MIDDLE EAST TECHNICAL UNIVERSITY
DEPARTMENT OF CITY AND REGIONAL PLANNING
MASTER OF CITY PLANNING | MCP 502 CITY PLANNING STUDIO

PLANETARY URBANIZATION: *THE CASE OF HASANOĞLAN*

FROM MASCULINIZED STREET TO WOMEN'S MICRO-SPACES

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RESEARCH JOURNEY

Evolution of ***Research***

PHASE 1 **Planetary Urbanization** Hasanoğlan's integration into Ankara's operational landscape

PHASE 2 **Social Capital** Inner mechanics of local capital networks

PHASE 3 **Public Space & Bridging** Spatial experiences are non-neutral and gendered

PHASE 4 **Women's Visibility & Micro-Spaces** Mapping daily realities of women's spatial negotiations

PROBLEM STATEMENT

Four Interconnected ***PROBLEMS***

PROBLEM. 1
Masculinized Structure
Open public spaces, squares and streets, are increasingly dominated by men, excluding women from the shared urban fabric.

PROBLEM. 2
Task-Oriented Mobility
Women's presence in public space is limited strictly to "utilitarian" chores: going to the market, school drop-off, the bakery.

PROBLEM. 3
The Male Gaze
Persistent social surveillance and gossip-driven control creates a serious psychological barrier and exclusion for women on the street.

PROBLEM. 4
Micro-Spaces as Response
Women develop an alternative existence by constructing their own micro-spaces through autonomous decisions, a survival, not a solution.

METHODOLOGY

Qualitative ***RESEARCH DESIGN***

RESEARCH APPROACH
Semi-Structured In-Depth Interviews
Qualitative research to decode gendered spatial practices and the construction of autonomous micro-spaces. Purposive sampling of 15–20 participants across diverse social positions.

TARGET GROUP
10-15 WOMEN
Hasanoğlan locals, daily commuters, migrants by marriage, housewives, employed women, students and various age groups.

SECONDARY GROUP
5-6 MEN
Interviewed to analyze the male gaze and understand how the local patriarchal structure perceives and rationalizes women's public visibility.

THEORETICAL FRAMEWORK

Social & Feminist ***GEOGRAPHY***

Henri Lefebvre - *The Production of Space* (1974)
Social geography begins from the premise that space is not a neutral container for social life but is itself produced through social relations, conflicts, and power dynamics. Space is not given; it is made, contested, and remade.

Doreen Massey - *Space, Place and Gender* (1994)
- Space is produced by social relations, it is never a neutral void.
- The public/private divide functions as a spatial control mechanism.
- This duality codes women's public visibility as a "threat" or "abnormality."

Carole Pateman - *The Sexual Contract* (1988)
- The "social contract" of modern society is actually a "sexual contract."
- "Public Sphere" = masculinity
- "Private Sphere" = femininity

Shirley Ardener - *Women and Space* (1993)
- Social boundaries are transformed into spatial boundaries.
- Women's presence in the public sphere is constantly forced to be justified.
- Being present on the street "without reason" has historically been a right granted only to men.

Nancy Fraser- *Rethinking the Public Sphere* (1992)
- The idea of a "singular and universal" public sphere is an illusion.
- Mainstream public spheres reflect hegemonic groups' interests and codes.
- Women are not equal participants, they are excluded or tolerated as "subordinates."
- Subordinate groups invent "parallel" alternative arenas: Subordinate Counter-Publics.

RESEARCH QUESTIONS

What the Research ***ASKS ?***

"In Hasanoğlan, how do women excluded from public spaces construct their alternative social networks and capital through micro-spatial pathways?"

How does the increasing masculinization of squares and streets push women towards alternative social capital and micro-space production?

Can this social capital spill out into the street, or is it trapped within the safe confines of these micro-spaces?

Does women's success in alternative production legitimize their erasure from the main public space in the eyes of local dynamics?

Is this alternative social capital a holistic spatial resistance, or a survival strategy that accepts invisibility?

FIELD FINDINGS - PARAMETERS

What the Interviews ***REVEALED ?***

"The loop is self-reinforcing: exclusion from public space produces enclosed gathering, which produces more exclusion."

PARAMETER. 1
SPATIAL USAGE & MOBILITY

Utility - Oriented Mobility:
Women's motivation to be on the street is strictly limited to task-oriented chores. The moment a woman is present without a task, she faces social cost. The street belongs to men. Women are visitors in their own settlement.

"Dışarı çıkmasının sebebi çocuğunu okula götürmek, markete gitmek gibi şeyler."

"The reason for going out is things like taking the child to school or going to the market."

Source: Kadınlar Lokali Manager

Time Constraints:
Women's social schedules are entirely synchronized with their children's school dismissal times, even seminars are organized around this constraint.

"Even when we organize a seminar here, the time interval is very important. We align it with the children's school dismissal time."

Source: Kadınlar Lokali Manager

Search for Safe Place:
Hair salons, phyllo dough (yufka) shops, and the Kadınlar Lokali act as alternative public spheres where women feel safe from the male-dominated gaze of the street.

"Look, it's a very beautiful thing. We come here to be with our friends — we sit, we have our chats, we drink our tea, and we eat our food."

Source: Woman at the Hair Salon

PARAMETER. 2
SOCIAL CONTROL & PERCEPTION

Pressure of Observation:
Women intensely feel the presence of men in parks and streets and face constant gossip-driven pressure about where they are going and whom they are meeting.

"Whenever you go out, it's constantly: 'Oh, where is she going? She's out on the way. Who is she meeting?' There is such a structure, so no one really wanders around outside up there."

Source: Woman at the Hair Salon

Spatial Labelling:
A woman sitting in a cafe or being out for leisure is labeled "not a good woman." Women become uneasy, reinforcing their withdrawal from public spaces.

A woman sitting in a cafe, drinking her tea... they see her as 'Well, she's not a good woman'. Women get uneasy too. That's why there aren't many women around."

Source: Woman at the Tobacco Shop

Spatial Legitimacy & Socio-Economic Capital:
Women's access to public space is legitimized by husbands only if the space is "women-only." However, as individual financial and educational capital increases, women's potential to transcend these boundaries emerges.

"Because the person coming here is a woman and it's a women's environment, their husbands say: 'Okay, you can go there with peace of mind.' But a woman who feels free both financially and educationally does not limit herself only to this place."

Source: Kadınlar Lokali Manager

The Railway Barrier:
The railway acts as both a physical and socio-cultural divide between the "upper-side" (rural migrants, low-income) and the "lower-side" (locals, middle-upper income), compounding spatial exclusion.

"Look below the railway. Don't even bother... The upper neighborhood is something completely different."

Source: Woman at the Hair Saloon

Ankara vs. Hasanoğlan:
Women define Ankara (Kızılay) as a zone of anonymity and freedom, while Hasanoğlan is felt as oppressive and isolating.

"Ankara is very comfortable. Here, it's a problem. Even while just walking here, people can immediately label you with something."

Source: Woman at the Hair Saloon

PARAMETER. 3
ECONOMIC POWER & GENDER DYNAMICS

Purposeful Visibility:
Female shopkeepers are more visible on the street, but this visibility is only "legitimized" as long as it serves clear purposes of work or production.

Construction of Autonomous Space:
At the yufka shop, women deliberately build their own production zones, explicitly stating they do not want male assistance and prefer to create their own economic networks.

"We are here, we don't want men with us... We make our own bread, and we say we will do the sales ourselves too."

Source: Woman at the Dough Shop

THE STRATEGIC FRAMEWORK

One Primary Strategy + A Tactical Toolkit

The framework shifts from planner-designed proposals to a community-generated process. Women decide; the planner facilitates. The Kadınlar Meclisi (Women's Assembly) generates all other strategies. Other strategies are testable hypotheses. The community is the subject of planning.

KADINLAR LOKALI
Top-Down (Failed)
- Created by municipality; women are users, not owners
- Programming decided by the institution, not women
- Outer space dominated by men; inaccessible entry
- When politics change, the space is lost
- Produces bonding capital only; reinforces the loop

KADINLAR MECLISI
Bottom-Up
- Created by women themselves; they are owners
- Not fixed space, meets wherever women feel comfortable
- Agenda decided entirely by women
- Knowledge-based authority cannot be defunded or dissolved
- Designed to produce bridging capital; breaks the loop

PRIMARY STRATEGY. 1

Kadınlar Meclisi - Women's Assembly

Women in Hasanoğlan have no institutional form through which they can speak. The Meclisi is women creating their own institutional form from below, where authority comes from knowledge, not permission.

01 KNOWLEDGE AUTHORITY
Authority comes from holding spatial knowledge no other institution possesses. The Women's Spatial Atlas is the founding document.

02 STRATEGIC INFORMALITY
Informality is not a weakness, it is the only structure that cannot be co-opted. What is built from below cannot be taken from above.

03 PROCESS OVER PROPOSALS
Never finished. Always learning.
Not a fixed design but a self-sustaining process that produces, tests, and evaluates its own strategies continuously.

THE PROCESS LOOP

5 STEPS REPEATING CONTINOUSLY

01 **KNOW** Document spatial experince through the Women's Spatial Atlas.

02 **IDENTIFY** Collectively define the priority spatial problem. Not the planner, women.

03 **SELECT** Choose from tactical toolkit. Or invent a new intervention.

04 **TEST** Low-cost reversible pilot. The Meclis runs it.

05 **EVALUATE** Scale up successful. Revise if partial. Abandon if failed.

THE TRAJECTORY:

FROM INVISIBLE TO IMPOSSIBLE TO IGNORE

INVISIBLE
Phase 1· 0–12 Months
5–8 founding members. No name, no structure. Monthly knowledge meetings. Cultural pressure cannot target what it cannot see.

BUILDING
Phase 2 · 12–24 Months
Women's Spatial Atlas published. First tactical pilots tested. Submitted to Elmadağ Municip ality.

ACKNOWLEDGE
Phase 3 · 24–48 Months
Municipality cites the Atlas. Institutions come to the Meclis, not the other way around.

RECOGNIZED
Phase 4 · 4+ Years
Formal recognition earned through knowledge, not granted by authority. The Meclis sets the terms of all engagements.

TACTICAL URBANISM TOOLKIT:

TESTABLE HYPOTHESES

T-01: Collective Kitchen
DUAL FUNCTION PRIVATE + PRODUCTIVE
Private altin gunu ritual (untouched) + collective production kitchen (semi-visible from street).
Seasonal production: salca, tarhana, yufka, catering orders.
Branding: Village Institute legacy, imece tradition.

T-02: School Gate Activation
MOTHERHOOD AS SHIELD OAB AS TROJAN HORSE
The school gate is the one unquestioned daily public presence.
OAB converts from fundraising body to micro-public actor.
Design: C/U-shape inward pocket, filtered visibility, dual-scale furniture.

T-03: Pazar Activation
ANONYMITY MECHANISM OUTSIDERS DILUTE SURVEILLANCE
The pazar works for ALL women regardless of age or marital status.
What gets added: women's production stall, seating corner with weather shelter, weekly programming.

T-04: Public Space Zipper
GENDER IS NEVER THE STATED GOAL
Hub: railway threshold pavilion — neutral ground.
North Tentacle: production and memory axis.
South Tentacle: safe passage axis with visual buffers.

WORLD EXAMPLES

THREE GEOGRAPHIES, ONE PATTERN

VIENNA, 1991
Progressive European City - systematic female spatial exclusion despite claimed gender equality Women's Safety Audits -> Frauenburo -> mandatory gender assessment for all public space projects. Vienna invented the Women's Spatial Atlas methodology.

NAIROBI, 2016
Informal Settlement - Women's spatial knowledge more accurate than any municipal survey Women's planning committees + NGO partner -> community maps became official Special Planning Area documents. Knowledge replaced professional surveys.

DIYARBAKIR, 2016
Conservative Islamic Context - Same cultural codes as Hasanoğlan. Most directly comperatable case KAMER starts as informal home meetings -> accumulated documentation -> 23 cities, international recognition, autonomous throughout. This is the Kadin Meclisi trajectory, proven in Turkey.