

THE IMPACT OF SPATIAL FACTORS ON THE USE OF PUBLIC SPACE
FROM GENDER PERSPECTIVE:
A COMPARATIVE STUDY ON ULUS ATATÜRK SQUARE AND KUĞULU
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KUĞULU PARK**

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ABSTRACT

THE IMPACT OF SPATIAL FACTORS ON FROM GENDER PERSPECTIVE: A COMPARATIVE STUDY ON ULUS ATATÜRK SQUARE AND KUĞULU PARK

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The public spaces in the cities are defined as the daily activity area where thoughts, actions, and meetings for the common benefit of society are produced and developed. However, public spaces vary in urban uses in line with their location, socio-cultural structure, gender, and lifestyles. So the use of public space occurs within the city differently. The aim of this study is to examine whether the gender role in the use of public space patterns changes in line with safety, spatial diversity, and time. In addition, this study shows how gender-based uses of urban public spaces differ for women in line with these factors. The study's primary purpose is to prove that women spend less time in public spaces compared to men in line with gender roles and that the main factors of this situation are related to spatial diversity, time, and security. In order to achieve this, first of all, urban meaning, use of space, behavior, and feminist theories on these issues were examined. Afterward, spatial diversity analysis was made in Kuğulu Park and Atatürk Square, and functions in different regions were listed in line with a field analysis. Then, time geography observations

in these areas were examined at different times of the day. A survey was conducted with women to find the reason for their urban use preferences. In conclusion, assumptions are discussed according to analyses, observations, and findings.

Keywords: Use of Public space, Gender Analysis, Space-time Relation, Urban Security

ÖZ

İNSANLARIN KAMUSAL MEKAN KULLANIMLARINI ETKİLEYEN MEKANSAL FAKTÖRLERİN TOPLUMSAL CİNSİYET AÇISINDAN DEĞERLENDİRİLMESİ: ULUS ATATÜRK MEYDANI VE KUĞULU PARK ÖRNEĞİ

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Kent içinde bulunan kamusal alanlar, modern toplumlarda toplumun ortak yararına yönelik düşünce, eylem ve aktivitelerin üretildiği ve geliştirildiği ortak etkinlik alanı olarak tanımlanır. Ancak kent içinde bulunan kamusal alanlar buldukları konum, sosyo-kültürel yapı, cinsiyet, ve yaşam biçimleri doğrultusunda kentsel kullanımlarda değişiklik gösterir ve kent içinde farklı kentsel kullanım biçimleri oluşur. Bu çalışmanın amacı, kentsel kullanım biçimlerindeki toplumsal cinsiyet rolünün güvenlik, mekansal çeşitlilik ve zaman faktörü doğrultusunda değişip değişmediğini incelemektedir. Ayrıca, bu çalışma kentsel kamusal mekanların da bu faktörler doğrultusunda cinsiyet bazlı kullanımlarının nasıl farklılaştığını göstermektedir. Çalışmanın ana iddiası, toplumsal cinsiyet rolleri doğrultusunda kadınların kamusal alanlarda erkeklere oranla daha az ve gündüz zaman geçirdiğini kanıtlamak ve bu durumun ana etkeninin mekansal çeşitlilik ve güven faktörü ile ilişkili olduğunu göstermektir. Bu amacı gerçekleştirmek için ilk olarak kentsel anlam, kent kullanımı, kentsel davranış ve bu konularda ki feminist teoriler incelenmiştir. Sonrasında, Kuğulu Park ve Atatürk Meydanında mekansal çeşitlilik

analizi yapılmış ve bu analiz doğrultusunda farklı bölgelerdeki fonksiyonlar listelenmiştir. Ardından bu alanlardaki zaman coğrafyası istatistikleri günün farklı saatlerinde incelenerek kadın bireylerle bu davranışın temelini bulmaya yönelik anket çalışması gerçekleştirilmiştir. Sonuç bölümünde gerçekleştirilen analiz ve gözlemler doğrultusunda varsayımlar tartışılmıştır.

Anahtar Kelimeler: Toplumsal Cinsiyet, Kentsel Kullanım, Zaman-Mekan İlişkisi, Kentsel Güvenlik

To my belonged family

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TABLE OF CONTENTS

ABSTRACT.....	v
ÖZ.....	vii
ACKNOWLEDGMENTS.....	x
TABLE OF CONTENTS.....	xi
LIST OF TABLES.....	xiii
LIST OF FIGURES.....	xv
CHAPTERS	
1 INTRODUCTION.....	1
1.1 Problem Definition.....	1
1.2 Purpose and Scope of the Thesis.....	4
1.3 Limits of the Thesis.....	6
1.4 Method of the Thesis.....	6
2 FORMATION AND ORGANIZATION OF CITY.....	11
2.1 Formation of City.....	11
2.2 Identity of City.....	12
2.3 Society and 'perception of space'.....	13
3 GENDER AND THE CITY.....	17
3.1 Feminist Theories in Urban Planning.....	22
3.2 Presence of Women and Their Use of Public space.....	27
3.2.1 Spatial Diversity.....	30
3.2.1.1 Gendered Spaces.....	31
3.2.2 Time Geography.....	33

3.2.3	Security	35
3.2.3.1	Fear of Crime	36
4	CASE STUDY: ULUS ATATÜRK SQUARE AND KUĞULU PARK.....	41
4.1	Background of the Fieldwork	42
4.1.1	History of Ulus Atatürk Square	42
4.1.2	History of Kuğulu Park.....	46
4.2	Methodology.....	51
4.2.1	Public Diversity Analysis	56
4.2.2	Time Geography Observation.....	67
4.2.3	Survey Study.....	78
4.2.3.1	Demographic data analysis of survey participants	78
4.2.3.2	Time Factor in the Use of Public space	81
4.2.3.3	Safety Factor in the Use of Public space.....	91
4.2.3.4	Observation of the Use of Public space on Location Basis	104
5	CONCLUSIONS	121
	REFERENCES	128
	APPENDICES	
A.	Survey Study	141
B.	Ulus Atatürk Square Morphology	147
C.	Kuğulu Park Morphology.....	149
D.	Atatürk Square Public Green Areas and Road Structure.....	150
E.	Kuğulu Park Public Green Areas and Road Structure.....	151
F.	Comparison of Research Methods with Assumptions.....	152

LIST OF TABLES

TABLES

Table 4.1 Distribution of survey participants by age	79
Table 4.2 Distribution of survey participants by educational background	80
Table 4.3 Distribution of survey participants by occupational status	80
Table 4.4 Frequency analysis of the evaluation of visiting the relevant public space (At what time do you visit this place?)	82
Table 4.5 Frequency analysis of the evaluation of visiting the relevant public space according to public spaces (At what time do you visit this place?).....	83
Table 4.6 T-test Analysis of “At what time do you visit this place?”	83
Table 4.7 Variable values used in frequency analysis and T Test	83
Table 4.8 Frequency Analysis for “At what time do you prefer to go out?”	85
Table 4.9 T-test Analysis of “At what time do you prefer to go out?”	85
Table 4.10 Frequency Analysis of “Do you go out in the evening or night?”	86
Table 4.11 T-test Analysis for “Do you go out in the evening or night?”	87
Table 4.12 Variable values used in frequency analysis and T Test	87
Table 4.13 Frequency Analysis of “Whom Women Go Out at Night”	88
Table 4.14 Frequency Analysis of “For what purpose do you go out in the evening or night?”	89
Table 4.15 Frequency Analysis of “Why don’t you go out in the evening.....	90
Table 4.16 T-test Analysis for “Why don’t you go out in the evening or night?”..	90
Table 4.17 Variable values used in frequency analysis and T Test	91
Table 4.18 Frequency Analysis of “How do you feel when you go out?”	92
Table 4.19 T-Test Analysis for “How do you feel when you go out?”	92
Table 4.20 Variable values used in frequency analysis and T Test	93
Table 4.21 Frequency Analysis of “What time of the day do you feel safer”	94
Table 4.22 T-Test Analysis of “What time of the day do you feel safer?”	94
Table 4.23 Variable values used in frequency analysis and T Test	94

Table 4.24 Frequency Analysis of “How do you feel walking in this area at night”	96
Table 4.25 T-Test Analysis of “How do you feel walking in this area at night?” ..	96
Table 4.26 Variable values used in frequency analysis and T Test.....	96
Table 4.27 Frequency Analysis of “How do you feel walking in this area with someone at night?”	98
Table 4.28 T-test Analysis for “How do you feel walking in this area with someone at night?”	98
Table 4.29 Variable values used in frequency analysis and T Test.....	99
Table 4.30 Frequency Analysis of “Please indicate the degree of safety you feel based on relevant factors”	101
Table 4.31 T-test analysis of “Please indicate the degree of safety you feel based on relevant factors”.....	102
Table 4.32 Variable values used in frequency analysis and T Test.....	103
Table 4.33 Frequency Analysis of “How often do you visit this public space?” ..	105
Table 4.34 T-test Analysis of “How often do you visit this public space?”	105
Table 4.35 Variable values used in frequency analysis and T Test.....	105
Table 4.36 Frequency Analysis of “For what reason do you visit this public space?”	107
Table 4.37 T-test Analysis of “For what reason do you visit this public space? “	107
Table 4.38 Variable values used in frequency analysis and T Test.....	108
Table 4.39 Frequency Analysis of “How do you feel in daily time in the relevant areas below?”.....	109
Table 4.40 Frequency Analysis of “How do you feel in the evening in the relevant areas below?”.....	110
Table 4.41 Frequency Analysis of “If you had the opportunity for the activities listed below, which area would you prefer first?”	113
Table 4.42 Frequency analysis of evaluation of the area	114
Table 4.43 T-test Analysis of Evaluation of the area	116
Table 4.44 Variable values used in frequency analysis and T Test.....	118

LIST OF FIGURES

FIGURES

Figure 2.1 Sense of Place Visualization	15
Figure 2.2 Relationship with the environment and human.....	16
Figure 3.1 Sense of place model. Source: 'Sense of place model.....	18
Figure 4.1 History of Ulus According to Different Periods	42
Figure 4.2 Lörcher Plan.....	43
Figure 4.3 Lörcher Plan. Source.....	44
Figure 4.4 Top view of the new center in the 1950s	46
Figure 4.5 Location of Kuğulu Park.....	47
Figure 4.6 History of construction in Tunalı Hilmi Street during different time zones	48
Figure 4.7 Kuğulu Park Today	49
Figure 4.8 The pool in the Kuğulu Park in 1970s	49
Figure 4.9 Public Diversity Statistics in Ulus Atatürk Square and Çankırı Street..	58
Figure 4.10 Ulus Atatürk Square and Çankırı Street Public Diversity Analysis.....	59
Figure 4.11 İş Bankası Museum.....	60
Figure 4.12 Sosyal Bilimler University.....	60
Figure 4.13 Yıldırım Beyazıt University.....	60
Figure 4.14 Examples of Shopping Areas	61
Figure 4.15 Example of Restaurants	61
Figure 4.16 Examples of Pavilions.....	62
Figure 4.17 Examples of Empty Apartments.....	62
Figure 4.18 Kuğulu Park and Tunalı Hilmi Street Public Diversity Analysis	63
Figure 4.19 Public Diversity Statistics in Kuğulu Park and Tunalı Hilmi Street....	64
Figure 4.20 Example of Shopping Areas.....	64
Figure 4.21 Example of Small-Scale Restaurants.....	65
Figure 4.22 Photo of Elizinn Café and Café Des Cafes	65
Figure 4.23 Comparison between Tunalı Hilmi Street and Çankırı Street.....	66

Figure 4.24 Time Geography Statistics in Kuğulu Park	68
Figure 4.25 Time Geography Observation at 10:00 in Kuğulu Park	68
Figure 4.26 Time Geography Observation at 13:00 in Kuğulu Park	69
Figure 4.27 Time Geography Observation at 16:00 in Kuğulu Park	69
Figure 4.28 Time Geography Observation at 19:00 in Kuğulu Park	70
Figure 4.29 Time Geography Observation at 22:00 in Kuğulu Park	70
Figure 4.30 Time Geography Statistics in Atatürk Square	71
Figure 4.31 Time Geography Observation at 10:00 in Atatürk Square	72
Figure 4.32 Time Geography Observation at 13:00 in Atatürk Square	72
Figure 4.33 Time Geography Observation at 16:00 in Atatürk Square	73
Figure 4.34 Time Geography Observation at 19:00 in Atatürk Square	74
Figure 4.35 Time Geography Observation at 22:00 in Atatürk Square	74
Figure 4.36 Time Geography Statistics in Active Existence of Individuals	75
Figure 4.37 Time Geography Graphics in Active Existence of Individuals	75
Figure 4.38 Time Geography Statistics in Passive Existence of Individuals	76
Figure 4.39 Time Geography Graphics in Passive Existence of Individuals	76
Figure 4.40 Graphics of Comparison between relevant areas in daytime safety ..	110
Figure 4.41 Comparison Graphics between Atatürk Square and Kuğulu Park	111
Figure 4.42 Time Geography Comparison for the evening time	112
Figure 4.43 Comparison of Ulus Atatürk Square and Kuğulu Park	113

CHAPTER 1

INTRODUCTION

1.1 Problem Definition

Over the centuries, cities have been shaped in line with the physical and social interactions established by individuals in urban spaces within the city. It is a living environment that includes private and public spaces with the traditions, culture, norms, and common shares of the society. In these living environments, there are urban forms such as "private space," which is shaped by the privacy of the individual, and "public space," where socialization and interaction take place with other individuals in the society, in line with the common socio-cultural shares and the habits and traditions. In addition, the public spaces create the majority of the areas in the cities, and they vary in line with the physical, cultural, historical, social, and everyday relations between individuals. Diversity and variety in public spaces occur in line with different relations and factors, allowing each individual in the society to have different experiences in the city.

The perception of public space and the sense of place of individuals in society are not only related to the architectural and spatial structure or physical environment of public spaces. It is also related to the cultural, psychological, and social-environmental ties that public spaces establish with their close surroundings. In this respect, each individual differs in their use of public space due to physical, psychological, social, and characteristics as well as physical or spatial factors. In line with these differences, adopting the place, using the place, and the sense of place are grouped within themselves and separated from each other in society.

Small social communities formed within the society tend towards specific public spaces in line with their shared cultural and social ties. Since this orientation differs among communities, other communities are excluded from public spaces, and spatial separation occurs in public spaces for these groups in society. It is essential to ask the following questions in order to predict the effects of differentiation and alienation in public spaces on society and their immediate physical environment.

- 1) Which spatial factors impact the use of public space of individuals in society?
- 2) How do the spatial factors evaluated in the use of public spaces affect the sense of place in different communities?
- 3) How do the use of space and perception of societies develop in line with the 'Right to the City'?

Among the spatial separation within the society mentioned above and the effects of this situation on the use of public space, it cannot be considered that the concept of 'gender' is independent and detached from space and the city. Public spaces contain the social and cultural norms formed by the dominant groups in society. In line with the concept of "gender," which has been discussed for centuries, 'alienated' women's groups in patriarchal societies play an influential role in this spatial separation between public spaces, and they become alienated in the use of public space. In other words, urban spaces play an exclusionary and alienating role for the woman groups who are differentiated by society to reflect the cultural norms of the dominant patriarchal male groups within which they reside. Determining the importance and degree of this role is of great importance in creating an egalitarian and inclusive 'right in the city, especially in public spaces. For this reason, it is important to ask the following questions:

- 1) What spatial factors are at the forefront of excluding women from the use to the city equally?
- 2) What are the urban factors that support gender discrimination?
- 3) To what extent do spatial factors affect women's use of public spaces?

Public spaces have physical and social effects on the choice of urban areas used by individuals in the community within the city and on their use of public space. These public spaces are related to the society and community behavior they are in and their physically close surrounding places and locations. In line with this relationship, 'space belonging' in individuals is shaped positively or negatively and creates the usability of the space. Public spaces form an "identity" through the cultural norms of the dominant groups they contain, which becomes a symbol of the physical and social separation of differentiated groups from other dominant groups. When this situation is examined in terms of gender, gendered spaces arise from the patriarchal order in society. Gendered public spaces reflecting the daily habits and cultures of dominant groups of men and they are forbidden by invisible boundaries for women in society. The clustering of gendered spaces in a city is to differentiate women in that area. Accordingly, the assumptions of this study are;

- 1) Spatial 'gendered spaces' reinforces gender in patriarchal societies and plays a decisive role in women's use of public space.
- 2) The diversity of public spaces has a positive effect on the women's use of public space in the city.

The time factor is also at the forefront of spatial movements in the effect of women in the use of public space. The openness of public spaces affects the times of preference of communities within the city. In other words, the use of public spaces of women affected differently in the 24 hours, and their behavior in public spaces develops differently at different hours. Especially in societies, the fear of women being victims of crime and the security factor leave them vulnerable in the patriarchal order of public spaces and cause women to isolate themselves at certain hours in the city. Accordingly, other assumptions of the study can be listed as follows:

- 1) The public space usage preferences depending on the time geography show that men and women have different preferences in their use of place.
- 2) Women's time geography behavior decreases in the evening hours of the day due to distrust and insecurity of public spaces.

- 3) The reasons why women prefer daylight hours in the time geography are related to the masculinity, security, and diversity factor of place in public spaces.

To summarize, the public spaces in the city form different identities and symbols in line with the dominant groups they include. Places that include human experience and culture create different experiences for different social groups in line with the sense of place and adoption they feel. Together with these experiences, each individual creates a sense of place in the public space with their social and cultural norms and develops strategies for the use of public space around this sense of place. Spatial factors affecting public spaces are related to gender and lead to the differentiation and be alienated of women from the right to the city in terms of similar behavior in society. In this respect, the study's general assumption can be explained as follows;

- 1) Diversity, time, and security factors in public spaces within the city directly impact the use of public spaces for women in the community. Women's use of public space depends on location in terms of diversity, time, and security.

1.2 Purpose and Scope of the Thesis

The general purpose of the thesis is to determine the spatial factors affecting the use of public space of individuals in society and examine the importance and relationship of these factors in terms of 'gender' to show the extent to which spatial factors play a role in women's choice on use of public space and the relationship with urban planning through the social relationship between public space and the individual as a woman.

The first part of the study, which consists of four sections, the reason for the relevant study, the aim and subject of the study, its scope, limits, and method are discussed.

The literature review is included in the second and third parts of the study. In the literature review, the concepts of space and urban identity were examined, and the

studies on the relationship between them were discussed. In this direction, the relationship between space and society is exemplified by the perception of society. In this direction, together with the formation of cities, the relations between the natural, social, and built environment that make up its identity and distinguish it from other cities are examined with Lynch's reference. The social environment and identities that effectively form these identities contain different urban life differences.

Together with these approaches, the place-human relationship has been specified to the level of gender, and the relationship between women and public spaces has been established. Finally, the factors affecting this relationship were examined physically and socially, and diversity, security, and time factors were chosen.

In the fourth part of the study, fieldwork is introduced. First, the demographic and historic structure and social environment of the Ulus Atatürk Square and Kuğulu Park regions in Ankara province selected in the field study were explained. The diversity of public spaces from factors mentioned earlier in the literature review is examined in this section. The diversity of public spaces and the distribution of this diversity in the two regions have provided an opportunity to make a comparison. In this direction, statistical and diversity analysis was carried out visually and qualitatively in related areas of public spaces for diversity. In line with this analysis, the physical plan of the two regions was mapped and generated as a statistical table.

Time geography has been established in these two field areas mentioned in the fourth section. This section indicates at what time intervals of the day women are active in public spaces. In both areas, which are indicated as weekends, the use of public space of men and women was observed hourly during the 12 hours. The results of the observations were presented statistically. These statistical data have shown us the role of urban factors in the two areas and the relationship of space with its region on women's use of public space.

After time geography, the security factor is finally emphasized as a spatial factor of urban patterns of women. A survey study was conducted for the safety factor, which

is one of the reasons why women in society prefer daylight hours depending on the time geography. The survey familiarization to observe the determinism of the factor and the difference between the Ulus Atatürk Square and Kuğulu Park was carried out with women in both areas.

Finally, in the fifth section, general conclusions and evaluations are included. In line with the information obtained, the accuracy of the assumptions was evaluated by comparing the fields.

1.3 Limits of the Thesis

In the fieldwork related to the study, there is spatial analysis, 12-hour observation, statistical data, and survey work. However, there are some limitations depending on the depth of the study to be done.

First of all, the need for a suitable area for observing the public space movements of individuals in the process of creating the time geography for the two areas has limited the study. Since the security cameras in the region did not give the desired image, the observations were made live. At the same time, since 12 hours of continuous observation will cause data complexity, the observations will be used as time geography with three-hour calculations periodically.

Finally, the survey study, which will be used to measure the safety factor in public spaces, was conducted face-to-face because it was related to public spaces and choice preferences. Pandemic conditions and the hesitations of women in the region limited the survey study.

1.4 Method of the Thesis

The study will be examined in two stages through a literature review and two different field studies in Ankara.

First, a literature review was conducted for the relevant study. At the beginning of the literature review, urban spaces and their relationship and organizational structure with each other were examined. Then, the relationship between clustered spaces with society and the concept of urban identity was discussed and exemplified. The samplings were separated spatially and socially and finally ended by discussing the relationship between gender and urban life, the different urban experiences of men and women, the reflection of these experiences on the space, and the symbolization of space in line with this reflection. After examining the relationship with gender, spatial diversity, time geography, and the safety factor is examined both literally and statistically during the thesis.

The second stage includes fieldwork based on the study and assumption. Kuğulu Park in Tunalı Hilmi Street and Ulus Atatürk Square in Çankırı Street were examined as two different public areas in the field study.

Kevin Lynch was one of the first essential names to examine the relationship between space and society at the city scale. He examined the city in terms of five different elements. In line with these elements, Lynch examined the process of reading and making sense of place in the city from the perspective of space and society, and he defined the concepts of nodes, paths, districts, landmarks, and edges (1960).

The most significant feature of the field areas selected for the study is that they serve as landmarks in the city. The Landmark concept is defined as the public breaking points in societies as a gathering place of individuals. The Ulus Atatürk Square is a large public square that has been used for a long time as a meeting place in the old historical center of Ankara. Kuğulu Park, on the other hand, is a public green space located closer to the new center of Ankara, close to the commercial Tunalı Hilmi Street, and used as a meeting and socializing point for individuals in society. Although they are both defined as landmarks and are known by the whole society, they contain different urban experiences and behavior in terms of women and men and create different structures. The reason for this situation is that due to the shifting

of the city center of Ankara, the spatial diversity around the Ulus Square has decreased, and it has now turned into a patriarchal center. When this situation is examined through the concept of gender, it has caused women to prefer Ulus Square less, be alienated from women in the Ulus region, and have a decrease in the use of place in the Ulus region.

The factor of spatial diversity in public spaces was first visualized with a map in field studies. In both regions, visual diversity mapping was made, and the variety of places was analyzed. This analysis was made with a field trip and studied in depth on a field basis. The relevant map and field analysis data are also presented as statistical tables. In the analysis, specific titles and legends were used while examining the diversity and variety, and the public space typologies related to the concept of gender were used. In line with the field variety factor study, women's use of public space and their behavior in the two regions was compared.

In addition, women's use of space and urban perspective will be examined in terms of spatial diversity. First of all, as stated in the title of "Spatial Diversity" in Chapter 3 and the assumption part of the study, space diversity is effective in women's use of space. The biggest reason is that as the spatial diversity increases in a region, the user and the activity opportunities that the user can perform increase. Because the spatial functions that women also benefit from, which are not masculine and women do not feel insecure, ensure that public spaces appeal to a broader audience equally. At the same time, the fact that these activities follow an egalitarian approach without discriminating against individuals in society ensures that women can primarily act safely in that region. For this reason, spatial observation was first made in the methodology part of the study. In this observation, the spatial diversity in the regions was analyzed, and the commercial or cultural functions of the spaces were mapped. In this direction, how women's views and use of space have changed in line with spatial functions will be revised comparatively with the survey.

Likewise, as will be discussed in Chapter 3, time and security factors also differ in women's use of public space. Women experience different public spaces at different

times depending on the sense of security they feel in their area, the activities they do, and their perception of place. In other words, spatial quality (functional diversity, safety, visual appeal) is essential in women's use of space in different periods. For example, women avoid being in places where there are too many men in the evening hours or where there is insufficient lighting because they feel unsafe in places where masculine spaces are abundant. This situation is also directly related to women feeling more insecure in the evening and withdrawing into the private sphere. Even if the use of a public spaces is increasing by women during the day, the meaning of public spaces can be alarming for women towards the evening hours of the day. This causes the meaning of the space to be divided into two, day and night, and even a public space that is safe during the day changes its meaning at night, making women nervous.

Accordingly, the field study examined security and time factors with qualitative and quantitative data. Firstly, to create time geography, observations were made at the weekend and the number of women and men actively or passively using these areas was determined. Accordingly, statistical data were added to the study. The survey study, which will support the time geography and urban diversity assumption, was carried out with women for both the Ulus Atatürk Square and Kuğulu Park areas, and the use of public spaces of women for these two areas were analyzed and compared. In the surveys, questions were determined to discuss the use of public space of two different areas for women. In this way, it was compared to how women shaped their preferences in line with the elements of diversity, time, and security in their use of public space.

The survey interviews were arranged through the SPSS Software, and numerical tables were added to the study. At the same time, sample survey questions performed in the fieldwork were also attached to the study.

In the conclusion section, the comparison of the two areas was completed in line with the field studies, and the assumptions stated at the beginning of the study were evaluated.

CHAPTER 2

FORMATION AND ORGANIZATION OF CITY

2.1 Formation of City

Although the concept of the city has come to the agenda in different meanings and forms for centuries, the definition of a city that is general and valid for everyone has been realized with the beginning of civilizations. Today, as Solak points out, urban spaces are defined by different interdisciplinary meanings according to their purposes of use, and there is no neutral definition for everyone (Solak, 2017).

Childe (1996) examines the urban processes at two breaking points, the Neolithic revolution (agricultural revolution) and the urban revolution when describing the process of human development in the cities. According to Topal, the concept of the city has become a spiritual belief that the concept of urbanization proceeds in parallel with civilization by being associated with various civilizations throughout history (Topal, 2004).

The concept of the city, which was explained with various concepts such as cite, polis, and medina at the beginning of civilizations, is shaped in societies in line with various physical, spatial, and planning perspectives according to geography, traditions, beliefs, and cultures of the societies in which they are located. According to Keleş, cities were settlement units in which the needs of the society within them, such as physical structures, housing, commuting, working and resting, sharing, and entertaining, were met, where few people engaged in agricultural activities, which were denser in terms of population by looking at the villages and consisted of small

neighborhood units (Karakurt, 2006). Since the emergence of the concept of the city, it has been seen that physical, social, cultural, economic, political, and administrative factors that shape the city have been experienced in various historical processes (Tekkanat & Türkmen, 2018).

In this direction, the combination of physical and social factors in different urban areas differentiates cities from each other (Sakar & Ünlü, 2019).

2.2 Identity of City

Urban identity is expressed through a distinctive urban form, architectural style, design, and building solutions developed and planned with the local structure and the reflection of these solutions in cities. According to Relph, there is a need for human needs associated with the urban spaces in the city structure. The future could turn to a feature of settlements where urban places merely do not matter if we disregard that requirement and allow the forces of placelessness to proceed unchecked. However, on the other hand, if we choose to respond to that requirement and prevent placelessness, then the potential exists for developing a future environment in which places are unique, improving and protecting the variety of human experience". Therefore, it can be stated that urban identity has become a pressing need in the present city. (Boussaa, 2017).

In other words, the concept of urban identity and urban image in terms of spatial and architectural structures includes a comprehensive definition that comes to the forefront with its visual dimension. Also, it includes natural, geographical, cultural products, and social life norms. It consists of shared values that can be sacrificed for the sake of urban identity for the society, and these values show continuity between generations (Ulu & Karakoç, 2004).

However, although various researchers have developed the concept of urban identity since the 1970s, these studies have generally focused on form and the determinants related to visual/aesthetic characteristics while explaining the characteristics of

urban identity. This visual effect is partly a reflection of the concrete framework formed by the natural environment of the city (topography, climate, vegetation, relationship with sea/lake/river), partly by the built environment (urban texture, buildings, and public spaces outside buildings). However, urban identity is formed not only by the distinctive and memorable formal features but also by the meaning that individuals attach to the city. Therefore, urban space consists of structures perceived by urbanites and the relationship between all urban activities (Oktay, 2011). In other words, the identities of cities are formed over long periods, influenced by every change and transformation in society. Therefore, the city is not only its own identity but also the one that lives in it.

According to Lynch, it is the relationships and interactions between the natural, social, and built environment that form the identity of a city and differentiate it from other cities. The cultural structure and the built environment based on the natural environmental conditions and social environment produce the city identity together. Identity-based on the built environment is shaped by the spatial structure that forms a whole with its form, location, type of use, and meanings (Ünlü, 2017). The role of establishing ties with the past within urban spaces in increasing the sense of identity, place, and belonging cannot be denied. What is valuable in that context are the approaches that can see the history of the city as the "soul" of the city and the city itself as the "common memory" of its people (Rossi, 1982).

2.3 Society and 'perception of space'

There is a mutually reproducing relationship between historical, economic, and social developments with urban space. This relationship between historical, economic, and social developments and space is also in question between space and memory. In the dialectical relationship of space with social relations that produce each other, the city appears as a space where collective and social memory is produced spatially. In other words, the city is the physical plane on which social memory is formed and expresses the historical events that took place in the past in

different experiences and forms. These different experiences enable individuals to develop a behavior related to the city they live in, to identify with a set of values, and to determine the city's identity as a result of these (Ünlü, 2017).

Memory is a concept more associated with retrospective recall and forgetting. The concept of identity as we mentioned on 2.2, on the other hand, on a general individual or collective level, describes who the community in the city really is and how it is culturally constructed. The difference is more associated with distinguishing between different forms of human identity and experience (Aytaç, 2013). In this respect, it is a concept that develops with the remembrance and reconstruction of the past through figures, symbols, and events. It is also related to individual and group identity, which is formed by the feeling that the person belongs to a group or community. In the 'production' or reconstruction of the identity of a city, there is also this memorization, revealing or pouring out what is in memory, remembering. To the extent that this process is carried out with urbanites, city residents, or those associated with the city, that is, 'urban components,' progress is taken in creating the city identity. It is a concept that deals more with the past and involves remembering and forgetting (Keskin, 2014).

In fact, urban spaces constitute the main elements that make the city an urban form. As places where the city breathes, where people meet/gather, and where they share everyday experiences, memories, and traces, they also form a cultural background for the individuality of the urbanites in the space and the construction of their self-charged detailed history. Due to their physical and social characteristics, they provide essential inputs to the construction of the histories, silhouettes, and identities of cities. As in Chapter 2 mentioned, cities expand socially through the relationships and flow through these spaces; they contain a rich imaginary memory of identity, place, class, and culture (Aytaç, 2013). It is the structure of the city that impresses us with its visible vastness and complexity. However, this structure has its basis, nevertheless, in human nature, of which it is an expression ((Park et al., 2019).

It is a fact that the evaluation of the society within the cities in terms of the memory of space proceeds individually and collectively. The existential depth of space parallels the mental worlds of the people it contains. In addition to providing a common ground for social experiences, space reconstructs the people within it regarding its cultural depth, moral boundaries, sexist limits, socio-economic context, politics, and climate. That gives them a context of belonging, shared visions, new ways of looking, and perspectives of interpretation. The political stance becomes apparent through the spatial air, and joint action, spatial judgments, prejudices, or discourse/language are constructed. In some closed spatial structures, for example, an exemplary state and departure in the regulars of places such as coffee houses, taverns, clubs, casinos, taverns, everyday language (slang, profanity, sarcastic characterizations), attitudes that frame or empty / miss life, are formed by the effect of the spatial atmosphere (Solak, 2017).

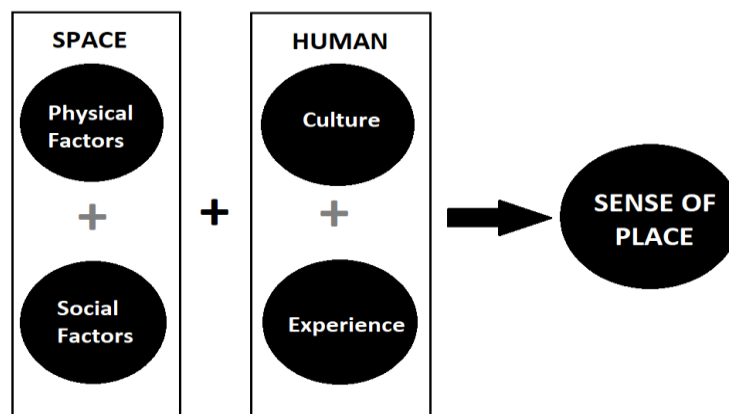


Figure 2.1 Sense of Place Visualization

Living spaces and their meanings are one of the most important elements of the relationship between individuals and society and the interaction between the environment and humans. The fact that the individual attaches value to the space he lives in a narrow sense (home, work) to the city he lives in a broad sense is related to the meaning/meaning that the place carries for the individual. That is, people do not only experience their space through associated visuals or symbols but also actively structure the meaning of space through interpretation-based and cognitive

processes (Pløger, 2001: 64). A place is built both physically and by interpreting, feeling, perceiving, narrating and briefly experiencing it. That means a place cannot be a place without being named, identified, and defined by people (Gierny, 2000).

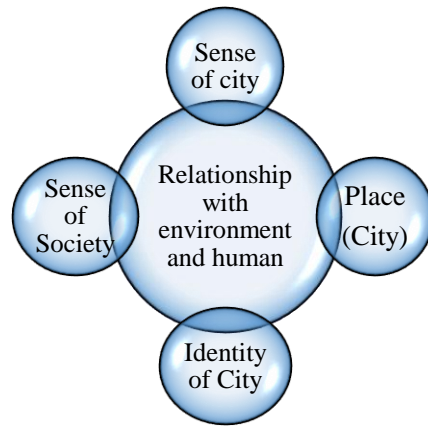


Figure 2.2 Relationship with the environment and human

Space is neither a neutral reality nor a physical, hollow, still, and motionless geometry. On the contrary, it has robust social and political predicates. Because the place; includes being, movement, dynamism, and intellectuality and has social and ideological dimensions. It is normal to trace social life through space and to observe the secrets of what is vital. Because daily life and cultural processes generally operate according to the categories of space, power/hegemony relations and daily life practices exist in space (Aslanoğlu, 1998).

CHAPTER 3

GENDER AND THE CITY

Cities shape the daily life practices of society and transform them into a spatial sociocultural texture. As mentioned in Chapter 2, each city has a historical background within itself, an identity gained in line with this history, and a unique set of components shaped in this direction. These elements differentiate cities and the society they contain over time and bring society face to face with their economic, cultural, and historical differences. The worlds of meaning, cultural past, social associations, and separations of individuals in society are also transformed and shaped as a social structure.

According to Boampong and Çubukçu (2019), the social aspect of the urban structure consists of the individuals in society and the activities they participate in in the built-up environment. Rashid (2017) argues that the urban structure is formed by a built-up environment and the social structure as well. In that point, the social structure of urban structure includes relationships that exist among the individuals in society in a specific geographic area, and it changes in economic, social, and ecological characteristics way.

Urban spaces are all the private and public spaces in between urban structures. In an urban system, space is comprised of structures perceived by city dwellers and associated with all urban circumstances and events. Public open spaces, as multi-functional spaces, reflect the culture and lifestyle of the individuals as well as the economic and social condition of the society. Urban spaces have functioned as people's interaction places throughout centuries and have corresponded with their economic, political, and sociocultural issues and demands through their specific qualities. Public open spaces have an important role in human societies and are

interwoven with people’s everyday experiences throughout history. The environment is a context in which people construct their outside world. Within this environmental framework, the “spatial organization of urban society” establishes the pattern of human behaviors; interrelated to experience, culture, knowledge, and sentiments (Walmsley, 1988).

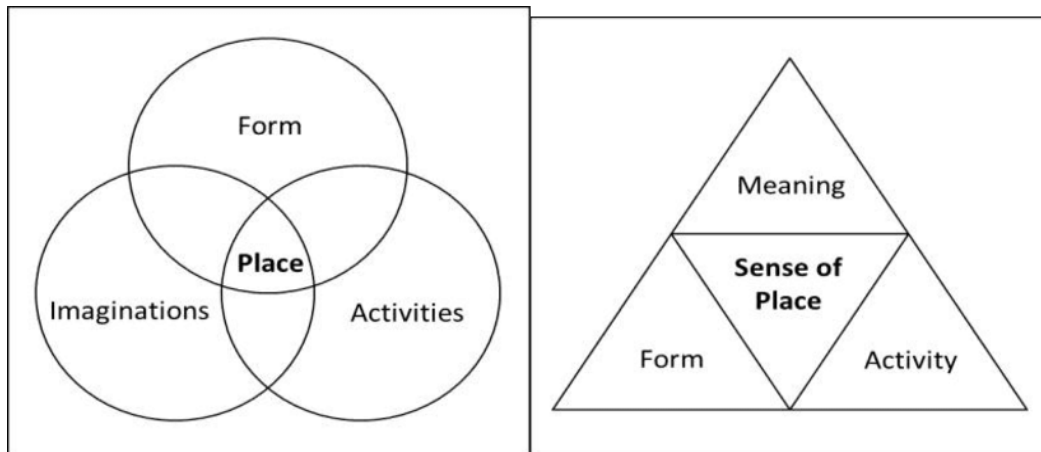


Figure 3.1 Sense of place model. Source: 'Sense of place model (Panter, 1977)'

The interaction between humans and their relationship with the environment is complicated. That is why much research was conducted to discuss this relation from different perspectives as we said in 2.3. Society and Perception of Space. According to Walmsley, the experiences and information acquired from the space could impact the behavioral patterns correlated with spatial layout and the activities that take place in the setting (Razavivand, 2014). At the same time, the effects of different identities in the time-space dimension of cities and their related spatial separations have different effects on the individuals in society and their creation and arrangement of living urban spaces. According to Aytaç (2017), an urban place produces and transforms the socialization channels of the individual on the one hand and shapes the objective and subjective experiences of the individual on the other.

According to Özaktan (2018), the concept of gender is defined as a creation characteristic that has different roles in the reproduction of individuals and constitutes the distinction between femininity and masculinity. In this respect, the

main emphasis in the sense of 'gender' as a word is that the concept is innate and can only be valued through biological differences. However, the distinction between males and women in society is an inequality that has a long history and exists in various forms in all societies depending on the gender of the person and the formation of these gender roles within the city. From the beginning of societies, physical differences and abilities have been at the forefront due to biological factors in gender separation. In the early years, males were physically seen as more robust, often responsible for hunting and other outdoor activities requiring more strength. In contrast, women, on the contrary, were considered weak and were responsible for less physically demanding tasks such as housekeeping or child-rearing due to their fertility. In the following periods, the roles of men and women were standardized in this direction. Today, men and women are expected to follow certain behaviors that are considered specific to one's gender. When the use of public space is examined in this direction, the roles and behaviors differentiated by gender as men and women seem to be globally established in today's interconnected societies and cities (Çağ, 2021).

In other words, in urban living spaces, there is a mutually shaping relationship between gender and space as well as various factors such as age, history, culture, education, and economic status. In this respect, gender is a concept that refers to the cultural definition of men and women and the naturalization of this definition through discourses, behaviors, relationships, roles, and the use of public space (Akgül, 2011).

Although men and women live together in urban societies, living practices and public space use practices serve women and men differently. The city offers different opportunities according to gender and the grouping and relationship of individuals in society in this direction. For example, women are disadvantaged in the decision-making mechanisms related to urban life in societies or the upper echelons in politics, political careers, and power-sharing. In the changing world conditions, with the developments in education, health, transportation, and technology, although their social roles, family relations, and participation in decisions have changed, women

benefit less from political, social, economic, and mobility than men and fall behind in exercising urban rights (Kaypak, 2014).

In this regard, Lefebvre (2015/1967) introduced the concept of 'right to the city' by drawing attention to the right of individuals in the modern capitalist city to transform urban space and living practices and reinvent them in line with their own needs. According to him, the modern city is under the control of the capital and the state. In this direction, cities have become places that are not produced by society but produced despite society because capitalism aims to transform everything, including place, into a marketable commodity. At the center of this system are private property and social relations, and property or social rights take precedence over all other rights and demands in creating and regulating a place. As Harvey mentions (2006), capitalism divides the urban space it commodifies for commercial purposes on the one hand and based on class distinctions on the other. In summary, the city's society is imprisoned in specific spaces, estranged from each other, what they live, and the urban experience and the right to the city as a whole (Lefebvre, 1991/1973).

Lefebvre's concept of the right to the city invites the inhabitants of today's cities, dominated by power, capital, and institutional knowledge, to organize based on urban citizenship and to demand the right to access and use the spaces of the city they live in and to change the city based on their needs. However, this call ignores patriarchal social relations and unequal gender relations, which are the main obstacles to women's access to urban spaces and institutions (Akkirman & Wide, 2020). Because as Mitchell argues (2005), the concept of the right to the city is gender-blind and does not see that one of the essential structural barriers to women's access to the right to the city is male-dominated social and spatial relations. Accordingly, a general definition of the 'right to the city' does not cover the specific needs of women. Therefore, considering these differences and inequalities, women's rights in the city should be defined (Akkirman & Wide, 2020).

The first studies on the relationship between gender and space emerged in the late 1960s and early 1970s as a paradigm in which political agendas, institutions,

sociological inequalities, the education system, environmental policies, and even belief systems were critically questioned. In the following years, the importance of gender discrimination in terms of the use of public space and the right to the city was emphasized. It was accepted that this concept is an essential tool in the space-human relationship (Çağ, 2021). According to Yazıcı (2019), the space-gender relationship initially progressed mainly by being tied to socio-political grounds and was produced by women with specific perspectives on feminist criticism.

As Keleş (2004) emphasized, the mutual constructive relationship between gender and the city has been ignored in urban planning and social science studies, and the number of studies on how the city and gender roles construct and reproduce each other has been limited. However, gender relations in society are based on inequality in many respects. They are effective in the formation and transformation practices of the city because the organization of space in the city, institutions, power and authority relations, family life, public-private space separation, employment and labor relations, security, transportation, and housing are all intertwined with sexist ideology and gender relations (TUYSUZ et al., 2020).). In other words, while the capitalist system uses patriarchy to change and confuse power hierarchies, current conditions show women as the weakest social component. These social norms are also reflected in spatial relationship experiences (Nakhal, 2015).

Therefore, individuals assume roles under the gender-based identities constructed in society and form the main line of the identity of the woman or man and their use of the public space. In the socialization and urban experience process, through the norms and habits created by society, the roles in question are adopted as the 'nature' of both genders, and individuals are expected to follow their nature in society and the city (Akkirman, 2017). Therefore, while the city offers different freedoms, opportunities, security, and assurance services to women and men in different living spaces with their sociocultural texture, urban space also appears as a gendered space (Aktaş, 2017).

In line with these roles, the difference and inequality caused by the fact that women remain in the background compared to men in the context of urban culture and space have revealed the necessity of women to choose the places they deem appropriate according to their economic, cultural and political affiliations and positions (Çağ, 2021).

3.1 Feminist Theories in Urban Planning

Feminism is a range of socio-political movements and ideologies that aim to define and establish the sexes' political, economic, individual, and social equality. The concept of feminism underwent epistemological transformations in the 1960s when the social movement against the patriarchal structure of women and the liberation of women became a daily phenomenon. Three changes that took place at the international level after 1960 impacted the waves of the feminist movement and feminism is now known as three waves.

First-wave feminism is the expansion of the feminist movement to include all women at the global or local level in society. This enlargement brought different groups of women within the feminist perception closer and offered the opportunity to get to know each other. Second-wave feminism establishes its self-critical position and deals with individual problems apart from universal or general problems. Therefore, with the emergence of attitudes such as gender, race, ethnicity, and language, feminism has transformed itself. The last is the changing feminist perception, in which paradoxical and dramatic processes have influenced societies formed by feminist groups. With these three main effects, the feminist movement has become a complex, problematic and complex situation. For this reason, on the one hand, feminism, in general, tries to explain a perception approach and political position; on the other hand, it expresses a particular way of thinking and life (Zembar, 2017).

Cities are the focus of social issues such as welfare, poverty, and justice in terms of their rapidly developing and transforming dynamic structures, production,

collection, distribution, and management units that concern many people who do not live in them as well as those who live in them. In this respect, many social disciplines examine cities in various dimensions, from public administration to planning, architecture to economy, and geography to sociology. In geography, cities are primarily handled and examined as settlement units, while the way cities are handled also changed with the paradigm changes in the discipline and the changing meaning of the concept of space. Looking at cities from a feminist perspective is also a part of this change (Mirioglu, 2018).

In another phase, cities containing many social and political groups, such as feminism, are places where inequalities are experienced regarding race, class, ethnicity, and gender. In line with the social movements and currents in the city, it offers different urban experiences to different groups, and these inequalities are reproduced within itself. Studies that deal with these inequalities within the framework of gender and its connection with other factors constitute feminist urban studies. Feminist urban studies aim to make these gender-related inequalities visible and transform them based on equality and the right to the city. In this respect, adopting a feminist perspective in urban studies is necessary for an equal world (Mirioglu, 2018).

In addition, with feminist urban studies, the scientific study of gender issues in the field of geography discipline has revealed the concept of feminist geography. As Özgüç stated, studies about women in geography started to be seen in the USA in the 1960s with the 'women's movement.' In the 70s, these studies were divided into sub-disciplines such as 'feminist geography' and became a new trend. Especially in the 1970s, these individual rights and the feminism movement came to the fore as the "project to include women in the urban places and the city," which was influential in the birth of feminist geography. Feminist geography in these years focused on the problem of making women visible and aimed to reveal the spatial differences of women due to their unequal position compared to men (Çağ, 2021).

In line with the feminist criticisms made in the sub-discipline of feminist geography, various studies have been carried out aiming to map the subordinate position of women against gender and inequalities in order to understand the different positions of women on a global scale, women's daily lives, experiences, living standards, and the relations between women and the environment (Mcdowell, 1993a). Thus, in the first stage, feminist geography studies enabled the discipline of geography to include women's issues such as housework, child care, male violence, domestic power relations, women's health, women's participation in business life, and women's social preference in public spaces. In other words, until the 1980s, feminist geography studies started the discussion of women's issues in geography. Since the 1980s, the developments in the handling of space and the mutual construction of space and gender have been examined in terms of their relationship with other social components (Mirioglu, 2018).

The urban scale itself has become significantly crucial in attempts to promote advanced collective gender rights in the face of urban planning. Several theoretical and activist-oriented perspectives, most notably the "right to the city," has emerged as a means of reclaiming urban spaces equally for all in society (Beebeejaun, 2016). According to Beebeejaun, gendering described as "gender persecution," is not an innate, identified identity. Beebeejaun's work is about how spaces are gendered and how gender duality is spatialized. Gender exposure experiences vary between places, public and private spaces, contexts, cultures, and political regimes, so the concept of gender is constantly reconstructed at different scales in international and changing life conditions. In addition, As Kayasü (1998) said, gender roles and the built environment change in interaction with each other. For this reason, the branches of science that work on space intersect with gender and become a center in a socio-economic space analysis. For this reason, cities are gendered at different scales and spaces with the residents' multiple actions, habits, and experiences (Mirioglu, 2018).

Gender is a fundamental construct for framing various questions about the processes and consequences of differentiation in the urban environment. Socially imposed roles and responsibilities determine how men and women can contribute to and

benefit from urban life differently (Beann, 2003). Given that women experience and use the urban environment differently than men, they have different priorities regarding services and infrastructure, such as transport, housing, and essential urban services. Men or women, policymakers and planners must be gender-conscious to address women's needs and interests and to involve women themselves in the planning process (Beall, 2003). For many years, urban planning and policies have been positioned according to highly mobile lifestyles and patriarchy, excluding less mobile and more vulnerable groups such as women. In other words, it is based on norms that facilitate the production and reproduction of the patriarchal order.

Feminist critiques of urban policies and planning developed in the 1970s showed how urban planners created gendered environments that predominantly fit men and heteronormative and patriarchal family needs (Beebeejaun, 2016).

Also, gender is a social and cultural construct that imposes roles, behaviors, identities, responsibilities, and limitations on girls, women, boys, and men. Incorporating a gender perspective in urban planning allows for prioritizing and planning different aspects of people's daily lives to build neighborhoods and cities that meet the needs of all. Without including a gender perspective in urban planning, urban planning will reproduce rather than question the stereotypes about gender, class, and division of labor within the family (Ortiz Escalante & Gutiérrez Valdivia, 2015). In this case, urban planning and policies need to work from the perspective of intersectionality, emphasizing how different sources of structural inequality, such as gender, ethnicity, class, and sexual identity, are socially constructed and interrelated.

Conscious of gender inequalities, urban planning techniques acknowledge and make visible women's experiences, activities, needs, and responsibilities in housework and care work. They also respond to the temporal dimension of everyday life that looks beyond productive life and the consequences of having a sexualized woman's body in the public sphere and respond to the different times in which domestic and care work flourishes.

Gender-based experiences vary with places, contexts, cultural and economic conditions, and political regimes. Gender is constantly reconstructed at different scales through changing living conditions and spaces and presents different layers of complexity for coherent analysis. The city is gendered through the multiple actions and experiences of individuals. Urban planning at the city level has been a decisive factor in seeing gender inequalities in terms of urban management, infrastructure, and the operation and maintenance of services. However, cities are not autonomous entities in which various levels of government and organization intervene in urban areas. They are also found in broader national and international economies, environmental systems, and socio-spatial relationships. This managerial perspective blurs the broader contexts in which urban governance is carried out and the essentially politicized nature of governance (Beall, 2003).

An equitable, sustainable, and practical way of urban management and planning must be gender sensitive. Participation and civil rights are critical determinants of good governance. This concept addresses the effective management of infrastructure and services, social equality, and the right to the city. The different ways women and men participate in and benefit from urban governance and urban, their norms, expectations, and institutional expressions are significantly shaped by dominant gender structures that restrict women's access to the city's social, economic, and, therefore, political resources (Beall, 2003).

Finally, as Mirioğlu mentioned, while the masculine approach in urban planning imposes use on physical spaces, the feminist approach acts with the perspective of planning based on experiences. She states that in the use of public space strategies, she considers not only physical structures, infrastructure, or vehicle transportation but also experience, and thus considers many issues such as lighting, security, and public spaces. In this respect, family power relations, gender-based division of labor, limitations on working hours, transportation services and spatial arrangement of workplaces, and security problems are also gender-based restrictions on space use (Mirioğlu, 2019).

3.2 Presence of Women and Their Use of Public space

This is a fact that the use of public space and individual's behavior is gendered. While there may be variations in the access and use of infrastructure, and household or public spaces between cities or regions, they all share one key fact: women's travel or behavior patterns differ from men. Deep and persistent inequalities characterize these differences over time (Olivieri & Fageda, 2021).

The city itself and the use of public space choice of individuals within the city are critical areas for understanding the identities of men and women. However, this needs to be addressed, leading to the neglect of the public spaces occupied by patriarchal individuals within the city. A more comprehensive analysis of everyday life is essential to illuminate multiple spatial practices and experiences involving women's diverse roles as workers, caregivers, homemakers, and individuals in society (Vaiou & Lykogianni, 2006).

One of the reasons is that despite men, women experience higher levels of spatial and temporal fixity regardless of their employment, economic or politic status, or cultural background (Lo & Houston, 2018).

In this regard, Alkan (2012) emphasizes the relationship between gender and space, the identification of women with the private and public, and the theorizing of gender and space together, including examples of home-out-of-home, production-consumption, production-reproduction in order to show the range of contrasts. The duality of private and public space allows us to deal with these contrasts from a more general perspective (Alkan, 2012). In the factor of private-public space, the differentiation of women in society and confinement to the house acts as a factor that threatens the existence of women in the public space and removes them from public spaces due to certain factors.

The use and ownership of public spaces is a fundamental issue to be considered in any study of the daily lives of societies living in cities. However, because age, gender, social class, and ethnic identity affect how urban life is lived and perceived,

it is an experience that is not the same for everyone. Mitchell (2005) integrates the right to the city with publicity. She argues that publicity contains heterogeneity. Therefore, public spaces in the city should enable different rights of different people. From a sociocultural perspective, public spaces are places of mutual relations, social encounters, and exchanges where groups with different interests come together. According to Tuncer, women's relationship with the public space in the city is where interaction with the world takes place. For this reason, she states that all urban-public space experiences of women begin with the first step taken outside the home (2014).

Historically, public and private spaces have been considered opposite concepts in traditional philosophy and politics. While public spaces are generally associated with the political concept, knowledge, and the field where power and oppression are socially structured, private spaces are seen as an area of individual freedom, which is thought to be non-political and is assumed to be natural, includes voluntary organizations such as friendship, marriage, family, and is independent of power and pressure relations (Akkirman, 2017). However, in reality, the public and private spaces have a quality that supports each other, with a fluid relationship rather than a sharp distinction. Because of these features, women's position in the social space is reinforced in these areas where the division of labor based on gender corresponds. The gender-matching of the fields, and the segregation of public men/private women, also played a decisive role in women's participation in social life. The unclear aspects of the opposition of the public/private space have led to patriarchal practices that pose serious problems for women. Thus, while men were concerned with the economic and political sphere, namely the public space, women were held responsible for the reproduction process and domestic activities. Women's participation in the state and the public space is often restricted, which is explained by the "nature of women" (Ersöz, 2015).

In order to see how the capitalist patriarchal relations, which are effective in all dimensions of life, affect or produce each other and the space alternately and the concrete results of this relationship, we can look at the relationships that women establish with public space in their daily lives and their behavior, in other words,

how they participate in the production of space in their daily lives and how they behave (AKSU KOCATÜRK & SENGÜL, 2020). Because space is a phenomenon that can absorb and strengthen the user, and it can take an exclusionary role by being shaped within discriminatory rules. In modern life, separating spaces as public and private spaces without considering gender equality resulted in men being seen as belonging to the public space and women being "imprisoned" in the private space (Dinçtürk, 2020). The contrasting positioning of the public and private spaces has led to the differentiation of men's and women's spaces in the urban area (Demirbaş, 2012).

The use of public space differences between men and women have been recognized by identifying them with discrimination based on gender. According to Cumur and Topçu (2022), this situation manifests itself in the use of urban spaces in the modern age, especially in the spaces where men and women spend their time during the day, especially in public spaces where everyone should benefit equally. For example, assumptions such as women being less involved in public spaces compared to men, being able to use urban public spaces at certain times of the day, not being able to find a place or feel belonging in the space, or not being able to use spaces for a long time without a man are constantly on the agenda (Cumur & Topçu, 2022). In other words, the gender-based discrimination or inequality that occurs or is created in public spaces limits women's movements in the space and puts them in specific patterns. Because of this situation, the visibility of women in the public space, that is, outside the home, decreases. For example, the structure of public spaces has different meanings for men and women. It is unsafe for women to go out alone after dark or walk alone in the park. Women are generally found guilty of any event or violence that may happen to them due to walking around in a public space at a late hour. For this reason, it can be argued that public spaces primarily serve the interests of the male-dominated ideology (Saygılıgil, 2013).

In the most general sense, the concept of alienation is defined as the alienation of individuals from each other or a specific environment/space or process (Gültekin, 2017). Lefebvre defines alienation as the result of another relationship as "a

relationship that alters the activity in the self-consciousness, separates it from itself, transforms it into something else, or in short, into something.” In his book *Criticism of Everyday Life*, he argues that the term woman already brings with it a kind of alienation. Because half of the human species is accepted as another species and includes alienation, this alienation, on the other hand, reduces the trust in the public sphere for women and causes women to turn to private spheres from these spaces.

Therefore, for many years, feminist theorists have discussed the consequences of gender hierarchies and male supremacy-based social orders for women and their use of public space strategies and solutions (Sancar, 2013). Because these gender hierarchies have consequences that reflect and shape the urban space, this situation affects the behavior strategies of women in different public spaces in line with different factors.

3.2.1 Spatial Diversity

The perception of space is shaped by formal structures or models formed by the effect of physical features such as size, proportion, scale, order, and rhythm familiar to nature and the physical environment. In other words, according to the spatial characteristics or functions of the physical environment, the public space and its physical features can be perceived and experienced differently in society. Individuals from societies with different physical and social characteristics experience the same public space differently depending on the characteristics of the physical environment in which they live and grow. In line with the perceptual models, although the public space is unique, it can be perceived differently by each individual in society. In other words, urban function considers environments based on the activities within them for each individual. The focus is thus not on what a space "looks like," as is the case on urban form, but on "what it is used for society" (Arribas-Bel & Fleischmann, 2022). The relationship between the user and the public space is a cognitive process that changes depending on concepts such as meaning, bond, belonging, identity, adaptation, and definition. Differences in the relationship between different user

groups and public space affect the users' perception by causing different interpretations of the physical and social characteristics of the public space as mentioned in Chapter 2(Acaralp, 2009).

According to Hall (1966), each member of society defines different reflections and behaves separately while using the urban place due to their cultural and traditional norms and backgrounds. Furthermore, the city structure and public spaces are shaped by the behaviors and interactions of society. That is why the change of environment and structure is reproduced every time within society. Physical aspects and functionality play a critical role in comprehending and perceiving the place. According to Razavivand Fard (2014), variety or "variety of use" indicates the diversity of the spatial experiences regarding the setting's environmental features because different activities, forms, habits, and people provide a broad perceptual environment that users experience differently. At that point, the similar urban structure or public spaces should include similar sense experiences, the characteristic of a space that meets a wide range of expectations and appeals to societies' senses, especially their visual senses.

Thus, the spatial structures are delineation that divides geographical space based on its appearance (form) and how it is used (function). It is more than a classification of space as much as a way of classifying space based on form and function. The spatial signatures provide a framework for a detailed understanding of the cities and territories their decisions affect. In summary, the spatial signatures allow moving forward in realizing detailed, consistent, and measurable form and function in cities (Arribas-Bel & Fleischmann, 2022).

3.2.1.1 Gendered Spaces

According to Walby, patriarchy is defined as a system of social structures and practices in which men dominate, oppress, and exploit women (2005). According to her, the basis of patriarchy in society is the male-dominated system (Çağ, 2021).

Erkan (2006) also defines patriarchy as a gender regime and argues that it is the cornerstone of gender functioning in the city.

On the other hand, Fenster (2005b) defines space as the areas where we can see most concretely that cultural citizenship values exclude women. In addition, Kolayk (2014) draws attention to the fact that gendered spaces have chosen a place within public spaces. According to her, this results in men's consolidation of the public space and a feeling of discomfort and irrelevance for a woman's presence in the relevant area. That makes women gather in private areas and make these areas an escape point. The relationship between space and gender can be analyzed sometimes through physical qualities and sometimes within the framework of social roles. We have previously stated that women are primarily associated with characteristics such as compassion and emotionality, while men are associated with phenomena such as objectivity and rationality in working life.

As a result, spaces are fragmented, and men's and women's spaces are separated within the framework of social roles (Özaktan, 2018). That leads to the masculinization of male spaces and the alienation of women. Public spaces differ due to the sexist codes it carries in the space because society's perception (as mentioned in Chapter 2) constantly changes with the effect of time. It is an uncertain problem whether the space has a particular gender or has dominant sexist elements (Özaktan,2018). For this reason, there is a dominant view that the relationship of space with gender is shaped by gender roles rather than biologically defined sex. According to Akkirman (2017), the mentioned gender roles also bear male dominance in urban life and cause urban spaces to be masculine-centered. Since the decision-makers in the city who determine these elements are also men, the areas mentioned from a male perspective appear as "gendered spaces" (Çağ, 2021).

According to Alkan (2012), to understand gendered spaces, we need to focus directly on the space itself rather than the gender of the bodies circulating in it. In other words, in order to examine gendered spaces, it is necessary to focus on hegemonic spaces of masculinity that are reproduced in the city every day or urban designs that

are manifestations of masculinity. Because each space cannot be evaluated separately from the other, but as Arık (2009) mentioned, the daily routine of social life as a centuries-old tradition has permeated them (Akkirman, 2017). Sancar cites coffeehouses as examples of these spaces and argues that it is at the forefront of gendered “male spaces” that build male homosociality in Turkey.

Another gendered space is the "pavilion" culture, which comes to a commercial entertainment venue through the woman's body. In the pavilion, which is a male-dominated space, women's performance is under men's domination. Places where gender relations are differentiated, where sexuality is generally limited to allusions in the lyrics and promises in the body language of the hostesses, are the top places where women become alienation and objectify in the patriarchal order. Research has determined that such spaces, which produce collective privileges specific to men, relax men, make them separate and superior to women, and teach them to protect the privileges of their own sex" (Akkirman, 2017).

As a final example, it should not go without saying that spaces are associated with genders through advertisements also, one of the means of shaping the culture of capitalism. Many examples could be multiplied, such as a woman in the role of the thoughtful mother cooking in the kitchen and an attractive man driving down the highway at full speed in his luxury car. As a result, cities are becoming more challenging for women with masculine thoughts and practices to live in and exist in. In particular, "masculine violence" restricts women's mobility in urban spaces and creates a space for men to oppress and dominate women (Akkirman, 2017).

3.2.2 Time Geography

In spatial planning, we lack a system that examines the relations of cities and private and public organizations with activities and events in the continuous dimensions of time and space (Ribes-Iñesta et al., 2006). In the case of the definition of the space-time relationship and the standardization of the behavior, the shaping of the urban

structures depending on the daily activities of the individuals in the society becomes apparent. Social public usage preference constantly occurring in time and space reveals different temporal features of empirical analysis of behavior and response to urban structures.

Time geography, initially developed by the Swedish geographer Torsten Hägerstrand (1916–2004), is a conceptual and analytical geographical framework. Most importantly, it has a graphical visualization system as a significant and integral feature to measure the use of public space of society in different time zones. . Consequently, one of the original main aims of time geography was to develop a visual graphic notation system that would make it possible to observe, record and process the real evolving space and time-dependent social and spatial relationships through a set of defining factors and concepts. In other words, such a system should make it possible to describe and measure the habits of different place use strategies in different social groups and individuals and the spatiotemporal consequences for individuals (Gren, 2019).

Camagni et al. (2002) argued that, in terms of relative socioeconomic and income levels of residential areas, differences in preference patterns, time, and mode could be slightly influenced by the urban physical form upon which growth occurs.

As a result, while spatial perception in urban life, as mentioned in Chapter 2, differs for each individual, the time-space effect cannot be ignored. The perception that the public spaces in the city make the users feel during specific periods of the day is different from each other. In other words, a space can take different forms regarding relevant social communities and usage at all hours of the day and make individuals behave differently in urban areas.

3.2.3 Security

Basic human needs should be considered when constructing public spaces and all other designed environments. After the physiological needs are met, the needs for trust and security begin to come to the forefront. According to Lang (1994), there are two basic types of trust and security needs, physiological and psychological. To be physically safe to meet this need physiologically, in other words, it is necessary to be in an environment that does not pose a physical danger. For this, people need to feel that they are away from dangerous situations such as wild animals, criminal enterprises, and accidents. From a psychological point of view, in addition to the feelings of belonging and continuity, being familiar with the public space and knowing where it meets the need for security (Lang, 1994) (Acaralp, 2009).

The fear of crime caused by dense urban spaces, crowds, and location has led to the need for spatial protection through situations such as spatial differentiation and status separation. The new middle class of the modern world fears poverty and crime. This fear has created gated communities in cities. Gated communities differ in terms of how they are formed, where they are located, and the opportunities they have. In this context, gated communities have developed expressions according to the degree of the spaces in terms of their relationship with other spaces, their public and private distinctions, and the group they address. The most significant factor that reveals the gated communities is the need for security (Onur, 2020).

The existence of social irregularities in visible public spaces raises security concerns in urban life. The “Social Disorder” approach reveals the social and physical disorder in a residential area, such as the lack of street lighting in open spaces such as parks and gardens where everyone can benefit, the settlement of insecure people, the presence of beggars, the existence of ruined or abandoned buildings. This situation causes people to be more afraid. People living in such regions may feel less safe due to the negativities caused by the social and physical environment, and they may even experience fear of being a victim of a crime (Aytaç et al., 2015).

3.2.3.1 Fear of Crime

While constructing public spaces and all other designed environments, basic human needs should come first. After the physiological needs are met in urban planning, safety and security need to come to the fore. According to Lang, there are two basic types of safety and security needs, physiological and psychological. Physically safe to meet the need for security physiologically, it is necessary to be in an environment that is not physically dangerous. For this, people need to feel that they are away from dangerous situations such as criminal attempts, harassment, and accidents. From a psychological point of view, in addition to the sense of place and continuity, being familiar with the public space and knowing where it meets the need for security (Acaralp, 2009).

Sadeghi and Jangiioo (2022) use the concept of "built environment" when talking about the physical elements of the city. In this direction, according to them, the built environment is a physical dimension of the urban environment that is closely related to the social environment. Built environments encompass all the elements humans create, modify, use and maintain. Urban public spaces and spaces aim to create mutual communication, exchange, and social-cultural interaction, as well as improve people's well-being, health, happiness, and well-being. Various individuals and groups with different interests and benefits participate in these areas. According to this, Meng et al. (2014) also investigated the physical factors and barriers affecting such public space use pattern in public spaces at six levels: street width cross, navigation characteristics (density, velocity, and enclosure), physical barriers of navigation, soil infrastructure (soil, street floor, slope angle, and paving form), auxiliary equipment (lighting system, shelter and shade system, recreation and entertainment system), and culture. On the other hand, psychologically, the existence of social irregularities in public spaces raises security concerns in urban life. The "Social Disorder" approach reveals the social and physical disorder in a public or private area, such as the lack of street lighting in public spaces such as parks and gardens where everyone can benefit, the settlement of insecure people, the presence

of beggars, the existence of ruined or abandoned buildings. This situation causes people to be more afraid. People living in such regions may feel less secure due to the negativities caused by the social and physical environment. They may even experience fear of being a victim of a crime (Aytaç & Baştürk & Öngen, 2015).

On the other hand, the public space is mainly concerned with whether and how women accept to be in for the preferences of their security or not. Alternatively, whether they perceive surveillance improves their safety. However, as far as women are concerned as a 'gender,' surveillance and security come to a very different point. According to Norris and Armstrong, women are 'invisible as suspects' and also 'invisible as potential victims' but certainly 'visible as targets of sexual interest' (Tulaz, 2008). Because as Koskela states, the woman's body is still seen as an object from a different point of view than the male body. Men are more likely to be targeted, while women are much more likely to be targeted for 'voyeuristic reasons' (Koskela, 2003).

Feminist geographers have shown how location affects women's use of public spaces and uncovered how women's limited access to urban space could limit women's access to knowledge, power, and resources. The experience of public spaces depends on the user's age, gender, social class, race, and ethnicity. They vary according to their preferences and are effective in their lifestyles and perceptions of the environment. However, safety is also a powerful element of the use of public space patterns. Due to the triple role of producing, reproducing, and managing society, women often have a more complex relationship with the built environment and are often presented as a vulnerable group (Sadeghi & Jangioo, 2022).

Urban spaces are clustered in people's minds according to their degree of safety. While most women stay away from certain places due to security threats, they feel the fear and anxiety that a man could not possibly experience when they have to. Arguing that this fear and anxiety structure women's use of public space choices and strengthen their gendered social roles, Day states that the public space is always associated with danger for women because of their weakness. As a result, although

there is no legal obstacle, the so-called public space is indirectly forbidden to women, although not directly, due to the idea that "women should not be released to unsafe places" and the internalization of this thought. Most women "do not want" to go to places that are socially forbidden to them, where the male population is dense, and to go out on the streets late at night because that is what is "normal" (Aytaç, 2007).

Fear of crimes caused by dense urban spaces or crowds has created the need for spatial differentiation and spatial behavior for women to protect themselves. This fear has created "semi-public-private spaces" belonging to a particular order or group in cities and public spaces. The most significant factor that reveals these semi-public-private spaces is the need for security (Onur, 2020). Because in public spaces, it is possible to see that gender inequality is reflected in open spaces in various ways. In public spaces that are mostly reserved for men, in streets and avenues that are not sufficiently illuminated, in unsafe vehicles, in places such as coffee houses or pavilions where masculine hegemony is strengthened, and in local government mechanisms where mostly men take part. , 2009).

Women's use of public spaces within certain limitations due to security concerns and their specific behaviors prevent them from using the space extensively and holistically and also bring about their inability to participate in the decision-making processes related to the city (Lordoğlu, 2016). Fear of sexual harassment and male violence, especially experienced by women in public spaces, creates security concerns, and this causes them to act with mental maps that limit the use of the city. Because in patriarchal societies, the presence of women in the public sphere, that is, on the street, directly or indirectly causes them to be exposed to physical and psychological harassment and violence by men. Inappropriate treatment, harassment, or security threats to women going out alone are still considered normal in many regions by men.

Due to the increasing violence rate against women, women's social status has become one of the common topics discussed in Turkey. How to eliminate inequality against women, how to reduce the rate of violence against women, and how to improve their

safety are the main problems to be resolved. Approaches to this issue focus on the social status of women and discuss them in the family and private areas. However, the social life of women, their use of public space, and the activities they perform in urban public spaces are overlooked. According to Mumce, Yılmaz, and Yazıcı (2016), the characteristics perceived as risks by women in public spaces include being surrounded, being trapped (lack of escape), having a high level of visual protection (covering), low level of visual dominance (openness), lack of surveillance from the environment (visual permeability), encountering strangers, and threatening and violent behavior, especially by men. The strategies of women to cope with their fears in urban open spaces are constantly monitoring the environment for any danger signs and staying away from places known as dangerous. Going out with a child, friend, spouse, or relative is exemplified as not going out alone.

However, another fact is that the freedom areas that modern times give to women, as well as the time dimension, for example, that certain places pose a security risk for women late at night, is a situation that should not be overlooked (Aktaş, 2017). The presence of women in public spaces is related to the duration of use of the space and the bond she establishes within the space. Many women do not prefer public spaces in their use of public space patterns because the rate of exposure to security concerns, fear, and crime is higher at night. This situation results in the fact that public spaces are open to women during the day but serve the patriarchal order in the evening and at night.

As a result, the safety factor gains importance for women to use public spaces more comfortably in their urban patterns. Women have spatial requirements such as illuminated spaces suitable for day and night, transportation spaces designed for pedestrian access, and lighting. In addition to activity areas such as public spaces, shopping areas, parks, public transport routes, and pedestrian areas that allow women to perform their daily activities quickly and safely, high-quality, illuminated, well-maintained spaces will provide great convenience to women in terms of the use of public spaces so that they can feel safe (İnceiş, 2006).

As a result, individuals in society form usage patterns in line with specific behavioral patterns in the public spaces around them. These usage patterns are not only related to the physical environment but also concepts such as tradition, culture, class, age, or race in society. At this point, the concept of gender is a fundamental issue to ignore in urban planning. In line with gender, societies are divided into patriarchal masculinity and others. Different behavior and usage patterns, such as dominant and passive groups, are seen in public spaces in this direction. In public spaces where patriarchy and masculinity dominate, women are left in a state of anxiety regarding factors such as security and crime.

At the same time, spatial areas where masculinity is dominant are not fully public spaces in terms of diversity and function but rather "semi-public spaces" tailored to men. In such a case, while men create their own comfort zones in these areas, spatial factors exclude women. The time factor is linear with women's feelings of security. Women have different feelings of trust at different times of the day. This situation is related, firstly, to the region and perception of space where the women are located, and secondly, to fear of crime originating from this region. In other words, the safety factor is fed from time zones in locations, and masculine functions trigger this situation.

As stated in the previous paragraph, time, security, and spatial diversity affect women's use of space and, accordingly, their right to the city. Women are removed with invisible lines from the masculine areas in the dominant patriarchal order, where men fully embrace the right to the city. The fear of crime or insecurity they experience during their use of public space prevents them from enjoying their right to the city at any time or place they want and imprisons them in certain forms of urban use.

CHAPTER 4

CASE STUDY: ULUS ATATÜRK SQUARE AND KUĞULU PARK

As mentioned, the main purpose of the study is to question the effects of spatial diversity, time and security factors on the the use of public spaces of women.

Ankara brings together the ever-increasing population, planned and unplanned settlements, and different social groups that diversify daily. Differences such as culture, physical environment, origin, lifestyle, income status, marital status, educational status, or the age of these social groups naturally bring together differences in the sense of belonging to the place and use of place patterns of the users. Unfortunately, this situation proceeds differently for the "gender" factor, and a compulsory belonging or alienation may occur in specific urban spaces for women. For this reason, women's choice of place in the city and the way and time of using the space have an importance that cannot be ignored in the field of urban planning in order to determine the relationship between gender factors and urban planning. It was decided to examine the field study, which aims to investigate how women's perception and use of public space are affected in different areas, in the Kuğulu Park and Ulus Atatürk Square regions in Ankara.

Although the study was examined at Kuğulu Park and Ulus Atatürk Square scale, the relevant areas have strong ties with their close surroundings. They have an essential urban identity by gaining quality and features in this direction, necessitating their immediate environment analysis. For this reason, the morphological structure of the related areas with their immediate surroundings, the transportation road, and green area distributions are presented as an appendix at the end of the thesis.

4.1 Background of the Fieldwork

4.1.1 History of Ulus Atatürk Square

The development of Ankara (and Ulus) started with the establishment of the Republic and its election as the capital. The development and transformation of Ankara have been discussed in three successive periods. These periods are between 1923-1950, 1950-1980, and from 1980 to the present. The Ulus's change in the historical process has been examined under three headings. These are the changes in spatial uses and perception, the change in social structure and security, and the period's development plans (Figure XX).

	Between 1923 - 1950	Between 1950 - 1980	After 1980
Change of Spatial Use and Urban Behavior	<ul style="list-style-type: none"> * Localization of management structures * Being the political city center * Gaining the cultural, financial and commercial center feature 	<ul style="list-style-type: none"> * Intensification of the city center with the increase in the population due to migration * The shift of official and cultural structures to the city center 	<ul style="list-style-type: none"> * Increasing consumption culture and emergence of shopping malls * The reduction of cultural, financial and political structuring in Ulus to the lower level
Change of Social Structure and Security	<ul style="list-style-type: none"> * Settlement of intellectuals, artists and politicians in this region because of political and financial localization * Presence of high income society together with trade 	<ul style="list-style-type: none"> * The emergence of scattered houses with the increasing population * Change of user groups in Ulus * Orientation of the urban population towards Kızılay and increasing crime rates 	<ul style="list-style-type: none"> * Settlement of the lower income group in Ulus * Dilapidation and attrition of Ulus * Increasing crime rates
Change of Development Plans	<ul style="list-style-type: none"> * Lörcher Plan (1924-1925) * Jansen Plan (1927) * New city center suggestion=Kızılay 	<ul style="list-style-type: none"> * Uybadin Yücel Plan (1957) * Diversification of functions and cultural features in the new center Kızılay 	<ul style="list-style-type: none"> * Ankara Nazım Plan (1990) * Ankara Master Plan (1923) * Ignoring the public meaning of the Ulus in the plans

Figure 4.1 History of Ulus According to Different Periods (Personalized Visualization)

1923-1950: Ankara experienced rapid development after becoming the capital city. In this direction, the first development point has been determined as Ulus, and in this direction, institutional structures have started to choose a place in Ulus. This situation enabled the high-income group of the society settled in the Ulus region to turn to this field. In this way, the Ulus gained a bureaucratic and political center feature. The social structure also showed parallelism with Ulus's institutional and financial structures. In this period, Ulus became a center frequently used by high-income groups such as intellectuals, artists, and politicians.

Ankara was the first city to develop in a planned manner in line with the development plans in the first years of the Republican Era. The first development plan for the new capital Ankara was prepared in 1924-1925 by a German architect named Christoph Lörcher. With his development plan, he proposed Kızılay as the new city center and created functional public squares in this direction. In the plan, the Ulus center was envisaged as a business area (CBD), and the Kızılay as a neighboring center containing residential and administrative functions. In this direction, the official-use center of Ulus weakened with the relocation of the administrative buildings to Kızılay. However, shopping opportunities developed with commercial uses, and the upper-income group continued to choose a place in Ulus.

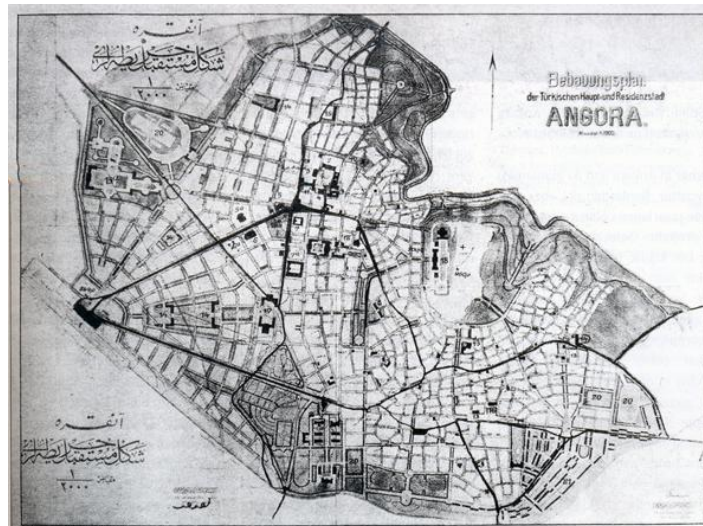


Figure 4.2 Lörcher Plan. Source: <http://mimdap.org/2009/07/lorcherin-ankarasy/>

Since the Lörcher plan was insufficient to accommodate the population, a second development plan was made during this period. For this reason, a competition was created in 1927; Herman Jansen won the competition. Therefore, the Jansen Plan was approved in 1932. The plan envisaged the continuation of the commercial function in Ulus and the preservation of the traditional texture in Ulus. However, this traditional texture preservation approach resulted from the concern of providing a practical and effective development approach to the traditional texture rather than sensitivity. With the Kızılay being the center of the new plan, new residential areas started to develop in the southern part of the city.

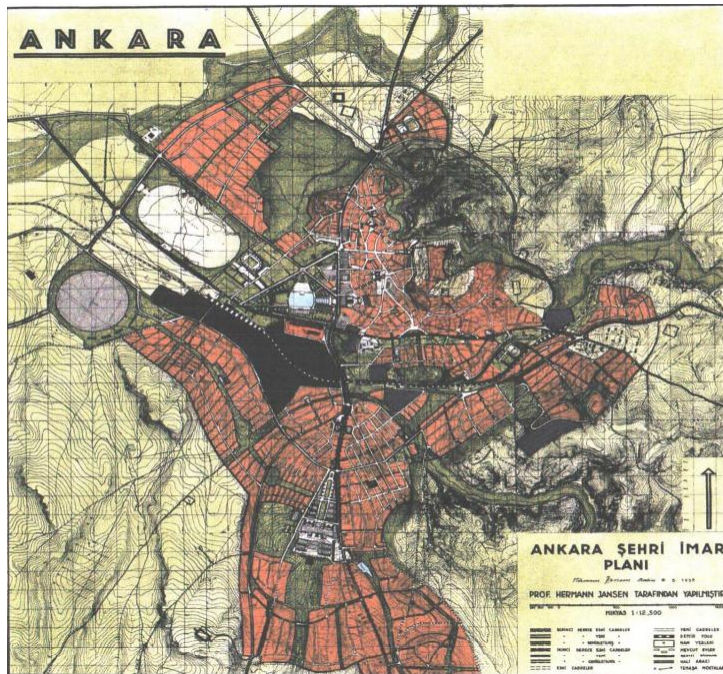


Figure 4.3 Lörcher Plan. Source: Aydın, 2019

1950-1980: As a new central business area or sub-center was not proposed for the increasing population in this period, the density increased in the old city center (in Ulus). With the rapid increase in the population and the lack of housing, scattered houses started to increase in the peripheries of Ulus. Cultural uses in Ulus have started to shift to the new city center, and official institutions such as ministries have also chosen a place in the new city center. Thus, the Ulus weakened regarding official and cultural uses, and security problems and crime rates began to increase.

With the rapid increase in the population, an international competition was organized again. The plan (1957) proposed by Raşit Uybadin and Nihat Yücel won the competition; This plan was Ankara's third zoning plan. With this plan, it was foreseen that the population would increase.

However, the density continued to increase in Ulus, the center of the old city, as a new central business area or sub-center was not proposed to meet the needs of the increasing population and new residential areas. The Kızılay region, on the other hand, has gained importance in terms of cultural characteristics and the diversification of institutional and financial services.

1980 and beyond: Ulus became a center for fully privatized commercial activities in this period. Many of the old functions remained at the symbolic level, with many uses shifting (official, commercial, cultural, financial) in Kızılay. Accordingly, Ulus has become a center used by the low-income group. The public meaning of Ulus, which contains the historical texture, was also ignored in the plans made during the process; it has become increasingly obsolete as a center. Security problems and crime rates gradually increased as Ulus became neglected and neglected, and the user group changed in this process.

The fourth plan for Ankara was the 1990 Ankara Metropolitan Area Master Plan, which was approved in 1982. This plan was prepared by the Ankara Metropolitan Planning Bureau, which was established in 1969. The plan's purpose was to plan new settlements and employment opportunities on the city's periphery for the middle classes. Ankara's fifth development plan was a macro form and transportation plan. The plan was made in 2015 by a group of planners from the METU City and Regional Planning department for 30 years. The plan suggested the development of additional corridors to the city's periphery and brought new approaches to the old city.

Finally, the reasons that played an active role in the preference of Ulus in the thesis study in line with its history are given below:

- Being an important meeting point in Ankara's city history, and its proximity to the planned new city center Kızılay,
- Serves as a well-known "landmark" in Ankara society,
- The "Çankırı Street," right next to the area, has various gendered spaces where women are commodified,
- The spatial structure of the area changes over time and the crime rates increase around it,
- The fact that the area is still popular, especially as a shopping and transportation point, enables the assumptions put forward in the thesis to be tested.

4.1.2 History of Kuğulu Park

Within the framework of all the dynamics that affect and trigger population growth, the city of Ankara is in the process of structuring and shaping. With the new city regulations, especially after the 1950s, the old city center of Ulus started to lose its importance within urban construction and regulations. The urban development area started to shift towards Küçükesat, Gaziosmanpaşa, and Kavaklıdere districts. Afterward, the new city center became Kızılay, and one of its connections, Özdemir Street (the old name of Tunalı Hilmi Street), began to gain importance.



Figure 4.4 Top view of the new center in the 1950s. Source: Aydın, 2019

Kuğulu Park is located in the center of Ankara City, in the Kavaklıdere neighborhood to the south of the city center, between Atatürk Boulevard, Poland Street, and Iran Street - Tunalı Hilmi Street. Resuloğlu (2011) explains that the first movements that changed the rural identity of Kavaklıdere since the second half of the 1930s were the transformation of Kızılay into the city center and the construction of ministries around the protocol road that ended in Çankaya.



Figure 4.5 Location of Kuğulu Park. Source: Google Map

Kuğulu Park, on the other hand, consisted of a poplar field with a stream running through it during the early stages of Kızılay's transformation into the city center. Later the mentioned stream weakened in the region and turned into a pond. The surrounding pond was arranged as a public garden by the Ankara Municipality in 1958. The area, which was first called "Kavaklıdere Park," was renamed "Kuğulu Park" when the two swans were taken from Vienna and were placed in this park by the old Mayor Vedat Dolakay. These changes in the park revitalized Özdemir Street (today's Tunalı Hilmi Street), which was not very popular before, and made the area a symbol throughout the city over time.



Figure 4.6 History of construction in Tunalı Hilmi Street during different time zones. Source: Aydın, 2019

With a decision taken in 1957, a part of the territory of the Polish Embassy was requested by the municipality of the period for the expansion of Atatürk Boulevard. In 1964, during the redefinition of the borders of Atatürk Boulevard and Kuğulu Park, a part of the Park was given to the Embassy. However, the construction of the tea garden was completed in 1976. This new construction has been an element that supports the Park's activity. The kitchen section was added to this existing structure in 1978, and the construction of this area was completed in 1979. The terraces added around the tea garden emerged as new residential areas in these processes.

Today, the fact that Kuğulu Park has entrances from many different points, including Atatürk Boulevard, Poland Street, and Iran Street, not only creates a pleasant transition point between these streets but also allows users to rest, sit, watch for a short time in daily life and enables them to meet their needs. Black and white swans, geese, and ducks in the park's pool allow users to watch and relax.



Figure 4.7 Kuğulu Park Today. Source: <https://www.kulturportali.gov.tr>

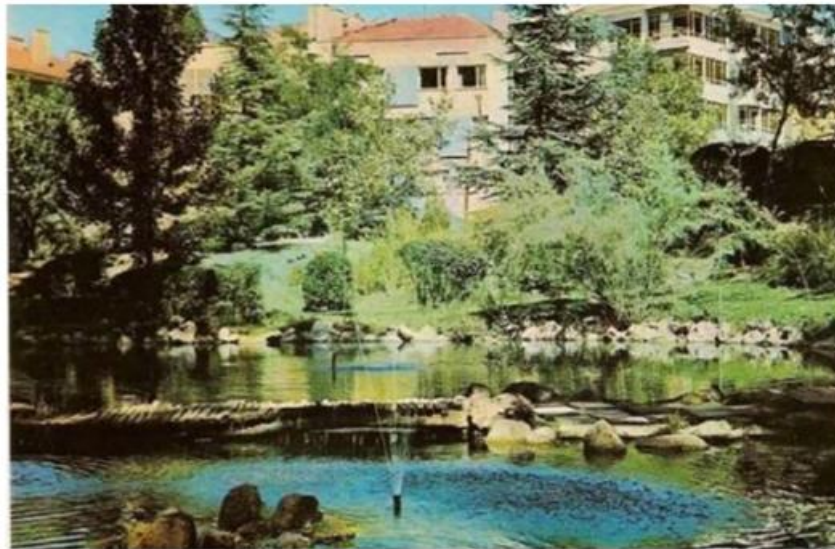


Figure 4.8 The pool in the Kuğulu Park in 1970s. Source: Aydın, 2019

Finally, the reasons that played an active role in the preference of Ulus in the thesis study in line with its history are given below:

- Still being an important meeting point in Ankara , and its proximity to the Tunalı Hilmi Street
- Serves as a well-known "landmark" in Ankara society,
- The area's character as a city park for Ankara,
- The popularity of the area as a meeting point and frequented place in the community allows the assumptions put forward in the thesis to be tested.

As a result, considering that every city is a "public formation" or "focus of public life," which are undoubtedly the centers of social life and artistic and intellectual developments, are the most critical formations that reflect the visual dimension of public space with their streets, avenues, parks, and squares. Accordingly, Kuğulu Park and Atatürk Square were not evaluated as parks or squares according to their diversity in the study. On the contrary, it has been determined as a life focus that reflects the visual dimension of the society in two public spaces and is the common meeting point of the society. It corresponds to a communication and activity area where all the differences can coexist simultaneously in the two regions. At this point, Kuğulu Park is not only a public green space in the city. At the same time, it serves as a public landmark that brings people together and brings them to a common point, includes activities, and is open to everyone. Likewise, it appears as a landmark in Atatürk Square, located in the old city center and containing a historical sculpture existing with art. When we look at the History of Turkey, while there was no public-private distinction until the beginning of the 20th century, the emergence of the public sphere in the real sense only took place in the process that started with the Republic. In the new Republic of Turkey, the meeting of the Anatolian people with sculptures in the common areas of public life and city centers was achieved through monumental sculptures, so the first sculptures in public spaces were monumental sculptures (Kedik, 2012). Atatürk Square is also one of the essential public open spaces of the city, where the public space meets art and meets the public, in line with

this example. However, despite this, the loss of the function of the statue and the square, the displacement of the city center, and the loss of spatial functions of the Ulus region lost the importance of both the square and the sculpture in society. Atatürk Square, which has lost value in society, is less accessible by women today and is heavily influenced by the masculine spaces around it. Mainly, the spatial structure of Çankırı Street, which is located next to it, consists of primarily masculine places and hotels, which wears out the texture and egalitarian approach of the square and gradually distances the region from women.

For these reasons, both regions are experienced differently by women and are socially separated from each other in terms of spatial perception. While the most critical function of open urban spaces is to create a social life among the buildings, they give the user an urban experience inspired by the texture of the buildings and experience differently in this direction. At this point, the two regions have historically similar but socially very different textures. In terms of gender, there is Ulus Atatürk Square, where women isolate themselves as a square surrounded by invisible walls on one side, and Kuğulu Park, where women feel relatively safe and not afraid to move.

4.2 Methodology

In this thesis study, the physical environment of Kuğulu Park and Ulus Atatürk Square and the province they established were examined in three different ways.

First, spatial diversity was realized with mapping and comparison methodologies. Accordingly, the Ulus Atatürk Square and the types of physical structures on the adjacent Çankırı Street were mapped in the project. The reason for the choice of Çankırı Street, in particular, is that it is adjacent to the Atatürk Square and has become a commercial road with a lot of gendered spaces, hotels, and small commercial enterprises on it. Considering that spatial diversity in the region is important in the use of public spaces for different genders, the correctness of this

assumption has been tried to be proven with this methodology. At the same time, the cultural and public importance of the relevant street in the old city center and history is too great to be denied. Secondly, the Kuğulu Park District and the adjacent Tunalı Hilmi Street were examined. Tunalı Hilmi Street, like Çankırı Street, was chosen because of its physical contact with the chosen venue and also because it is a busy street that maintains its importance and popularity today. Both streets are streets adjacent to the selected areas and have different spatial varieties on them but with different identities by the society. Detailed analysis was made in the two areas, and mapping work was done at the building level and the total number of business inns, small commercial enterprises, hotels, universities and high schools, banks and public institutions in the regions, parking and empty buildings, gendered spaces pavilion) Moreover, restaurant structures were also statistically collected, and a statistical comparison was also made for the two regions.

In the second part of the methodology chapter, time geography statistics and visualizations are made. Accordingly, observations were made in the Ulus Atatürk Square and Kuğulu Park region between 10:00, 13:00, 16:00, 19:00, and 22:00, respectively. In the observation, especially the use of the area was measured in line with the relationship of the individuals with the area (active or passive). The question asked in this direction is, do the individuals in this area really use these public spaces, or do they just walk over them? In order to measure this, a time-geography visualization was made of the people sitting in the area at the specified hours. With this visualization, men and women using the area were observed, and it was observed how the gender changed in the use of the specified areas. For the two field observations to be similar, all observations were made on the weekend, and the maximum number of people was tried to be calculated. At the same time, an additional ten-minute observation was made in each specified time zone in order to measure the individuals transiting the relevant public spaces. During this observation, individuals who pass through public spaces but do not spend time in these spaces are grouped according to their genders, and statistical data is created. At the same time, it has been tried to observe how the use of space varies between

genders depending on the change of time during the day and the fact that these observations and measurements take place in different parts of the day. During the observation, the observations were made on foot in order to collect and analyze the number of men and women correctly. During the entire observation period (10 minutes), the relevant field area was walked and the women and men were noted in the relevant area. Then, it is presented with visualization.

In the Time Geography Part, observations are grouped as active and passive in this study. While active use is designed to represent the active individuals in the space who directly use the space, passive use is described as individuals who transit through the space and turn the space into a "transit point." The purpose of this distinction is to observe from above how the use of individuals in the relevant public spaces develops and for what purpose this use takes place. In this way, it will be tried to observe the connection of the meaning that individuals ascribe to the public sphere with the use. At the same time, the functionality of the public sphere will thus be examined in both the second and third sections of the methodology section.

In the third part, which is the last part of the methodology chapter, a survey was conducted in the Ulus Atatürk Square and Kuğulu Park region. The main purpose of the survey study is to question women's safety and time constraints in the relevant area in line with gender perception and to examine the use of urban public spaces.

The primary purpose of the survey is to reveal the relationship between the use of public space patterns of women in the relevant public spaces and the city in line with the time and security factors. Accordingly, as sampling, a survey was conducted with 35 women at Ulus Atatürk Square and 35 women in Kuğulu Park. The first reason for conducting the surveys equally is to increase the study's accuracy with equal participation. The reason why the survey was conducted only with women is to examine the effect of the Time Geography factor on women, which was carried out in the second part of the methodology section, to determine its relationship with security and urban diversity. In the interviews with women individuals, attention was

paid to the fact that the women were similar in age and educational and occupational background.

All the questions of survey prepared for the Time-Space Use observation field research consist of closed-ended questions.

During the survey,

- What time of they come to this public space
- How often do they go out,
- Reasons for going out
- The times and reasons why they feel unsafe in the city,
- The sense of trust they feel in the relevant public spaces in the city and their reasons,
- The period they are in the relevant public spaces and the reasons for their use,
- Confidence and spatial function preferences for relevant public spaces have been tried to be determined.

Within the scope of the survey, it was aimed to increase the reliability of the survey by asking cross-questions to the participants.

The issue of whether the Likert scales are ordinal or interval scales creates controversy in some cases because it needs to be determined whether these scales are ordinal or interval. It is also argued that even if the difference between the levels of participation is numerically equal, it cannot be equal intellectually/psychologically; therefore, it is said that this scale cannot be assumed as an interval scale. On the other hand, it is stated that any serious errors were encountered in studies based on the assumption that this type of scales are interval scales, and that small errors that occur are balanced by the use of statistical techniques that enable stronger, more sensitive, more advanced and more understandable interpretations (Yücel Toy & Güneri Tosunoğlu, 2007).

For this reason, the Likert scale used in the study was considered as an interval, and the "Independent T Test" was applied to two independent locations and focused on

whether there was a significant difference between the means of the answers in the two locations. In other words, since the data were obtained by measuring and the locations were independent of each other, it was measured with the test whether the parametric test assumptions were met (Büyükuysal, 2018). The statements prepared in Likert-type scales were applied to both groups as one to the ones whose attitudes would be measured. The statements that did not have distinctive features were not well understood and did not fall into any group together with the other statements removed. Question patterns not suitable for this group were evaluated by frequency analysis.

All survey questions were transferred to the SPSS environment, and cross tables, dependent and independent tests (T-Test and Likert Analysis), and frequency analyses were performed since the t-test is a parametric statistical analysis method used to conduct comparative studies, including survey or an experiment (Choudhary, 2017). Parametric methods refer to a statistical technique in which one defines the probability distribution of probability variables and makes inferences about the parameters of the distribution (Kim, 2015).

While investigating women's use of relevant public spaces and their reasons, a total of 4 chapters and 20 questions were asked in the survey study. These chapters are listed as Demographic Data, Time Factor in the Use of Public space, Safety Factor in the Use of Public space, and Field-Based the Use of Public space of Behavior Patterns.

In the Demographic Data section, the women concerned;

- Age
- Educational Background
- Occupational Status

In the section about Time Factor in the Use of Public space;

- What time of the day do women come to the relevant public space,
- What times of the day do women prefer to be outside,

- Their preferences and reasons for going out in the evenings were questioned.

In the section about Safety Factor in the Use of Public space;

- Feelings of confidence when they are outside,
- Security perceptions by time zone,
- Feelings of confidence they will experience if they are in the relevant area in the evening,
- The factors determining women's confidence in the relevant field were questioned.

In the section about Field-Based Observation of the Use of Public space,

- Frequency and purpose of use of the relevant area,
- The periods in which they use the relevant field and their feelings of trust,
- Comparison of two selected areas based on spatial functions,
- Women's preferences were questioned in line with the area's spatial diversity and time factor.

Finally, the table indicating the research questions asked to women during the survey and which assumptions correspond to the observations made is given as an appendix at the end of the study. In line with this table, related research questions and assumptions will be evaluated together with the measurements made during the thesis in the conclusion part.

4.2.1 Public Diversity Analysis

According to Nolan-Flecha (2019), more diverse public spaces can enhance people's trust, democracy, and equality and bring these places different perspectives and skill sets. It is because public spaces are places where individuals from society can either meet or conflict with each other (Stedman, 2006). In this direction, the familiarity with the spaces in the society, the regular use, and the social vitality experienced in the spaces are proportional to the existence of the internal functions of the spaces

themselves. Diversity in public spaces brings together different groups in society, creates a common urban memory, and provides an equal-use infrastructure of spaces to society. In other words, public spaces that are different from each other and have functions appeal to more individuals in society and enable them to interact.

In this section, we will examine how spatial diversity progresses in the Ulus Atatürk Square and Kuğulu Park regions and the statistical and spatial definitions of the diversity of the spaces in Çankırı Street and Tunalı Hilmi Street adjoining the regions.

While the most essential feature of open urban spaces is that they create a common share among the surrounding structures, they provide an urban experience to the user by being inspired by the texture and content of the buildings. For this reason, while performing the spatial analysis of Kuğulu Park and Ulus Atatürk Square, it is necessary to focus on the relevant squares around them. Because the two public spaces combine with the urban texture and spatial features around them, they gain meaning in society. In this direction, they create different spatial uses for women.

Accordingly, in the spatial diversity analysis part of the research, the relevant public spaces were analyzed together with Çankırı Street and Tunalı Hilmi Street, which are right next to them. Çankırı Street is a commercial street of historical importance, which had many commercial and administrative functions during the times when it was the historical city center of Ulus. Starting from Atatürk Square to the Dışkapı Bridge, many administrative and commercial functions have now disappeared, leaving their place to the masculine pavilion culture and hotels. For this reason, the street has an important place in order to see the effect of masculine spaces on women's use of space. On the other hand, Tunalı Hilmi Street is a busy street that has hosted many commercial functions and historical restaurants and cafes, especially with Kuğulu Park's existence after the city center's relocation and the loss of importance of Ulus. This area was chosen because there are still many commercial functions on the street; historically, the location choices are concentrated in this area.

The selection of these two streets was determined in the study to compare how spatial factors and activity & function diversity affect women's use of space, how masculine structures affect women's use of public space and security, and women's perception of space, depending on the contrast of functions.

Çankırı Street is located in the Altındağ district of Ankara and starts from the intersection point of Anafartalar, and Cumhuriyet Streets with the Ulus Atatürk Square then continues until Dışkapı. Çankırı Street, the construction of which started in 1926 after the proclamation of the Republic and the election of Ankara as the capital, is one of the first planned roads of Ankara. As we mentioned, historically, one of the most important entertainment centers of the city, Çankırı Street, has now demolished many old buildings, and entertainment venues have left their places to the gendered pavilion culture.

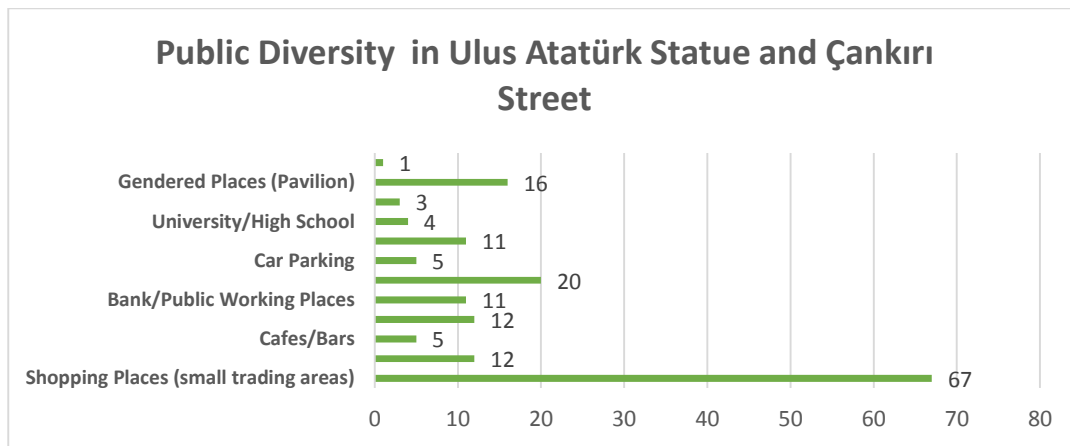


Figure 4.9 Public Diversity Statistics in Ulus Atatürk Square and Çankırı Street

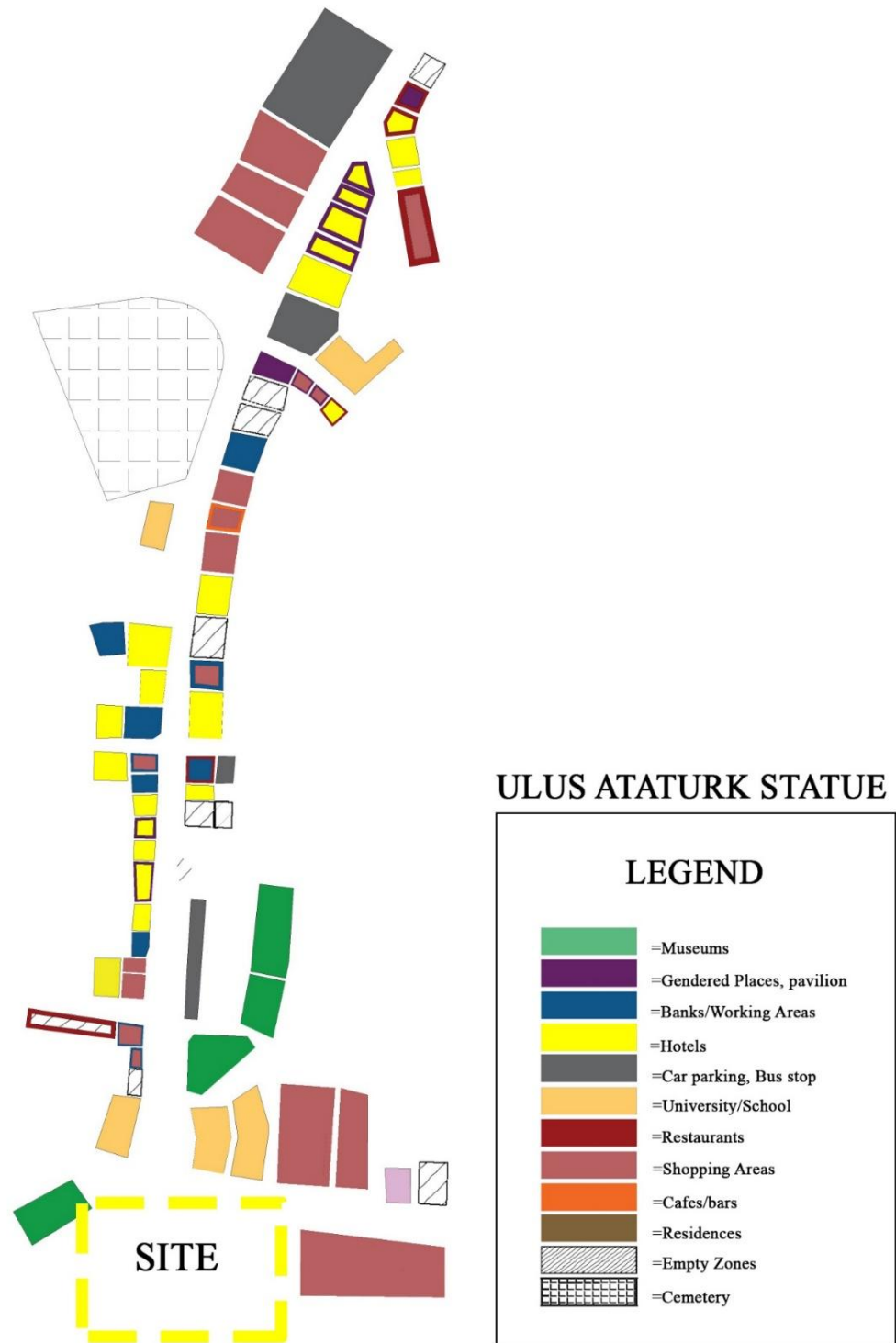


Figure 4.10 Ulus Atatürk Square and Çankırı Street Public Diversity Analysis (Personal Visualization)

In the first place, when we head from the Ulus Atatürk Square to the beginning of Çankırı Street, there are cultural structures such as İş Bankası Museum and ASBU Treasury Museum. At the same time, educational buildings such as Ankara Social Sciences University and Yıldırım Beyazıt University Annex Building are around these structures.



Figure 4.11 İş Bankası Museum. Source: Google Map



Figure 4.12 Sosyal Bilimler University



Figure 4.13 Yıldırım Beyazıt University. Source: <https://aybu.edu.tr/>

When Çankırı Street is examined in terms of shopping and commercial structures, there are 12 business inns and 67 small commercial buildings in the region. Commercial buildings are mostly derived from monopoly markets, hairdressers, and boutique clothing stores. There are also banks and many cash machines in the region. The area is also known for its bicycle bazaars and shops selling hunting equipment. These commercial structures are located in the region where the pavilions are working, and they have chosen the location around the pavilions in a way to appeal to their customers.



Figure 4.14 Examples of Shopping Areas

Although it is a commercial and busy street, there are only 11 restaurants and five cafes (tea gardens) on Çankırı Street. These restaurants focus more on soup shops or restaurants that appeal to entertainment venues and are open twenty-four hours a day.



Figure 4.15 Example of Restaurants

As mentioned earlier, hotels and pavilions continue to dominate the region. In total, there are 20 hotels and 16 pavilions in the region. These structures continue along the street in a row, intertwined with each other.



Figure 4.16 Examples of Pavilions. Source: Google Earth

The wear of the region between the buildings and the decrease in spatial diversity is also revealed by empty structures. Depending on the existence of Çankırı Street within specific venues, 11 empty or rented/for sale buildings continue along the street.



Figure 4.17 Examples of Empty Apartments. Source: Google Earth

On the other hand, Tunalı Hilmi Street is located in the Kavaklıdere district of the Çankaya district of Ankara, and Kuğulu Park is located at the beginning of this street. Especially in this street, which has become popular with the presence of the swan park and the loss of the central structure of the Ulus region, It is also still possible to see the structure or spatial functions that have not been demolished for years. There are shops, restaurants, and café-style businesses on the street that young people are more interested in. It is considered one of the important centers of social life in Ankara.

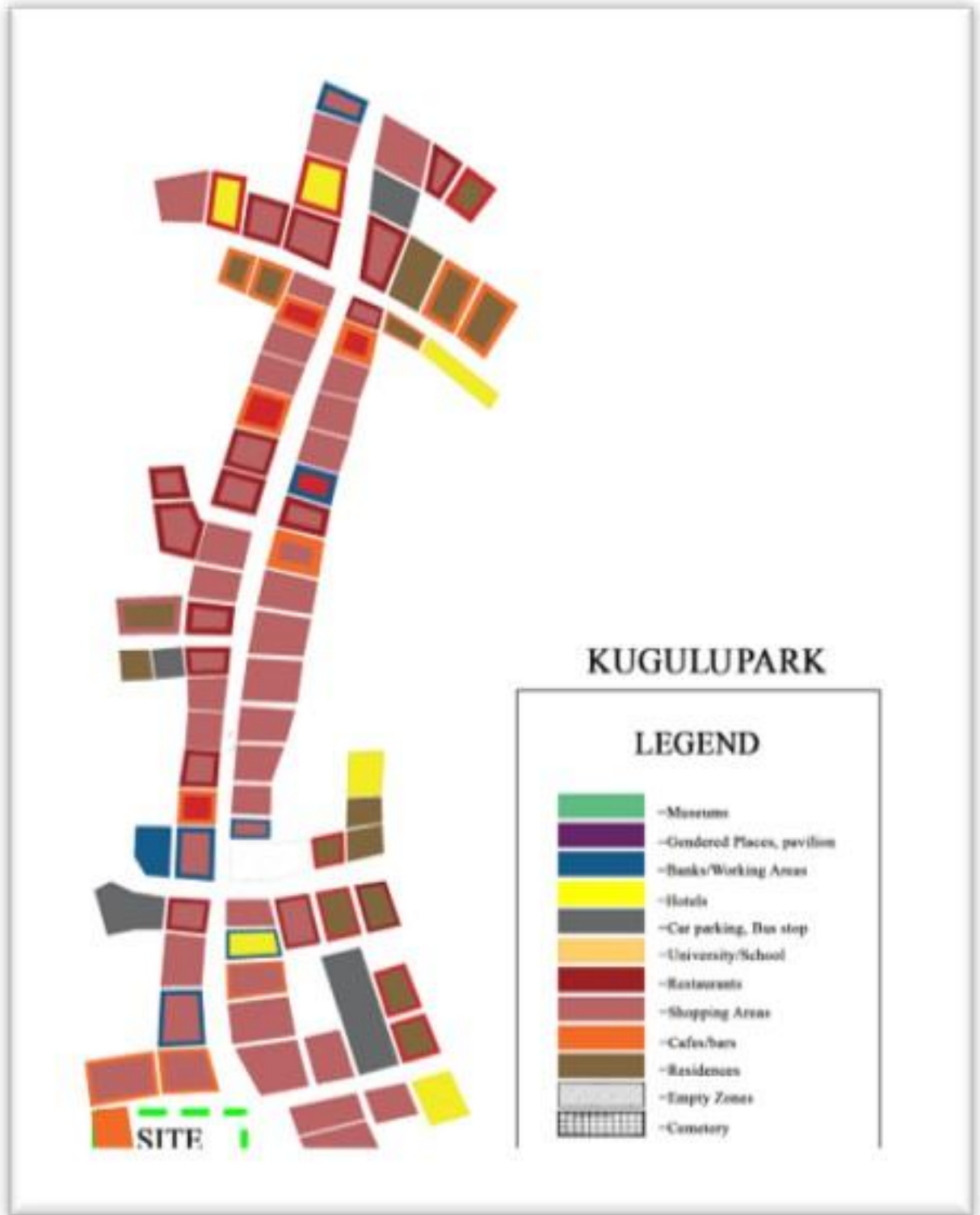


Figure 4.18 Kuğulu Park and Tunalı Hilmi Street Public Diversity Analysis (Personal Visualization)

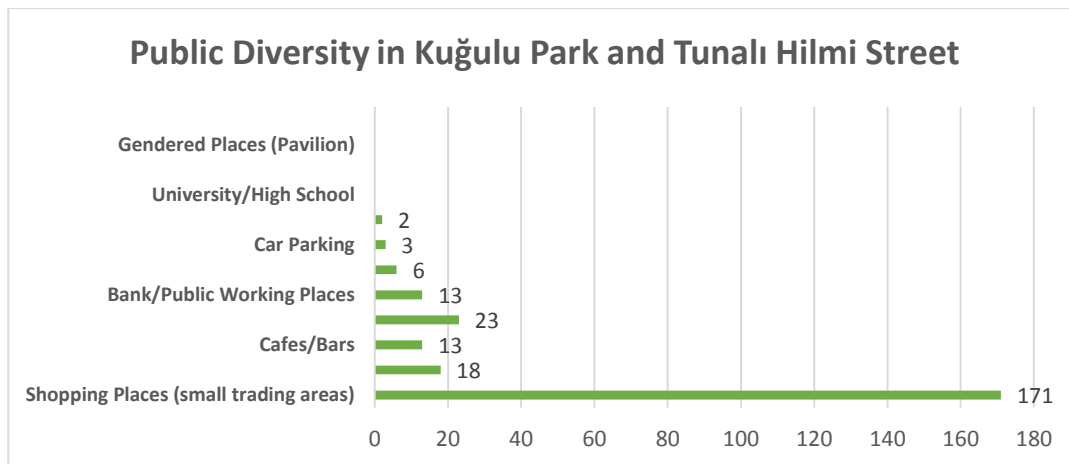


Figure 4.19 Public Diversity Statistics in Kuğulu Park and Tunalı Hilmi Street

Tunalı Hilmi Street still has many commercial buildings and business centers on it. There are 18 business centers and 171 small-scale commercial buildings on the street. While commercial buildings and business inns continue along the street, the majority of the street consists of these structures. The majority of commercial structures are popular and concentrate on corporate shopping stores, supermarkets, and small boutique shops. At the same time, business inns also have shops for activities and functions such as education, tourism, and trade.



Figure 4.20 Example of Shopping Areas. Source: Google Earth

There are 23 restaurants scattered among the commercial building's street. The restaurants on the street stand out more with their fast-food style and small structures.



Figure 4.21 Example of Small-Scale Restaurants. Source: Google Earth

Apart from the restaurants scattered among the regional commercial buildings, it is possible to see 13 cafés / bars. These buildings are coffee-drinking areas and small-scale pubs, primarily known for their historical past, such as Kıtır, Café Des Cafes, and Elizin Pastry Shop, such as well-established structures that still maintain their popularity on the street.



Figure 4.22 Photo of Elizinn Café and Café Des Cafes

The number of empty buildings and hotels is much less than on Çankırı Street. There are only six hotels and two vacant buildings in total in the area.

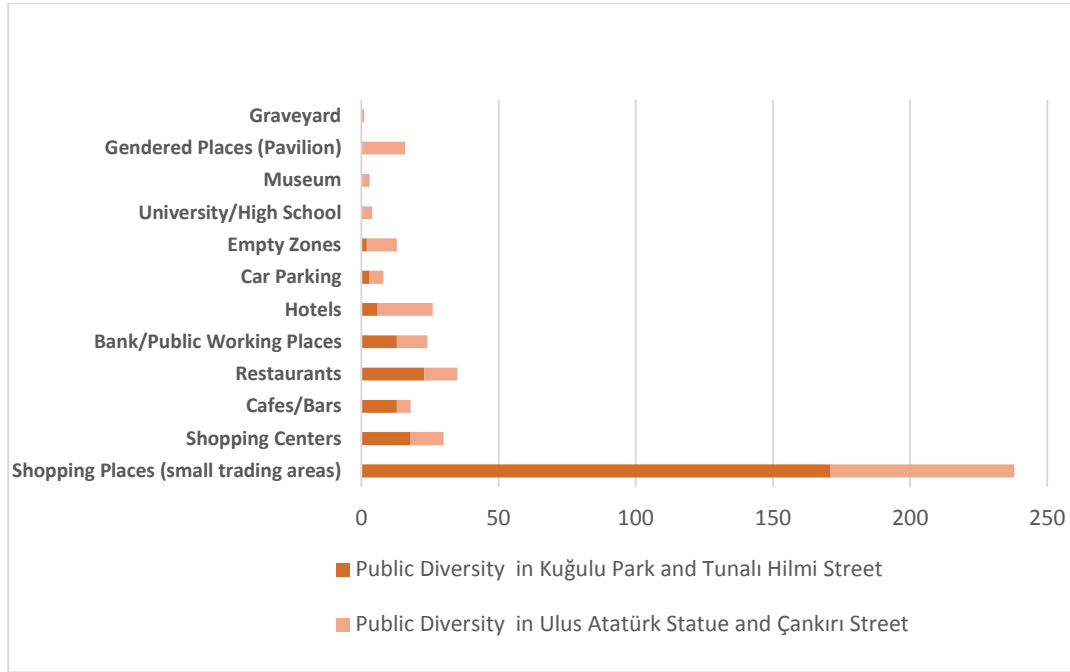


Figure 4.23 Comparison between Tunalı Hilmi Street and Çankırı Street

As a result, the spatial diversity differences between Çankırı Street, which starts with the Atatürk Square, and Tunalı Hilmi Street, which starts with Kuğulu Park, are quite different from the analysis. While there are pavilions and many other places as entertainment venues on Çankırı Street, these functions are reduced to a minimum level when Tunalı Hilmi Street is examined. While Pavyon Tunalı is not located on Hilmi Street, the number of hotels is only six.

In this direction, Çankırı Street maintains its popularity with entertainment life and hotel culture for a part of society. At the same time, Tunalı Hilmi Street, on the other hand, provides it with various commercial functions and restaurants and cafes that have existed for many years.

On Çankırı Street, the commercial buildings associated with the pavilion culture seem to have shrunk in function. There is no corporate store on Çankırı Street, where there are mostly hairdressers and monopoly markets in the commercial structure. Apart from a few boutique clothing stores, the region's commercial activities are quite limited.

Due to the narrowing of spatial diversity, there are many more vacant plots and structures on Çankırı Street than on Tunalı Hilmi Street. One reason is that Çankırı Street has lost its popularity due to the lack of functions and cannot appeal adequately to all segments of society.

4.2.2 Time Geography Observation

The concept of Time geography was born out of the search for a holistic concept for the intervention of individuals in society to the complexity between spaces. As we have said before, economic, social, and cultural mobility is dispersed within daily spaces and hours of movement in today's society.

However, the concept of time geography ignores the social structure of society when analyzing the use of time and space. As emphasized in Chapter 3, the fact that it does not take into account the impact and power of the gender relationship, especially at different times of the day, is criticized by some feminist academics because in order to understand the mobility and organization skills of women and men in daily life, it is necessary to understand the interrelationship of time and space (Scholten et al., 2012).

In this section, in order to understand this relationship, we will observe public spaces in different time periods of the day and observe the differences in the usage of men and women. In this direction, firstly, men's and women's time and space balance were measured in the Kuğulu Park region.

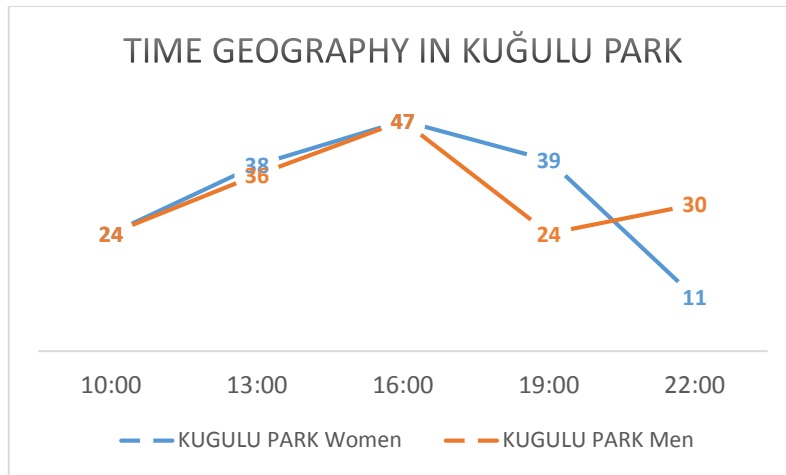


Figure 4.24 Time Geography Statistics in Kuğulu Park

Kuğulu park is a public green space that attracts the attention of many people in the province of Ankara due to its proximity to Tunalı Hilmi Street and the city center as an urban landmark. In this direction, the statistics revealed the popularity of Kuğulu Park and the fact that it is an urban public green space preferred by society.



Figure 4.25 Time Geography Observation at 10:00 in Kuğulu Park (Personnel Visualization)

In the public area of Kuğulu Park, there are a total of 24 women and 24 men who actively use the park at 10:00 am on weekends. Proportionally, the use of men and women in the region is the same as each other. At the same time, five out of 24 women are in the park without a man.



Figure 4.26 Time Geography Observation at 13:00 in Kuğulu Park (Personnel Visualization)

Secondly, 38 women and 36 men actively use the park at 13:00 on the weekend in Kuğulu Park. When we look at the use of space proportionally, we can say that women spend more time in the park during these hours compared to men. At the same time, the park's use rate increased during the afternoon, and a total of 10 women in the park were in the park without any men.

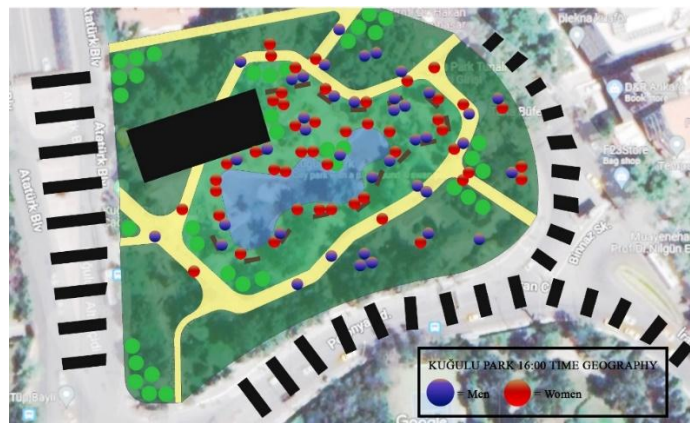


Figure 4.27 Time Geography Observation at 16:00 in Kuğulu Park (Personnel Visualization)

Thirdly, 47 women and 47 men actively use the park at 16:00 on the weekend in Kuğulu Park. Just as in the 13:00 afternoon observation, women constitute most individuals who use the park. At the same time, 9 of 47 women are alone in the park.

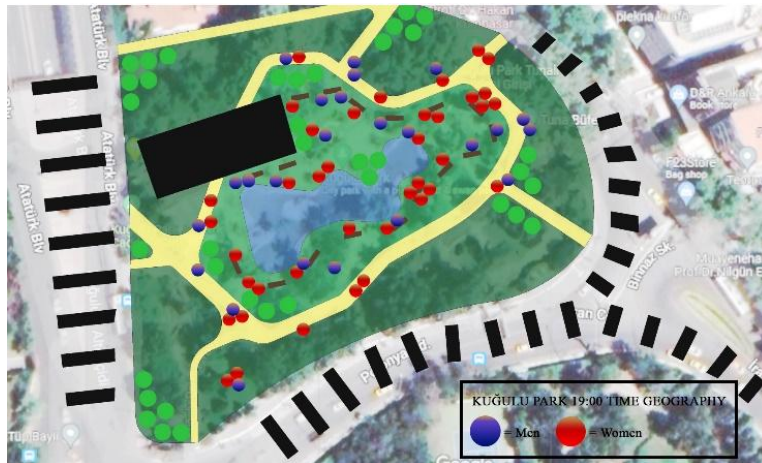


Figure 4.28 Time Geography Observation at 19:00 in Kuğulu Park (Personnel Visualization)

In the public area of Kuğulu Park, 39 women and 24 men actively use the park at 19:00 on the weekend. When analyzed proportionally, 19:00 was determined as the hour in which women use the park the most compared to men, although they are not the most in number. Even though this time is in the evening and after dark, the presence of more women in the park may indicate that women in the relevant area prefer the area as a use of public space choice and feel confident even in the evening.

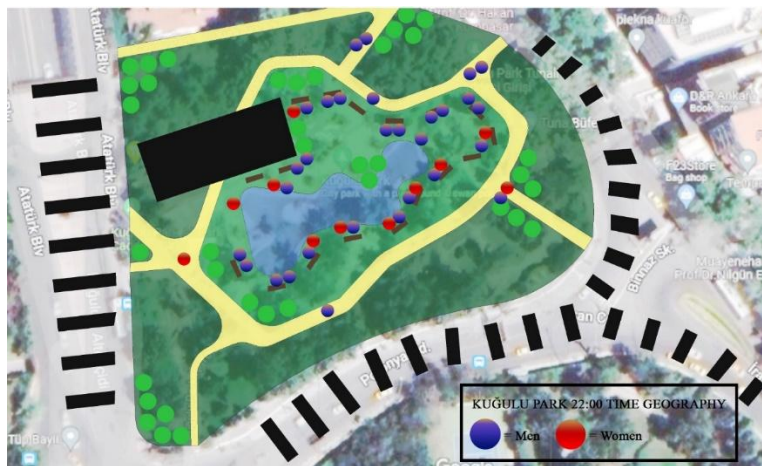


Figure 4.29 Time Geography Observation at 22:00 in Kuğulu Park (Personnel Visualization)

Finally, in the observation of Kuğulu Park at 22:00 in the evening, there are 11 women and 30 men in the park. It is determined that the time when men are more

than women in the park is 22:00. Higher number of men in this area than women occurred only at the 22:00 observation. This situation shows that although women often use the Kuğulu Park area, they withdraw from the park after dark and stay in the background.

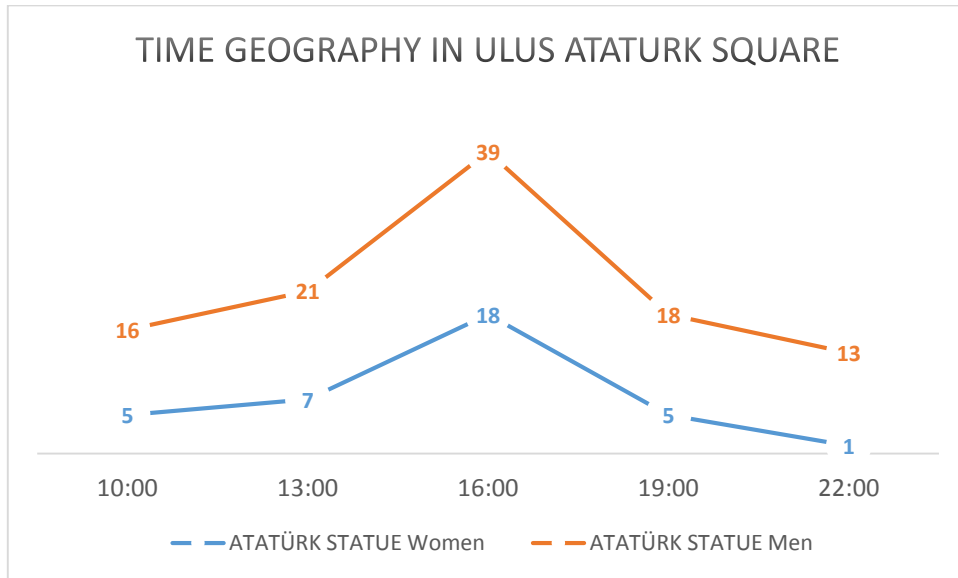


Figure 4.30 Time Geography Statistics in Atatürk Square

On the other hand, the Ulus Atatürk Square was observed simultaneously on the weekend to measure the use of space by men and women. Likewise, men and women who actively use the space were observed in the region at 10:00, 13:00, 16:00, 19:00, and 22:00 hours, and people passing through the space in a ten-minute period were statistically noted.

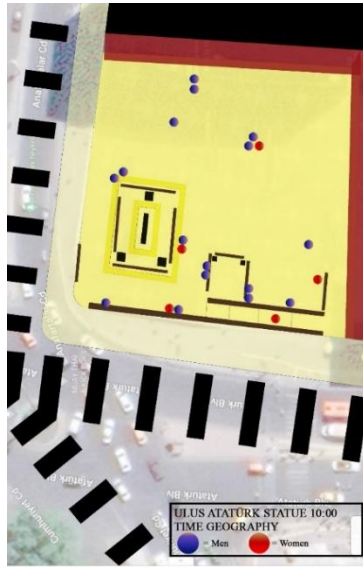


Figure 4.31 Time Geography Observation at 10:00 in Atatürk Square (Personnel Visualization)

In the public area of the Ulus Atatürk Square, five women and 16 men actively use the area at 10:00 am on weekends. Proportionally, unlike the Kuğulu park, the number of men is more than that of women. At the same time, compared to the Kuğulu park, there are fewer men and women in the Ulus Atatürk Square. There are only two women alone around the Square.

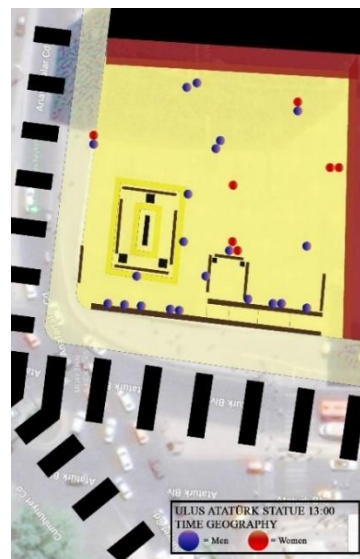


Figure 4.32 Time Geography Observation at 13:00 in Atatürk Square (Personnel Visualization)

In the observation of the Uluş Atatürk Square at 13:00 in the afternoon, the number of men is higher than the number of women, as it was in the morning. At 13:00, there were 21 men in the area, while only 7 were women. In other words, the number of women in the region is only one-third compared to men. At the same time, unlike in the morning, there is only one woman alone in the region.

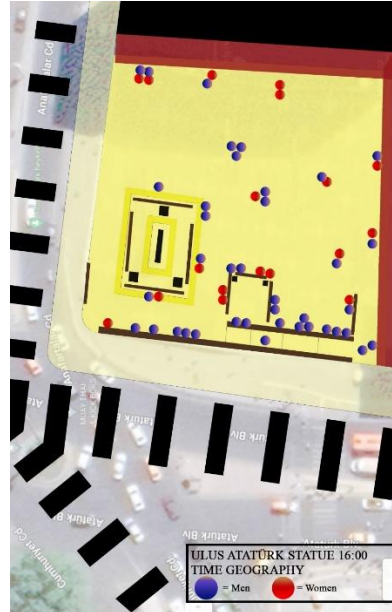


Figure 4.33 Time Geography Observation at 16:00 in Atatürk Square (Personnel Visualization)

When we examine the observation of Uluş Atatürk Square at 16:00, we can say that the area around the Square has increased compared to other hours. There are 18 women and 39 men actively using the area around the Square at 16:00. Men show two times more active participation in the region than women. However, no change was observed in the number of women alone in the region, and only one woman was found alone in the region.

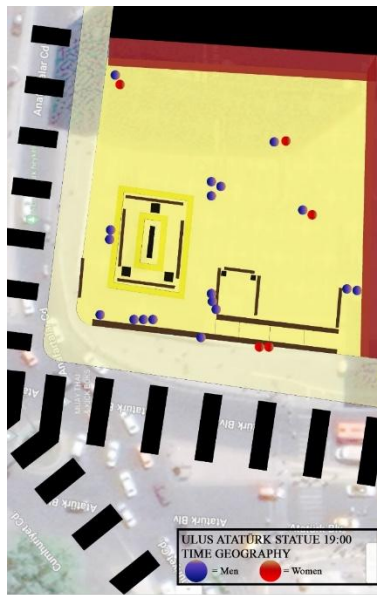


Figure 4.34 Time Geography Observation at 19:00 in Atatürk Square (Personnel Visualization)

Compared to 16:00, there is a rapid decrease in the number of individuals actively using the place at 19:00. Only five women and 18 men are active in the region. All the women in the region are together with the men.

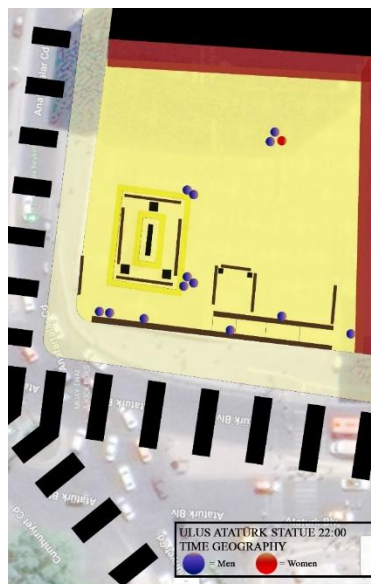


Figure 4.35 Time Geography Observation at 22:00 in Atatürk Square (Personnel Visualization)

At 22:00, the number of women in the Ulus Atatürk Square decreased significantly. There is only one woman with a man in the region, and there are 13 males in total. This situation proves that the use of space at the Ulus Atatürk Square after dark drops significantly for both men and women.

When we examine the distribution of space use (active and passive) in both regions for men and women, very different usage rates are striking.

TIME GEOGRAPHY STATISTICS (ACTIVE EXISTENCE)						
LOCATION	GENDER	10:00	13:00	16:00	19:00	22:00
Kuğulu Park	Women	24	38	47	39	11
	Men	24	36	47	24	30
Atatürk Square	Women	5	7	18	5	1
	Men	16	21	39	18	13

Figure 4.36 Time Geography Statistics in Active Existence of Individuals

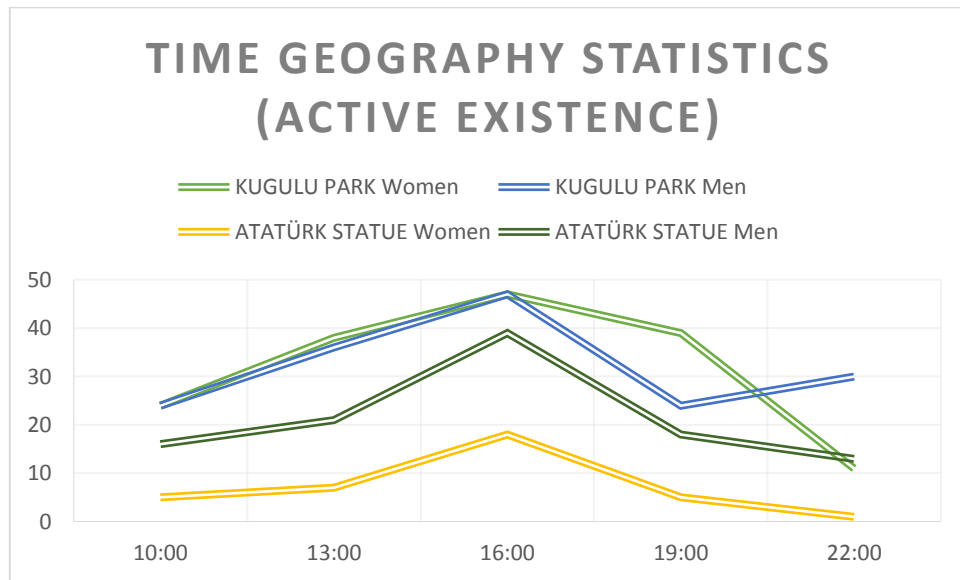


Figure 4.37 Time Geography Graphics in Active Existence of Individuals

When the tables and graphics are examined, the number of active individuals in the Kuğulu Park region is higher than the Ulus Atatürk Square. Both men and women do not prefer Atatürk Square as active use as Kuğulu Park.

Secondly, men are always in the majority among the individuals in the Ulus Atatürk Square. While the number of women is not more than men in any time zone, this

situation contrasts except for the 22:00 observation in Kuğulu Park. In the Kuğulu Park region, women are equal to or more than men outside of 22:00. At the same time, when the two regions were examined, it was seen that women were generally found together with men in the Ulus Atatürk Square and did not prefer when they were alone. In each observation, the number of women found alone in the Kuğulu park is higher than in the Ulus Atatürk Square.

However, a decrease in the number of women was observed after dark in both regions. Time geography statistics show us that the use of space is in the form of an inverted triangle in women. For example, although there are more women in the Kuğulu Park region during the daytime, there are still more men in the evening. The observation of 22:00 shows the minimum number of women in both regions, and the peak hours of women are in the afternoon and daytime.

TIME GEOGRAPHY STATISTICS (PASSIVE EXISTENCE)						
LOCATION	GENDER	10:00	13:00	16:00	19:00	22:00
Kuğulu Park	Women	42	76	114	56	15
	Men	31	59	92	41	32
Atatürk Square	Women	44	85	123	21	4
	Men	59	107	181	70	17

Figure 4.38 Time Geography Statistics in Passive Existence of Individuals

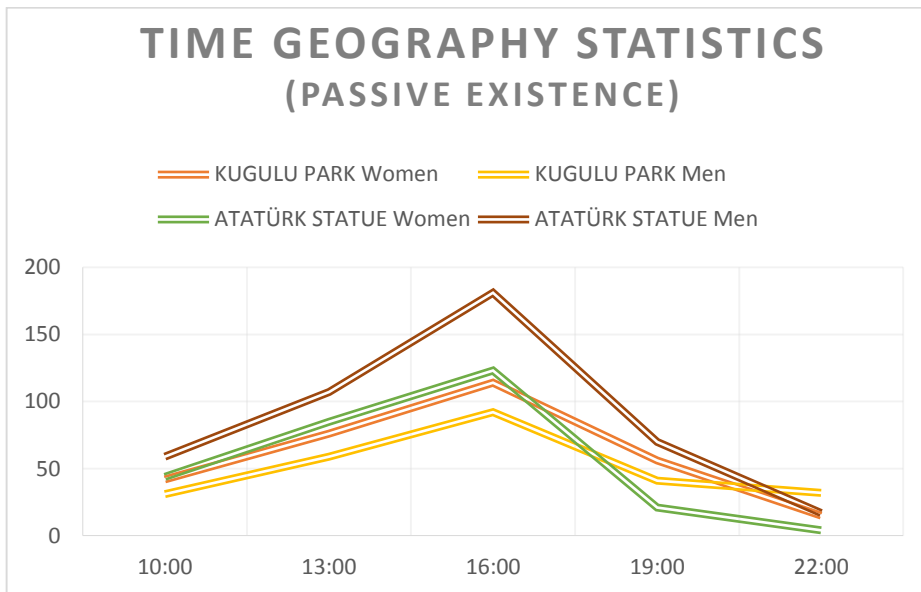


Figure 4.39 Time Geography Graphics in Passive Existence of Individuals

During the observations, passive uses were also measured in both regions. These measurements were created by observing individuals transiting without being in the area for ten minutes. All measurements were carried out at the specified times within a ten-minute period.

When the table and graphics are examined, passive use shows the majority if we compare them to active use in terms of space use in both regions. In other words, the number of individuals transiting through the space in both regions is higher than the number of individuals staying and spending time in the space. However, this situation has a much larger ratio in Uus Atatürk Square compared to Kuğulu Park. Especially when the women are examined, the number of women who pass the Ulus Atatürk Square but do not connect with the place is many times higher than the women in the place. While only 18 women were active at the Ulus Atatürk Square, especially during daylight hours, at 16:00, 123 women passed through the region within ten minutes. Likewise, at 13:00 during the day, seven women are on the Square, while the number of women passing through the region is 85, more than ten times. In the Kuğulu Park region, 47 women were sitting actively in the park at 16:00, while 114 women passed through the region.

When the individuals transiting the region are examined, the number of women transiting over the Ulus Atatürk Square at 10:00, 13:00, and 16:00 is higher than in Kuğulu Park. This situation shows that although women do not actively use the Ulus Atatürk Square as a transit area, they are more present in the region than in Kuğulu Park.

However, there was a significant decrease in the evening hours in both regions. Just as in the active use observation, when the individuals passing through the area are examined, males show a surplus in the evening hours. Women experienced a significant decrease, especially at the Ulus Atatürk Square, at 19:00 and 22:00. At 19:00, only 21 women passed through the region, where 123 women were in transit at 16:00. Although this decrease is lower than the Atatürk Square in the Kuğulu Park region, a similar decrease is observed. This situation clearly shows that while women

make both active and passive urban uses mostly during daylight hours, they withdraw from both regions after dark and remain in the background.

4.2.3 Survey Study

In the survey findings section of the study, the analysis and interpretation of the data conducted with 70 people are made. These 70 participants were distributed equally to 35 Ulus Atatürk Square and 35 Kuğulu Park. An English copy of the survey applied to the interviewees is in Appendix.

In all of the T-Tests performed in the survey study, "location" information was chosen as the independent variable. The first reason for this is that the survey study was prepared to observe the use of public space of women in different areas. In addition, different feelings of trust and time preferences of women in line with their location were stated as the main assumption in the study, and therefore the importance of the location was emphasized in the survey study and t-test. Due to the location being preferred as an independent variable, attention was paid to the fact that the other demographic characteristics of the women were similar in both locations.

4.2.3.1 Demographic data analysis of survey participants

Firstly, it is helpful to evaluate the demographic characteristics of the women participating in the research, identify the participant profiles, and see the demographic differences. At the same time, in line with these data, it will enable us to understand whether spatial behavior changes according to these demographic differences in the following sections. In other words, it will show us the relationship between the time period in which women use the public space or the safety factors not only with the relevant public space but also with their age, job, or educational status.

In the survey conducted in the public areas of Ulus Atatürk Square and Tunalı Kuğulu Park, women were asked about their demographic characteristics such as age, education level, and occupation status.

As seen in Table 4.1, 25.8 of the women participating in the study in Kuğulu Park were between the ages of 18-25, 37.1 were between the ages of 25-25, 31.4 were between the ages of 45-65, and 5.7 of women were over 65 years old. On the other hand, in the research on the Ulus Atatürk Square, 22.9 were between the ages of 18-25, 34.3 were between the ages of 25-25, 28.6 were between the ages of 45-65, and 14.2 were over age of 65. The average age of Kuğulu Park is 2.17, and the average age of Ulus Atatürk Square is 2.34. These statistics show that the age groups of the women participating in the study are similar, and therefore the age group does not affect as a variable

Table 4.1 Distribution of survey participants by age

Age	Kuğulu Park		Ulus Atatürk Square	Ulus Atatürk Square
	(Frequency)	Kuğulu Park (%)	(Frequency)	(%)
18-25	9	25,8	8	22,9
25-45	13	37,1	12	34,3
45-65	11	31,4	10	28,6
65+	2	5,7	5	14,2
Total	35	100	35	100

As seen in Table 1, 25.8 of the women participating in the study in Kuğulu Park were between the ages of 18-25, 37.1 were between the ages of 25-25, 31.4 were between the ages of 45-65, and 5.7 is over 65 years old. On the other hand, in the research on the Ulus Atatürk Square, 22.9 were between the ages of 18-25, 34.3 were between the ages of 25-25, 28.6 were between the ages of 45-65, and 14.2 were over age of 65. The average age of Kuğulu Park is 2.17, and the average age of Ulus Atatürk

Square is 2.34. These statistics show that the age groups of the women participating in the study are similar, and therefore the age group does not affect as a variable.

Table 4.2 Distribution of survey participants by educational background

Educational Background	Kuğulu Park		Ulus Atatürk Square	
	(Frequency)	(%)	(Frequency)	(%)
Middle School	2	5,7	3	8,6
High School	6	17,1	11	31,4
Bachelor	17	48,6	16	45,7
Master	7	20	3	8,6
Doctorate	3	8,6	2	5,7
Total	35	100	35	100

The women were asked about their educational status in the second part of the demographic data. As seen in Table 2, 5.7 of the women participating in the research in Kuğulu Park are middle school graduates, 17.1 high school graduates, 48.6 university graduates, 20 master graduates, and 8.6 doctoral graduates. On the other hand, in the research conducted on the Ulus Atatürk Square, 8.6 women were middle school graduates, 31.4 were high school graduates, 45.7 were university graduates, 8.6 were master graduates, and 5.7 were doctoral graduates. Although the majority are university graduates in both fields, the rate of women with master's and doctorate degrees in Kuğulu Park is twice as high as the Ulus Atatürk Square.

Table 4.3 Distribution of survey participants by occupational status

Occupational Background	Kuğulu Park		Ulus Atatürk Square	
	(Frequency)	(%)	(Frequency)	(%)
Not working	7	20	8	22,9

In private sector	14	40	14	40
In public sector	8	22,9	7	20
Retired	6	17,1	6	17,1
Total	35	100	35	100

In the last part of the demographic data, the women were asked about their occupational status. As seen in Table 3, 20 percent of the women participating in the research in Kuğulu Park stated that they were not working, 40 were working in the private sector, 22.9 were working in the public sector, and 17.1 were retired. On the other hand, the research on the Ulus Atatürk Square revealed that 22.9 percent of women are not working, 40 are working in the private sector, 20 are working in the public sector, and 17.1 are retired. When analyzed statistically, both regions' women working or retired in the private sector show equality. However, while the number of women working in the government sector is in excess in Kuğulu Park, the number of unemployed women is higher in the study conducted at the Ulus Atatürk Square.

4.2.3.2 Time Factor in the Use of Public space

In the second chapter of the survey, questions about the time factor of the public space patterns of the women were asked. The primary purpose of this section is to prove that women prefer to be outside during the daytime hours and to reinforce this situation with the "Triangle Usage Graph" in the Time-Geography section in Chapter 3. The main assumptions that are tried to be proven in this section can be listed as follows;

- Women use public spaces more during the daytime in their use of public space patterns.
- Depending on the public spaces, the time of women's use of the relevant public space changes.

- Among the reasons women do not prefer public spaces at night, safety is at the forefront.

In this direction, the women participating in the study were first asked what time of the day they visited the relevant public space.

Frequency information is shown in Table 4.4 in general and Table 4.5 by case locations.

Table 4.4 Frequency analysis of the evaluation of visiting the relevant public space
(At what time do you visit this place?)

	Place usage time	
	Frequency	%
In the morning	4	5.7
In the afternoon	21	30.0
During the daytime	21	30.0
In the evening	14	20.0
Time does not matter	10	14.3
Total	70	100

As seen in Table 4.4, 5.7 percent of the women who came to the public space they were in (Ulus Atatürk Square or Kuğulu Park) stated that they came in the morning, 30 in the afternoon, 30 in any time zone during the daytime, and 20 in the evening. 14.3% of the women stated that the time does not matter.

Table 4.5 Frequency analysis of the evaluation of visiting the relevant public space according to public spaces (At what time do you visit this place?)

	Kuğulu Park		Ulus Atatürk Square	
	Frequency	%	Frequency	%
In the morning	0	0	4	11.4
In the afternoon	7	20.0	14	40.0
During the daytime	13	37.1	8	22.9
In the evening	9	25.7	5	14.3
Time does not matter	6	17.1	4	11.4
Total	35	100	35	100

T-test analysis was conducted assuming that space usage time zone may vary according to location, and the values obtained from the analysis are shown in Table 4.6. Table 4.7 gives the variable categories and values used in the T-test analysis.

Table 4.6 T-test Analysis of “At what time do you visit this place?”

LOCATION	N	Mean	Std. Deviation	Std. Error	Independent Sample T-Test		
					t	p	
At what time do you visit this public space?	Kuğulu Park	35	3.57	1.313	.222	2.171	0.033
	Atatürk Square	35	2.86	1.438	.243	2.171	0.033

Table 4.7 Variable values used in frequency analysis and T Test

Variable	Variable Categories	Value
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	Kuğulu Park	
Location	Ulus Atatürk	1
	Square	2
Place usage time	In the morning	1
	In the afternoon	2
	During the daytime	3
	In the evening	4
	Time does not matter	5

In line with the data from Table XX, the time period in which women come to the public space varies according to location ($p < 0.05$). In this context, it is evident that the arithmetic average of the time period of space usage of the women participating in the study in the Kuğulu Park region (3.57) is higher than the arithmetic average of the women in the Ulus Atatürk Square (2.86). In this case, it can be said that the time period when women in the Kuğulu Park area come to the public space is more towards evening than the women who come to the Ulus Atatürk Square. If we examine it through frequency analysis, the women in the Ulus Atatürk Square stated that they came to the Kuğulu Park twice as often as the women in the afternoon. At the same time, 25.7 percent of the women in Kuğulu Park stated that they came to the public space in the evening, while this rate was determined as only 14.3 in the Atatürk Square. The average of the answers of the women participating in the study in the two regions was determined as 3.21, and most women stated that they used public spaces during the daytime.

In this direction, women participating in the study were asked what period of the day they preferred to go out, regardless of the area they were in. This question aims to determine the time of the day that women mostly prefer to be outside, both based on public space and in general.

Frequency analysis is shown in Table 4.8 in line with the relevant fields.

Table 4.8 Frequency Analysis for “At what time do you prefer to go out?”

	Kuğulu Park		Ulus Atatürk Square	
	Frequency	%	Frequency	%
In the morning	2	5.7	1	2.9
In the afternoon	6	17.1	12	34.3
During the daytime	14	40.0	9	25.7
In the evening	4	11.4	4	11.4
Time does not matter	9	25.7	9	25.7
Total	35	100	35	100

T-test analysis was conducted assuming that the time zone for women to go out may vary depending on the public space they are in, and the values obtained from the analysis are shown in Table 4.9.

Table 4.9 T-test Analysis of “At what time do you prefer to go out?”

	LOCATION	N	Mean	Std. Deviation	Std. Error Mean	Independent Sample T-Test	
						t	p
At what time do you prefer to go out?	Kuğulu Park	35	3.60	1.594	.269	.295	0.769
	Atatürk Square	35	3.49	1.652	.279	.295	0.769

The variable and variable category related to the T-Test were determined the same as in Table 4.7. As a result of the T-Test, a statistically significant relationship was not found between the women’s preferences for the time period to go out according to the location variable ($p>0.05$). In other words, it has been observed that the period women prefer when going out is unrelated to their current location. In the study

conducted in both areas, most women marked daylight hours among the options. In both places, women's preferences to go out, regardless of evening or time, were equally distributed. However, under the frequency analysis, it is evident that women are primarily in public spaces before dark, accordingly to their preferences.

While examining the time factor in the use of public space patterns, women were asked whether they go out in the evening or night in both regions. This question aims to observe the behavior strategies of women in the evening hours of the day in both places and to reveal whether this relates to the area they are in. Table 4.10 shows the frequency analysis for the related question for both public spaces.

Table 4.10 Frequency Analysis of “Do you go out in the evening or night?”

	Kuğulu Park		Ulus Atatürk Square	
	Frequency	%	Frequency	%
Always	13	37.1	6	17.1
Sometimes	12	34.3	11	31.4
Rarely	6	17.1	11	31.4
Never	4	11.4	7	20.0
Total	35	100	35	100

As seen in Table 4.10, the majority (37.1) of the women in Kuğulu Park state that they always go out in the evening or night, while this rate is less than twice (17.1) for the same option in the Ulus Atatürk Square. The majority of women in the Ulus Atatürk Square stated that they sometimes or rarely go out (31.4). The number of women who never go out in the evenings or nights was higher in the study conducted on the Ulus Atatürk Square (20.0).

T-test analysis was conducted, assuming that women's preferences for going out in the evening or night may vary depending on the location. The values obtained from the analysis are shown in Table 4.10. Table 4.11 gives the variable categories and values used in the T-test analysis.

Table 4.11 T-test Analysis for “Do you go out in the evening or night?”

	LOCATION	N	Mean	Std. Deviation	Std. Error Mean	Independent Sample T-Test	
						t	p
Do you go out in the evening or night?	Kuğulu Park	35	2.03	1.014	.171	-2.126	0.037
	Atatürk Square	35	2.54	1.010	.171	-2.126	0.037

Table 4.12 Variable values used in frequency analysis and T Test

Variable	Variable Categories	Value
Location	Kuğulu Park	
	Ulus Atatürk Square	1
		2
Place usage time	Always	1
	Sometimes	2
	Rarely	3
	Never	4

In light of the data from Table 4.12, women's preferences to go out in the evenings vary according to their location ($p < 0.05$). In this context, it is seen that the arithmetic means of the women participating in the study in the Kuğulu Park region to go out (2,03) is higher than the arithmetic means of the women in the Ulus Atatürk Square

(2,54). In this case, it can be said that the women in the Kuğulu Park region go out more often than the women who participated in the study at the Ulus Atatürk Square.

Women who preferred to go out in the evenings in both regions were asked with whom and for what purpose they went out. Frequency analyzes of the related questions are given below in Table 4.13 and performed T-Test analysis.

Table 4.13 Frequency Analysis of “Whom Women Go Out at Night”

	Kuğulu Park		Ulus Atatürk Square	
	Frequency	%	Frequency	%
No existence data	4	11.4	7	20.0
By myself	3	8.6	1	2.9
With my friends	20	57.1	14	40.0
With my boyfriend	0	0.0	3	8.6
/husband	8	22.9	6	17.1
With my family	0	0.0	4	11.4
With my relatives				
Total	35	100	35	100

As seen in the frequency table, it is stated that 11.4 percent of women in the Kuğulu Park region and 20.0 percent in the Atatürk Square do not go out in the evening or night, so this question does not include any data for these women. At the same time, in the study conducted in Kuğulu Park, any women stated that they did not go out with their boyfriends or relatives. The highest rate among women participating in the study in Kuğulu Park was 57.1, with the answer as with friends. In the Ulus Atatürk Square, most women stated that they go out with their friends (40.0), but it had a smaller percentage than the Kuğulu Park. At the same time, some women in the Ulus Atatürk Square stated that they went out with their relatives or husbands. The average of the two regions was 2.24, and most women stated that they went out with their friends.

A T-test was performed to find out the relation of the related question with the area where the women in, but no significant relationship was found, $t(68)=-0.587$, $p=0.559$.

If we look at the Table 4.14, when the women were asked for what purpose they went out in the evening, the majority of them stated that they went out to dinner, cafes or bars in both regions (Kuğulu Park 62.9 and Ulus Atatürk Square 60.0). At the same time, the remaining options were also similar in the two regions, and the answers given by the women were similar regardless of location.

Table 4.14 Frequency Analysis of “For what purpose do you go out in the evening or night?”

	Kuğulu Park		Ulus Atatürk Square	
	Frequency	%	Frequency	%
Not existence data	4	11.4	7	20.0
To shopping	5	14.3	4	11.4
To visit green areas/parks	4	11.4	3	8.6
To dinner/café/bar	22	62.9	21	60.0
Total	35	100	35	100

While examining the time factor in the use of public patterns, women were asked about their reasons for not going out in the evening or at night in the final step. With this question, the reasons why women do not want to go out in the evening will be examined. The related frequency analysis is given in Table 4.15 below.

Table 4.15 Frequency Analysis of “Why don’t you go out in the evening or night?”

	Kuğulu Park		Ulus Atatürk Square	
	Frequency	%	Frequency	%
I do not feel safe/it is dangerous	9	25.7	9	25.7
Because I do not find any activity outside to do	9	25.7	9	25.7
Because my family does not allow	3	8.6	5	14.3
Other	14	40.0	12	34.3
Total	35	100	35	100

The T-Test was also performed in case of a difference between the two study areas in Table 4.16. A T-test was performed to examine the relationship between the reasons for not going out and the region where women are, but no significant relationship was found ($p < 0.050$). The following tables specify T-Test, variable and variable types.

Table 4.16 T-test Analysis for “Why don’t you go out in the evening or night?”

	LOCATION	N	Mean	Std. Deviation	Std. Error Mean	Independent Sample T-Test	
						t	p
Why don’t you go out in the evening or night?	Kuğulu Park	35	2.63	1.262	.213	.193	0.848
	Atatürk Square	35	2.57	1.220	.206	.193	0.848

Table 4.17 Variable values used in frequency analysis and T Test

Variable	Variable Categories	Value
Location	Kuğulu Park	
	Ulus Atatürk	1
	Square	2
Reason to not to go out	I do not feel safe/it is dangerous	1
	Because I do not find any activity outside to do	2
	Because my family does not allow	3
	Other	4

The results of the T-Test do not show us that the reasons why women do not go out in the evening have a significant relationship with the location. If we examine it through frequency analysis, it is found that women do not prefer to go out because they cannot find an activity to do in the evening, and they do not find it safe in both locations.

4.2.3.3 Safety Factor in the Use of Public space

In the third part of the survey, women were asked about the safety factor in their use of public space patterns in the study as mentioned as another heading “Security” in Chapter 3. The primary purpose of this part is to examine the spatial factors and time periods in public spaces that affect women's feelings of safety and to reinforce these values with Spatial Analysis and Time Geography methodologies. The main assumptions that are tried to be proven in this section can be listed as follows;

- Women feel safer during the day in their use of public space patterns.
- Gendered spaces and threats such as harassment or snatching negatively affect women's sense of safety.
- Women's feelings of safety are directly related to their location.

In this direction, women participating in the study were first asked how they felt outside. Frequency information is shown in Table 4.18 based on study areas.

Table 4.18 Frequency Analysis of “How do you feel when you go out?”

	Kuğulu Park		Ulus Atatürk Square	
	Frequency	%	Frequency	%
Totally Safe	11	31.4	4	11.4
Partially Safe	21	60.0	22	62.9
Anxious	1	2.9	6	17.1
Not Safe	2	5.7	3	8.6
Total	35	100	35	100

T-test analysis was performed assuming that women's safety factors may vary depending on the location, and the values obtained from the analysis are shown in Table 4.19. Table 4.20 gives the variable categories and values used in the T-test analysis.

Table 4.19 T-Test Analysis for “How do you feel when you go out?”

	LOCATION	N	Mean	Std. Deviation	Std. Error Mean	Independent Sample T-Test	
						t	p
How do you feel when you go out?	Kuğulu Park	35	1.83	.747	.126	-2.206	0.031
	Atatürk Square	35	2.23	.770	.130	-2.206	0.031

Table 4.20 Variable values used in frequency analysis and T Test

Variable	Variable Categories	Value
Location	Kuğulu Park	
	Ulus Atatürk	1
	Square	2
Safety Factor	Totally Safe	1
	Partially Safe	2
	Anxious	3
	Not Safe	4

As a result of the T-test, it was proven that women's feelings of safety varied according to the public space they were in ($p < 0.05$). In this direction, it was concluded that the women who participated in the work in the Kuğulu Park felt much safer than those at the Atatürk Square. While 31.4 percent of the women in the Kuğulu Park stated that they felt utterly safe outside, only 11.4 percent of the women in the Atatürk Square felt utterly safe. In addition, the women who participated in the study at the Atatürk Square (17.1) stated they felt almost six times more anxious outside than those in the Kuğulu Park (2.9). Most women participating in the study in both public areas stated that they felt partially safe outside, and the total arithmetic average was 2.03.

Secondly, while examining the safety factor in the use of public space patterns, women were asked at what times of the day they felt safer in both regions. The purpose of this question is to find out at which time of the day women feel safer in both regions and to make a comparison with the Time Geography.

Frequency analysis for the related question is shown in Table 4.21 by area.

Table 4.21 Frequency Analysis of “What time of the day do you feel safer”

	Kuğulu Park		Ulus Atatürk Square	
	Frequency	%	Frequency	%
In the morning	0	0.00	6	17.1
In the afternoon	7	20.0	7	20.0
Anytime during the daytime	20	57.1	18	51.4
Before evening	1	2.9	3	8.6
Anytime during the day	7	20.0	1	2.9
Total	35	100	35	100

T-test analysis was conducted assuming that the hourly period of women's feelings of confidence may vary depending on the location. The values obtained from the analysis are shown in Table 4.22. Table 4.23 gives the variable categories and values used in the T-test analysis.

Table 4.22 T-Test Analysis of “What time of the day do you feel safer?”

	LOCATION	N	Mean	Std. Deviation	Std. Error Mean	Independent Sample T-Test	
						t	p
What time of the day do you feel safer?	Kuğulu Park	35	3.46	1.400	.237	2.381	0.020
	Atatürk Square	35	2.71	1.202	.203	2.381	0.020

Table 4.23 Variable values used in frequency analysis and T Test

Variable	Variable Categories	Value
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Location	Kuğulu Park	1
	Ulus Atatürk Square	2
Safety Time Period	In the morning	1
	In the afternoon	2
	Anytime during the daytime	3
	In the evening	4
	Anytime during the day	5

When the results of the t-test were analyzed, it was seen that the time period when women felt safe was related to their location ($p < 0.05$). In other words, according to the data obtained from Table 4.23, the time period women feel safe varies according to their location ($p < 0.05$). In this context, it is seen that the arithmetic means of the time zone in which the women participating in the study feel safe in the Kuğulu Park region (3,46) is higher than the arithmetic mean of the women in the Ulus Atatürk Square (2.71). In this case, it can be stated that the women in the Kuğulu Park area feel safer towards the evening hours of the day and the women in the Atatürk Square feel more secure during the daytime and afternoon hours.

However, as a result, the total arithmetic average of the women participating in the research is 3.09. It means that women feel safe during daylight hours, and in this direction, women's sense of confidence is related to the geography of time.

During the third part of the chapter, the women were asked how safe they felt in the area at night. The primary purpose of this question is to compare the public spaces selected for field research with each other regarding women's sense of safety. In other words, in this question, the effect of public spaces on women's sense of trust was tried to be examined. The frequency analysis of the participants who answered the related question is given in Table 4.24.

Table 4.24 Frequency Analysis of “How do you feel walking in this area at night”

	Kuğulu Park		Ulus Atatürk Square	
	Frequency	%	Frequency	%
Totally safe	9	25.7	0	0.0
Partially Safe	14	40.0	5	14.3
Anxious	9	25.7	16	45.7
Not Safe	3	8.6	14	40.0
Total	35	100	35	100

Since the question is directly related to the public space where women are located, a T-test analysis was performed. The values obtained from the analysis are shown in Table 4.25. Table 4.26 gives the variable categories and values used in the T-test analysis.

Table 4.25 T-Test Analysis of “How do you feel walking in this area at night?”

LOCATION	N	Mean	Std. Deviation	Std. Error Mean	Independent Sample T-Test		
					t	p	
How do you feel walking in this area at night?	Kuğulu Park	35	2.17	.923	.156	-5.543	<.001
	Atatürk Square	35	3.26	.701	.118	-5.543	<.001

Table 4.26 Variable values used in frequency analysis and T Test

Variable	Variable Categories	Value
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	Kuğulu Park	
Location	Ulus Atatürk	1
	Square	2
Safety Factor	Totally Safe	1
	Partially Safe	2
	Anxious	3
	Not Safe	4

When the results of the t-test were examined, it was seen that the women's feeling of safety in the public area after dark was directly related to the location they were in ($p < 0.05$). In other words, in light of the data obtained from Table 4.25, women's feeling of safety at night is related to their location ($p < 0.05$). In this context, the arithmetic means of women participating in the study in the Kuğulu Park region feeling safe in the evening (2.17) is lower than that of women in the Ulus Atatürk Square (3.26). It can be said that women feel safer in the evening in Kuğulu Park, as the feeling of trust, depending on the variable category, is expected to give a result close to one. If we examine the frequency analysis, none of the women in the Ulus Atatürk Square stated they did not feel completely safe in the evening. The majority (45.7) stated that they felt anxious. In Kuğulu Park, on the other hand, the proportion of women (8.6) who felt anxious was almost four times less than in Ulus, and the majority said that they felt safe, albeit partially.

However, the total arithmetic average of the women participating in the study was 2.71, which shows us that women do not feel completely safe in the evening hours and are somewhat worried. Accordingly, this part of the research is related to the decrease in the number of women in the Time Geography evening observations.

After the women were asked whether they felt safe in the area they were in in the evening; we asked the same question again as to how it would have changed if there was someone else with them. This question aims to examine the importance of women's feelings of trust in their regions, whether there is someone by their side or

not. The frequency analysis of the participants who answered the related question is given in Table 4.27.

Table 4.27 Frequency Analysis of “How do you feel walking in this area with someone at night?”

	Kuğulu Park		Ulus Atatürk Square	
	Frequency	%	Frequency	%
Totally safe	22	62.9	4	11.4
Partially Safe	12	34.3	17	48.6
Anxious	1	2.9	10	28.6
Not Safe	0	0.0	4	11.4
Total	35	100	35	100

Since the question is directly related to the public space where women are located, a T-test analysis was performed. The values obtained from the analysis are shown in Table 4.28. Table 4.29 gives the variable categories and values used in the T-test analysis.

Table 4.28 T-test Analysis for “How do you feel walking in this area with someone at night?”

	LOCATION	N	Mean	Std. Deviation	Std. Error Mean	Independent Sample T-Test	
						t	p
How do you feel walking in this area with someone at night?	Kuğulu Park	35	1.40	.553	.093	-5.848	<.001
	Atatürk Square	35	2.40	.847	.143	-.5.848	<.001

Table 4.29 Variable values used in frequency analysis and T Test

Variable	Variable Categories	Value
Location	Kuğulu Park	
	Ulus Atatürk	1
	Square	2
Safety Factor with someone	Totally Safe	1
	Partially Safe	2
	Anxious	3
	Not Safe	4

When the results of the t-test were examined, it was seen that the women's feeling of safety in the public area after dark was directly related to their location and the individuals next to them ($p < 0.05$). In other words, in light of the data obtained from Table 4.28, women's feeling of safety in the evening is related to their position and the individuals next to them ($p < 0.05$). In this context, the arithmetic means of the women participating in the study in the Kuğulu Park region feeling safe in the evening when someone is with them is (1.40) lower than the arithmetic mean of the women in the Ulus Atatürk Square (2.40). It can be said that women feel safer in the evening in Kuğulu Park, as the feeling of trust, depending on the variable category, is expected to give a result close to one.

If we examine the frequency analysis, none of the women in the Ulus Atatürk Square stated that they did not feel completely safe in the evening, while this rate increased to 11.4 percent when someone was with them. On the other hand, although the rate of women who felt anxious initially increased to 45.7, this rate doubled to 28.6 when someone was with them. On the other hand, in Kuğulu Park, women who felt anxious increased from 8.6 to 2.9 when someone was with them.

In general, while the arithmetic average of women's confidence was 2.17 while spending time alone in the evening in Kuğulu Park, this arithmetic average increased

to 1.40 when someone was with them. Likewise, while the arithmetic average of the sense of confidence of women spending time alone at the Ulus Atatürk Square was 3.26, it increased to 2.40 when someone was with them. This shows that women feel safer when they have someone with them in the evening. In other words, when women go out in the evening, independent of the public space, they prefer to be with someone rather than alone.

In the last part of the related chapter, female individuals participating in the study were asked how certain spatial factors affect women's sense of security. The aim of this question is to examine the effect of the spatial factors studied in the study on the basis of the relevant assumptions.

T-test was performed for each factor due to the possibility that the problem may vary according to the location.

Frequency analysis for the related question is given in Table 4.30.

Table 4.30 Frequency Analysis of “Please indicate the degree of safety you feel based on relevant factors”

	Feels Completely Safer		Feels Somehow Safer		Feels somehow more dangerous		Feels Completely Dangerous		F
	Frequency	%	Frequency	%	Frequency	%	Frequency	%	
Closeness & Openness	10	14.3	11	15.7	14	20.0	9	12.9	
Street Lighting	29	41.4	22	31.4	9	12.9	3	4.3	
Security	29	41.4	20	28.6	7	10.0	5	7.1	
Possible Threats	1	1.4	1	1.4	12	17.1	45	64.3	
Visual Attractiveness	10	14.3	17	24.3	7	10.0	10	14.3	
Gendered-Places	1	1.4	0	0.0	10	14.3	51	72.9	
Nightlife	1	1.4	13	18.6	11	15.7	32	45.7	
Presence of Other Women	32	45.7	26	37.1	0	0.0	1	1.4	

As mentioned above, this question and spatial factors are directly related to location. It was requested that the specified spatial factors be marked in line with where the women were at that moment. For this reason, a T-test was applied, and the results are given in Table 4.31. Table 4.32 shows the variable and variable categories related to the relevant T-test.

Table 4.31 T-test analysis of “Please indicate the degree of safety you feel based on relevant factors”

	LOCATION	N	Mean	Std. Deviation	Std. Error Mean	Independent Sample T-Test	
						t	p
Closeness & Openness	Kuğulu Park	35	2.94	1.731	.293	-2.888	.005
	Atatürk Square	35	3.91	.981	.166	-2.888	.006
Street Lighting	Kuğulu Park	35	1.63	1.087	.184	-3.307	.002
	Atatürk Square	35	2.57	1.290	.218	-3.307	.002
Security	Kuğulu Park	35	1.89	1.301	.220	-2.018	.048
	Atatürk Square	35	2.54	1.421	.240	-2.018	.048
Possible Threats	Kuğulu Park	35	3.97	.785	.133	.664	.509
	Atatürk Square	35	3.86	.648	.110	.664	.509
Visual Attractiveness	Kuğulu Park	35	2.83	1.689	.285	-3.055	.003
	Atatürk Square	35	3.89	1.157	.196	-3.055	.003
Gendered Spaces	Kuğulu Park	35	4.03	.664	.112	1.355	.180
	Atatürk Square	35	3.83	.568	.096	1.355	.180
Nightlife	Kuğulu Park	35	3.26	1.172	.198	-3.041	.003
	Atatürk Square	35	3.97	.747	.126	-3.041	.004
Presence of Other Women	Kuğulu Park	35	1.94	1.349	.228	-.596	.553
	Atatürk Square	35	2.14	1.458	.246	-.596	.553

Table 4.32 Variable values used in frequency analysis and T Test

Variable	Variable Categories	Value
Location	Kuğulu Park	
	Ulus Atatürk Square	
Safety Degree	Feels Completely Safer	1
	Feels Completely Safer	2
	Feels Somehow More Dangerous	3
	Feels Completely More Dangerous	4
	No Idea	5

When the T-Test result is examined for the question, firstly, the spatial openness/closeness factor affects the women's safety differently depending on the location ($p < 0.05$). The arithmetic means of the women in Kuğulu Park for the safety related to the openness factor (2.94) was lower than the women participating in the study at the Atatürk Square (3.91). In this case, Kuğulu Park makes women feel safer than Atatürk Square in terms of openness factor. At the same time, Urban Morphology for Kuğulu Park and Atatürk Square is given as "appendix" at the end of the thesis for this situation.

Likewise, the lighting and safety factors for women's safety are also related to the location of the women ($p < 0.05$). For both factors, the arithmetic mean (1.63 and 1.89) of the study conducted in Kuğulu Park was lower than the arithmetic average (2.57 and 2.54) of the study conducted in Atatürk Square. In this case, it can be said that the public area of Kuğulu Park has a more positive effect on women's safety in terms of street lighting and security than the Ulus Atatürk Square.

When the visual attractiveness factor is examined, the visual attractiveness of the women in Kuğulu Park (2.83) was lower than that of the women in the Atatürk

Square (3.89). As a result, Atatürk Square does not give women confidence in visual appeal as much as Kuğulu Park.

When the nightlife in the regions is examined, the nightlife in the region makes them feel more unsafe for the women participating in the study in the Ulus region (3.97).

On the other hand, when both the T-Test and frequency analysis is examined, possible threats and gendered spaces in both regions make women feel much more insecure at a high rate. In addition, the presence of other women in their location makes them feel safer in both locations.

4.2.3.4 Observation of the Use of Public space on Location Basis

In the last stage of the survey, questions based on the location of the women participating in the study were asked about the use of public space patterns. The primary purpose of this section is to examine the use of public space patterns of women according to selected locations. Women's relationship with the location they visit and the comparison of safety and time-use will show us an integrated reflection of the methodology part. The main assumptions that are tried to be proven in this section can be listed as follows;

- In terms of spatial diversity, women prefer the Kuğulu Park and around to the Atatürk Square and around.
- Women feel safer in Kuğulu Park and therefore spend more time.
- Women's use of time varies according to the region they are in.

In this direction, women participating in the study were first asked how often they visited the relevant public space. Frequency information is shown in Table 4.33 by relevant area.

Table 4.33 Frequency Analysis of “How often do you visit this public space?”

	Kuğulu Park		Ulus Atatürk Square	
	Frequency	%	Frequency	%
Several times a week	4	11.4	1	2.9
Once a week	12	34.3	12	34.3
Several times a month	11	31.4	5	14.3
Once a month	5	14.3	8	22.9
Rarely	3	8.6	9	25.7
Total	35	100	35	100

Since the question is directly related to the public space and the frequency of use by women, a T-test analysis was performed, and the values obtained from the analysis are shown in Table 4.34 and Table 4.35 gives the variable categories and values used in the T-test analysis.

Table 4.34 T-test Analysis of “How often do you visit this public space?”

LOCATION	N	Mean	Std. Deviation	Std. Error	Independent Sample T-Test		
					Mean	t	p
How often do you visit this public space?	Kuğulu Park	35	2.74	1.120	.189	-2.085	.020
	Atatürk Square	35	3.34	1.282	.217	-2.085	.020

Table 4.35 Variable values used in frequency analysis and T Test

Variable	Variable Categories	Value
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	Kuğulu Park	
Location	Ulus Atatürk	1
	Square	2
Frequency of visit	Several times a week	1
	Once a week	2
	Several times a month	3
	Once a month	4
	Rarely	5

In light of the data obtained from Table 4.34, the frequency of women coming to the area they are in is related to their location ($p < 0.05$). When the results of the t-test are examined, the arithmetic average of the frequency of use of the place by the women in Kuğulu Park (2.74) is lower than the women in the Atatürk Square (3.34). In line with the variable category, this indicates that the women participating in the study in Kuğulu Park visit the region they are in more often. In other words, women in Kuğulu Park come to their region more than women in Atatürk Square. On the other hand, when the frequency analysis was examined, the women in the Atatürk Square said they visited the region very rarely, three times more than the women in the Kuğulu Park.

Secondly, while examining the safety factor in the use of public space patterns, women were asked about their purpose in the relevant public space. The purpose of this question is to reveal the reason why women individuals visit the relevant public space in both regions. This question was also explicitly asked to compare with the active and passive use analysis in Time Geography. Frequency analysis for the related question is shown in Table 4.36 by the relevant area.

Table 4.36 Frequency Analysis of “For what reason do you visit this public space?”

	Kuğulu Park		Ulus Atatürk Square	
	Frequency	%	Frequency	%
For shopping	4	11.4	14	4.0
To visit this place directly	22	62.9	0	0.0
To a restaurant/café/bar	7	20.0	1	2.9
Because it is transfer point	1	2.9	13	37.1
To school/work	1	2.9	2	5.7
Because it is near to my work/school	0	0.0	5	14.3
Total	35	100	35	100

Since the question is directly related to why women use the public space they are in, a T-test analysis was performed, and the values obtained from the analysis are shown in Table 4.37. Table 4.38 gives the variable categories and values used in the T-test analysis.

Table 4.37 T-test Analysis of “For what reason do you visit this public space? “

	LOCATION	N	Mean	Std. Deviation	Std. Error	Independent Sample T-Test	
						t	p
For what reason do you visit this public space?	Kuğulu Park	35	2.23	.808	.136	-2.549	.013
	Atatürk Square	35	3.11	1.891	.320	-2.549	.014

Table 4.38 Variable values used in frequency analysis and T Test

Variable	Variable Categories	Value
Location	Kuğulu Park	
	Ulus Atatürk Square	1 2
Frequency of visit	For shopping	1
	To visit this place directly	2
	To a restaurantg/café/bar	3
	Because it is transfer point	4
	To school/work	5
	Because it is near to my work/school	6

When the results of the t-test were examined, it was seen that women's preferences for using public space differed according to the location they were in both regions ($p < 0.05$). In other words, in light of the data obtained from Table 4.37, the reasons for the presence of women in both regions differ from each other ($p < 0.05$). In this direction, when the frequency analysis is examined, most women (62.9) who come to Kuğulu Park stated that their purpose for visiting the region is to visit the place directly. However, on the contrary, none of the women in the Atatürk Square stated that they did not come to the region directly for the venue. Most women who came to the Atatürk Square stated they came to the region as a shopping or transportation

point. However, the average of women, who stated that they came to the region as a transportation point in Kuğulu Park, has a rate of only 2.9 percent.

Third, the women were asked to share their feelings of safety in the Ulus Atatürk Square and Kuğulu Park. In order to compare this question with the Time Geography Analysis, the relevant question was asked to the participants twice, in the form of daytime and evening hours.

The aim of this question is to reveal the feelings of trust of women towards selected regions in line with the Geography of Time.

The daytime confidence comparison for the related question is shown in Table 4.39.

Table 4.39 Frequency Analysis of “How do you feel in daily time in the relevant areas below?”

	For Kuğulu Park		For Ulus Atatürk Square	
	Frequency	%	Frequency	%
Totally Safe	41	58.6	7	10.0
Partially Safe	23	32.9	29	41.4
Anxious	5	7.1	14	20.0
Not Safe	1	1.4	20	28.6
Total	70	100	70	100

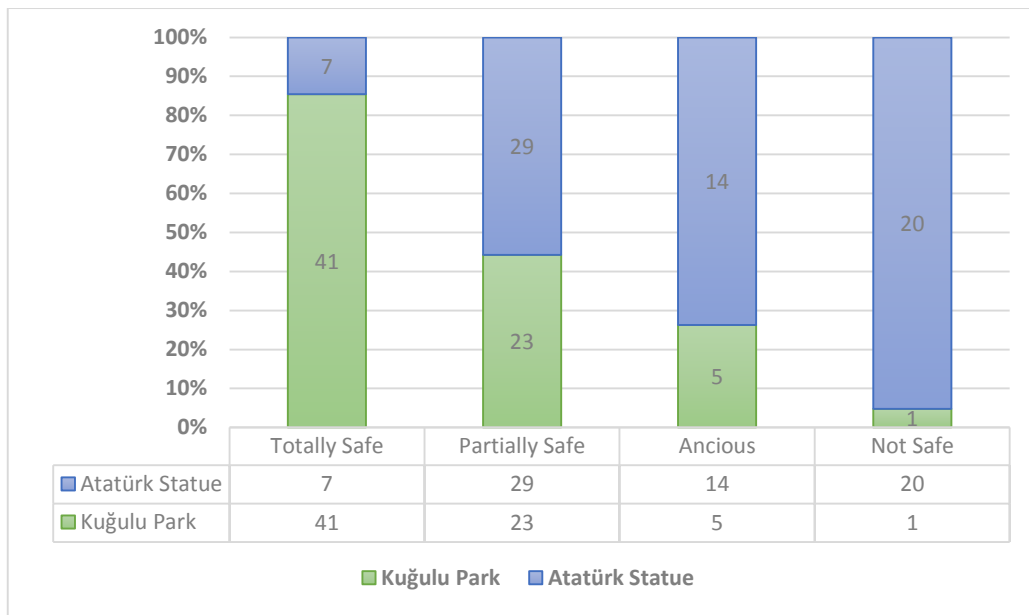


Figure 4.40 Graphics of Comparison between relevant areas in daytime safety

As seen from the tables and graphics, Kuşulu Park is relatively safe from women's point of view compared to the Atatürk Square, even during daylight hours. While 58.6 of the women in Kuşulu Park stated that they felt completely safe, this rate was 10.0 for Atatürk Square, which is less than five times. Almost a quarter of the women stated that they felt unsafe at the Ulus Atatürk Square even though it was daytime.

In the second part of the related question, as we mentioned before, we asked the women who participated in the study in both regions how safe they felt in the evening hours in the two selected regions. The evening confidence comparison for the related question is shown in Table 4.40.

Table 4.40 Frequency Analysis of “How do you feel in the evening in the relevant areas below?”

	For Kuşulu Park		For Ulus Atatürk Square	
	Frequency	%	Frequency	%
Totally Safe	22	31.4	0	0.0

Partially Safe	30	42.9	10	14.3
Anxious	9	12.9	21	30.0
Not Safe	9	12.9	39	55.7
Total	70	100	70	100

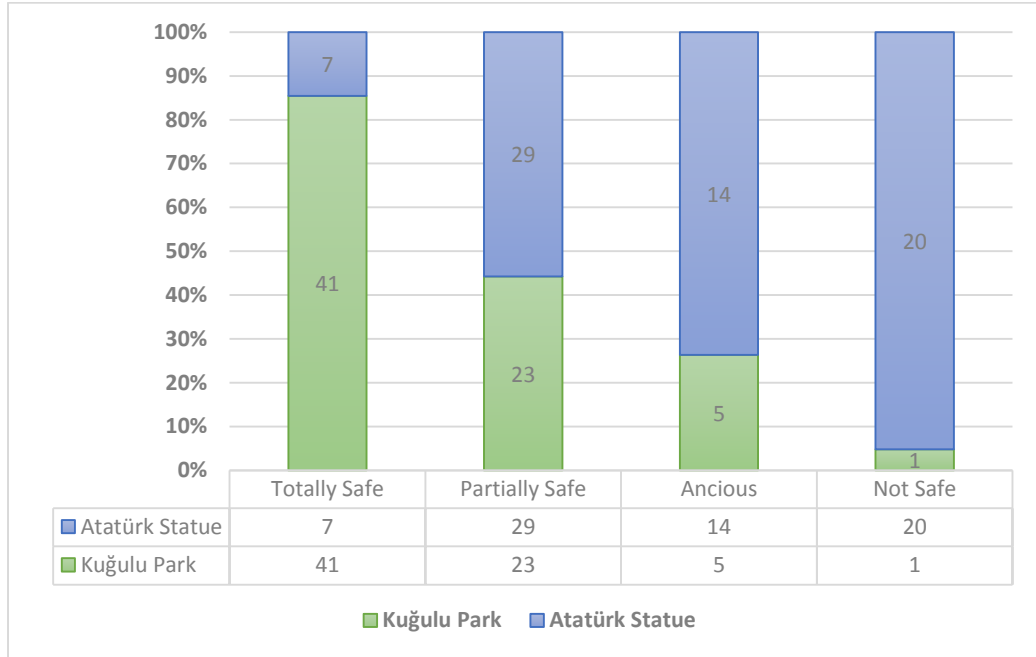


Figure 4.41 Comparison Graphics between Atatürk Square and Kuğulu Park

As seen from the frequency analysis and the graph, none of the women participating in the study feel safe at the Atatürk Square. However, more than a quarter of women in the Kuğulu Park region state that they feel completely safe in the evening hours (31.4). Likewise, more than half of the women (55.7) stated they did not feel safe at the Ulus Atatürk Square, while this rate was 12.9 for Kuğulu Park.

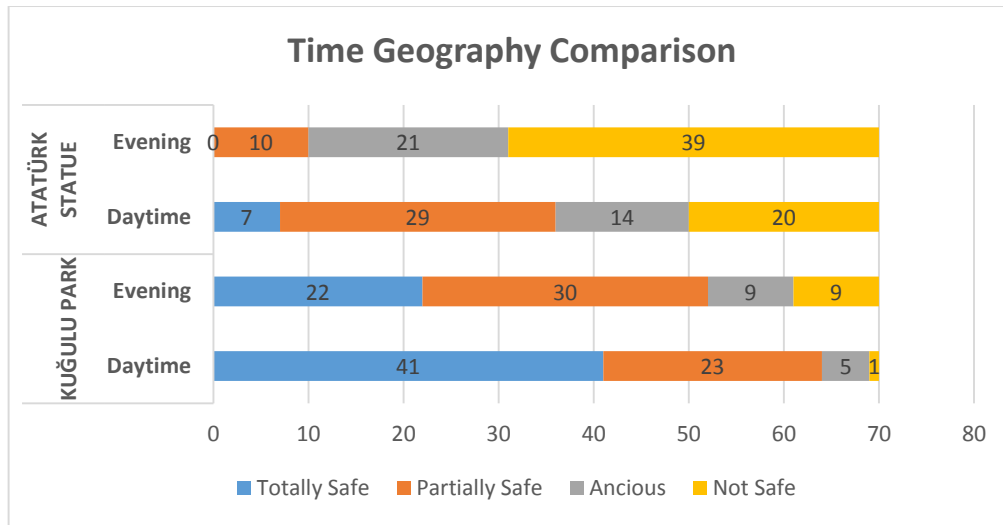


Figure 4.42 Time Geography Comparison for the evening time

If we compare confidence for the day and evening periods, both regions' safety decreases in the evening hours. While 41 women in Kuğulu Park felt completely safe during the day, this rate dropped to 22 in the evening. Likewise, while 29 women in the Atatürk Square feel partially safe during the day, this number drops to 10 in the evening. While looking at the graph, we can say that women's confidence increased in Kuğulu Park, but the general feeling of confidence decreased for all women in the evening hours.

After the women were asked about the sense of safety they felt in their area. They were asked to choose between certain functions between the two selected areas. In this direction, 70 women who participated in the study were asked which region they would like to be in if they had the opportunity to shop, restaurant, cafe, bar, green area, or transfer point. Participant statistics for the related question are given below as tables and graphs.

Table 4.41 Frequency Analysis of “If you had the opportunity for the activities listed below, which area would you prefer first?”

	Voted for Kuğulu Park		Voted for Ulus Atatürk Square	
	Frequency	%	Frequency	%
Public Green Area	69	98.6	1	1.4
Cafe	66	94.3	4	5.7
Bar	68	97.2	2	2.9
Restaurant	62	88.6	8	11.4
Shopping Center	58	82.9	12	17.1
Transfer Point	41	58.6	29	41.4

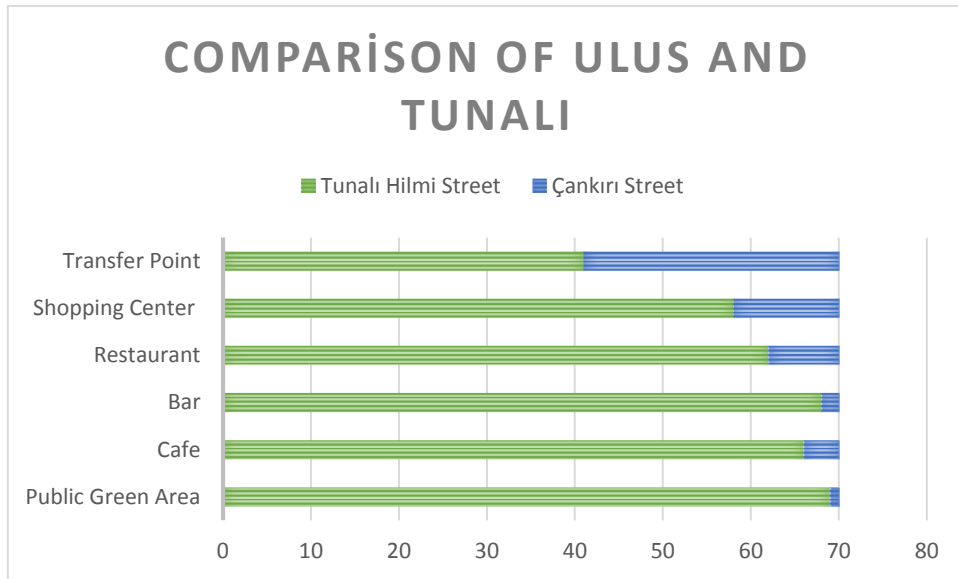


Figure 4.43 Comparison of Ulus Atatürk Square and Kuğulu Park

As can be seen from the statistics and graphics, the majority of women preferred the Kuğulu Park and Tunalı regions in all options. Especially in public green spaces, 98.6 percent of women preferred Tunalı, and only 1.4 preferred Ulus. Transfer point was chosen as the most preferred function in the Ulus region, and 41.4 of the women

preferred the Ulus region. Despite this, the majority (58.6) chose the Tunalı region at the transfer point. In addition, at the end of the thesis, the green area and road structure for Ulus Atatürk Square and Kuğulu Park are shared in the last part as appendix for the use of public green areas and transfer point.

In the last part of the survey, participants were asked questions to evaluate their region, consisting of fifteen items. This part aims to reveal a general summary of the survey and the foundations of women's use of public space. Fifteen items include questions about spatial function and diversity and the sense of trust they feel at different times of the day in the relevant location. Since the main criterion in some items is a disagreement scale, the questions will be evaluated section by section after a general analysis.

All questions directed to women were asked to decide within their region. In this direction, all questions were analyzed with the location-dependent T-Test. Frequency analysis was used to compare the samples in which no significant relationship was found in the T-Test.

The related frequency analysis is given in Table 4.42

Table 4.42 Frequency analysis of evaluation of the area

LOCATION		Totally Agree		Totally Disagree		No Idea	
	Location	Freq.	%	Freq.	%	Freq.	%
I don't bother to be alone	Kuğulu Park	30	85.7	3	8.6	2	5.7
	Atatürk Square	20	57.1	10	28.6	5	14.3
I scare to be alone at night.	Kuğulu Park	10	28.6	23	65.7	2	5.7
	Atatürk Square	19	54.3	11	31.4	5	14.3
I don't scare to be alone.	Kuğulu Park	3	80.0	28	8.6	4	11.4
	Atatürk Square	9	25.7	19	54.3	7	20.0

Scare to walk in side streets	Kuğulu Park	7	20.0	25	71.4	3	8.6
	Atatürk Square	26	74.3	7	20.0	2	5.7
I feel safe all time in a day	Kuğulu Park	14	37.1	13	40.0	8	22.9
	Atatürk Square	3	8.6	29	82.9	3	8.6
I don't feel safe at night	Kuğulu Park	14	40.0	18	51.4	3	8.6
	Atatürk Square	32	91.4	3	8.6	0	0.0
I'm afraid of harassment	Kuğulu Park	10	40.0	14	21.6	11	31.4
	Atatürk Square	33	94.3	2	5.7	0	0.0
I'm afraid of snatching	Kuğulu Park	11	42.9	15	31.4	9	25.7
	Atatürk Square	25	71.4	4	11.4	6	17.1
Security services are sufficient	Kuğulu Park	18	51.4	7	20.0	10	28.6
	Atatürk Square	10	28.6	17	48.6	8	22.9
Street lighting is sufficient.	Kuğulu Park	24	68.6	4	11.4	7	20.0
	Atatürk Square	5	14.3	14	40.0	16	45.7
Comforting to me that there are other women	Kuğulu Park	32	91.4	1	2.9	2	5.7
	Atatürk Square	24	68.6	3	8.6	8	22.9
I'm afraid the men are outnumbered	Kuğulu Park	15	42.9	12	34.3	8	22.9
	Atatürk Square	21	60.0	6	17.1	8	22.9
	Kuğulu Park	20	57.1	1	2.9	14	40.0

Uncomfortable with gendered spaces	Atatürk Square	33	94.3	0	0.0	2	5.7
Uncomfortable with nightlife	Kuğulu Park	9	25.7	14	40.0	12	34.3
	Atatürk Square	21	60.0	6	17.1	8	22.9
Urban diversity is enough	Kuğulu Park	29	82.9	0	0.0	6	17.1
	Atatürk Square	7	20.0	20	57.1	8	22.9

Table 4.43 T-test Analysis of Evaluation of the area

		Independent Sample T-Test					
		Std. Error					
	Location	N	Freq.	%	Mean	t	p
I don't bother to be alone	Kuğulu Park	35	.97	.453	.077	-2.38	.020
	Atatürk Square	35	1.34	.802	.136	-2.38	.021
I scare to be alone at night.	Kuğulu Park	35	1.60	.604	.102	2.83	.006
	Atatürk Square	35	1.17	.664	.112	2.83	.006
I don't scare to be alone.	Kuğulu Park	35	1.03	.382	.065	-.898	.372
	Atatürk Square	35	1.14	.648	.110	-.898	.373
Scare to walk in side streets	Kuğulu Park	35	1.63	.646	.109	3.56	<.001
	Atatürk Square	35	1.14	.494	.083	3.56	<.001
	Kuğulu Park	35	1.17	.785	.133	-3.39	.001

I feel safe all time in a day	Atatürk Square	35	1.74	.611	.103	-3.39	.001
I don't feel safe at night	Kuğulu Park	35	1.43	.655	.111	2.84	.006
	Atatürk Square	35	1.09	.284	.048	2.84	.007
I'm afraid of harassment	Kuğulu Park	35	.97	.785	.133	-.618	.269
	Atatürk Square	35	1.06	.236	.040	-.618	.270
I'm afraid of snatching	Kuğulu Park	35	1.06	.765	.129	.773	.472
	Atatürk Square	35	.94	.539	.091	.773	.473
Security services are sufficient	Kuğulu Park	35	.91	.702	.119	-1.88	.064
	Atatürk Square	35	1.26	.817	.138	-1.88	.064
Street lighting is sufficient.	Kuğulu Park	35	.91	.562	.095	-.155	.878
	Atatürk Square	35	.94	.938	.158	-.155	.878
Comforting to me that there are other women	Kuğulu Park	35	.97	.296	.050	1.08	.283
	Atatürk Square	35	.86	.550	.093	1.08	.284
I'm afraid the men are outnumbered	Kuğulu Park	35	1.26	.980	.166	1.59	.058
	Atatürk Square	35	.94	.639	.108	1.59	.059
Uncomfortable with gendered spaces	Kuğulu Park	35	.63	.547	.092	-3.12	.003
	Atatürk Square	35	.94	.236	.040	-3.12	.003
	Kuğulu Park	35	1.06	.873	.147	.625	.534

Uncomfortable with nightlife	Atatürk Square	35	.94	.639	.108	.625	.534
Urban diversity is enough	Kuğulu Park	35	.83	.382	.065	-3.30	.002
	Atatürk Square	35	1.34	.838	.142	-3.30	.002

Table 4.44 Variable values used in frequency analysis and T Test

Variable	Variable Categories	Value
Location	Kuğulu Park	
	Ulus Atatürk Square	1
		2
Agreement	Totally Agree	1
	Totally Disagree	2
	No Idea	0

First, when the item "Urban Diversity is enough" was examined, there was a significant relationship between urban diversity and the location of women according to the T-test ($p < .005$). Accordingly, 82.9 percent of women found urban diversity sufficient to spend time in. While 57.1 of the women in the Atatürk Square were undecided about this question, only 20.0 stated that they agreed. In this case, while women find many activities for diversity in Kuğulu Park, this is the opposite in Atatürk Square.

Likewise, the "The presence of gendered spaces in the region bothers me." item also has a significant relationship with the location of the women ($p < .005$). The first reason for this situation is that while gendered spaces are in the majority in the Ulus region, there are no gendered spaces in the Kuğulu Park region. Accordingly, 57.1 percent of the women in the Kuğulu Park region stated that they agreed with this

article, while this rate was determined as 94.3 in the Atatürk Square. However, such places in both regions disturb women and create a trust problem.

When the items "I do not feel safe at night" and "I feel safe all time in a day" are examined, the sense of confidence that women feel in line with the time factor is related to their position ($p<.005$). Accordingly, while 40 percent of the women in Kuğulu Park stated that they did not feel safe at night, most women (94.1) in Atatürk Square stated that they agreed with this item. At the same time, while none of the women participating in the study at Ulus Atatürk Square stated that they felt safe in the evening, this percentage was 8.6 in Kuğulu Park. Accordingly, 37.1 of the women in the Kuğulu Park stated that they felt safe at all times, but only 8.6 of the women in the Atatürk Square stated that they felt safe at all hours. In the study conducted on Atatürk Square, 82.9 of the women stated that they did not feel safe at all hours.

Also, there is a connection between the sense of confidence women feel while walking on the side streets in the region, depending on location ($p<.005$). In this direction, 74.3 of the women who participated in the study in Ulus Atatürk Park stated that they were uncomfortable walking on the side streets of Ulus. However, 71.4 of the women in Kuğulu Park did not agree with this and stated that they were not disturbed. Likewise, 85.7 of the women in Atatürk Square stated that they were not afraid of being alone in the park, while only 57.1 of the women in the Atatürk Square agreed on this issue. 28.6 of the women at the Atatürk Square said they disagreed with this situation and avoided being alone. However, when this question was asked in the evening, it decreased in Kuğulu Park, and 65.7 of the women stated that they were not bothered by being alone in the evening. At the Atatürk Square, 54.3 of the women said they feared being alone at night in their area.

While 40.0 percent of the women in Kuğulu Park said they did not feel uncomfortable with other nightlife in the region, 60.0 percent of the women in Atatürk Square stated that they were disturbed by this because of this the nightlife mainly consisted of pavilions.

At both locations, women were asked about the effects of the presence of more men or women. Frequency analysis was performed because there was no significant ratio in this regard, according to the t-test ($p>0.005$). Accordingly, most of the women in both regions (91.4 in Kuğulu Park and 68.6 in Atatürk Square) stated that they felt confident in the presence of other women. Likewise, most women stated that they were uncomfortable when the number of men was high in both regions (42.9 in Kuğulu Park and 60.0 in Atatürk Square).

In both regions, women generally state that they are afraid of harassment or snatching. In Kuğulu Park, 40.0 of the women chose harassment, and 42.9 chose the option I agree with. In Atatürk Square, 94.3 of the women stated that they were afraid of harassment, and 71.4 were afraid of snatching. Although the majority is the same in both regions, the risk of harassment or snatching is proportionally higher in the Atatürk Square.

When the answers to street lighting were examined, 68.6 of the women in Kuğulu Park found the lighting to be sufficient, while 40.0 percent of the women in the Atatürk Square stated it was not enough. Regarding the presence of the security forces, 48.6 of the women in Atatürk Square stated that this should be improved. In Kuğulu Park, on the other hand, 51.4 of the women find the security services sufficient.

As a result, in line with the studies carried out in the methodology section, spatial factors such as diversity, security, and space use are proportional to how women use public space. In the last part of the study, in the Conclusion and Suggestions section, all the studies in the methodology part will be examined jointly in line with the assumptions.

CHAPTER 5

CONCLUSIONS

This study aims to contribute to urban planning studies with empirical research by evaluating different behavior patterns of women in public spaces in cities in line with gender.

In this direction, urban formations and the concept of urban identity and sense of place that emerged depending on urban formations were emphasized in the thesis study. The urban perception and perspective of the society that created the urban identity and the social developments in the historical process revealed the concept of spatial memory. At this point, the place where the individual lives in the city and their urban preference and behavior are related to the meaning of the individual for the relevant place and the city. For this reason, space provides individuals with physical and social urban experiences. However, as we mentioned in the thesis, this experience does not follow an egalitarian approach and causes some small communities to be removed from certain areas by alienation into groups. This segregation can be observed in society, primarily men and women, and urban planning is vital for an egalitarian city right by supporting collective gender rights. Otherwise, gendered urban spaces turn into a public norm of biological sex and mislead the use of public space of individuals in society.

Considering that women experience and use the urban environment differently than men, it is vital for conscious and egalitarian urban planning to examine the use of public space of women and men in line with gender. However, urban studies do not adequately address exactly how culture relates to behavioral research and, more specifically, the different ways men and women behave in urban public spaces (Jalalkamali & Doratli, 2022).

In this study, which was carried out for this purpose, Kuğulu Park and Atatürk Square were examined in Ankara to examine women's use of public space. Both case places

are located in the old and new city centers and serve as landmarks regarding awareness and city image. For this reason, spatial diversity, time geography, and safety factors in these two selected public spaces were examined, and the effect on women's urban pattern was tried to be revealed. In this direction, the first spatial diversity analysis was made in both areas, and a map was created. Then, the behavior patterns of men and women were observed at regular intervals in both public spaces, and finally, a survey was conducted with women.

Urban Diversity and Gender:

In line with spatial diversity, Tunalı Hilmi Street and Çankırı Street, which are located at the intersection of the two regions and where commercial functions are located, were examined.

There are many masculine places on Çankırı Street, which starts next to the Atatürk Square. Although Ulus has an important function as an old city center in history, today it is home to Çankırı Street, where hotels and pavilions are located. However, the fact that there are university buildings and museums on the street also creates a contrast. Tunalı Hilmi Street, on the other hand, is a street that has different commercial and shopping functions, hosts historical restaurants and cafes, and still maintains its popularity. For this reason, while there are many empty buildings and shops on Çankırı Street, this number is observed at a minimum in Tunalı Hilmi Street. The first reason for this is that the urban diversity in the region appeals only to the masculine segment of society, resulting in the loss of commercial functions. However, Tunalı Hilmi Street accommodates more crowded groups in society, as it accommodates different commercial functions and activities.

When this situation is examined in terms of gender, Çankırı Street has become a region preferred mainly by men in the society, and women do not feel comfortable because of the excess of gendered spaces, the lack of sufficient commercial functions to appeal to the whole society, and the empty buildings giving the street a dangerous and isolated appearance. While women focus on completing their work by moving faster and faster in the Ulus region in their use of public space patterns, they are more common in Tunalı Hilmi Street and have more urban experiences.

As evidence for this situation, 86.7 percent of female individuals in the survey study preferred Tunalı Hilmi Street for functions such as shopping, parks, restaurants, cafes, and bars. 94.3 percent of the women in the Atatürk Square stated during the survey that they felt uncomfortable and unsafe because of the masculine spaces in the region. 51 of the 70 women participating in the study feel completely insecure due to the existence of masculine and gendered spaces.

As a result, When the assumptions for urban diversity are examined, while the concept of 'public identity' based on gender points to the pavilions on Çankırı Street, this situation has a negative effect on the use of public space of women. The fact that women preferred Tunalı Hilmi Street first in the survey conducted in both regions shows that the diversity of public spaces positively affects women's use of public space. In the survey study, 82.9 percent of the women found diversity sufficient for Tunalı Hilmi Street, while 57.1 of the women at the Atatürk Square stated that it was insufficient.

Time Geography and Gender:

In the second part of the study, Time Geography was carried out to observe how use of public space patterns develop for men and women during the day. The Time Geography section collected and compared statistics on women's and men's active and passive presence in the relevant public spaces. This comparison shows us that women spend more active time and experience the space in Kuğulu Park than in Atatürk Square. The number of women in the daytime observations in Kuğulu Park was even higher than that of men in the Atatürk Square. In other words, women are more active in Kuğulu Park and experience the space than individuals in Ulus Atatürk Square. Contrary to this, the number of women in the Atatürk Square who transit through the region during the daytime and use the area passively is higher than on Tunalı Hilmi Street. This situation shows that although more women are in the Atatürk Square, they do not actively use the relevant public space and only pass through that area. In other words, while the women in the Atatürk Square do not experience the public space by using the area as a transit point, the women in the Kuğulu Park region spend time in the relevant public space.

However, after the study was conducted in both regions, a decrease was observed in the presence of women in the evening hours. In both regions, there are fewer female individuals at and after 19:00, and the number of men is higher than women. Women outnumbered during the daytime withdraw from public spaces and return to their private spaces in the evening. This result proves that one of the research assumptions, the use of public space, differs in men and women.

Looking at the survey conducted in this direction, women in both regions mostly confirm that they come to the relevant public spaces during daylight hours and feel safer during the day. In this direction, it is observed both in time geography and in the survey study that women's use of public space decreases in the evening hours of the day due to insecurity and distrust in public spaces. 25.7 of the women participating in the study in both regions stated that they did not feel safe in the evening. When analyzed regionally, 40 percent of the women participating in the study at the Atatürk Square state that they feel entirely insecure when they are in the relevant area in the evening. However, this rate was determined as 8.6 in the Kuğulu Park region.

The difference in the degree of women's trust according to public spaces is also proportional to the relevant public space and its functionality. When the Atatürk Square is examined as a region, the lack of diversity and the presence of too many masculine places cause women to feel more unsafe in the region, especially in the evening. While 91.4 percent of the women in the Atatürk Square agree with the item that they do not feel safe in the region at night, 51.4 of the women in the Kuğulu Park do not agree.

Safety and Gender:

In the last part of the study, a survey was conducted, and the effect of urban diversity, time and security factors on women's choice of public space were analyzed in both regions. Accordingly, closed-ended questions were asked to the women participating in the study about safety, time, and location. In both regions, women mainly stated that they feel partially safe rather than entirely safe when they go out. The fact that women mostly feel safe during the daytime explains the statistical decline of women

in the evening time in the Time Geography. In this direction, women experience the city in different periods than men, depending on safety in their use of public space patterns.

When analyzed regionally, 58.6 of the women feel entirely safe in the Kuğulu Park during the day, while only 10 percent of the women in the Atatürk Square feel entirely safe. This result supports that women spend less time in the Atatürk Square and use the area quickly as a transit. At the same time, 74.3 of the women at the Atatürk Square stated that they were afraid of the side streets in the region and thus confirmed that they were afraid to walk on foot. In Tunalı Hilmi Street, 71.4 of the women do not agree with this situation. In this case, it clearly shows that women do not prefer to be in areas where they feel insecure, directly related to the public space where women are.

Finally, 85.7 percent of the women in the Kuğulu Park state that they are not bothered by spending time alone in the relevant area, while 28.6 percent of the women in the Atatürk Square state that they are uncomfortable with this situation.

Security is one of the most fundamental elements of gender-sensitive urban planning. However, this situation will only be completely resolved if the patriarchal structure created by the masculine way of thinking is eliminated. However, it is crucial to take actions such as increasing the street lighting and security factors related to planning in public spaces, positioning camera systems in all areas in common areas in a way that does not create blind spots, and planning the diversity of public spaces within an egalitarian policy. At the same time, it is necessary for all disciplines, especially urban planning, to take a direct role in eliminating masculine spaces that cause women's exclusion in cities and creating spaces with an equal approach that will support women's collective powers.

Today, while public spaces focused on a particular part of society try to create shared spaces where people can come together, they also create social fragmentation due to patriarchy. Women move away from streets, squares, or parks, instead clustering only in certain public spaces or tending to private spaces, and all the while, public spaces and squares where statues and monuments can be located are almost

destroyed. Undoubtedly, cities, urban spaces, and life as a public formation are the environments where social and cultural identities are shaped and the basis of intellectual and artistic developments.

As a result, the study shows that, as stated in the study's main assumption, public spaces in the city affect women's feelings of security and shape their use of public spaces depending on the region, function, and diversity they contain. For this reason, urban planning needs to examine in more detail the concepts of security and gender in spatial belonging and diversity of public spaces for a more egalitarian planning approach for men and women. Otherwise, public spaces in cities will continue to isolate different social groups from themselves and gradually lose their influence and importance in the city.

In other words, in order to understand a city socially, it is necessary to consider urban planning in the context of gender. Urban planning should be arranged in a way that respects the daily lives and rights of women and men, and public spaces should be made accessible and preferable for women. An understanding of urban design where women can participate in decision mechanisms that affect the environment and community they live in, take steps in management structure, and where women's perspective is at the center of the design process is essential for egalitarian planning. The most correct way to do this would be to include the gender factor as an analysis element in the history of urban planning, as well as history or sociology, in order to establish a gender-sensitive perspective in urban planning. In this direction, urban planning and practices that ensure equality between genders and establish equal social rights in public space should be implemented because women's inability to use their urban rights equally arises from the existence of unplanned and unhealthy urbanization, where the rights of citizens are ignored (Tosun & Hintdurmaz, 2022). Because otherwise, cities will continue to create public spaces that will reproduce gender inequality, and women's right to use of public space will always be incomplete. Urban diversity is a spatial factor that nourishes public spaces with the surrounding structures and creates patterns of equal use within the public, as in the case of Ulus Atatürk Square. In this direction, a city with equal access does not feel

insecure when using and has opportunities they will prefer to use can provide the right to the city for all people. Spaces with little spatial diversity or masculinity continue to decline and are excluded by a group of society, as in Ulus Atatürk Square. The preference of women who do not feel comfortable or safe in these places, therefore not using these places, creates a problem of the right to the city. Because fear of crime prevents them from using it however they want, deprives women of their right to the city, and excludes them from public spaces, especially in the evening hours of the day.

Finally, the fact that women's needs, especially 'security' and 'fear of crime,' are not met in urban spaces and that public spaces do not have enough functionality causes their relationship with the urban space to be damaged and the visibility of women to weaken (Cumur & Topçu, 2022). For this reason, women do not have equal rights to the city in all public spaces in the city; they are gathered in certain areas because of urban factors and patriarchy. However, urban planning should determine egalitarian approaches that will remove the obligation of women to make this choice. Experiencing urban life, which is the most natural right of women, and their visibility in urban space will be possible with the correct and robust relationship they establish with urban space at this point. Otherwise, the small social groups in society will continue to remain isolated and closed in their own spaces rather than producing something in interaction with each other.

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APPENDICES

A. Survey Study

MIDDLE EAST TECHNICAL UNIVERSITY, DEPARTMENT OF CITY
AND REGIONAL PLANNING, MASTER DEGREE OF CITY

PLANNING

BESTE KAYA – MASTER STUDENT

SUPERVISOR: PROF. DR. SERAP KAYASÜ

DECEMBER 2022

Location

Ulus Atatürk Square	Kuğulu Park
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Demographic Information

How old are you?

18-25		45-65	
25-45		65+	

What is your educational background?

Middle School		Master	
High School		Doctorate	
Bachelor			

What is your occupational status?

Not working		Working in public sector	
Working in private sector		Retired	

Time Factor in the Use of Public space

At what time do you visit this place?

In the morning		In the evening	
In the afternoon		Time does not matter	
During the daytime			

At what time do you prefer to go out?

In the morning		In the evening	
In the afternoon		Time does not matter	
During the daytime			

Do you go out in the evening or night?

Always		Sometimes	
Rarely		Never	

With whom do you go out in the evening or night?

By myself		With my family	
With my friends		With my relatives	
With my boyfriend/husband		No existence	

For what purpose do you go out in the evening or night?

To shopping		To dinner/café/bar	
To visit green areas/parks		No existence	

Why don't you go out in the evening or night?

I do not feel safe/it is dangerous		Because my family does not allow	
Because I do not find any activity outside to do		Other	

Safety Factor in the Use of Public space

How do you feel when you go out?

Totally Safe		Partially Safe	
Anxious		Not Safe	

What time of the day do you feel safer?

In the morning		In the evening	
In the afternoon		Time does not matter	
During the daytime			

How do you feel walking in this area at night?

Totally Safe		Partially Safe	
Anxious		Not Safe	

How do you feel walking in this area with someone at night?

Totally Safe		Partially Safe	
Anxious		Not Safe	

Can you evaluate the sense of safety you feel in this place within the criteria stated below?

	Feels Completely Safer	Feels Somehow Safer	No Idea	Feels somehow dangerous	Feels Completely Dangerous
Closeness & Openness					
Street Lighting					
Security					
Possible Threats					
Visual Attractiveness					
Gendered-Places					
Nightlife					
Presence of other women					

Observation of the Use of Public space on Location Basis

How often do you visit this public space?

Several times a week		Several times a month	
Once a week		Once a month	
Rarely			

For what reason do you visit this public space?

For shopping		To a restaurant/café/bar	
To visit this place directly		Because it is transfer point	
Because it is near to my work/school		To school/work	

Do you feel safe enough in the following areas during daylight hours?

	Totally Safe	Partially Safe	Anxious	Not Safe
Kuğulu park				
Ulus Atatürk Square				

Do you feel safe enough in the evening hours in the following areas?

	Totally Safe	Partially Safe	Anxious	Not Safe
Kuğulu park				
Ulus Atatürk Square				

If you had the opportunity for the activities listed below, which area would you prefer first?

Activities	Kuğulu Park	Atatürk Square
Public Green Area		
Restaurant		
Shopping		
Cafe		
Bar		
Transfer Point		

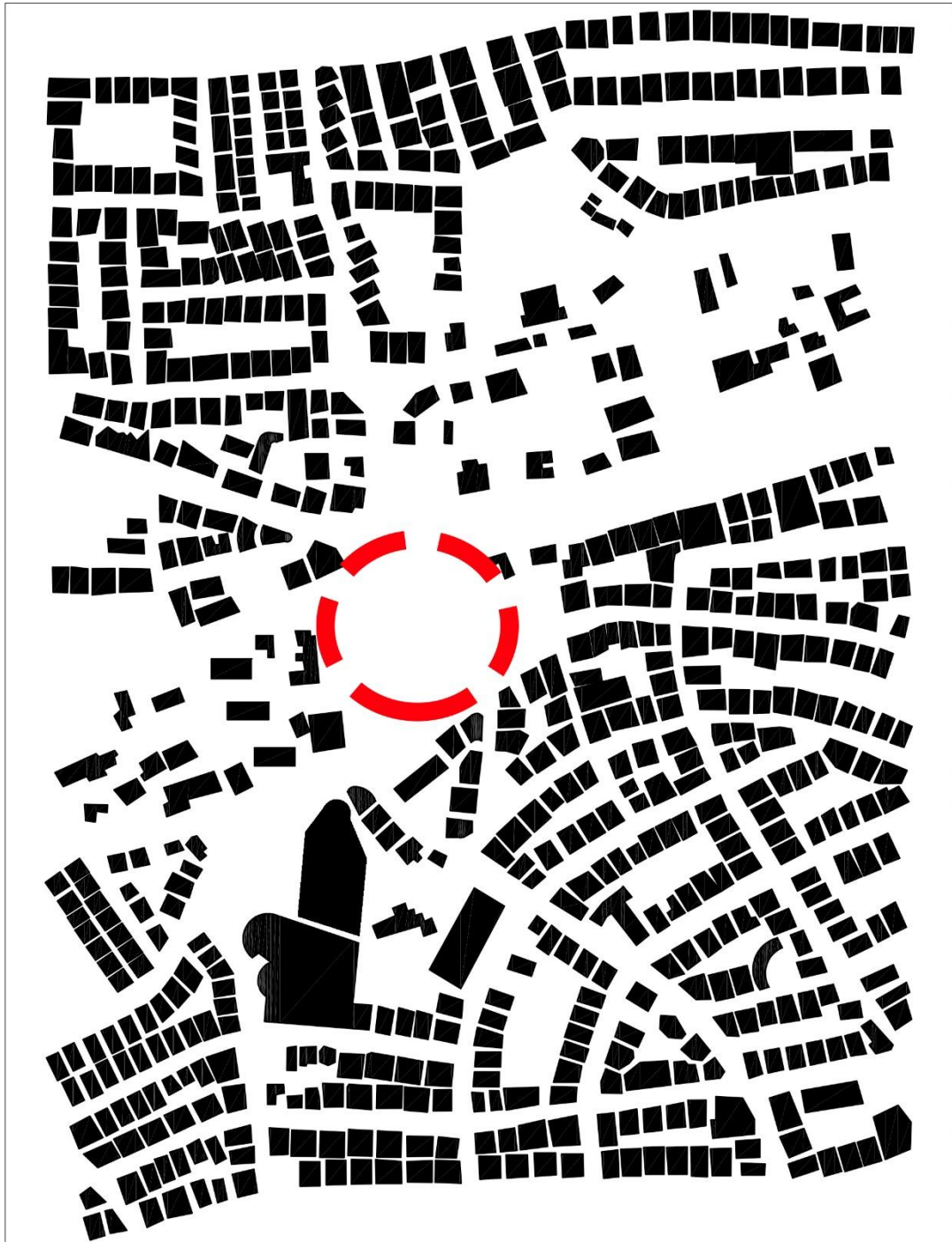
Can you evaluate the following ideas for this place?

	Totally agree	No Idea	Totally disagree
I don't bother to be alone in the daytime.			
I scare to be alone at night here.			
I don't scare to be alone here.			
I'm afraid to walk in side streets in this location.			
I feel safe all time in a day here.			
I don't feel safe at night here.			
I'm afraid of harassment here.			
I'm afraid of snatching here.			
Security services are sufficient in this location			
Street lighting is sufficient in this location			
It's comforting to me that there are other women.			
I'm afraid the men are outnumbered here.			
Uncomfortable with gendered places here.			
Uncomfortable with nightlife here.			
Urban diversity is enough to do all activities here.			

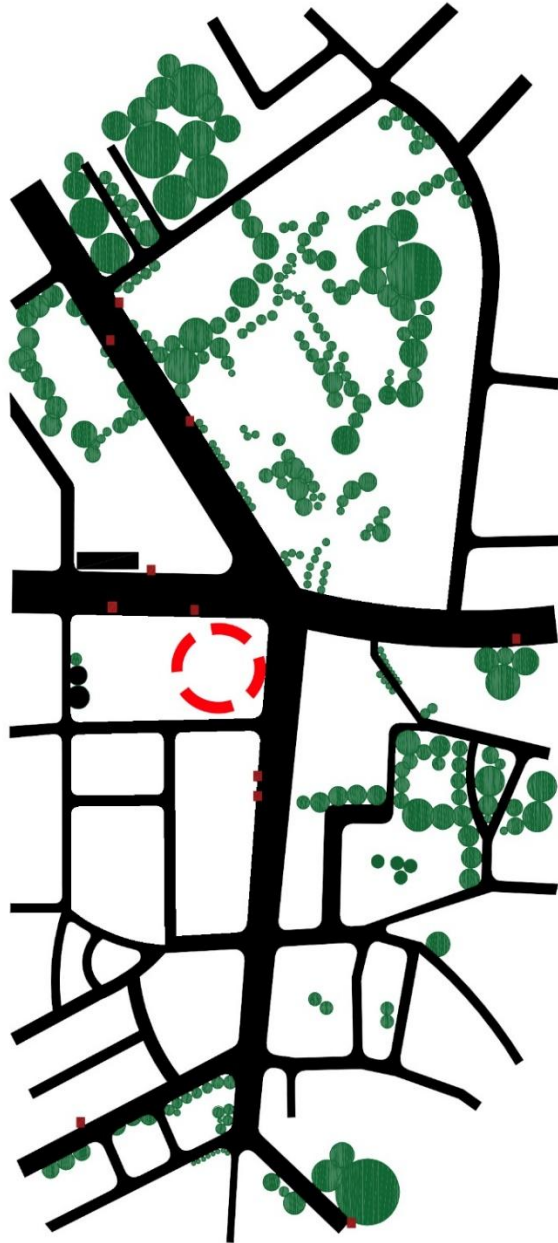
B. Ulus Atatürk Square Morphology



C. Kuğulu Park Morphology



D. Atatürk Square Public Green Areas and Road Structure



E. Kuğulu Park Public Green Areas and Road Structure



F. Comparison of Research Methods with Assumptions

Spatial Analysis		
Public Diversity Analysis		The diversity of public spaces has a positive effect on the women's use of public space in the city. Spatial 'gendered spaces' reinforces gender in patriarchal societies and plays a decisive role in women's use of public space.
Time Geography		
Time Geography Observation		The public space usage preferences depending on the time geography show that men and women have different preferences in their use of place.
Survey Question		
At what time do you visit this place?		Women's time geography behavior decreases in the evening hours of the day due to distrust and insecurity of public spaces.
At what time do you prefer to go out?		Women's time geography behavior decreases in the evening hours of the day due to distrust and insecurity of public spaces.
Do you go out in the evening or night?		The reasons why women prefer daylight hours in the time geography are related to the masculinity, security, and diversity
With whom do you go out in the evening or night?		The reasons why women prefer daylight hours in the time geography are related to the masculinity, security, and diversity factor of place in public spaces.
For what purpose do you go out in the evening or night?		The reasons why women prefer daylight hours in the time geography are related to the masculinity, security, and diversity
Why don't you go out in the evening or night?		The reasons why women prefer daylight hours in the time geography are related to the masculinity, security, and diversity
How do you feel when you go out?		The reasons why women prefer daylight hours in the time geography are related to the masculinity, security, and diversity
What time of the day do you feel safer?		Women's time geography behavior decreases in the evening hours of the day due to distrust and insecurity of public spaces.
How do you feel walking in this area at night?		The reasons why women prefer daylight hours in the time geography are related to the masculinity, security, and diversity factor of place in public spaces.
How do you feel walking in this area with someone at night?		The reasons why women prefer daylight hours in the time geography are related to the masculinity, security, and diversity
Can you evaluate the sense of safety you feel in this place within the criteria stated below?	Closeness & Openness	Diversity, time, and security factors in public spaces within the city directly impact the use of public spaces for women in the community. Women's use of public space depends on location in terms of diversity, time, and security.
	Street Lighting	The reasons why women prefer daylight hours in the time geography are related to the masculinity, security, and diversity factor of place in public spaces.
	Security	The reasons why women prefer daylight hours in the time geography are related to the masculinity, security, and diversity factor of place in public spaces.
	Possible Threats	The reasons why women prefer daylight hours in the time geography are related to the masculinity, security, and diversity factor of place in public spaces.
	Visual Attractiveness	The diversity of public spaces has a positive effect on the women's use of public space in the city.
	Gendered-Places	Spatial 'gendered spaces' reinforces gender in patriarchal societies and plays a decisive role in women's use of public space.
	Nightlife	Spatial 'gendered spaces' reinforces gender in patriarchal societies and plays a decisive role in women's use of public space.
	Presence of other women	The public space usage preferences depending on the time geography show that men and women have different preferences in their use of place.
How often do you visit this public space?		The diversity of public spaces has a positive effect on the women's use of public space in the city.
For what reason do you visit this public space?		The diversity of public spaces has a positive effect on the women's use of public space in the city.
Do you feel safe enough in the following areas during daylight hours?		Diversity, time, and security factors in public spaces within the city directly impact the use of public spaces for women in the community. Women's use of public space depends on location in terms of diversity, time, and security.
Do you feel safe enough in the evening hours in the following areas?		Diversity, time, and security factors in public spaces within the city directly impact the use of public spaces for women in the community. Women's use of public space depends on location in terms of diversity, time, and security.
If you had the opportunity for the activities listed below, which area would you prefer first?		The diversity of public spaces has a positive effect on the women's use of public space in the city.
Can you evaluate the following ideas for this place?	I don't bother to be alone in the daytime.	Women's time geography behavior decreases in the evening hours of the day due to distrust and insecurity of public spaces.
	I scare to be alone at night here.	Women's time geography behavior decreases in the evening hours of the day due to distrust and insecurity of public spaces.
	I don't scare to be alone here.	Diversity, time, and security factors in public spaces within the city directly impact the use of public spaces for women in the community. Women's use of public space depends on location in terms of diversity, time, and security.
	I'm afraid to walk in side streets in this location.	Diversity, time, and security factors in public spaces within the city directly impact the use of public spaces for women in the community. Women's use of public space depends on location in terms of diversity, time, and security.
	I feel safe all time in a day here.	Women's time geography behavior decreases in the evening hours of the day due to distrust and insecurity of public spaces.
	I don't feel safe at night here.	Women's time geography behavior decreases in the evening hours of the day due to distrust and insecurity of public spaces.
	I'm afraid of harassment here.	Diversity, time, and security factors in public spaces within the city directly impact the use of public spaces for women in the community. Women's use of public space depends on location in terms of diversity, time, and security.
	I'm afraid of snatching here.	Diversity, time, and security factors in public spaces within the city directly impact the use of public spaces for women in the community. Women's use of public space depends on location in terms of diversity, time, and security.
	Security services are sufficient in this location	The reasons why women prefer daylight hours in the time geography are related to the masculinity, security, and diversity factor of place in public spaces.
	Street lighting is sufficient in this location	The reasons why women prefer daylight hours in the time geography are related to the masculinity, security, and diversity factor of place in public spaces.
	It's comforting to me that there are other women.	The public space usage preferences depending on the time geography show that men and women have different preferences in their use of place.
	I'm afraid the men are outnumbered here.	The public space usage preferences depending on the time geography show that men and women have different preferences in their use of place.
	Uncomfortable with gendered places here.	Spatial 'gendered spaces' reinforces gender in patriarchal societies and plays a decisive role in women's use of public space.
	Uncomfortable with nightlife here.	Spatial 'gendered spaces' reinforces gender in patriarchal societies and plays a decisive role in women's use of public space.
	Urban diversity is enough to do all activities here.	The diversity of public spaces has a positive effect on the women's use of public space in the city.