club called Lehmann (Figure 3.82). Jade mentioned as a reason to go there:

“ It is I think the best one in Stuttgart course it designed a bit similar to Berlin clubs rather than others, so when I went there with my friend group, it almost gives me this ‘safe space nightclub’ feeling.”

As a queer person it is quite significant to find a safe place to have safe fun in a night club. About the botanic garden they says:“ It surrounding me with rare flowers and their smells and also the atmosphere makes me feel that I’m beautiful.”

During the weekend, Jade is spending their time with a group of friend in one of their friend's place. They have drinks, talk and music before going out (Figure 3.82). They says:

“ It always reminds me the times back at home where my friends were always come to my place before going out.”

Lastly, a place where they spend time is Dilara's (my) balcony. When Jade first moved to Stuttgart, this place becomes a haunt for both for Jade and me to have queerness and migration talks. They says:

“The last one is Dilara's balcony. The times I spent there made me keep going when I first move. It is my safe space as a queer person who is away from their hometown.”

As stated many times by queer interviewees ‘Safety’ and ‘belonging’ are a critical words for queer people. In Jade's interview, two out of four places have been chosen because they required a feeling of safety.

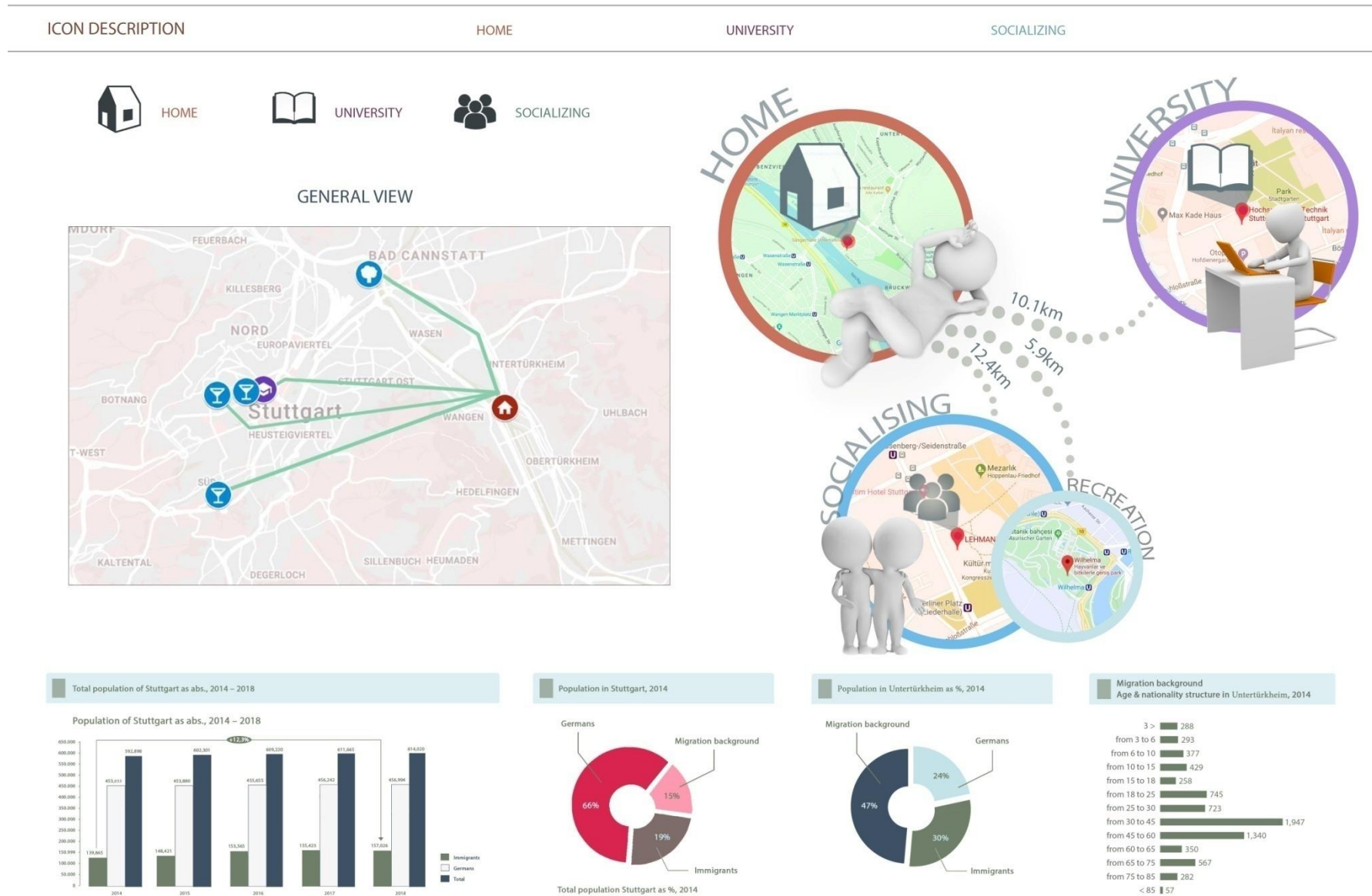
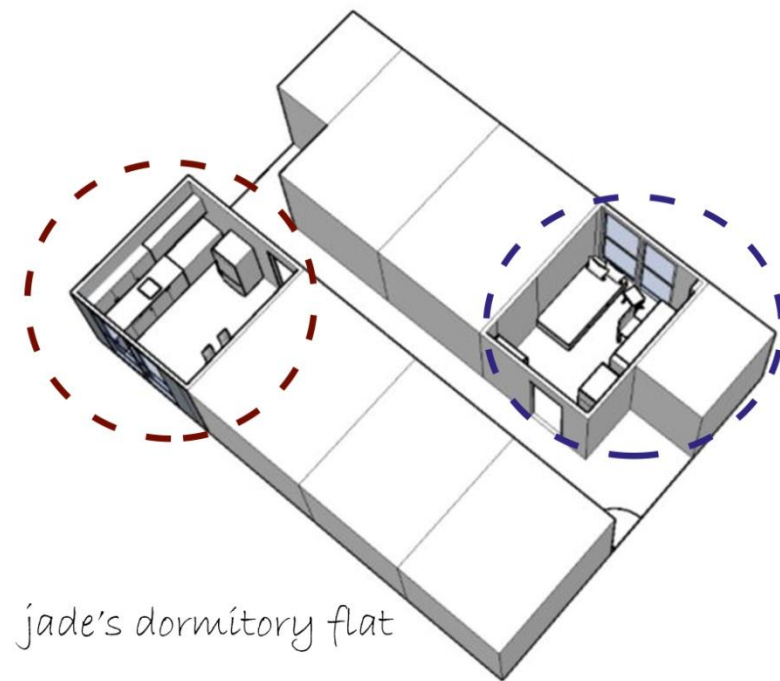


Figure 3.82 : Jade's locations analysis.



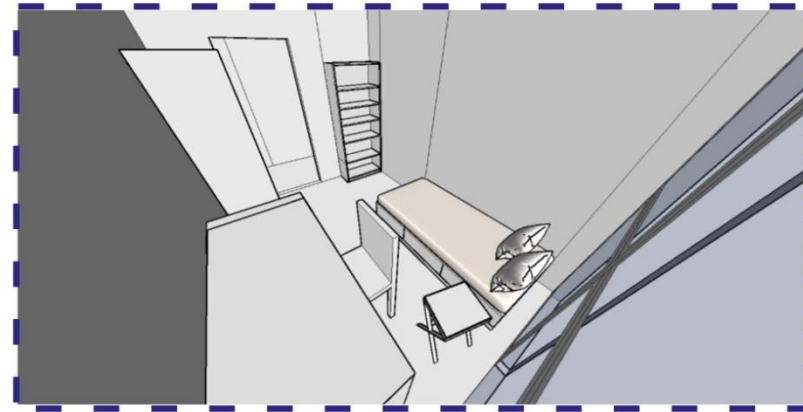
Figure 3.83 : Jade's dormitory's plan and photos.



jade's dormitory flat

- one's room
- kitchen

jade's room



kitchen

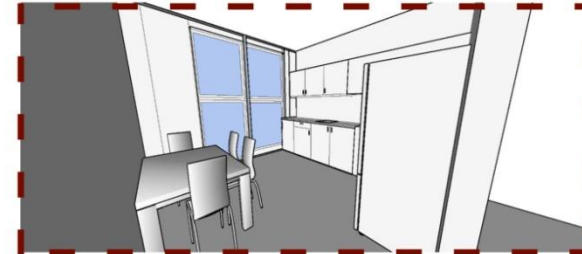


Figure 3.84 :Schematic illustration of Jade's dormitory flat.

3.3.3.1 Transition narrative of the house and neighborhood analysis

In terms of the spatial articulation of the domestic sphere of Jade's living environment, When entered the dormitory flat, there is a long corridor for accessing to households room's, kitchen and bathrooms (Figure 3.84). This area is used for shoes and some cleaning tools storage. It is not personalized by any of the occupants. As it was mentioned at 'Thresholds of Immigrant Queer Interiors' chapter, borders are so visible in this kind of living place. In a dormitory, entrance is mostly used as only access and storage. This flat requires six rooms and every threshold in the flat in this case they are doors is creating a big contrast because the rooms here are the only place where occupants can personalize. Also, those rooms are the only places within flat borders where occupants can study, sleep, work, rest, having guest basically everything a person may have been doing in their 'home'.



Figure 3.85 : Jade's dormitory flat entrance hall (Yıldırım's archive).

Untertürkheim is where Jade's flat located is also largely preferred by immigrants and people with a migration background in Stuttgart. When it is compared with the total population range about nationality in Stuttgart, showing that Untertürkheim is also an area as Stuttgart Ost, where immigrant people prefers to live in (Figure 3.85).

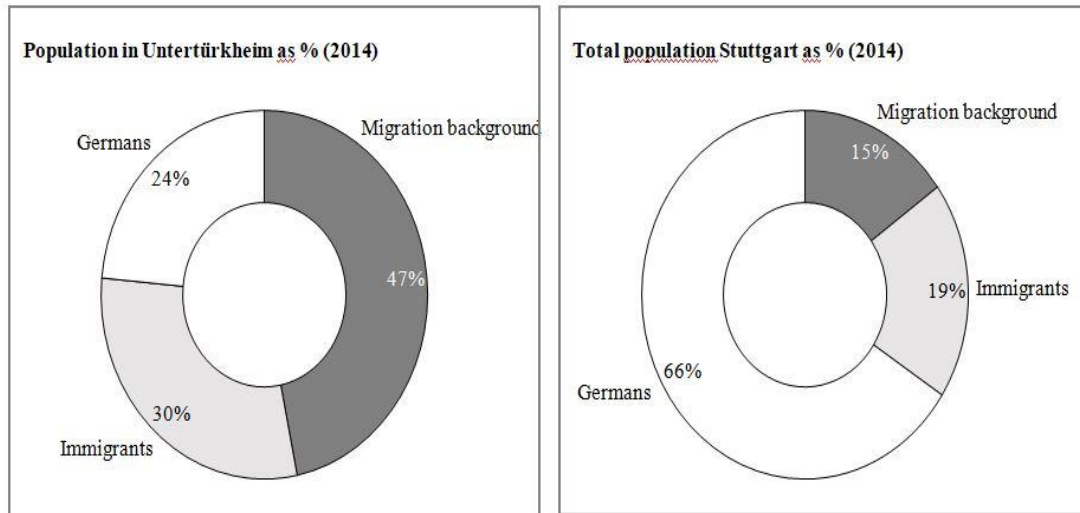


Figure 3.86 : Population chart in Stuttgart Untertürkheim. (URL-20).

The largest age range in Untertürkheim is between 35-45. According to information in 'Datenkompass Stadtbezirke Stuttgart 2014/2015' (Data Compass City Districts Stuttgart), there is a great diversity of immigrants according to their nationality in the area. One of the largest groups is European Union citizens followed by Turkish citizens and again from the European Union Country Greece, Greek citizens and the immigrants from the rest of the world. Unfortunately, there is no numerical data of queer immigrants too (Figure 3.86). Untertürkheim is mostly occupied with single flats. Flats square meters are mainly between 30 to 45 square meter. According to data which has been received from 'Datenkompass Stadtbezirke Stuttgart 2014/2015' (Data Compass City Districts Stuttgart 2014/2015) Untertürkheim is an area mostly occupied with singles. In the chart, the second largest group is the flats with 2 people. Flats with 5 or more people are the minority in Untertürkheim by less than 335 flats (Figure 3.87).

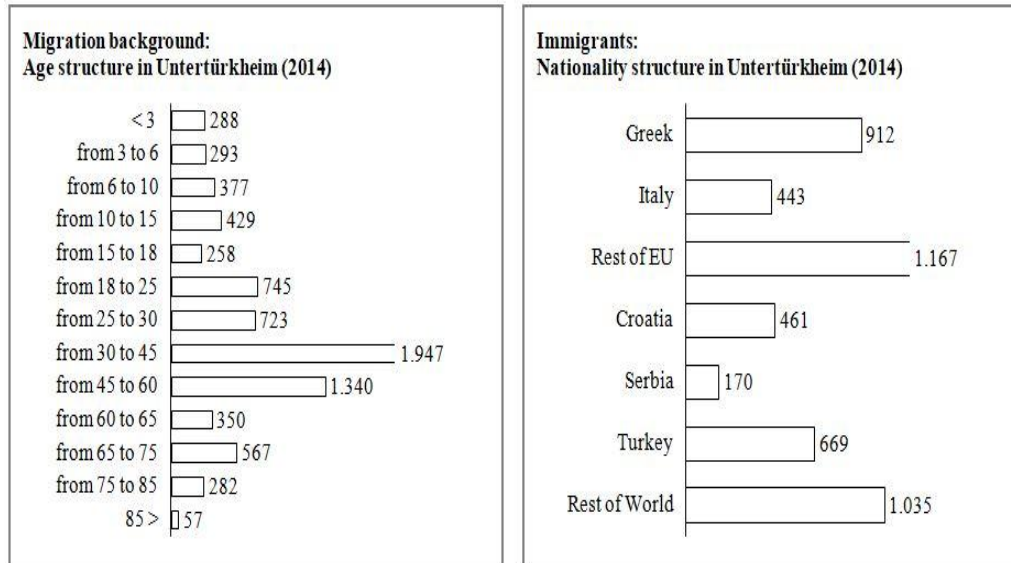


Figure 3.87 :Age & nationality structure in Stuttgart Untertürkheim (URL-21).

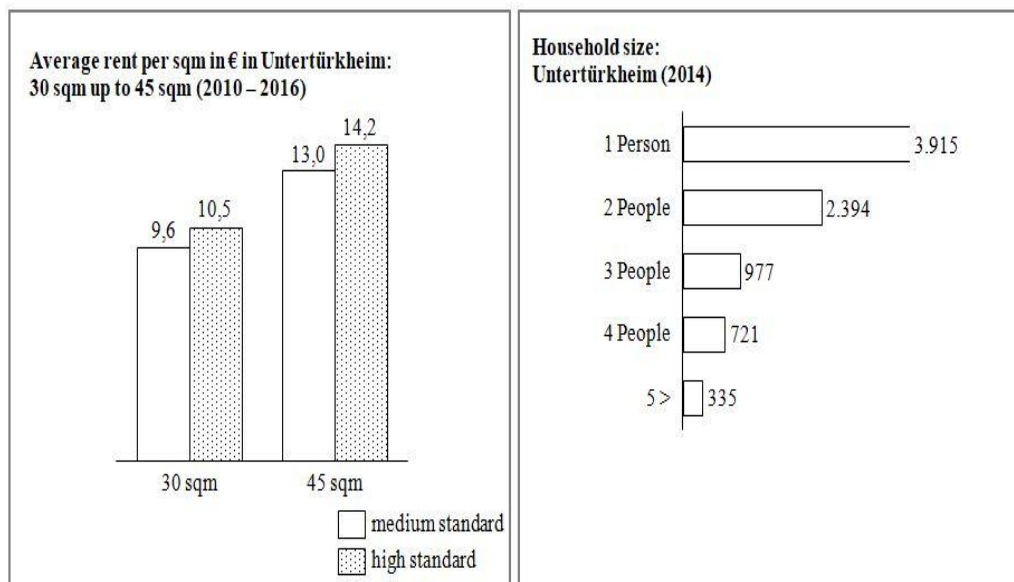


Figure 3.88 :Avarage rent and household size in Untertürkheim (URL-22).

3.3.1.8 Sections and photos of living space 4

In Jade's place, their 12 square meter room is the place they have to use for many functions such as sleeping, eating, resting, studying, storing, having guests, etc. therefore this place serves many meanings and activities and has to be planned wisely. Also in Jade's place kitchen is used by 6 more other people which makes for the individuals not easy to cook without pressure of time or place. In the following part, Jade's space usage way will be viewed with memos about the place and interior elements.



Figure 3.89 : Jade's space usage.

3.4 Section Results

It is revealed from the on-site analysis, initially set up to see what did they do to buffer public pressure in their private place and how the production of space affected by their cultural backgrounds and sexual identities. Four living spaces were observed in this paper, and 34 people participated in an online questionnaire who are queer and immigrant in Germany. Aim of the study, study topic, content and methodology of the research are explained in the first chapter of the paper. In the method part, mixed research techniques have been chosen by staying connected to queer theory. A quantitative method as a questionnaire explained in the first chapter to gather a large data in a short time frame, but the topic of the questionnaire was not so easy to join for all of the people. Because they had to open their personal realm for research purposes. In a six months period, 34 persons participated the questionnaire. The questionnaire was published online and asked for the answer anonymously in order to create the "safe" feeling for queer immigrant people who do not want to reveal their sexual identity or who do not feel comfortable speaking about their personal experience which is related with their sexual identity and cultural background. However, the participation was not as expected at the beginning of this research. Because the focused individuals were in an intersection point of being queer, immigrant and living in Germany borders. Yet I believe this questionnaire and the results have value for the further researches and even if the number of participants is not so high, the answers individually give an insight about the queer immigrant territories. For the further research, the questionnaire can be made with more queer immigrants in Germany, and the focused group interviewees number may also be increased. In The second part of the thesis, Consequently, the necessities of the territorial condition and the constitution of homely (*Heimlich*) environments and how the definition of individual space emerges are discussed for the further research in the fourth chapter with the living spaces analysed. Most of the participants see their private space as their territory because they can decide how to design and who to welcome. The third chapter addresses the migration, queerness and space concepts by looking at their reflection in their homely environments, through examining the spatial articulations in immigrant-queer interiorities, the thresholds, marginality, space and place. As the results of three examined flats, one belongs to a Pakistani person, mentioned by him as a peaceful place of his 'own'. As a memory of the

country of origin, there was praying rug which has been given by the Raza's mother as a gift. Since the person is not religious using it as a rug in his flat and he emphasizes it as a sort of a bond connecting him to his roots. Also, one of the participant Mehmet has some cultural habits of using the space and pieces such as oriental curtain and polar fleece sofa cover, which he brought from his country of origin. He identifies himself as queer, but he is not open about his sexual identity to everyone. Because of that, he keeps the related object with his sexual identity such as queer party invitation letters and some sex toys, in the, which is not quite visible by the guests. Most of the participants of the research mentioned that they like to spend time in their 'own' room and they identified themselves mostly with their own room or their bed as the place for the belonging feeling to their room was mainly because it is a personal and peaceful space where they have the control. One of the participants who lives with two children and ex-husband mentioned that the most reflecting part of her house is the wall pano which she wrote her goals, success and some religious, cultural figures from Russia where is her country of origin. There was also a very significant point with one of the interviewees Jonathan. In a social meeting when I asked him "when will you go home", he was surprised and asked me back 'You mean Mexico'. Since He has been living in Stittgart for three years, it was evident that he was at the beginning of the homemaking process that the word home reminded him directly his country of origin. Also, There was an interesting result in photo interviews. When interviewees asked the take a photo for the word peaceful, there was an interesting similarity between the results that all four of them were somehow related with light or bright places. After analyzing the interviews with a focused group of queer immigrant people, questionnaire participated by 34 people and four interviewees' living spaces, as a results of the study, it is examined the most of the queer immigrant people have thresholds to buffer the public marginalization in their domestic place to set boundaries between their public and private realms in order to create homely and peaceful environment and isolation points when it is needed by them.

4. CONCLUDING REMARKS AND DISCUSSIONS

This dissertation aimed to focus on the production of private space and spatial reading of queer immigrants interiorities. In history and yet the structure of the space is dominantly created by heteronormative rules of the patriarchal system. There is no doubt that public spaces are gendered and individuals like members of LGBTQIA+, immigrants, women and disabled people have to live in a world which is structured without considering their needs of living. This brings inequality in most of the public spaces. Like Virginia Woolf mentioned most of her essays, male-dominated space was making the women success, in dominant male areas like being author, almost impossible to reach. (Giesecking, Mangold, Katz, Low, Saegert, 2014). She was also being banned in the early 20th century to work in a library because of her gender, so she also wrote the book 'A Room of One's Own' to argue about creating the suitable environment for a woman author in the early 20th century (Woolf, 1929). This kind of work is giving the idea about private space importance for the ones who cannot have the environment for their exact needs. This happened almost a hundred years ago. However, people still face public pressure nowadays. Presence of public pressure on queer and immigrant people, this paper worked on queer immigrant people's private space, to reveal how do they configure their 'homely' environment in their current domestic realm. Moreover, as the research pursued and detailed into case analysis, it is observed that the queer immigrant individuals deploy similar patterns in their homemaking process to create their peaceful milieus. However, this thesis never intends to cause another creation of normativity. Author Terry Pratchett used the crab bucket metaphor for normativity. In this metaphor, it is explained that it is challenging to be conscious of leaving a form of normativity (bucket) and already be the part of another normativity (bucket) matter. Therefore, even though it is challenging to be aware of creating another normative matter, this thesis was quite careful about the language which has been chosen for the research. After the research is completed, some patterns were seen in the houses of the interviewers. There is gradual spatial privatization. In most of the interviewers' homes, the objects

belonging to the country or reminding their countries were seen in semi-private or private areas. According to interviews and spatial observation, masking and buffer zone points in the interviewees' flats are not very sharp visible. However, every individual who has been interviewed have relatively similar ways to create the belonging feeling.

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APPENDICES

APPENDIX A: Questionnaire

APPENDIX B: Interviews

APPENDIX A

1. What is your nationality?

2. How was your previous private space in your country of origin?

☐ Yes

☐ No

3. Please specify your ethnicity

☐ White

☐ Hispanic or Latino

☐ Black or Afro- American

☐ Native American or American Indian

☐ Asian-Pacific Islander

☐ Other

4. What is your assigned gender by birth?

☐ She

☐ He

☐ Hermaphrodite

. Which would best suits you?

☐ He/His

☐ She/Her

☐ They/Them

☐ Other

Other (please specify)

6. Please select your status

☐ Student

- ☐ Employee
- ☐ Both
- ☐ other

Other (please specify)

7. What is the highest degree or level of school you have completed? (If currently enrolled highest degree received)

- ☐ No schooling completed
- ☐ Nursery school to 8th degree
- ☐ Some high school no diploma
- ☐ High school graduate diploma or the equivalent (for example GED)
- ☐ Some college credit no degree
- ☐ Trade/Technical/ Vocational training
- ☐ Associate Degree
- ☐ Bachelor's degree
- ☐ Master's degree
- ☐ Professional degree
- ☐ Doctorate Degree

8. What is your employment status?

- ☐ Employed for wages
- ☐ Self employed
- ☐ Out of work and looking for work
- ☐ Out of work but not currently looking for work
- ☐ Military
- ☐ Retired
- ☐ Unable to work
- ☐ Has undisclosed income (rent or other)

9. What is your marital status?

- ☐ Single, never married

- ☐ Married or domestic partnership
- ☐ Widowed
- ☐ Divorced
- ☐ Seperated
- ☐ Other

10. What was the motivation for you to immigrate Germany?

- ☐ Education
- ☐ Work
- ☐ Better life standarts
- ☐ Family reunification
- ☐ Discrimination in the country of origin
- ☐ Other

Other (please specify)

11. How long were you planning to stay when you first arrive Germany?

- ☐ Less than 1 year
- ☐ 1-3 years
- ☐ 3-5 years
- ☐ 5-10 years
- ☐ more than 10 years

12. How long have you been living in Germany?

- ☐ less than 1 year
- ☐ 1-3 years
- ☐ 3-5 years
- ☐ 5-10 years
- ☐ more than 10 years

13. Do you feel belong to this country?

- ☐ Not at all

- ☐ Not feeling belong here
- ☐ Somewhat feeling belong here
- ☐ I feel I belong to this country
- ☐ I feel I very much belong to this country

14. Are you a member of any queer and/or immigrant community?

- ☐ Yes
- ☐ No
- ☐ if yes please specify

15. In your personal opinion , is the queer community in your area welcoming?

- ☐ not welcoming at all
- ☐ not welcoming
- ☐ somewhat welcoming
- ☐ welcoming
- ☐ very welcoming

16. How much do you feel welcome in public spaces? (Park, cafe, shopping center, Wc, etc.)

- ☐ not welcome at all
- ☐ not welcome
- ☐ somewhat welcome
- ☐ welcome
- ☐ very welcome

17. What is the first thing you do when you feel insecure and/or discriminated in public spaces?

- ☐ I stay on
- ☐ I immediately leave
- ☐ I go to a place where i feel comfortable

18. Which city are you living in Germany?

19. Which area/neighborhood are you living in your city?

20. Do you feel you belong to this neighborhood?

- ☐ not at all
- ☐ not feel I belong here
- ☐ somewhat feel I belong here
- ☐ I feel I belong here
- ☐ I very much feel I belong here

21. Do you want to live in another area/neighborhood? Why?

22. How do you feel living in your neighborhood?

- ☐ secure
- ☐ peaceful
- ☐ friendly
- ☐ neutral
- ☐ unfriendly
- ☐ hostile
- ☐ insecure
- ☐ other

23. What kind of residence are you staying in?

- ☐ shared flat
- ☐ studio flat
- ☐ flat with more than 1 room
- ☐ dormitory
- ☐ Other

Other (please specify)

24. How do you feel living in your current living space?

- ☐ secure
- ☐ peaceful

- ☐ friendly
- ☐ homely
- ☐ confident
- ☐ neutral
- ☐ unfriendly
- ☐ hostile
- ☐ isolated
- ☐ insecure
- ☐ other

Other (please specify)

25. Do you feel you belong to your current living space?

- ☐ Yes
- ☐ No
- ☐ Sometimes

sometimes (please explain)

26. Do you have any special items (furniture, object, flower, window, curtain, etc.)
in your current living space?

- ☐ No
- ☐ Yes (please specify)

27. Do you feel insecure or out of a place in your current living space?

- ☐ Yes
- ☐ No
- ☐ Sometimes

28. Do you feel insecure or out of a place in your neighborhood?

- ☐ No
- ☐ Sometimes
- ☐ Yes (please shortly explain)

29. How was your previous living space in your country of origin?

- ☐ secure
- ☐ insecure
- ☐ homely
- ☐ peaceful
- ☐ neutral

30. Is there any similarity between your previous living space in your country of origin and your current living space in Germany?

- ☐ Yes
- ☐ No

31. What is the most significant similarity between your previous living space and current living space?

32. Which settings do you prefer to live? Previous or the current ?

- ☐ Previous
- ☐ Current

33. Could you specify the reason of your selection? (Previous or Current living setup)

34. Where do you spend most of your time in your current living space?

35. Which part of your current living space do you think is reflecting you mostly?

36. Could you specify the reason?

37. Which part of your current living space do you define as your private space?

38. What is the most significant similarity between your previous private space and current private space?

39. Which settings do you prefer to live? Previous private space or current private space ?

☐ Previous

☐ Current

40. Could you specify the reason of your selection? (Previous/Current private space setup

Comment Box Answers of the Questionnaire

Q1 What is your nationality?

German, German, German, Turkish, Turkish, Turkish, Austria, Finnish, Turkish, Turkish, Turkish, Russian, British, Canadian/British, Pakistani, Australien, Romanian, Mexican, Thai, Argentinian, Mexican, Polish, Mexican, Israeli, Turkish, Turkish, Turkish, Turkish, British, Mexican, German, Turkish, Albanian, Pakistani.

Q17 Which city are you living in Germany?

Berlin, Stuttgart, Stuttgart, Berlin, Stuttgart, Stuttgart, Wiesbaden, Berlin, Berlin, Stuttgart, Mannheim, Munich, Berlin, Small town close to Freiburg, Fildeerstadt, Backnang, Muenchen, Stuttgart, Frankfurt, Neukölln, Möckmühl, Berlin, Berlin, Berlin, Stuttgart, Freiburg, Berlin, Stuttgart, Winnenden, I lived in Stuttgart, Aalen, Stuttgart, Stuttgart, Stuttgart.

Q18 Which area/neighborhood are you living in your city?

Nollendorfplatz, Prenzlauer Berg, Unterturkheim, Süd, Walluf, Friedrichshain, Kreuzberg, Stuttgart/Stadtmitte, Neckarstadt, 40kms outside, Friedrichshain, aussenbericht...country side, German, Maubach, Unterharlaching, Stuttgart-Ost, Residential, Hemannstrasse, ruchsens, Mitte, Mitte/Kreuzberg, Prenzlauer Berg, Stuttgart – Mitte, Bötzingen, Kreuzberg, Unterturkheim, Marktstrabe, I lived in Möhringen, Aalen, Zuffenhausen, Böblingen, Near Airport.

Q20 Do you want to live in another area/neighborhood? Why?

I lived in Kreuzberg before and I actually prefer it .. it is more mixed up concerning to cultures and gender identities, no, no, Schöneberg, Berlin. It's more queer friendly, No i feel comfortable living together with students, Yes, stadtmittel or west because better Places Around, no, It is peaceful here, not the neighbourhood but the houses

are problem. if I could find a better house in a central district I'd consider moving, Maybe in the West area which is described the best and open-minded place in Stuttgart, no, Cost saving, No this is my kind of neighbourhood. I'm happy here lots to do close to the center. Cheaper rent would be the only motivation to move, no, no, Closer to Stuttgart better infrastructure, no, Stuttgart-West. More younger people live there, no, I've just arrived here so I don't know others neighborhoods yet, yes more options for free time, Not really, I feel like I can adapt to any so I would say no. I've lived in others too and it's the same, no, Yes I do. I would like to live in Berlin because it is a really open minded city, no, No here is the most metropolitan and open minded place all around the world for me, Maybe much close to the city center because of the transportation and city life, Yes More multi cultural, In the city center Möhringen felt a little bit far away, no, Not necessarily, Yes. Bad public transport connection, no.

Q32 Could you specify the reason of your selection? (Previous or Current living setup)

There are much more opportunities in Berlin. More cafes bars etc Especially the queer scene is bigger, More peaceful silent, Better living standards education, I feel more home at my current living space, I had a really welcoming couple of places from Istanbul but in Stuttgart every place feels same has a singleminded way of being, My own place, Homesickness, This is my choice of living, House-wise I'd prefer Turkey but country and city-wise I'd prefer Germany and Berlin. I feel much more secure here, I had my own flat and didn't need to share the bathroom and the kitchen with 10 other people, Because i am in this moment and anyway i can not change, More nature nearby , First time I have lived in a city the environment is very accepting. Back home I still lived in a small room at my parents and I now have a much larger room. I love the amount of things there are to do in my neighborhood as I lived semi-rurally back home, I find Germany is actually pretty good about Gay stuff. There is less drama about it and less puch...you can just live without all the hassle of having to be political. my friends in Canada are very political and I find it to be honest, tiring and in some ways exclusive, Currently, Smaller House better to clean, I had more space I was living in a 2-bedroom apartment. Here in Germany I can't afford one, Size natural light, number of bathrooms, Looks safe, Because it felt like home. Here I feel like an extranger but I also feel secure, security, More quiet and peaceful, Even tho i have more or less the same privacy i also feel independent

of my actions and i have more freedom, It's not in Israel, I was sharing my room with my sister. Since i live right now alone i prefer my current space, Freedom, More safe and peaceful i dont get scared if the government or military makes any attached, More personal space and controlling my own house's rules, Relocated to Germany for my husband's job I don't like the people, weather food is tasteless, It has more personal space for myself, I am openly gay at work and can tell that i live with my boyfriend, I have more personal space now, Currently.

Q33 Where do you spend most of your time in your current living space?

Library, In my room, At work/ at home, Living room, In my bedroom, Living room, Garden, Living room/bedroom, In my room, In my room, At home, In bed, My room, woods trees, Wohnzimmer, In bed, In the living room that is also the bedroom, Bedroom, Bedroom, In my bedroom or in the living room, work, My bedroom / workspace room, In m,y room/living room, Living room, on my chair and in my bed, Home, In my living room next to tv, My bed, Bedroom, On couch, Livingroom sleeping room, My working room, Living room.

Q34 Which part of your current living space do you think is reflecting you mostly?

Kreuzberg, My room, Living room, The walls around my bed, Living room, Garden, Our comfy matt one can sit and watch movies, My room, My own room, Almost nothing, Don't know, My room, outdoors, Kitchen, Commode, Living room, Bedroom, Workspace, In the living room, living room, My bedroom / workspace room, The kitchen, Living room, my bed, Home, I dont know, My working area, My bed, Bed room, Livingroom, My working room, Kitchen.

Q35 Could you specify the reason?

It is more mixed up, It is thw place where I feel most comfortable, I love vintage stuff and love to add individual things wich belong to me. Like pictures and drawings I made.. that makes me feel home at my space, I have my fairy lights on them and also a postcard with written paradise on it, Because I designed so many things There, Fresh air and the trees, It is warm and soft and own, Because it is the only place in the house that totally belongs to me, Because I can put my belongings around. Like my soft toys posters architectural equipments, No, I have bought the furniture myself so it's decorated to my style and it feels very homely for me, I am not a city person I am a country dyke, Because i love cooking and thats why, Vision board and to do list hanging abov, I tried to design it in a way that I like and feel comfortable her, The

flat was already personalized by my flatmat, I reflects how i work, Because I'm a musician and there are lots of instrument, not really, I spend the most time here, I changed it from my partner's choices to something that fits both and i get to use it more often than in my previous home, No, because this is the place where i sexually and mentally relax, . . . , I have my personal things (Photos ,object of my taste etc.) placed on it and it feels more reflecting personally, Lethargic, I look lazy, We have only kitchen and a livingroom/sleeping room.

Q36 Which part of your current living space do you define as your private space?

My own home, My room, My room, The part of my living room I use to sleep, My bedroom, Living room, Reading corner, Sofa and my side of bed some other corners too, my room, My own room because I'm living in a dormitory and this is my only private space, Home it is winter right now, Desk, My room, my house and garden leading onto the forest, Toilet, My bed, My side of bed, Bedroom, Bedroom, None, all, My workspace, I don't really have any, Bedroom, none, My bedroom, my bed, my bed, bed, no, bedroom, toilet.

Q37 What is the most significant similarity between your previous private space and current private space?

My room, No similarities, none, I still use some of my old bed sheets which I used in my childhood. Sometimes it makes me feel more home, Adjustable lighting cause lighting is a really important aspect in the way i see my private space, Small objects, Hilly area, I lived with a flat mate now I live with a partner, Both are untidy :) , I put my belongings around, It is raining, None, Size, ... , Nothing, Garden, The cosiness, Design Minimalism, I feel more comfort in my hometown, Absolutely none, bed, Both had red walls which puts me at ease, The lack of privacy due to space reasons, Considerably smaller than the living room no sunlight comes in, My bed is always just next to or nearby to my study table which i would not prefer... but because of the space there is no another option, They are same, I feel secure in both, It's the same bed, Same, Not much, The atmosphere, Nothing.

Q39 Could you specify the reason of your selection? (Previous/Current private space setup)

No, In the past I had reasons not to feel comfortable right now I created my own „castle“ but I still need things from the past with remind me to my family and previous place I lived, In my previous private space i was familiar to the furnishings

so i was feelin more comfortable and also i had a lot more personal objects to feel like more belong there, My own place, Roots, Sometimes it varies but mostly I like it this way, I used to live in dorms or my family's space So now I have more freedom and personal space, Before I could use everywhere in the flat but now only my room, About being in the moment, I have no choice, Having more room and furnished in my style, Germany's standard of living is much better for the lower middle class than Canada I find Germany at least where I live quieter calmer and more tolerant than much of Canada I am happy here and I think a lot of it has to do with the fact that the German culture is more 'grown up' than North American, I feel comfortable in current place, nice view, more space, I have more furniture and accessories, Mostly because IKEA exists in Germany, Coziness, Because it was everything as I wanted Here I have to adjust to another coutry's manners, space, Again more quiet overall, The company, The bed and mattress were of much higher standard the closet was built in, have more privacy in my current living space, . , I am alone and an adult here, My previous space was my double bed It was much more comfortable, Previous.... warm friendly, Personal relationships, Safer abd becace i live woth my partner, More personal space, Privacy.

APPENDIX B

Focused Group Interview

Jonathan:I came to Stuttgart in October 2015 just before starting my masters. I'm 31. IEV which in English would be something like institute for railways and transport engineering. I received my diploma in August this year. My exchange in Braunschweig was in the winter semester 2007-2008, and stayed only one semester. I first lived in the uni campus in Vaihingen, then I moved to Neckartor where I shared the flat with Niklas, then I moved here basically because it was the only place where I got a confirmation from those I like. It is not that I don't like the place at all but it not either that I was looking for a place in this area. I would like to live in West, where most of the "young adults" live and the public transport connections are way better

Mehmet: I am living in Stuttgart since 2013 November . I am 24 years old and when I moved here I was 19. I am studying Aerospace Engineering . When I came here firstly I identified myself as bisexual but now I can identify myself as a homosexual. I choose this city because of the university . I did not have any other connection with the city except my study .

Jade: My name is Jade, i am 24 years old. I am a genderqueer person from istanbul. I am doing my master in interior architecture, i came to stuttgart for my exchange semester. The reason i choose germany is my early visits to this country i always felt like i can find a spot where i belong as a queer person, the german youth lifestyle gives you a lot of opportunities to be. There are maybe four main places i spent most of my time other than school and my room. First of all is lehmann, it is a techno club in stuttgart, really close to my school actually. It is i think the best one in Stuttgart cause it designed a bit similar to berlin clubs rather than others, so when i went there with my friend group it almost gives me this “safe space nightclub” feeling. Secondly, botanical garden in Stuttgart. It surrounding me with rare flowers and their smells and also the atmosphere makes me feel that I’m beautiful. Third is one of my friends room. Before going out on weekends, a group of people always meets at his place, get some drinks and talk, listen to the music. It always reminds me the times back at home where my friends were always come to my place before going out. And the last one is dilara’s balcony. The times i spent there, made me keep going when i first move. It is my safe space as a queer person who is away from their hometown.

Ali Raza: I arrived in Germany 30 Jube 2016, I left my country of origin due to my sexuality because i can’t survive there with dual personalities. I am 29 years old and i finished my masters in international relationships and bussines administration from punjab university Lahore. To live in Stuttgart, there are nothing spesific reason but the environment here is like my village.

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