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Editorial

Dear Readers,

We are happy to share with you the second issue of GPTStudioS with two research papers and a review from geography, planning, and architecture disciplines. The articles published in this issue that we think will be of interest to you are as follows:

The first study is "Evaluation of Refunctioning/Adaptive Reuse in terms of Cultural Tourism in the Conservation of Architectural Heritage: The Example of Diyarbakır Ferit Köşk (Mansion)", and it focuses on the relationship between the cultural continuity and the use of re-functionalized historical buildings in the context of tourism, especially cultural tourism. In this context, the existing structural problems of Ferit Köşk, which is one of the registered historical buildings of Diyarbakır which is about to be demolished, were examined. Suggestions were presented for the sustainability of the mansion and its refunctioning through adaptive reuse and cultural tourism focusing on the provision of conservation-use balance.

In the second study, "Neoliberal Urbanism and Commodification of Urban History as a Marketing Tool in Public Recreation", although "neo-liberalism" is not an urbanization policy, the change it has created on urban practices since the 1970s is emphasized, and it is emphasized that neoliberalism creates "non-existent places", which are defined as places that can be seen everywhere that do not have a socio-cultural connection, and that the difference of an area and a place is different. It is also emphasized that it should be definable not only spatially, but also historically and relationally. In this context, the effects of the commodification of urban history on user satisfaction are evaluated in the research.

In the third study, "Geographies of Gender in Turkish Higher Education Institutions: Conceptualization of Women Employment", by emphasizing the importance of women's employment for Turkey, the factors affecting women's employment were investigated and these factors were associated with the relevant theories of gender studies. In this context, Pierre Bourdieu, Simon de Beauvoir, and Luce Irigaray have been some of the references. In addition, the liaison between the period of COVID-19 and women's employment was questioned, and relevant general findings and findings specific to Turkey were determined and concluded in the same way.

We would like to thank all the Editorial Team and the Copy-Editing Editor of the journal for their invaluable help and support. We would also like to thank our esteemed colleagues for their contributions, and to the referees who contributed to the process of successfully turning the studies into published articles by expending intensive and vital scientific effort and time.

Hoping that you will enjoy reading the studies in GPTStudioS' second issue, and that they will make contributions to society and the universe of science.

Editors

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Evaluation of Refunctioning/Adaptive Reuse in terms of Cultural Tourism in the Conservation of Architectural Heritage: *The Example of Diyarbakır Ferit Köşk (Mansion)*

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Abstract

Refunctioning (adaptive reuse) has an important place in the preservation of historical and cultural values. It is aimed to ensure the sustainability of the registered structure with its original components as much as possible by registering some of the structures that need to be conserved. There is an important gap to be filled between the balance of conservation and use; In closing this gap, branding processes in tourism, competing cities etc. conceptualizations enable cultural values and identity components to come to the fore. In new conservation approaches, registered buildings are very important for the cultural development and promotion of the city. It is an agreed issue that all of these assets should be converted into museums or efforts in this direction are unsustainable and that they should be focused on adaptive reuse and using them, while preserving and transferring the city's history and culture to future generations. This study is based on the discussion that finds it right to establish the relationship between the cultural continuity and the use of re-functionalized historical buildings in the context of tourism, especially cultural tourism. Thus, it is aimed to gain the necessary momentum from the unity of culture, conservation, sustainability and tourism and to create content that contributes to the urban economy. In this context, the existing structural problems of Ferit Köşk (Mansion), which is one of the historical buildings of Diyarbakır, were examined, and suggestions were presented for the sustainability of the mansion, its refunctioning (adaptive reuse), the provision of conservation-use balance and its bringing into cultural tourism. It is aimed to create an agenda for the mansion structure and conservation policy in line with the suggestions presented with this study, which is prepared for the use and transfer of the building to the future by refunctioning (adaptive reuse), which is not used today and is in danger of collapsing.

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1. Introduction

Historical buildings are cultural heritages that carry the culture, history and memory of the past to the present. The conservation, sustainability and tourism of cultural heritage are important for the development of cities. For this reason, every work done to ensure the survival and continuity of cultural heritage by putting these concepts into practice is valuable.

The efforts of societies that conserve their cultural values to build the future provide cultural and historical continuity. In recent years, the development of conservation awareness for historical buildings, the high economic return, and the increase in nostalgia and search for the past are some of the reasons that increase the orientation to the historical and cultural environment. For this reason, the cultural tourism movement, the conservation and re-arrangement of historical buildings in cities contributed to the development of the understanding of sustainability. Urban conservation can be realized by preventing the disappearance or destruction of structures bearing the traces of historical and cultural values in today's conditions. Conservation the historical environment and buildings against all kinds of external influences in order to transfer them to the future is one of the main elements of urban conservation (Keleş-Hamamcı, 1997, p.120).

The urbanization process in Turkey, the increase in migration from the village to the city, has led to the formation of architecture in which unqualified structures developed due to unplanned urbanization are built. With the increase in immigration, the existing housing stock became insufficient, and the rates of settlement and residence around historical buildings in the old settlements of the cities increased. This situation has increased the destruction with the unconscious use of the historical environment and buildings.

Another situation that causes an increase in the destruction of historical buildings is the abandonment or neglect of buildings. These buildings were evacuated by their owners and left out of use, as the buildings were inadequate according to today's conditions and standards. Structural problems have occurred over time in buildings that are not used and exposed to the effects of natural conditions. There has been no return to the historical buildings that the property owners have abandoned due to the lack of economic and comfort conditions. The lack of conservation awareness of the users of historical buildings whose ownership has changed has led to an increase in the destruction of the buildings. In these structures, which are generally rented to families with low-income levels, irreversible results occur in the structure due to faulty interventions made by the users.

Cultural continuity is necessary for the preservation of the historical structures of the cities. For this reason, it is important to carry out restoration and rearrangement works for the preservation and survival of the historical buildings after determining and eliminating the existing problems of the historical buildings. After the improvement of the structural problems in historical buildings, concepts such as giving new functions and providing sustainability features should be addressed.

The concept of sustainability in architecture; It is the implementation of renewal and rearrangements that ensure the survival of the building and its transfer to the future. The practices that ensure the transfer of the building to future generations by eliminating the problems in reaching the building from the past to the present constitute the main basis of sustainability in architecture.

In this study, a conceptual framework was created by conducting a literature study on the preservation, refunctioning and evaluation of historical buildings in terms of cultural tourism. After the literature study, the current situation of Ferit Köşk (Mansion), which is one of the architectural examples of summer residences in Diyarbakır, which contains most of the historical building stock, has been evaluated. In order to conserve the mansion, to participate in cultural tourism and to ensure its sustainability, the study was completed by presenting suggestions for adaptive reuse.

2. Conceptual Framework: Current Approaches to Conservation of Historic Buildings

In the world under the influence of globalization, many approaches can contribute to the conservation of architectural heritage and the development of the concept of conservation. Some of these approaches are sustainability, reuse, conservation-use balance and cultural tourism. These approaches have a current and important place in the conservation of architectural heritage.

The preservation of the cultural heritage of the cities is very important in terms of the sustainability of historical buildings. Some of the historical buildings, which are accepted as cultural heritage, are destroyed over time or are left to their fate. For this reason, it is necessary to conserve the structures and to keep them alive.

Traditional houses, mansions, mansions are structures that contain and preserve the culture and tradition of the period in which they were built. For this reason, many by-laws, contracts and declarations have been created in order to conserve the structures regardless of the way they have come from the past to the present or their current condition. Conservation concepts, which were tried to be created in Europe at the beginning of the 19th century, started with the Athens Conference in 1931. In this conference, it was stated that the identities of historical buildings and the environment in which these buildings should be protected should be conserved. In addition, the use of contemporary practices in conservation and the importance of documentation and international cooperation were emphasized (Erder, 1975). After the restorations that started in Italy in 1931, meetings were held that provided the development of conservation awareness. The theories of 11 items at the Carta Del Restauro meeting were accepted and spread by all the countries of the world. These theories were adopted at the "International Congress of Historical Monuments Architects and Technicians" convened in Athens in 1931, and a decision was taken to implement these principles (Çelik, 2004).

The scope of the concept of conservation was expanded at the "Second International Congress of Monuments Architects and Technicians" in 1964, when the understanding of conservation developed after the destruction of historical buildings after World War II (URL 1). In this regulation, it was argued that historical buildings should be handled with their environment.

After the publication of the 1975 Amsterdam Declaration, 1975 was declared the European Year of Architectural Heritage. In the Amsterdam Declaration, the principle of conservation the European cultural and architectural heritage and keeping it alive with its environment and culture has been adopted (Asatekin, 2004). It was stated in the Washington Statute in 1987 that the zoning arrangements to be made in the historical environment and buildings should be made by paying attention to the originality of the building (Ahunbay, 2011). In 1999, at the ICOMOS (International Council of Monuments and Sites) meeting in Mexico, decisions were taken on the size and nature of the interventions in traditional structures (Erder, 1977). In 2003, at the ICOMOS meeting, "Principles for the Analysis, Conservation and Structural Restoration of the Architectural Heritage" were adopted and the rules for the strengthening of historical buildings were determined (Ahunbay, 2006). The ICOMOS "Declaration for the Conservation of the Architectural Heritage of Turkey" in 2013 was published, and the general rules and theories for the conservation of historical buildings were updated. Turkey approved the decisions taken in contracts and the studies on historical buildings started to be carried out in line with these decisions.

For interventions in historical buildings; It has become widespread that the concepts of restoration (conservation), restitution (restitution), reconstruction (reconstruction), renovation (renewal) are accepted, in which conservation is at the forefront. In the second view, where participatory planning is prioritized, the importance of the concepts of re-functioning (adaptive reuse), re-use rehabilitation (improvement), regeneration (rebirth), revalorisation (value-added), coversion (transformation) readaptation is emphasized (Tanrisever et al., 2016, p.1070).

In the concept of conservation, it should be based on the principle that old and new structures continue their existence together. Separating old and new buildings from each other and conservation them will make the historical building a city figure rather than conservation it (Kuban, 2000). Therefore, these approaches should be avoided.

2.1. Sustainability

The concept of sustainability includes environmental and economic values and socio-cultural concepts. These concepts were emphasized in the report of the "World Commission on Environmental Development" organized by the United Nations in 1987, "the necessity of meeting the needs of people by conservation the resources of the next generations" (Hayta, 2009: 144). In this context, preserving architectural heritage and transferring it to future generations has become an important requirement that ensures continuity in socio-cultural terms.

Cultural sustainability is of great importance in preserving and maintaining the identity of the city where historical buildings are located. The rapid growth and change of cities in parallel with the development of technology has led to an increase in unplanned, unqualified, similar structures. Although this situation hinders cultural sustainability, it has been observed that some historical buildings continue their existence (Tanrisever et al., 2016, p. 1069).

The realization of cultural sustainability in historical buildings depends on increasing social history awareness. It is important for the sustainability of the buildings that they have lost their function in the conservation and ensuring that they are reused. Buildings that have lost their social and functional functions play a leading role in ensuring that their historical and cultural locations and the traces of the period they are in are transferred to the present day (Enlil, 1992, pp. 196-202).

In the conservation and sustainability of cultural heritage, it is very important to ensure the participation of these heritages in daily life and economy. For this reason, it is necessary to include all layers of the society in the understanding of "conservation and sustainability" and to be evaluated within a management plan (Öksüz Kuşçuoğlu & Taş, 2017). For the conservation of cultural heritage and the management of this conservation to be sustainable, the management plan should proceed with the aim of keeping it alive that is, incorporating it into our daily lives, adding an economic dimension and carrying these phenomena to future generations. Without compromising the principles of conservation, it should be considered as a basic principle that the conservation is done with the society, not against the society.

2.2. Refunctioning (Adaptive Reuse)

Historical buildings can preserve their monumental or traditional features over time, when they can maintain their original functions. Sustainability of the function is possible with the change and transformation that will meet the social needs. Arranging structures that have lost their function according to different uses other than their original function is called "refunctioning (adaptive reuse)" (Eraybat, 2011, p.26).

Adaptive reuse, it can be defined as the loss of the original function of the building over time, the preservation of the determined principles and structural features of the buildings and giving a new function. The reorganization and updat-

ing of historical buildings, whose function continues in their original function, according to today's comfort conditions are included in the scope of new functioning (Ahunbay, 2011).

The fact that the buildings are not evaluated according to their original purpose of use, depending on the functional, economic and environmental effects, has revealed the phenomenon of refunctioning (adaptive reuse). Evaluation of the building by giving it a new function, while ensuring that it is conserved together with the environment it is in; it provides cultural continuity by stimulating the economy (Aydın & Yıldız, 2010, pp.1-2).

Societies living in cities ensure that their identities are kept alive by preserving their historical and cultural values and giving these structures a new function, to the extent that they gain sustainability. Preserving the cultural heritage together with their environment and keeping them alive by refunctioning (adaptive reuse) are approaches that prevent the destruction or destruction of structures. The use of historical and traditional buildings with functional changes is a common practice in recent years, as they cannot meet the needs of the users and the society they live in and are insufficient. This is how the sustainability of the historical building, which has been given a new function, is ensured (Arabacıoğlu & Aydemir, 2007, pp. 207-208).

It can be changed with the refunctioning (adaptive reuse) of historical buildings. However, the changes must be at a level that does not affect the original structure. In particular, the current usability of historical buildings with qualified additions can increase and transform the building into a more functional state. It is important to make these changes as the additions enrich the structure positively (Cunnington, 1998; Orbaşlı, 2008, p.185; Schmidt, 2009, p.114).

Refunctioning (Ahunbay, 2009, p.87) can take historical buildings under conservation. The destruction of unused and abandoned buildings due to neglect increases after a while (Bektaş 2001, p.114). These structures are first abandoned and then left to the demolition process, as they have lost their functionality and are insufficient for today's needs (Ahunbay, 2009, p.97).

It may be necessary to re-function in order to preserve and maintain historical buildings and ensure their sustainability. However, this refunctioning (adaptive reuse) should be taken into account the rules and limits to be followed. Dimensions and limits in assigning a new function are determined by regulations.

In the Venice Charter (1964), "conservation of historical and monumental structures can be ensured by refunctioning (adaptive reuse). However, in the adaptive reuse, the plan in the historical building and the decorations, if any, should not be changed? It was emphasized that the function and functional changes should be made within these limits" (Erder, 2007, p.241).

Another limit to consider in the concept of refunctioning is that the changes made are reversible. With this feature, it should be possible to return it to its original state because of the changes in the conditions related to the building. For this reason, preserving the reversibility feature of the changes made ensures that the building is transferred to the future with its cultural and aesthetic values (Kuban, 2000, p.119).

2.3.Conservation-Use Balance

It is very important to ensure the reusability of heritage structures in the conservation and sustainability of cultural heritage. The use of buildings with original architecture according to the requirements of the concept of conservation are practices that contribute to the sustainability of the building.

In order to ensure that cultural assets and cultural heritage are opened to tourism, the balance of conservation and use should be well planned. In the determination of the tourism potential, the conservation-utilization phenomenon should be developed by making analyzes covering the area to be conserved and cultural heritage and its environment. In conservation-utilization practices where the physical planning is done correctly, after the determination of the existing tourism potential, it should be ensured that the arrangements are made to conserve the cultural heritage and the balance of use (Soykan, 2003, p.17).

Allocating cultural heritages to the use of "corporate social responsibility projects and practices, sponsorship and non-profit organizations that include socio-cultural activities is one of the methods used for the conservation of these structures. All initiatives made by institutions with institutional identity for the conservation of cultural heritage help to develop the balance between conservations and use (URL 2).

According to the Law No. 5226 on the Conservation of Cultural and Natural Assets, Some rights have been granted to local governments in the conservation of privately owned registered structures and conserved areas. Especially in cas-

es where zoning rights cannot be fulfilled in registered buildings, it allows their transfer to another region defined by the plan. In this way, all these practices secure the conservation-use rights in buildings and areas with cultural heritage characteristics (Coşkun, 2005). The general framework of the practices has been drawn by incorporating the concepts of conservation-use balance, sustainability and refunctioning (adaptive reuse), the laws and regulations enacted for the conservation of cultural assets and prioritizing the concept of conservation.

2.4. Cultural Tourism

It is very important to include tourism in the reuse and survival of historical and cultural heritage. Addressing the sustainability of buildings with the concept of tourism is one of the practices that contribute to the urban economy. The transfer of historical structures and cultures to future generations has developed the concept of “heritage in tourism” by evaluating these structures in tourism. The attraction and refunctioning (adaptive reuse) of buildings have a positive effect on tourism (Herbert, 1995, pp.10-11).

In recent years, the approach to tourism has increased not with the concepts of “sea, sand, sun”, but with the refunctioning (adaptive reuse) of buildings as a tourism heritage. These approaches have enabled the buildings and environments that contain cultural values to be prioritized in today’s world where the concept of social and family has decreased. This situation has been one of the developments that increased cultural tourism (Jansen-Verbeke, 1997, p. 238). One of the most important factors affecting cultural tourism is the lack of safe circulation in tourism areas or the restriction of circulation. The emergence of many negative situations, especially terrorist incidents, prevented tourists from going to areas with historical and natural beauties.

The fact that cities are associated with negative events, that tourism policy cannot be formed locally, and generally, enough have caused the tourism potential not to be used. For this reason, the development of policies in this direction by emphasizing the urban identity and considering the added value it will add to the economy are approaches that will ensure that cultural heritage and tourism become a stakeholder again.

3. Method

Ferit Köşk (Mansion) is located in the northwest of the Tigris River and in the southwest of the inner castle walls, which gave its name to the neighborhood. The mansion has reached today as empty and heavily damaged due to neglect and abandonment over time. In this study; In the Ferit Köşk (Mansion), one of the mansions used as a summer residence built on the banks of the Tigris River in Diyarbakir, observational determinations were made in 2018-2021 and structural problems were determined. During the research process, the changes and structural problems in the mansion were documented with photographs and their status was recorded. In the field study, it was seen that addicted young people lived and the damage to the wall coverings increased due to the fact that the mansion was empty.

A literature study was conducted on the concepts of conservation and sustainability in order to detail the conceptual framework related to the conservation problems and the sustainability of the mansion. In terms of the development of conservation concepts and the refunctioning (adaptive reuse) of the buildings in the concept of sustainability, evaluations were made specific to Ferit Köşk (Mansion) and suggestions for the building were presented.

4. Findings

4.1. Location of Mansions in Diyarbakir Urban Architecture

Urban architecture in Diyarbakir has an architecture that develops depending on the climate. The traditional houses and mansion structures that have survived to the present day are the structures that reflect the architectural tradition, memory and development of the city.

Mansion buildings in Diyarbakir are among the architectural and cultural heritages of the city, which are used as summerhouses and located on the banks of the Tigris River. The rooms such as the iwan, the courtyard, the serdap and the rooms facing the courtyard are generally located in the north direction. The mansions have an introverted architecture, which is separated from the external environment by high courtyard walls and where privacy is prioritized.

Many mansions, most of which were built in the 19 th century, are located on the west of the Tigris coast. These; Seman Mansion (Gazi Mansion), Erdebil Mansion, KUSDILI Mansion, Bekir Pasha Mansion, Cihannuma (Kavs) Mansion, Pamuk Mansion, Aguludere Mansion and Ferit Köşk(Mansion) . Except for Ferit Köşk (Mansion), all other mansions are located close to each other (Figure 1).

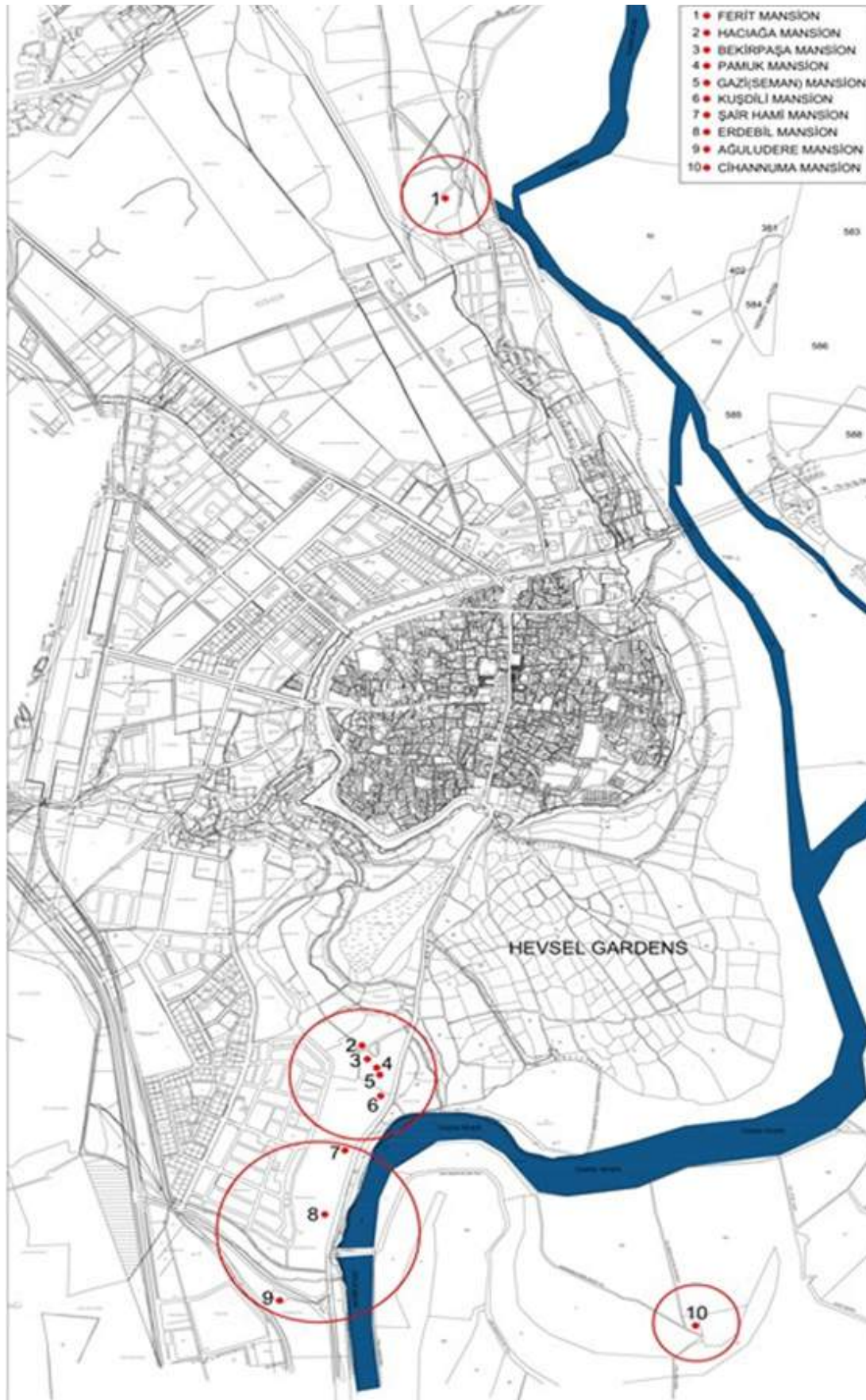


Figure 1. Current locations of the mansions on the banks of the Tigris River (Işık, 2021)

Table 1. Location and architectural features of Diyarbakir mansions (Işık, 2021)

	LOCATION	NAME	PERIOD	PLAN	VIEW
1		FERİT KÖŞK (MANSİYON)	19 th		
2		HACI AĞA (MANSİYON)	19 th *		
3		BEKİR PAŞA (MANSİYON)	19 th *		
4		PAMUK (MANSİYON)	19 th *		
5		GAZİ (SEMAN) (MANSİYON)	19 th *		
6		KUŞDİLİ (MANSİYON)	19 th *		
7		HAMİ (MANSİYON)	19 th *		
8		ERDEBİL (MANSİYON)	19 th *		
9		AGULU DERE (MANSİYON)	19 th *		
10		CİHANNUMA (KAVS) (MANSİYON)	19 th	Unable to enter	

* Mansion Plans Pınar Gürhan Kılıç and some images were taken from Pınar Çiftçi's master's thesis.

4.2. Location and Architectural Features of Ferit Köşk (Mansion)

Ferit Köşk (Mansion) is located south of the city walls and northwest of the Tigris River. Located at the end of Ferit Köşk (Mansion) quarter of Diyarbakır Fiskaya district, the mansion has survived to the present day as empty and heavily damaged (Figure 2).



Figure 2. The Location of Ferit Köşk (Mansion) in the Suriçi Region (Işık, 2021)

Ferit Köşk (Mansion) was built with two floors and masonry construction technique. The main entrance of the mansion is in the southeast direction of the courtyard and has been closed today. The courtyard of the mansion, which is surrounded by high walls, is entered through an open space in the north (Figure 3).



Figure 2. Ferit Köşk (Mansion) Floor Plans (2021)

²Ferit Köşk (Mansion) plans were taken from Dicle University Architecture graduate student Abdullah Yoldaş's seminar assignment.

There is a kitchen with a stove in the northwest of the courtyard. The kitchen, with its two semicircular arched windows and door, overlooks the courtyard. The wall facing the entrance is damaged and partially collapsed. The upper cover of the kitchen was changed to reinforced concrete. In the northeast of the courtyard, there is a ruin thought to have been added later, which is thought to be a service space in ruins today (Figure 4 a, b, c).



Figure 4. Ferit Köşk (Mansion) entrance section, the kitchen, and the ruins of the destroyed space (Işık, 2021)

Local basalt stone was used as the main construction material in the mansion. There is a rectangular shaped local pool in the courtyard. On the northeastern façade of the mansion facing the courtyard, the ground floor is made of rubble stone and the first floor is made of cut stone and decorated (Figure 5).



Figure 5. The decorations on the window arches on the northern façade of Ferit Köşk (Mansion) (Işık, 2021)

The entrance to the ground floor of the mansion is provided by a semicircular arched iwan. On the ground floor of the building, the east and west rooms facing the courtyard have doors opening to the courtyard and windows with two semi-circular arches and “cis, cas” decorations on the top. A single-armed stone step staircase reaches the upper floor of the mansion, which has an iwan on the ground floor and first floor. There is an entrance to the rear rooms in the east and west directions from the gap in the south of the iwan on the ground floor. The walls of the rooms on this floor are plastered and painted, and there are niches on the walls. The mezzanine floors of some rooms on the upper floor of the mansion have been completely demolished today. There are traces of the room being closed with wooden beams on the walls.

The layout on the first floor of the mansion is the same as the ground floor plan. After reaching the first floor by stairs, there are four rooms, two in the east and west directions. On this floor, which has a pointed arched iwan in the middle, the floors of the rooms were destroyed. The wall facing the courtyard on the east side of the building was demolished, and the destroyed stones remained in the courtyard. The walls on the upper floor are all plastered and painted, and there are niches on the walls as in the ground floor (Figure 6 a, b, c).



Figure 6. Examples of Niches in Rooms (Işık, 2021)

The semicircular arched windows on the northern façade of the walls opening onto the courtyard are decorated with flat lintels. The ceiling tile, which had wooden beams in its original architecture, has been replaced with a reinforced concrete slab. The walls in front of the iwan on the first floor of the building have collapsed. There are partial collapses in all of the room walls opening to the iwan. Except for the north façade facing the courtyard, the first floor façade walls made of stone were covered with plaster and paint (Figure 7 a, b).



Figure 7. Ferit Köşk (Mansion) entrance section, the kitchen, and the ruins of the destroyed space (Işık, 2021)

4.3. Structural Problems Identified in Ferit Köşk (Mansion)

Ferit Köşk (Mansion) is one of the buildings used as a summer residence in the northwest of the Tigris coast. The location of the privately owned mansion is farther from the city than other mansions. The mansion, located at the end of the neighborhood it gave its name to, has structural problems due to neglect and abandonment. The mansion, which the property owners did not care about and abandoned, has turned into a structure where addicted young people live today.

During the field study conducted between 2018-2021, it was observed that the damage of the structure increased over time. The northeastern wall of the building, which was partially damaged in 2018-2019, was demolished in 2020 (Figure 8 a, b, c)



Figure 8. Damages on the northeastern wall of Ferit Köşk (Mansion) (Işık, 2021)

No comprehensive restoration and repair work has been carried out in the mansion, except for the simple repairs of the owners from past to present. Replacing the upper cover of the mansion with reinforced concrete flooring increased the load and damages on the structure.

The collapse of the floors of some rooms on the first floor caused damage to the exposed walls. The floors of the rooms in the southeast and southwest of the mansion facing the courtyard have been destroyed, and the rooms filled with the collapsed floor pieces are unusable (Figure 9 a, b, c).



Figure 9. Ferit Köşk (Mansion) floor damages (Işık, 2021)

Partial collapses occurred in the interior walls of the ground and first floors of the mansion, and accordingly the load-bearing system was damaged. The damage in the whole structure increased due to the collapse of the walls that acted as carriers in the building constructed with the masonry construction technique (Figure 10 a, b, c).

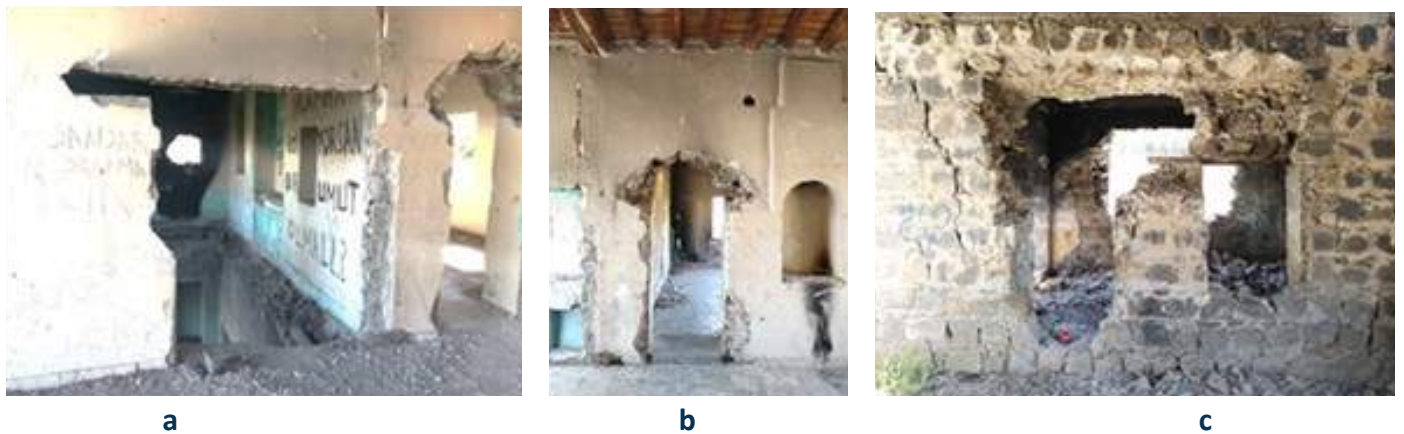


Figure 10. Deterioration and damage to the walls (Işık, 2021)

The unconscious destruction of the mansion by the users caused the deterioration of the building structure and original architecture. Closing the existing windows in the building, removing the existing window and door frames, starting a fire, etc. are some of these reasons (Figure 11 a, b, c, d).

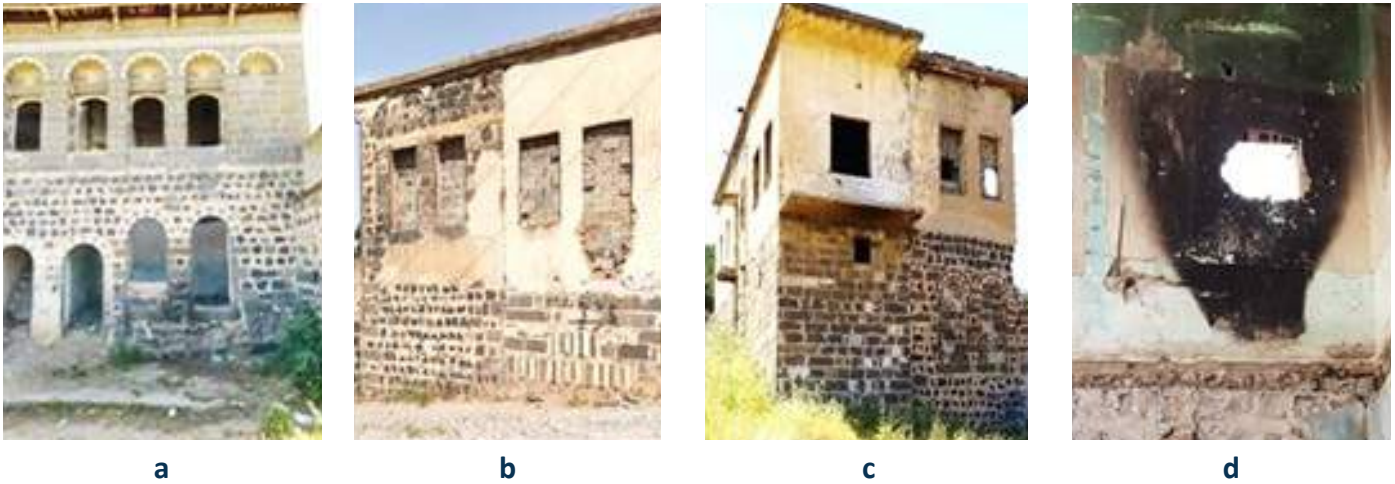


Figure 11. Deterioration and damage to the walls (Işık, 2021)

The wooden-beamed earthen roof in the original architecture of the mansion has been replaced with a reinforced concrete floor. The load irregularity brought by the flooring on the structure caused deflection damage, breakage and material loss in wooden beams (Figure 12 a, b)



Figure 12. Deflection and material loss damages in wooden beams (Işık, 2021)

The balcony walls protruding from the upper floor iwan on the south wall of the building have completely collapsed. The balcony floor, which is thought to have been added later, is made of concrete material and segregation damage has occurred between the plate and the wall (Picture 13).



Figure 13. Damages on the southern wall of the Ferit Köşk (Mansion)(Işık, 2021)

4.4. Re-use of Ferit Köşk (Mansion) in the Context of 'Sustainable Conservation'

In recent years, the orientation to past cultures and the increase in interest in historical structures have led to the development of conservation awareness. In Diyarbakir, which is one of the historical cities, studies have been initiated by civil and public institutions to increase the awareness of conservation (although not at the desired level) to conserve, re-function and bring the historical buildings to tourism. This situation has brought vitality to the local economy with the start of cultural tourism activities in the city. The reuse of inns, baths and traditional houses in the Suriçi Region by giving them a new function has increased the tourism movement in the city.

Not all of the buildings in and around the Suriçi Region, which contains most of the historical building stock, are at a usable level. Lack of maintenance, abandonment or property problems, failure to repair, increased user-induced destruction and caused these structures to reach today as damaged.

Unconscious interventions to be made with the thought of gaining tourism in the city can cause the destruction of cultural heritage. For this reason, in the interventions in historical buildings, the original architecture should be preserved or the interventions should be at a level that will have a minimum effect on the building.

Cultural tourism is the movements that feed each other with the city culture, identity and values. In order to increase cultural tourism, existing historical buildings should be rearranged according to today's conditions. It should be ensured that the arrangements made with an understanding that does not destroy the traces of the past in the buildings would not allow the destruction of cultural heritage.

The development of cultural tourism and the functioning and sustainability of historical buildings depend on the increase in education and social awareness. Particularly, the involvement of persons or institutions specialized in this field in the repair and functioning practices of historical buildings will prevent the unconscious destruction of these structures. It is thought that any application that will spoil the authenticity of historical buildings, which have been re-functionalized, will harm cultural tourism in the long term rather than benefit. The preference of buildings in coastal cities and their high economic value are related to their location. Functioning and arrangements in historical buildings, especially on the waterside, have made these structures preferred in terms of tourism.

Ferit Köşk (Mansion) is located in a position overlooking the Tigris River. The fact that the construction around the mansion is low and limited is one of the factors that makes it easier to evaluate the mansion with its surroundings and to give it an effective function. Improving the current conditions of Ferit Köşk (Mansion) and similar buildings, re-functioning (adaptive reuse), conservation of cultural heritage are practices that will contribute to the city's economy and tourism.

Most of the mansions located in the highest and scenic area of the city overlooking the Tigris River are unusable, empty and neglected. It is thought that these structures are not arranged and repaired according to today's conditions and that they are not brought into tourism, which is an important loss for the city's economy.

One of the reasons why historical mansions are preferred after they are given a new function is that they reflect the lifestyle and culture of the past. For this reason, the function of historical buildings without deteriorating their original texture has increased the interest in these structures in terms of cultural and tourism (Bachlaitner & Zins 1999, p.200; Cave et al., 2003, p. 372).

In this context, it is very important to re-functionalize all the buildings, especially the Ferit Köşk (Mansion), to keep them alive and usable. There are only two mansions in use today, which were re-functionalized on the banks of the Tigris River.

Gazi (Seman) Mansion, located in the southwest of the Tigris River, is a building used as a museum and visited by local and foreign tourists. Recently, new arrangements have been made around the mansion and areas used as country weddings have been created. The reorganization of the mansion's surroundings, which was used as a museum, enabled the guests who came for the wedding to visit the museum, and brought mobility to the area in terms of cultural tourism. Erdebil Köşk (Mansion) is one of the mansions close to Gazi Köşk (Mansion). The mansion is a building that is arranged as a restaurant-cafeteria. Except for Gazi Köşk (Mansion) and Erdebil Köşk (Mansion), which are located on the Tigris Coast and have been re-functionalized, other mansions have been left empty, and the mansions have suffered deterioration and damage over time due to neglect and abandonment.

Ferit Köşk (Mansion) is one of the damaged buildings. However, the fact that Ferit Köşk (Mansion) was far from other mansions and was not used caused its damage to increase over time. The increase in damage, neglect and abandonment of the mansion have reduced its usability.

The buildings that are left alone and isolated from their surroundings can become insignificant and not used over time. This situation causes the communication with the surrounding and the city to be cut off and the loss of being a part of the city (Asiliskender, 2005, p.55). Ferit Köşk (Mansion) is a good example of this situation. The fact that the mansion is far from the city and abandoned due to its location has caused its communication with the city to be cut off.

One of the reasons why Ferit Köşk (Mansion) was abandoned and left unattended is the fact that the building cannot meet today's comfort conditions in its current state, and the owners' desire to live in a modern building is far from the city in terms of its location. In addition, the fact that the property of the mansion is not in the public domain and the owners are not interested in the mansion prevented the restoration and repairs of the mansion by the public.

The refunctioning (adaptive reuse) of the mansion in the high position of the city, overlooking the Tigris River, will increase the tourism activity of the city in this direction. If zoning and environmental arrangements are made in and around the mansion, it will make the mansion noticeable and accelerate the increase in attempts to use and re-function the mansion. For this reason, the elimination of problems in all other cultural heritage buildings, especially Ferit Mansion, and their re-inclusion in the city is cultural and tourism heritage will ensure that such structures are sustainable and will accelerate the city's economy.

4.5. Evaluation of Ferit Köşk (Mansion) with Socio-Cultural and Economic Functions

In recent years, the increase in the awareness of preservation of historical buildings, their refunctioning (adaptive reuse) and their bringing into the economy, have made the concepts of revalorition widespread.

Conservation and re-evaluation of historical buildings and environments adds "value" to buildings and their environments in terms of social, cultural and economic aspects (Arabacıoğlu et al., 2007).

The socio-cultural dimensions of the new functionalization's to be given to historical buildings are too great to be underestimated. The reuse of demolished and unused dysfunctional buildings will add value to the environment and the city, and will ensure that these areas are preferred. Compared to the cost of a new building, this situation is more economical for the city and increases the perceptibility level of the building and its environment in terms of socio-cultural aspects (Douglas, 2006, p.3; Kuban, 2000, p.117; Yung-Chan, 2012, p.352).

Making cultural heritage buildings usable through functionalization and arrangements increases the value and recognizable feature of the environment and structure. The use of newly functionalized buildings, which have been preserved with their cultural and aesthetic values, increases the interest in the building and contributes to its location and attractiveness. Reasons such as socio-cultural attraction, nostalgia and curiosity about the identity of the historical building increase the value of these structures and increase the income of these structures to the city economy.

There are many application examples in Turkey and abroad related to making historical buildings livable again. Many examples are possible in Cappadocia, such as transforming the areas with fairy chimneys into a hotel, hostel or cafeteria/restaurant, and transforming the traditional houses of Mardin and Safranbolu into museums and art houses. It is known that after the function given to historical buildings, the contribution of these structures to cultural tourism and the city economy has increased.

Many historical buildings in Diyarbakır have been refunctioning (adaptive reuse) and "valued". Diyarbakır Hasan Paşa Inn, Sülüklü Inn-Cafeteria/restaurant, Deliller Inn hotel/restaurant, Vahap Ağa Bath- restaurant, Deva Bath- Cafeteria, Cemil Paşa Mansion-city museum serve again. In addition, many traditional houses serve with spatial uses such as cafeterias and music houses, adding value and mobility to the city economy. Despite some intervention errors and usage intensity, the reuse of these structures in line with today's needs has created important gains for the conservation of the structures, their bringing them to tourism and cultural continuity.

It is possible to reproduce these examples with foreign applications. In the cities of France and Montreal, historical or non-historical buildings and efforts to rehabilitate their surroundings are important examples of restoring historical structures and the surrounding texture. In these studies, new residence areas were created without damaging the existing structure and the surrounding tissue. With the re-evaluation of the existing historical building stock, these

buildings were reused and their participation in the economy was ensured (Arabacıoğlu et al., 2007, p.211).

In Turkey, which has many structures in different regions in terms of historical and cultural richness, the lack of conservation awareness, the lack of arrangements that will contribute to the economy in these structures and the unconscious destructions are actions that prevent the transfer of structures to the future. On the other hand, in Europe, great importance is given to the historical environment and buildings, the economy of the city, and its traces, and they act with the awareness that the buildings are not ordinary structures with their historical backgrounds (Akin, 1995, p.150). In the field study carried out in 2018 at Ferit Köşk, which is the main subject of this study, it was observed that only the perimeter walls and the mezzanine floors were demolished, and in 2021, in addition to these, the northeast wall was completely demolished. The lack of intervention for the conservation and improvement of the mansion accelerated the demolition process of the building. Structural problems of the mansion, which is located at the high and dominant point of the city overlooking the Tigris River, need to be eliminated in order to ensure its participation in urban tourism and economy and to regain its accessible feature.

It is thought that the evaluation of Ferit Köşk (Mansion) and its surroundings with a new function will contribute to the city's economy, while preventing the destruction of the structure.

Making the mansion in a high position with a view of the Tigris River visible with the arrangements to be made around it will make the mansion noticeable. As with the functionalization of other historical buildings in the city, expropriation of the mansion by the owners if possible, if not by the public, will be one of the important interventions that will save the mansion, which has entered the demolition process. Together with these interventions, the zoning and environmental arrangements to be made in the mansion and its surroundings, and the work on the discovery and refunctioning (adaptive reuse) of the mansion will contribute to the urban economy by bringing the environment in which it is located with its socio-cultural feature.

Considering the mansion, located in a quiet and high part of the city, where the refreshing and breezy effect of the water (Tigris River) is felt, as a cafeteria, restaurant or boutique hotel, as in similar buildings, will ensure that the building is saved from its current state and gains a sustainable feature with its new function.

5. Conclusion and Suggestions

Conservation and refunctioning (adaptive reuse) of historical environments and structures in accordance with their unique socio-cultural characteristics are practices that contribute to the "value" of structures. For this reason, the building should be evaluated with its surroundings in the implementation of the refunctioning (adaptive reuse) of the buildings. Mansions, inns, baths, madrasas, traditional houses, etc., which have historical features, should be evaluated and refunctioning in this context.

The mansions located on the banks of the Tigris River in Diyarbakir are structures that have historical and architectural heritage characteristics and have a place in the socio-cultural life of the city in the past. These buildings, which were generally owned by the wealthy families of the city in the past, have the comfort of traditional home used in the hot summer months.

In the city where the continental climate prevails, the mansions located on the water (Tigris River) sides were used as summer residences built on high positions on hot summer days. Some of these summer houses (mansions) built with the masonry construction technique have survived to the present day by undergoing deterioration and damage due to many reasons over time. Reasons such as neglect, abandonment and the desire to live in modern residences are among the factors that increase the deterioration and damage of the mansions. Among the Diyarbakir mansions, Cihannuma (Kavs) mansion, Aguludere Mansion and Ferit Köşk (Mansion) are some of the mansions with structural problems. The private ownership of the mansion buildings or the change of ownership have transformed them into neglected, empty and abandoned structures over time.

Ferit Köşk (Mansion), where no effort has been made for conservation, sustainability and refunctioning (adaptive reuse), has survived to the present day, alone and with its structural problems, on the banks of the Tigris River. The best intervention to reintroduce the mansion, which is on the verge of demolition, to the city's cultural life and economy, which the property owners are not interested in, is expropriation or revitalizing the mansion with incentive projects. Any steps to be taken in this direction will prevent the increase in the structural problems of the mansion.

In the mansion, which is currently in used by addicted youth, fieldwork was carried out in 2018-2021, and the chang-

es in the structure and structural problems were recorded. Between 2018 and 2020, the collapse of the floor of the rooms on the first floor of the mansion, whose structural problems were not at a level to affect the entire building, caused deterioration and increased damage. Structural problems due to decomposition and material loss occurred on the unsupported walls due to the collapse of the floors, and the northeastern wall of the mansion was completely demolished in December 2020.

The users' unconscious interventions (starting a fire, opening holes in the room walls, closing the window openings, removing the wooden floors, opening the holes in the courtyard walls, making the building unprotected, etc.) accelerated the increase in the structural problems of the mansion.

The refunctioning (adaptive reuse) of Ferit Köşk (Mansion) with its surroundings in terms of its location will increase the existing "value" of the mansion with its surroundings. With the arrangements to be made in and around the mansion, the visibility of the mansion will be ensured and cultural tourism will be mobilized in these regions. The mobility of cultural tourism will have a positive effect on the structure and contribute to the development of the city in this direction, thereby increasing its economic impact.

In this study, a comprehensive literature study on sustainability, refunctioning (adaptive reuse), conservation-use balance, and cultural tourism in historical buildings was conducted. In the literature study, the adaptive reuse of historical buildings, cultural tourism, conservation-use balance, economy and conservation issues were examined and evaluated in the Ferit Köşk (Mansion). After the determination of the structural problems determined by the fieldwork in the Ferit Köşk (Mansion), the study was completed by presenting the structural problems and suggestions for sustainability, refunctioning (adaptive reuse), conservation-use balance and cultural tourism.

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Neoliberal Urbanism and Commodification of Urban History as a Marketing Tool in Public Recreation

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Abstract

Although neo-liberalism is not an urbanization policy, it has changed urban practices since 1970s. Neoliberal politics has started to use history, culture, identity, social status, even happiness as a commodity that can be bought and sold to ensure the sustainability of capital. Urban history and cultural heritage have been highlighted in urban spaces, themed projects, shopping malls, residents, and tourism facilities etc. Hereby, cultural heritages and culture have been faced with depreciation and conservation. Cities have transformed into a fragmented structure with replicas and city images are destroyed. In globalization process place that is a significant concept in terms of architecture and urban planning, has started to lose its distinctive character and lost its meaning. Neoliberalism has constituted "non-places" that defines as places which can be seen everywhere without socio-cultural connection. The difference of an area and space is to be identifiable not only spatial but also historical and relational. The case study area, Ecdad Park, is inspired by historical and architectural features of Ottoman and Selçuklu Empire and commodify urban history as a marketing tool. In scope of the research, the effects of commodification of urban history on users' satisfaction is evaluated with "user satisfaction survey". In the light of the results obtained from the survey, density of green areas, cleanness, proximity, security is more effective on user satisfaction rather than historical data and replicas of cultural heritage.



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1. Introduction

Although, neoliberalism is not an urban policy, it is nourished by urban space and transformed urban practices. In 1970s, neoliberalism came up to reinforce the power of capitalism against the working class (Harvey, 2005). In 1980s, neoliberal urbanism has gained speed and it has reached to the top in 2000s. Urbanism has become one of the most important resources for the development of neoliberalism. Hence, the effects of neoliberalism on urban space have become one of the most important research issues for urban planning (Boland et al., 2017; Bustad & Andrews, 2020; Carraro et al., 2021; Gabriel, 2016; Güzey, 2014; Korkmaz & Alkan Meşhur, 2021; Obradovic-Wochnik, 2018; Rossi & Vanolo, 2015; Wang & Aoki, 2019). The emphasis of neoliberal urbanism has spread across the world and caused to increase of privatization of public, commodification of urban practices and entrepreneurialization of local services (Rossi & Vanolo, 2015). Urban neoliberalism is used as a basic concept related with competitiveness, economic growth, and global marketing in cities. The main target for neoliberalism is to sustain of capital. Therefore, neoliberal politics do not hesitate to use nature, history, cultural heritage, social status even happiness as a commodity (Larner, 2009). Government uses historic accumulation to expand marketing network and tourism income in cities that have cultural heritage (Xu et al., 2013). Moreover, neoliberalism offers foreign cultures or architectures in a different place, time, and culture. The cities have started to full of the many replicas of historic buildings and the

number of imitations has been increasing day by day while the originals cannot be preserved successfully. The cities continue to develop in a fragmentary way with many structures from different cultures and ages. The important phenomenon for urban planning, "place" has started to lose its decisive character. The non-place that is defined by Auge (1995) has emerged, has increased all over the world. This paper claims that neoliberal commodification creates non-place areas and search the effect of commodification of history and architecture on user satisfaction. The article examines the effect of the commodification of history in public recreation areas in the context of neoliberal urbanization on user satisfaction, and policy making in terms of management is excluded from the scope of the research. Instead, the article criticizes the presentation of non-tradable goods (such as nature, history, happiness, prestige) as a commodity, the dissemination of historical replicas out of the context of place and time, and the devaluation of original works while historical values are not preserved enough.

In this context, Kalehan Ecdad Park that is inspired by Ottoman and Seljuk Empires is searched. The paper consists of four chapters. After the introduction part the following chapter contain a theoretical background about neoliberal urbanism and the concept of non-place. It is followed by method and the chapter that put forth the results of user satisfaction survey that has carried out in Kalehan Ecdad Park. In conclusion, the research is brainstorming about neoliberal urbanism and evaluate the efficiency of commodification of culture heritage on user satisfaction in public open spaces and recreational areas.

2. The Theoretical Background

2.1 Rise of Urban Neoliberalism

Neoliberalism is a project that interests to re-establish the power of capitalist class against labour and in doing so it contradicts the discourse of individual, freedom, and social welfare. The gap between incomes has increased with the process of neo-liberalization. As Margaret Thatcher argues, "there is no such thing as society" and individual interests are important. She argues that the best way to increase human well-being is to release strong private property rights, free market, free trade, and freedoms of initiative for the individual. According to the neoliberal theory, state intervention in capital markets should be minimized. State-handed planning and state ownership, which imposed a socio-political constraint on entrepreneurial and company activities, were counterproductive to neoliberal policies and capital should be freed from these limitations. The main duty of the government is to secure freehold, private sector, and value of capital. Neoliberalism argues that discourses such as freedom and social welfare can only be created by breaking free from state oppression, and it is ideologically hindering social structuring. It imposes strict restrictions on rights such as strikes and the formation of trade unions and imposes strict rules on the labour market. Welfare state formations were destroyed by neoliberalism, public institutions were also privatized. With these discourses, the welfare of the right was replaced by the welfare of the companies. The democratic and representative features of local government have weakened. With the neoliberalism, in the event of a conflict between capital and public interests, capital interests will take priority (Harvey, 2005). Over the last two decades, neoliberalism has become one of the most important debates in urban and regional development processes. Although, neoliberalism is an economic policy that supports the development of market economy and private sector to maintain the capital after 1980s, it mostly affected the urban and regional sites. The rise of urban neoliberalism backs to the 1980s with the economic policies of United States and United Kingdom that adopted free market ideas as an economic development strategy. Since that time, neoliberalism has defended entrepreneurialization of local government, the privatization of public services, and the commodification of urban space (Rossi & Vanolo, 2015). The era of Reagan and Thatcher had strong impact on urban space via privatization and commodification of urban public spaces (Smith, 2005). Before the neoliberalism, capitalism was living its golden era with the idea of unlimited economic growth. 1980s, In Regan era in the United States, to stimulate markets and achieve higher economic growth rates, a supply-oriented approach was adopted to reduce financial pressure on businesses and capital owners to encourage private investments. Similar approach was seen in Margaret Thatcher era in the United Kingdom and the private sector and capital were supported by governments (Rossi & Vanolo, 2015). Also, urban neoliberalism defines the reflection of the logic of free market capitalism on urban domains. According to Lefebvre (1991), capitalism reflects its system to the space with built environment construction. Planning practices and city planning have become important tools for the dissemination of capitalism and neoliberal policies. The capitalist system targeted the urban space to keep the income in the hands of capital owners and commodity the nature, history, identity, social relations, happiness, culture etc. The commodity can be defined as a product that can be bought and sold. However, neoliberalism puts a price tag on non-bought and sold dynamics (Harvey, 2012). Neoliberal urbanism can be defined as a governance model which targets to increase competition and attract the investments in spaces. Cultures are connected to space traditionally, but space and culture began to form independently of each other (Auge, 1995).

¹ Ecdad means ancestor in Turkish.

With neoliberalism, culture and history transformed into commodity and investment tool with globalization, space and culture began to form independently. Despite, neoliberal urbanism has discovered to gain money from cultural heritage and historic structure, instead of strengthening the identity and heritage, marketable urban imitations of history have re-created, produced replicas. Unfortunately, these imitations cannot go beyond a décor or showcase. Moreover, these replicas have eliminated the necessity of going to original, interest and value of the original (Çelik, 2018).

2.2 The Paradox of Urban Neoliberalism and Non-Place Concept

Today, when urban problems and urban strategies are associated with neoliberalism, cities have, the urban land use has become the focus of neoliberalism. With neoliberalism, concepts such as suitable housing, environmental justice, local struggle have been replaced by urban competition, progressive alternatives, and privatization (Theodore et al., 2012). Neoliberalism creates unpredictable spaces caused by unstable economic and political layers with contradictory arrangements made on inherited areas. In the 1970s, neoliberalism, whose influence was rapidly felt in the cities, turned to build environment investments and capital flows from manufacturing to real estate and speculative investments occurred. States have succeeded in creating a market by creating ownership forms and incentives to invest in real estate with various economic policies (Weber, 2002). Urban areas have been transformed into project centres for municipalities as focus for capitalist growth, commodification, and economic space revitalization. On the other hand, social, ecological, and psychological criteria have been brought to the fore in the projects to encourage and maintain economic competitiveness. State institutions were withdrawn from the construction of the built environment and replaced by the monopoly of the private sector, which is the power of the global economy. While investments are increasing, the decrease in urban resources has started to create a permanent competition concern in cities (Larner & McLean, 2020).

Urban planning and architecture are influenced by the globalization process and the concepts of place and space have been started to be discussed in this context. Although these concepts have been transformed with the modernization process, the concept of place and space which are an important phenomenon for planning and architecture has gradually started to lose their decisive character. Theoretical foundations of space and place concepts are also discussed. Place defines the physical form of activities, but place is a psychological notion as well as physical. In environmental psychology place is defined with individual perception, social processes, and relations. Places cannot be thought away from feelings and actions (Canter, 1977). Place was defined in feudal societies as the physical environment of social actions that located geographically (Giddens, 1991). However, space is a social product, and every mode of production produces its own spaces. Also, the new spaces create the new social relations. In space production, capitalism constructs its own representations through a built environment, and spatial practices are the result of the interaction between these representations and social relations (Lefebvre, 1991).

The concept of non-places (non-lieu) came to the agenda for the first time in a book written by Mark Augé in 1995 titled "Non-Lieux, Introduction à une Anthropologie de la Surmodernité" or "Non-places: Introduction to an Anthropology of Supermodernity". Augé defined place which breaks the socio-cultural connection with the geography and can be seen anywhere. As the capital system reproduces the space, it has transformed the place that is not associated with social, cultural, and physical structure. Augé states that society and the individual have three basic relations with place: identity, relational and historical. The identity relationship is the relationship that the society and the individual establish with the past and space, the relational one describes the link between the individual and the common culture and space developed by the environment. On the other hand, the historical relationship is the relationship that the individual and society establish in a continuous manner from the past to the future. With the modernization process, these connections between society and space have been changed and the relationship between place and society has ceased to be decisive. As the place ceased to be decisive, it made the spaces formed within different social, cultural, and historical processes independent and began to read the place through concepts defined by the global world, not the place (Auge, 1995). If a place can be defined as identifier, relational and historical, it becomes a place, if not it only becomes non-place. The capitalist system contains many non-places away from historical and cultural relationship (Giddens, 1991). The concept of non-place does not contain a positive-negative relationship; however, it defines the absence of values attributed to the place (Koçyiğit, 2018). In scope of the neoliberal urbanism, place is produced as independent of location, history and culture, relationship between space and place has weakened. Since the 2000s, non-place areas have increased (Harvey, 2005).

With the neoliberal point of view, the city and space have become the focus of rent in the case of Turkey. It is possible to see the traces of neoliberal policy from urban transformation projects to the production of public space. The concept of urban transformation serves neoliberal urbanization with its new legal infrastructure in which capital and labour production is reshaped. Turkey has adopted construction-oriented growth and urban transformation for the

rapid solution of economic problems, and natural disasters and their destructive effects have been highlighted with their legal and administrative dimensions in achieving this goal. The inclusion of “disaster risk areas” in the scope of transformation with the Law No. 6306, which was prepared in 2012 to transform and accelerate urban renewal, complies with the principle of continuity of rent, which neoliberalism aims for (Cihangir-Çamur & Korkmaz, 2021).

After 2000, urban projects started to present facts such as nature, culture, and history as commodities in their projects to differentiate them from each other and to attract the high-income group and produced thematic projects. Local and global values that make up the memory of the city are used as a distinctive element in parks, recreation areas, hotels, or housing projects. While the scarce resources of the city were depleted, the so-called prestigious, privileged, secure and gated communities, theme parks and shopping centres, which isolated themselves physically and socially from the society and the city, began to dominate in the idle areas of the city and the continuity of the capital was ensured (Korkmaz, 2019). The design of parks as a public area, has also been influenced by the neoliberal system. In this context, Öncü and Somuncu (2016)’s question about the way to be interpreted urban public spaces and parks with the neo-liberal urbanization process is important. In the neoliberal process, it is discussed whether the parks will remain with its public character, or whether become an investment tool that adds extra value to residential areas or an economic subject that presents history, nature, and culture as a commodity.

3. Research methodology

The qualitative and quantitative research method have been used in this research. The secondary data collected by government official websites, articles, publications, reports, news portals. With the aim of getting information about research area, observation on-site has been applied and photos are taken. The research is based on the evaluation of the effects of commodification of history and cultural heritage on user satisfaction. In the research, a user satisfaction survey was conducted with 132 park users. The COVID-19 pandemic has created a limitation in reaching users. In the definition of user satisfaction, factor analysis technique was used, which facilitates the understanding and interpretation of the relationships between many variables that are thought to be related. Among the many variables used in this study, it was investigated effectiveness of the commodification of history on user satisfaction was investigated. The main hypothesis was put forward to test in the study:

H1: “Neoliberal urbanism that commodifies the history and culture have positive effects on users’ satisfaction level of public recreation areas”.

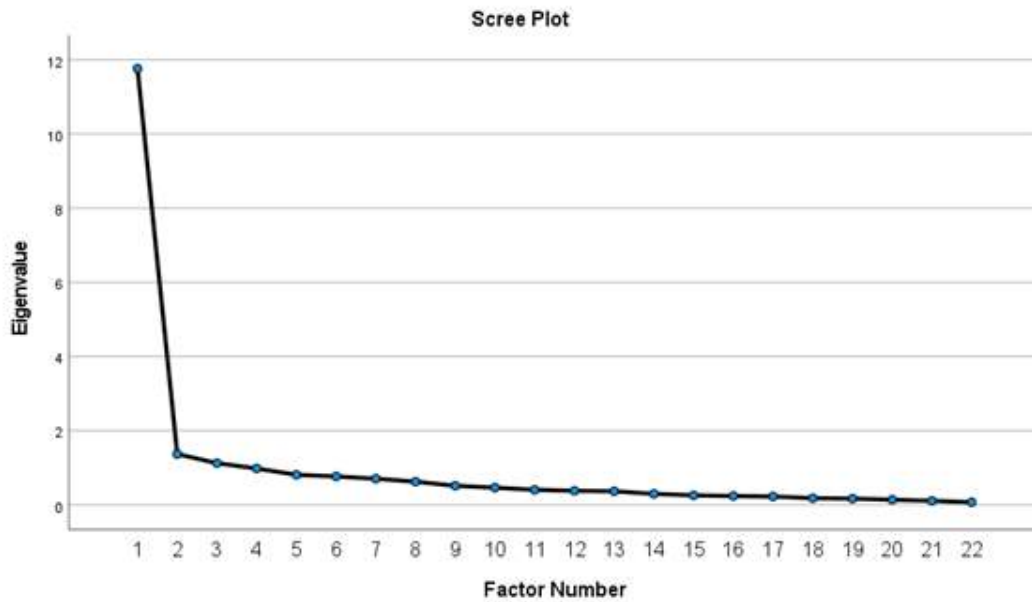
In this research, first, defining the user satisfaction of Ecdad Park seen in Table 1, was determined according to the 5-point Likert scale; 1: very bad, 2: bad, 3: neither good nor bad, 4: good, 5: very good. In factor analysis, the suitability of the data for factor analysis is measured by KMO and Bartlett Test. If the test is found to be statistically significant, factor analysis is started (See Table 1). In this research, Kaiser-Meyer-Olkin Measure of Sampling Adequacy is 0.930, this means that its data are suitable for factor analyses.

Table 1. Determined user satisfaction indicators

KMO and Bartlett’s Test		
Kaiser-Meyer-Olkin Measure of Sampling Adequacy.	,930	
Bartlett’s Test of Sphericity	Approx. Chi-Square	2260,050
	df	231
	Sig.	,000

Factor loadings express the weight of the variables in each factor. These values show the degree of relationship between the variables and the selected factors. Whichever factor a variable has the strongest correlation with, it is an element of that factor (See Figure 1).

Figure 1. Factor numbers of research



There are 22 indicators in 3 main factors historical factors, physical and spatial factors, and psychological factors (See Table 2).

Table 2. Determined user satisfaction indicators

Number	Indicators
1	Located replicas of historical buildings
2	Ability to reflection of history
3	Feeling safety
4	Being quiet
5	Proximity to houses
6	Environmental cleaning
7	Adequacy of social activities in area
8	Adequacy of guiding signs for disabled people
9	Adequacy of designed/ regulated resting and sitting areas
10	Adequacy of resting areas designed by the water
11	Adequacy of landscape elements (presence of trees and green areas)
12	Adequacy of eating and drinking facilities
13	Ease of circulation within the park
14	Rules of the park (rules on photography, eating and drinking and green space use)
15	Feeling of security (evening)
16	Feeling of security (morning)
17	Adequacy of lighting equipment
18	Adequacy of shaded areas during the day
19	Adequacy and cleanliness of toilets
20	Well-designed for the circulation of the disabled people
21	History journey
22	Architecture from Ottoman and Selçuklu period

If the factor load of each item is less than 0.30 or the difference between the factor loads of the item in two different factors is less than 0.10, the item should be removed from the scale one by one, and the analysis process continues. The reason for this situation can be explained as creating complexity because of an item can be included in both factors (Bonett & Wright, 2014). Hence, 22 indicators in the survey were reduced to 16 variables.

Table 3. The indicator list of evaluation the performance of user's satisfaction

KMO	Factors	Indicators
X	Historical factors	History journey
		Architecture from Ottoman and Selçuklu period
		Ability to reflection of history
		Located replicas of historical buildings
	Physical and spatial factors	Proximity to houses
		Adequacy of resting areas designed by the water
		Well-designed for the circulation of the disabled people
		Adequacy of designed/ regulated resting and sitting areas
		Adequacy of landscape elements (presence of trees and green areas)
		Adequacy of shaded areas during the day
		Environmental cleaning
		Adequacy of eating and drinking facilities
		Ease of circulation within the park
	Psychological factors	Rules of the park (rules on photography, eating and drinking and green space use)
		Being quiet

4. The Case Study- Evaluation of User Satisfaction in Konya Ecdad Park

4.1. The Brief Urban History of Konya

Konya which has hosted many civilizations from past to present, is the largest city in Turkey in terms of surface area. Konya is south neighbours of the capital city Ankara. Konya is in the Seljuk city which is defined as the traditional bazaar (Tuncer, 2012). The city has well-known settlement since prehistoric ages, one of this is Çatalhöyük. It is a famous archaeological site that has ruins from ten thousand years past. Hence, it was included in the UNESCO World Heritage List in 2012. After the 11th century it hosted the Seljuk State. Süleyman Shah declared the capital of the Anatolian Seljuk in 1076 and capital was transferred to İznik in 1080. During the first Crusade the capital was re-moved to Konya by Kılıçarslan in 1097. From this date until 1277, Konya has been the capital of the Anatolian Seljuk State. Hence, there are so many historical buildings and heritage from Seljuk State. Between the years 1277 -1467 Konya changed hands between the Ottoman Empire and Karamanoğulları and passed permanently to the Ottoman Empire in 1467 (Konya Metropolitan Municipality, 2014). Konya, which has been the capital of the Ottoman and Seljuk State for many years, has many architectural and cultural values from the era of Ottoman and Seljuk. Whereas Alaaddin Mosque, Shrine and Mosque of Shams Tebrizi, İplikçi Mosque, Sadrettin Konevi Mosque, Shrine of Mevlana is one of the most famous Seljuk's architectures, Selimiye Mosque, Aziziye Mosque, Şerafettin Mosque, Kapı Mosque, Feridiye Mosque, Church of Saint Pavlus are from Ottoman State Era. There are also many museums that most of the tourists visits every year such as, Karatay Museum, İnce Minareli Madrasah, Sırçalı Madrasah, Archeology Museum, Ethnography Museum, Atatürk Museum, Koyunoğlu Museum and Library, Memorial Martyrdom of Independence War (Konya Metropolitan Municipality, 2014). Moreover, there are many ancient cities in and around Konya and Çatalhöyük is the famous one which is large Neolithic and Chalcolithic Age Settlement in Central Anatolia. It was inhabited 9000 years ago (Yenice, 2012). In Republic Era, planning applications has started in Konya. The first comprehensive and integrated urban plan for the city of Konya was the 1/2.000 scaled Konya Master Plan prepared by Asım Kömürcüoğlu in 1946 based on the 'beautiful city' approach. This plan objected to control unhealthy and uncontrolled urban zones, to clean buildings around monuments and historical environment. Within the scope of Law No. 2863, which is about the conservation of cultural and natural assets, a series of conservation decisions were taken in urban, archaeological, and natural conservation zones covering the Historical City Center and Alaeddin Hill and Meram District in 1984. Following these decisions, conservation plans were prepared. However, Konya Historical City Center Conservation Plan was subject to administrative jurisdiction between 1998 and 2009 and plans were cancelled. In 1987, Konya became the metropolitan municipality with the Law No. 3399. Initially, three districts (Karatay, Meram and Selçuklu Municipalities) were included in the borders of Konya Metropolitan Municipality (Küçükdağ et al., 2020). With the Law No. 5216 enacted in 2004, the boundaries of the metropolitan municipality were accepted as the centre of the governorship and expanded to the boundaries of the area with a radius of 30 kilometres. Also, the boundary of metropolitan municipalities was accepted the provincial territorial boundaries with the Law No. 6360 issued in 2012. In 2009, conservation plan for Konya historical city centre was approved by Konya Metropolitan Municipality and renovation and restoration applications were started in the historical city centre (Yenice, 2012).

4.2. The Reflection of Neoliberalism to Public Recreation, Thematic Parks and Commodification of

History: The Case of Ecdad Park

As a natural result of urbanization, increasing construction and environmental problems, the importance of urban green areas has increased. In addition to the ecological and aesthetic values, green areas are social spaces where people can come together and spend time. The green areas were pushed out of the city in time with the increasing density, lack of land and high land rent in the city centres (Korkmaz, 2016). The theme park is a recreation area spread over a wide area to appeal to a particular area of interest, designed to bring visitors into a story and make it a part of the story, focusing on branches such as science, culture, technology, history, art in open and closed spaces within the framework of a fiction. Although Ecdad Park is called as park in its name, it is closer to the definition of theme park in terms of its features, and it also planned as a recreation area.

Figure 2. Location of Ecdad Park in Yazır District, Selçuklu



Ecdad Park that is in Selçuklu, Yazır District, was designed by Konya Metropolitan Municipality in 2017 (See Figure 3). In the design of the park was inspired by Ottoman and Seljuk architecture and was built on an area of more than 100 thousand square meters. Ecdad Park contains Ottoman and Seljuk pavilions, harbour, Ottoman Street where hand crafts and souvenir are sold, an Ottoman Amphitheatre, Ottoman coffeehouse, a replica of Bosphorus Mansion, Ottoman Fountain, Mehter Building that is military music comes from 2500 years ago in Turkish from written historical registration and a pool covering an area of 9.136 m². The name of this recreation area, which carries traces of Seljuk and Ottoman works, was decided by the competition that was organized in 2017 (Figure 3 and 4).

Figure 3. Ecdad Park Google Earth satellite image (2005-2021)



Parks are defined as the areas reserved for the green vegetation and recreation needs of the inhabitants of the city by the law No. 3194. Although, Ecdad park is called as park in its name, it is planned as a recreation area in master plan. Recreation areas are defined as the areas of the city where the need for outdoor and green areas, entertainment, recreation, and picnic needs can be met, and determined by the master plan for daily use in and around the city. Thus, various commercial units could be designed within the Ecdad Park.

Open spaces are urban parts that are kept outside of closed spaces built for people, where people live and left in their artificial or natural state. Open spaces, in its broader definition, are unstructured areas in the city or outside the city with a certain land use or certain functions. The ownership of public open spaces is publicly owned, and the users of

these places are all urbanites without any privileges and restrictions and should be available to all urban residents (Burat, 2017). Although, the entrance in the Ecdad Park is free now, the tolls at the entrance of the park indicate that the park will be paid soon. This is not compatible with the concept of open public place.

Figure 4. The commercial units in Ecdad Park- the Ottoman Street and the Ottoman Coffee House (photos are taken by the author).



There are also models of Seljuk architectural examples, some of which are already in Konya such as Mevlana mausoleum and Alaaddin Mosque. In addition, models of the Seljuk work in different provinces are also included in the area. Neoliberal urbanization commodifies these architectural values as an element of a recreation area and makes the originals worthless with imitations. Moreover, the example of the mansion located on the lake in the park, which is not open to public use, destroys the concept of public, but also damages the principle of efficient use of scarce resources.

In the time of the Anatolian Seljuk Sultan Alâaddin Keykubad, the peak was reached in the construction of the castle, as in other architectural works. As a result of the excavations in the inner castle of Konya, the history of castle dated back to 2000 BC (Boran, 2018). In Ecdad Park, there is a castle model inspired by the Seljuk castle architecture. As it is mentioned in the above, the park is a thematic park that reflects a historical term rather than open green space (Figure 5).

Figure 5. The models of Seljuk architecture (photos are taken by the author).



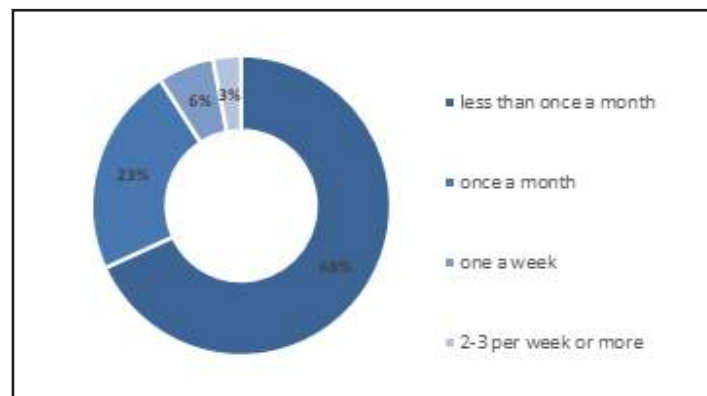
4.3. Findings

Launched with its historical concept, Konya Ecdad Park carries the traces of cultural heritage and historical architecture and is one of the examples of the commodification of history in the public sphere. In addition, Ecdad Park hosts festivals and TV programs that promote the history, cuisine, and culture of Konya. Within the scope of the research, a survey was conducted with a total of 132 users. While 68% of users use the park less than once a month, 23% use it once a week, and only 3% use it several times a week (Figure 6). 27% of those who participated in the survey found the imitations of historical buildings in the historical park to be positive and found the park to feel and reflect the history successful. While the park is found to be safe by the users, the park attracts users from all regions, and the proximity to the residence is effective in user satisfaction. Turnstiles have been placed at the entrances and exits of the park, and it has come to the fore that the entrances are paid. If the park is paid, 50% of the participants stated that they would not come to the park. This is an effective expression that shows the level of satisfaction. Although users seem to be satisfied with the presence of historical values in the park, they said it is not worth to come by paying. Also, 48.5% of the users see Ecdad park as a landmark to be taken for a tour when their guests come to Konya. In sum, according to the survey results, historical factors are significant for user satisfaction level (Table 4).

Table 4. Factor loads of factors after varimax rotation technique, total variance explanation ratio

KMO	Factors	Indicators	Factor Loads
,930	Historical factors	History journey	,987
		Architecture from Ottoman and Selçuklu period	,952
		Ability to reflection of history	,903
		Located replicas of historical buildings	,826
	Physical and spatial factors	Proximity to houses	,959
		Adequacy of resting areas designed by the water	,959
		Well-designed for the circulation of the disabled people	,873
		Adequacy of designed/ regulated resting and sitting areas	,808
		Adequacy of landscape elements (presence of trees and green areas)	,744
		Adequacy of shaded areas during the day	,653
		Environmental cleaning	,603
		Adequacy of eating and drinking facilities	,476
	Psychological factors	Ease of circulation within the park	,331
		Rules of the park (rules on photography, eating and drinking and green space use)	,624
		Being quiet	,434
		Feeling safety	,486

Figure 6. Frequency of Use of The Park



When the role of physical and spatial factors in user satisfaction is examined, it is noteworthy that the most important factor is proximity to the house. Ecdad Park is in high-density residential areas due to its location and has the capacity to meet the need for an important open green space. However, when the design of the recreation area is examined, it is observed that most of the area consists of hard ground and structures. The lack of green areas and trees makes it difficult to travel in the park in summer and winter in arid climatic regions such as Konya. Although there is a coffee shop (Ottoman coffee shop) and a kiosk belonging to the municipality in the park, it is insufficient considering the daily usage capacity of the park and take away food-beverage is not allowed from outside. The design of the park for the circulation of the disabled is also considered successful by the users. On the other hand, users give positive opinions about the maintenance and cleaning of infrastructure facilities (lighting, toilet, etc.) in the park.

When the role of psychological factors in user satisfaction is examined, it is observed that the security and usage rules of the park have a negative effect on satisfaction. It is forbidden to shoot with a professional camera in the park, to walk pets, to bring food and drink from outside, to sit in green areas. This situation further limits the already limited open space usage and reduces user satisfaction. Although the park seems like a safe zone with controlled entrance and exit and its outer borders surrounded by walls, users underline that they do not feel safe in the park day and night. The main reason for this is the low intensity of use and undefined spaces in the park that exceed the human scale.

5. Conclusion

After 1980 neoliberal policies have caused important changes in urbanization dynamics. New liberal policies succeeded to turn concepts such as happiness, prestige, nature, history, and culture into a commodity that can be bought and sold. As a marketing tool for the urban space, non-places have been designed that are independent of culture, history and time factors, and imitation places on the world have increased rapidly. These semi-public spaces, created under the name Park, offer nature, culture, and history to users as a commodity with their concepts. The number of these thematic parks is increasing every day in the world. Neoliberal marketing strategy re-presents the image structures, place-specific culture, and history of the world at different times and places. In this way, you can see the Bosphorus, the Eiffel Tower, or the Chinatown in many cities of the world. While these imitations destroy the urban identity, they form non-places apart from the context of culture, history, and term. The Ecdad Park, which was examined within the scope of the research, also imitates the Ottoman and Seljuk architecture, is a good example of the commodification of history and culture through open public spaces. This research evaluates the field of study within the theoretical framework and user satisfaction is outside the scope of the research. Since the users' satisfaction evaluations can change with the level of education, awareness, and perception of the society, this may contrast with the hypothesis put forward by this research. Especially in Konya, where many works are found from the Seljuk period, instead of preserving the original works and bringing them to the urban economy, presenting the models and imitations of the works in a thematic park is an example of commodification. Neoliberalism also began to create non-places that are disconnected from time and space. As the place ceased to be decisive, it made the spaces formed within different social, cultural, and historical processes independent and began to read the place through concepts defined by the global world, not the place. Although the literature criticizes the phenomenon of commodification, users seem to be pleased to see the traces of history in the recreation area. In addition, these parks are positive in terms of including many activities in the promotion of the city and culture. According to the factor analysis, using the historical texture in the park effects positive of user's satisfaction. The time travel to history, reflecting history, imitations of historical buildings from the Ottoman and Seljuk periods effect the user's satisfaction of the park positively. The hypothesis: "neoliberal urbanism that commodifies the history and culture has positive effects on users' satisfaction level of public recreation areas" is corrected.

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Geographies of Gender in Turkish Higher Education Institutions: Conceptualization of Women Employment

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Abstract

The significance of women employment for Turkey has been emphasized in this article. It is clear that women employment is the basis of sustainable development and pre-requisite for progress. The factors that impact women employment have been inquired and those factors have been associated with relevant gender studies theories. Within the context, Pierre Bourdieu, Simon de Beauvoir and Luce Irigaray have been some of the references. Simon de Beauvoir over-emphasizes the role of society in this issue asserting that “one is not born but made woman.” Her principle verifies the dominant role of Turkish society in this issue. The liaison between while COVID-19 period and women employment has also been inquired. Relevant general findings and findings specific to Turkey have been determined and likewise concluded. Henceforth, patriarchal social and family structure, traditionality concerning family, mass of inhouse work for women within this framework, separation about wages, lack of income and low-level education all impact women employment in Turkey in a negative way, most economic sectors are affected likewise. On the other hand, the domains such as academic life in terms of women employment are praiseworthy and give hope. On the other hand, while-COVID 19 period has affected women employment worse than it has for men. Within the context, increasing workload and household chores, increasing load of child and elderly care parallel to work at home by the pandemic, stress and negative emotions, limited access to communication and information technologies at home, rise in the lack of wage and income have been prioritized. While Turkish society has evolved into more complex form through differentiation, women employment has trend of development. This is parallel to the global trends but behind them.

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1.Introduction

The dynamics behind the association between women employment and the ratio of women academics could be summarized as follows: economic sustainability, social development and social justice and ratio of women employment are directly proportional. Not least because, according to the Founder of Republic of Turkey, Mustafa Kemal Atatürk, “The saviors of nations are solely and only teachers.” (İnan, 2019, p.365). Henceforth, if the relevant principle of sociology concerning socioeconomic development and (Turkish) state philosophy have been associated, women academics in general and in Turkish context in particular have been assigned critical roles in the sustainability of development of any country in general and development of Turkey in particular. Women as the producers of human offspring and raisers of new generations have inherently a critical character in creativity and productivity in science, art, business and so forth. Their nature in relation to academic and intellectual creativity, production and instruction are like wise of uttermost strategic importance for any country.

The purpose of this article is portraying women employment in Turkey through academia, emphasizing the strategic role and significance of women employment and re-interpreting it. Thus, explaining the factors that impact women employment in Turkey by way of selected feminist theory might be of interest. The problematic of this article is how the factors which impact women employment in Turkey could be explained through re-interpreting feminist theory. The reason why this article has adopted a descriptive approach rather than an explanatory one is going to be emphasized in the method section. Given that the country has variant cultural landscape, the problematic is going to be inquired and thereby it is going to be tried to answer through the sampling that is Turkish women academics in Eastern and Southeastern Anatolia. The article endeavors to a pioneer study in description of the factors that impact women employment in Turkey from a feminist re-interpretation perspective based on selected feminist scholars. Henceforth, local descriptions will have been depicted and will have been graphically illustrated from a thoroughly universal standpoint.

The extant literature in Turkey concerning women employment in Turkish context hardly associates their findings with feminist mainstream theories. For instance, a review study by Yıldız (2018) named "Being a Family A Female Academician in Turkey" inquires masculine domination in Turkish academia in terms of the distribution of women academics in social sciences and physical sciences scale. Though her findings support the male hegemonic portrait that men are hegemonic in physical sciences in distribution in the scale of Turkey, she never visits any feminist theory and thereby she makes no association between the male hegemonic status quo in Turkey and feminist theory. More specifically, there are a few studies on women employment in Turkey. Some of them will have been mentioned as follows. They are important and significant, because the following argument concerning the factors which impact women employment in Turkey is the beneficiary of those references. However, first and second authors of this article do not solely rely on them because they have a certain viewpoint inspired from a (pro-) feminist perspective this is binding in classifying and interpreting the data. Therefore, their conception of the factors is self-reflective in that they associate the factors determined in somewhat diagnostic spirit with selected (pro-feminist and) feminist theory. In this study, here the term pro-feminist refers to men who are academics supporting women's movement though they are not thoroughly part of feminist mainstream.

There is a notable scholar collection of feminist mainstream in Turkish language both foreign and Turkish feminist academics and activists. According to Barış (2019), feminist literature in Turkish is rich. It could be argued that Turkish feminist mainstream is the beneficiary of Francophone translators in Turkey. Henceforth, Turkish translations of French feminist scholars are a lot. Some publishing houses are notable for feminist publications namely Sel, Say, Metis, İletişim, Ayrıntı, Otonom and Phoenix. However, only just five of them of significant relevance are of relevance for this study. The first is Masculine Domination (Bourdieu, 2001). It has a pivotal significance for pro-feminist mainstream in France with sophisticatedly elaborate style of Pierre Bourdieu. The second is Second Sex by Simon de Beauvoir (1997). It is a gospel for egalitarian feminist mainstream with the emphasis of womanhood imposed by society and not by nature. Simon de Beauvoir is one of the key scholars and activists in feminist mainstream not only in France but also in the whole world. The third is Je Tu Nous towards a Culture of Difference (Irigaray, 2006). It argues full equality of women and men on the basis of their distinction from each other by French feminist scholar Luce Irigaray. The fourth is The Chalice and the Blade (Kadeh & Kılıç, 2015) is a feminist world history by feminist scholar and activist Riane Eisler. Here the Chalice refers to all womanly half of the universe whereas the blade refers to manly half. All through history there are struggle, competition, rivalry or fight between them with matriarchal intervals when there is partnership. The fifth one is Towards a Feminist Theory of the State (MacKinnon, 2015). It is a reference for the facet of feminism concerning legal domain. Its author Catherine MacKinnon has a gender theory of her own and she is notable American feminist scholar, lawyer and activist. The final one is An Introduction to Feminist Philosophy (Feminist Felsefeye Giriş, 2019) by Alison Stone. As a professor of philosophy at Lancaster University, Stone focuses on sex, gender, sexuality, sexual distinction and birth from a feminist gaze. She prioritizes French feminist school in her work.

Given that there are a plethora of articles and reports concerning women employment in Turkish contexts, there a handful number of others concerning the factors which impact women employment and women academics in Turkish context. Given that many provides little connections to connotations of feminist theories. Having provided a theoretical background on the earlier part of this study, this study will benefit from the Report about the Role of Women in Development of the Special Expertise Commission prepared in accordance with 11th Development Plan by Turkish Republic Development Department. Within the report, education, employment, participation in decision-making mechanisms, technology and digital economy, environment and general issues have been inquired within the framework of existing and prospective status of women in Turkey. The data within employment title of the report will have been utilized in this article. The report "Women Matter in Turkey 2016 – Turkey's Potential for the Future: Women in Business" by Economic Development Foundation through Evaluation Note about Women Employment Report on Turkey within the Process of Participation in the European Union covers the titles the Characteristics of Women Employment in Turkey, the Factors that Affect Women Employment in Turkey, Women Employment in the EU, the Suggestions of Policy in

order to Increase Women Employment in Turkey and the Consequences. This article will have primarily utilized the section the Factors that Affect Women Employment in Turkey. In the study Women in Turkey by Family, Labor and Social Services Department General Directorate for Women's Status, the main titles Legal Framework and Women in Fundamental Indicators have been inquired. The information under the title Women in Fundamental Indicators will have been utilized in this article. The report by Kadir Has University Gender Studies and Women Studies Research and Practice Center namely Gender (In)equality in Higher Education in Turkey 1984-2018 delineates the portrait of Turkish women academics on national and local bases (Memiş, 2020).

Given that the problematic of this article is how the factors which impact women employment in Turkey could be explained through re-interpreting feminist theory. Women in Turkish academia especially women academics in Eastern and Southeastern Anatolia has been on specific focus.

The research questions are as follows:

- 1) What are the contributions of Turkish women for economy?
- 2) What are the factors that impact women employment in Turkey?
- 3) How could the conjuncture in Turkey concerning women employment be explained through genders studies theories?

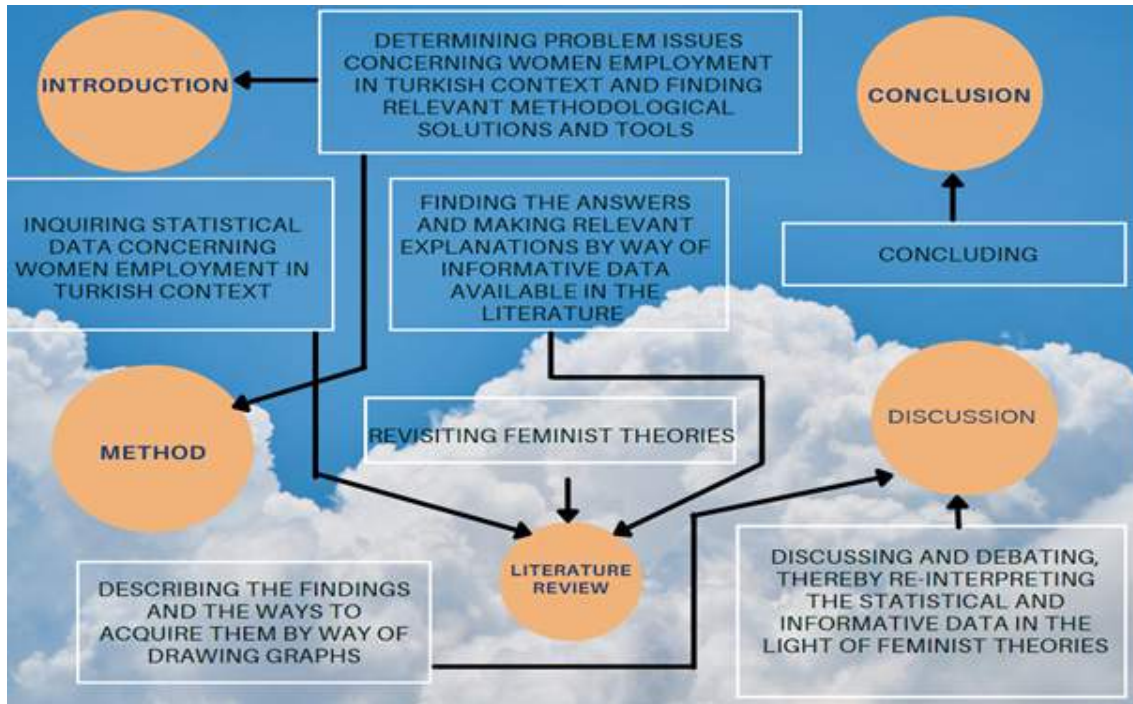
2. Method

The research paradigm of this article is feminist, thereby post-modern or critical paradigm. The methodological approach is based on the review of literature as well as using the secondary data provided by the main reports and official statistical records (Akyıl, 2015; Duarte, 2021; Yüksek Öğretim Kurulu, 2021; Memiş, 2020; T.C. Aile ve Sosyal Hizmetler (Politikalar) Bakanlığı, 2017; T.C. Kalkınma Bakanlığı, 2018; Kadir Has Üniversitesi Toplumsal Cinsiyet ve Kadın Çalışmaları Araştırma ve Uygulama Merkezi, 2019). The method is descriptive method. The research design is theoretical debate. Conceptual framework was designed according to the key concepts of the study within the scope of actual and potential importance and significance of them in that their potentiality sometimes overshadows their actual effects within the scope of the Literature Review. The study has a structural-functionalist spirit which places differentiation at the heart of social progress/evolution. Thereby, women have essential roles as the actual, potential or latent forces majeure of social progress as they are not only halves of society but agents as employees, mothers, child-raisers, wives or as others. Henceforth, women employment is not only crucial for economic development but also for the progress of society.

Feminism has been associated with two basic conceptions since First Women Conference in 1892 (Allan, 2020). The first one consists of a number of thoughts and believes which focus on ways of knowledge and management which are defined as purely feminist. This perspective opposes to masculine power and ways of knowing from a masculine perspective. This approach is associated with critical theory as it challenges the definition of knowledge. Second basic approach brings together various theories which try to explain how gender in-equality occurs. Though it would be overgeneralization, this approach can be part of a positivist and scientific category (Allan, 2020, pp. 234-236). It could be emphasized that the method of this article has been based on first descriptive category. However, Chafetz's approach overlaps with the second category (Allan, 2020, p.235).

The entire Figures in this article have been prepared by the researchers. Within this context, Figure 4 shows descriptive/diagnostic argument of the researchers about the factors that impact women employment in Turkey. Figure 5 signifies the supposed association between the opinions of selected relevant gender studies theorists and the factors that impact women employment in Turkey. Figure 6 compares the percentage of women academics in Turkey with those in the United States of America and the European Union by the data gathered from the Higher Education Council (2021). Finally, Figure 7 emphasizes the problems encountered by women and men workers comparatively while-COVID 19 periods upon the data available in a relevant report prepared by Memiş (2020) within the joint venture of Turkish Industrialists and Businessmen Association (TÜSİAD), Turkish Venture and Business World Confederation (TÜRKONFED) and United Nations Gender Equality and Empowerment of Women Association. Although there are a big variety of academic studies concerning the issue, any study which associates the issue with feminist theories could not be found in the relevant literature within the context of Turkey. This is strength for the article. As for the weaknesses, data have not been gathered in a satisfactory amount especially for while-COVID 19 periods. Figure 1 summarizes the conceptualization process for this study.

Figure 1. The research cycle



3. Literature Review

Women employment does not only involve employment as an economic and demographic parameter, but it is also a crucial element for sustainable development, egalitarian society, social progress and social justice. However, Turkish women are squeezed by societal factors which keep them out of employment. This is a sociocultural and economic bottleneck. While COVID-19 period could be compared to pandemic and epidemic periods such as plague and Spanish influenza (<https://www.bbc.com>). The scope of this article is solely limited with while-COVID-19 period. Post-COVID 19 period will be a kind predictable future as such though not fully.

3.1. Theoretical Background

3.1.1. Gender Studies Theories

Historically, capitalism has been first modern ideology founded upon economic and material base. Certainly, capitalist economy was more preferable than feudal economy. Feudal economy was primarily based on violence, unlimited killings and plunders by unsatisfied lords and kings. However, capitalism has maintained an androcratic character (the term androcratic is a suggestion by Eisler meaning patriarchal) with its emphasis on greed, rivalry, unsatisfied desire to earn more, natural hierarchies that is classes, and dependence upon violence, for example colonial wars (Eisler, 2015, p.169). Figure 2 concisely delineates three feminist waves.

Man and woman are two basic humankinds. The way of structuring the relationship between women and men is thus the basic model for human relationships. As a result, the behavior pattern as dominator-dominated has been internalized by any child who was born into traditional male hegemonic family (Eisler, 2015, p.174). It could be argued that this family structure is the core of patriarchy. Furthermore, patriarchy undoubtedly leads to gender inequality.

Law is the theory of the relationship between life and statutes. In life, women and men are coincided as human traits... In other words, gender is experienced not as epistemologically but ontologically. Law de facto tackles the procedure in which perspective turns into ontological being. Law is a strong reference for legitimacy and its symbol, a way of power use and a garment which preserves it. Use of power supports legitimacy and legitimacy hides it from the eyes of people in liberal systems... Masculine view is hegemonic over civil society in objective standard way in male hegemonic societies... The norms of family and relatives, sexual traditions, ownership of the act of re-production by men as a group guaranties men sexual freedom and control over women in these acts. Hierarchies between men have been organized as racial and class distinctions, which also divide women. State organizes these social power acts within the scope of law. That has two repercussions: law becomes legitimized and social sovereignty becomes invisible. Liberal legality finds the right milieu to legitimize and make it invisible. While doing that it adopts masculine perspective and it imposes it on society (MacKinnon, 2015, pp.271-272).

Figure 2. Family tree of feminist strands



Gender inequality as observable in Western European countries have been subject to three feminist waves. Equal rights for women are one of the consequences of Enlightenment. First notably serious feminist book was written by Mary Wollstonecraft in 1792 (Wollstonecraft, 1792). Seneca Falls Women Rights Treaty proclaimed the demands for equal suffragette and property rights, full access to education, and equal wage. Second wave was in 1960's. Simon de Beauvoir and Betty Friedan are notable. Friedan's National Organization for Women (NOW) (1966) focused on just wage, access to education and job, women's command of their own bodies, sexuality, re-production, elimination of physical abuse, etc. The major division within feminist mainstream was the product of the second wave: whether women and men are identical or whether they are distinct. Third wave is interested in the fluid identities within postmodern philosophy (comp. Allan, 2020, pp.234-236). This article is more inclined to adopt second positivist feminist wave. This information is available concisely in Figure 2 to an extent.

It could be argued that the second wave could be associated with modernist and late modernist discourses and positivist science paradigm in France in 20th and 21st centuries. Albeit feminist theory is associated with post-positivist critical paradigm just like this article as mentioned in the Method section, the paradigmatic boundaries between social science research paradigms are fluid and not clear-cut as modernist dichotomies. Therefore, this article has somewhat fluid transitional character between positivism and post-positivism.

Women are not born but made. No biological, psychological or economic fate determine woman's locus in society. However, the individual could express herself as the other with the intervention of another (de Beauvoir, 1997, p.296). According to de Beauvoir (comp. 1997, p.16), woman is defined and diversified according to man, man is not defined and diversified according to woman, unlike the vital woman is not vital but coincidental. Man is the subject; man is absolute-woman is the other. Just like all other human creatures the situation of woman who is free and autonomous is shaped in a world where men try to impose her status of other (de Beauvoir, 1997, p.29). Furthermore, Mendel laws show that both mother and father have equal roles in genetics that is offspring is born with the unification of two gametes; new offspring is not under the monopoly of one sex (de Beauvoir, 1997, p.43).

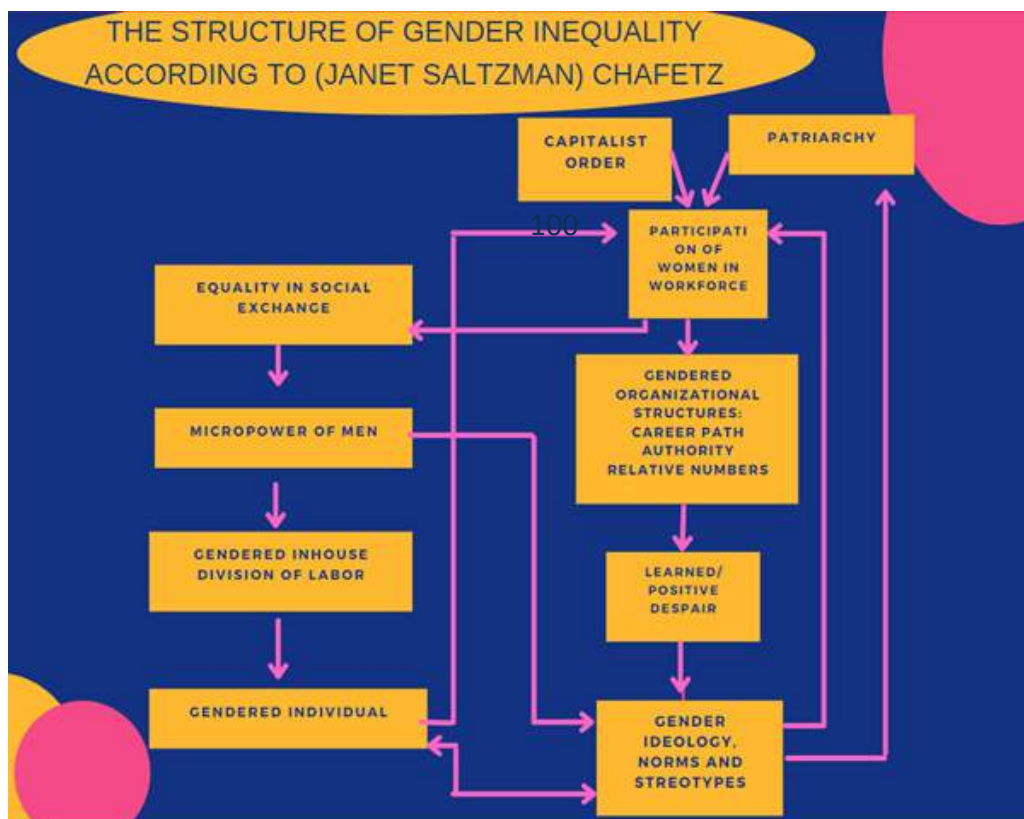
The definition of profession, the authority the profession necessitates and takes every kind of ability and skills concerning sex as the basis. If woman has no way to access this status, this is because the profession has been designed for man. Masculine features have infused into universal definition of human being throughout history as to oppose wom-

en. On the other hand, bodily traits of sexes convert their location in social universe, and the classifications between dominating and dominated into opposite and hierarchical forms by way of perception schemas. The way to display body expresses the distance between physics in practice and legitimate physics. This also results in the traits such as security and self-confidence. This may also depend on sex and location in social universe (Bourdieu, 2001, pp. 62-68). According to Bourdieu (comp. 2001, pp. 81-88), church, state, educational system, family, law and language in which law has been written re-produce androcentric doxa in France.

A sexist ideology has domination on economy and it imposes its domination on language. Within the context, it could be said that not paying equal wage for equal job has no solid basis. The argument that men are physically stronger than women, thereby they are paid more could be baseless, because there are more women workers in agricultural sector, which requires intensive physical strength. The jobs which necessitate physical power are gradually decreasing, and the jobs done by men in France are done by women in other cultures (Irigaray, 2006, pp.125-127). The jobs in cultural, agricultural and industrial areas in which more women work is devalued despite they are crucial for social production and re-production. Working hours are regulated for the masculine power whose wife has undertaken the responsibility of household and children against working woman (comp. Irigaray, 2006, 128). The preference of cultural programs which address both sexes in television programs has turned into secondary or tertiary choice compared with football matches. Schools and media produce and re-produce masculine discourse, because women do not exist in decision-making mechanisms (comp. Irigaray, 2006, pp.129-130).

According to Chafetz (2020), gender inequality is re-produced in four structural levels in society namely macro, medium, micro and individual structures. The prime factor which underlies the structuring is gendered division of labor in economy. The rate of women in economy is much lower than that of men. Women have less power, prestige and wage compared with men. This pattern in participation in workforce results in both restriction of number of women workers and opportunities to get promotion and isolation through having less power. Those three issues convene and result in the feeling of learned despair. And that causes approval of stereotypes concerning gender. As women have more limited economic resources, they find themselves in an unequal exchange relationship when they get married. Women obey to the orders of men in order to keep the exchange relationship more balanced and men utilize their power in order to keep control of women’s access to working life and apply gender inequality in household chores. Boys and girls grow up family environment where they are rewarded when they act in accordance with gender stereotypes and where they are punished when they act in an uncommon way. Accordingly, general child raising practices and men’s unparticipating in household chores results in the formation of gendered intra-psychic structures. These structures cause women to “choose” to become under pressure by way of re-production of the actions which signify primarily women’s preferences of participation in workforce and gender inequality (comp. Allan, 2020, pp.210-211).

Figure 3. The structure of gender inequality according to Chafetz



The gender inequality model by Janet Saltzman Chafetz (2020) is the beneficiary of a plethora of thoughts, ideas and theories while explain gender inequality ranging from Marx, Kanter, Chodorow, Bandura, Goffman, Dahrendorf and exchange theory, social movements theory within the disciplinary boundaries of sociology and history in positivist tradition (comp. Allan, 2020, pp.234-236). Figure 3 delineates Chafetz’s model.

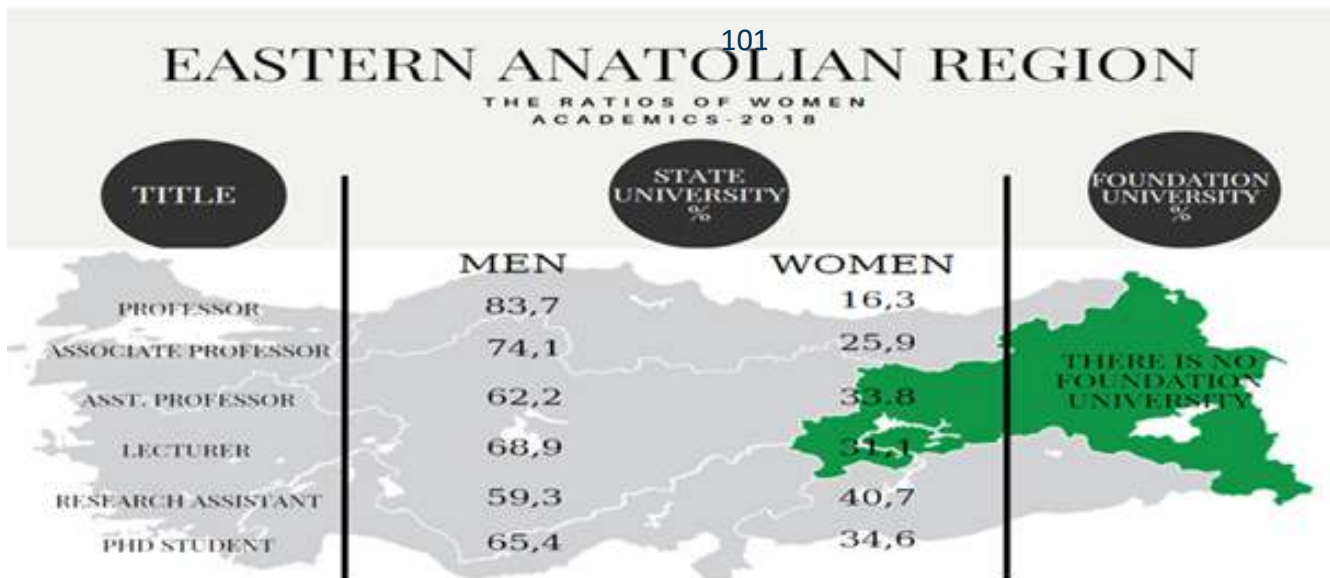
3.1.2. Reading the status of women employment in Turkey

Today the leading actors of development primarily World Bank define women’s role as part of development as a factor which increases labor force and market productivity, and thereby which creates smart economies and they argue that it creates a “win-win” solution (Chant & Sweetman, 2012, cited in www.sbb.gov.tr, p. XIII). Women’s participation in workforce and employment is the only way to attain and maintain economic sustainability, to fully achieve in social development and justice. These goals are feasible only if men and women, who are the perpetrators and beneficiary of human-centered sustainable development, fully and equally participate in all domains of social life (T.C. Aile ve Sosyal Politikalar (Hizmetler) Bakanlığı, 2017, p.36).

One factor which largely impacts women employment in Turkey is responsibilities concerning family and marriage. It has been determined that approximately 20 million women have been out of labor market and 11 million of them has been out of workforce because they do housework when those people out of workforce were inquired on the basis of their sex and the reasons why they were out of workforce in the period between 2014 and 2017. In order woman to participate in workforce, she must earn more than the wage to pay a caretaker to substitute herself in child and elderly care and housework, which are supposed to be under her responsibility in traditional family form. It has been expressed that their husbands have the authority to intervene the decision of wives whether to work unlike when they are single, a period that they themselves decide whether to work or not (Özcan, 2019, p.26).

However, according to the report by Kadir Has University Gender Studies and Women Studies Research and Practice Center (2019), and it is striking that there is an observable tendency to increase in the gender equity in the last 30 years. 61.8 % of academics consist of men and 38.2 % of academics consist of women in Turkey. Foundation universities seem to be more equal with the ratios of 57 % men and 43 % women compared to state universities with the ratios of 63 % men and 37 % women. There is inequality in the top management of universities. Only 9.1 % of rectors and only 10.3 % of vice rectors are women. The dean ratio is 21.3 %. Inequality is observable in professor level, and this results in inequality in top management. 6.88 % of professors consist of men whereas 31.2 % of them consists of women. State universities draw a more egalitarian picture in accordance with the general ration (% 70 men, 30 % women). The ration in associate professors 61.2 % men and 38.8 % women. There is no notable difference between state and foundation universities. Assistant professor ratios are more egalitarian with the ratios of 60 % men and 40 % women. In foundation universities the ratio is very close 50 % women and 50 % men. The ratios of lecturers in state universities are 60 % men and 40 % women. In foundation universities however the ratio is 58.9 %. There is gender equality in between research assistants. In state universities the ratios are 50 % women and 50 % men. In foundation universities the ratios are 60 % men and 40 % women.

Figure 4. The ratio of women academics in Eastern Anatolia



Regionally, Marmara, Central Anatolia and Aegean regions are more egalitarian with the ratios of 60 % men and 40 % women academics. All regions are close to gender equality in terms of assistant professors. Southeastern Anatolia with total 22.8 % women academics ratio is the most unequal among all regions. The ration of men professors is 80 %. Eastern Anatolia has the same character and the ratio of women professors is only 14 %. The emphasized factors are observable in Figure 4 and Figure 5.

Figure 5. The ratio of women academics in Southeastern Anatolia

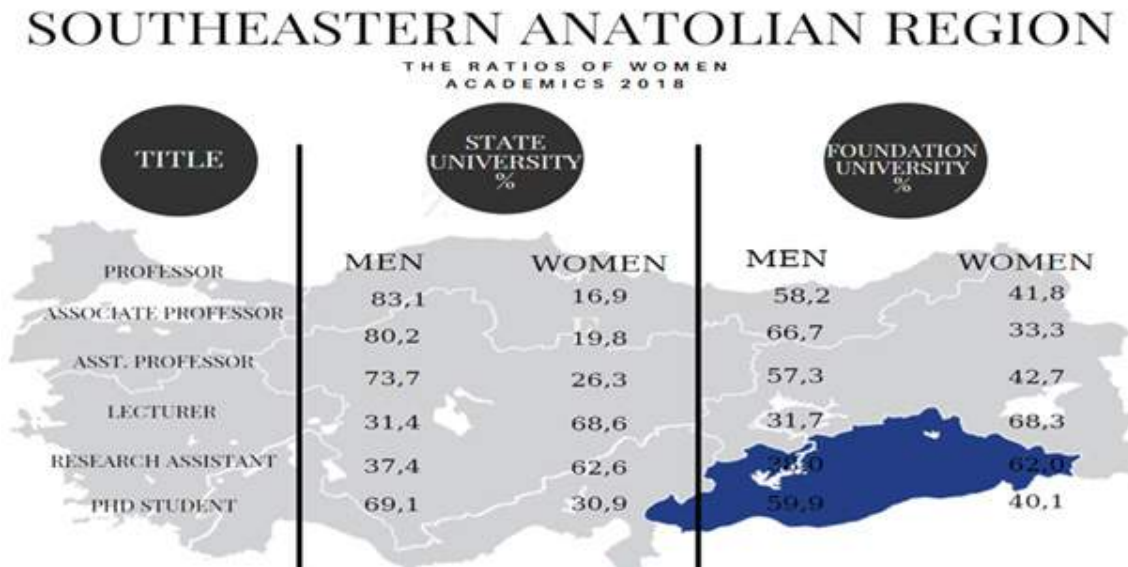
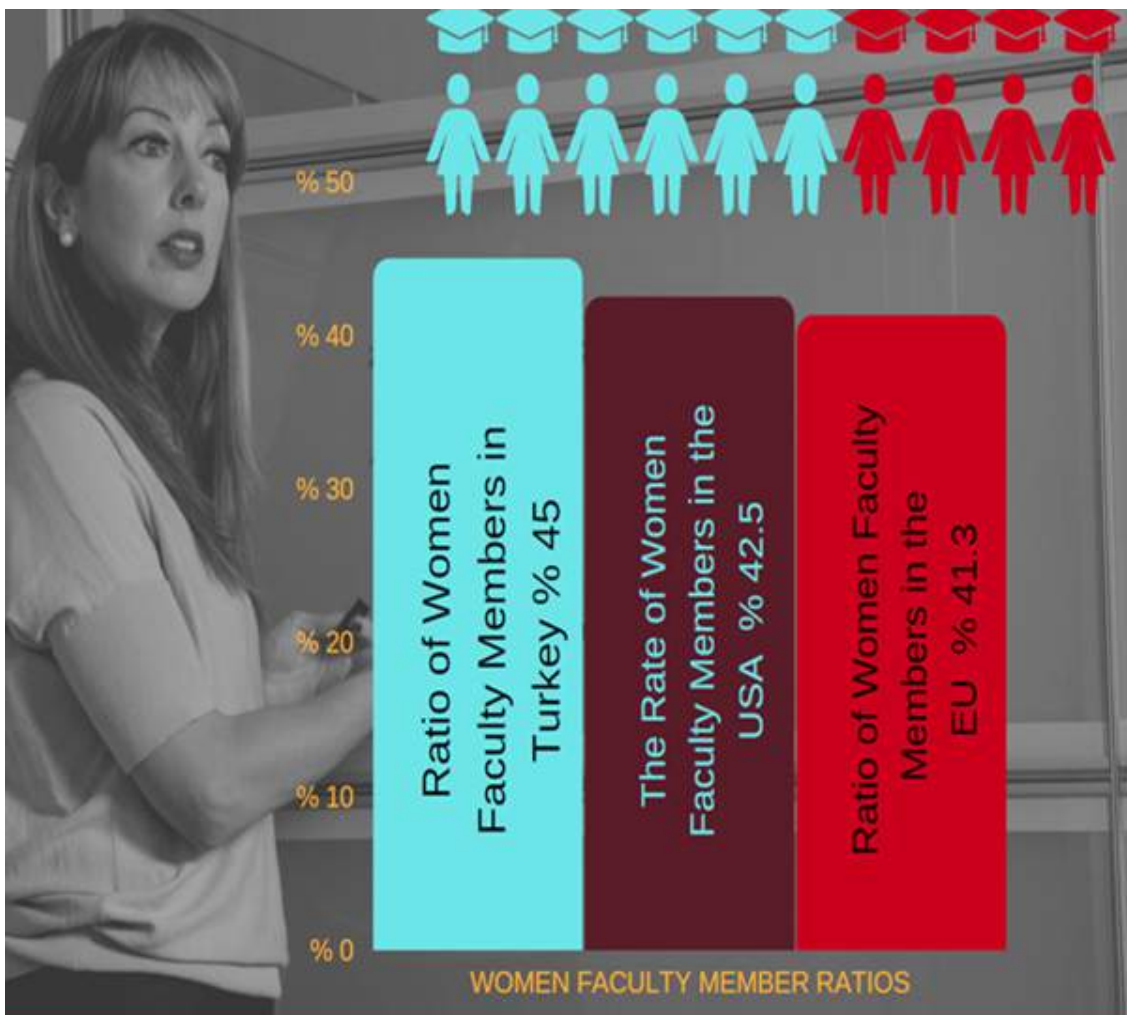


Figure 6. Comparison of the ratios of women academics in Turkey and those in the United States and those in the European Union



The following could be asserted about Figure 6 According to statistics by the Higher Education Council (2021), there are 10 thousand 11 women professors in Turkey. The percentage of women amongst total number of professors in Turkey consists of 32.5 %. Statistics show that the ratio of women professors in Turkey exceeds the average in the European Union countries. Accordingly, the ratio of 32.5 % women professors in Turkey is higher than 20.8 ratios of women professors in the European Union (EU) countries and it is equal to the 32.5 % women professors in the United States of America. Turkey has surpassed the EU average of 41.3 % and American average of 42.5 % with her average 45 % in terms of the ratio of women academics (Yüksek Öğretim Kurulu, 2021).

Figure 7. Rates of female faculty members in architecture faculties-2018 (Turkey)

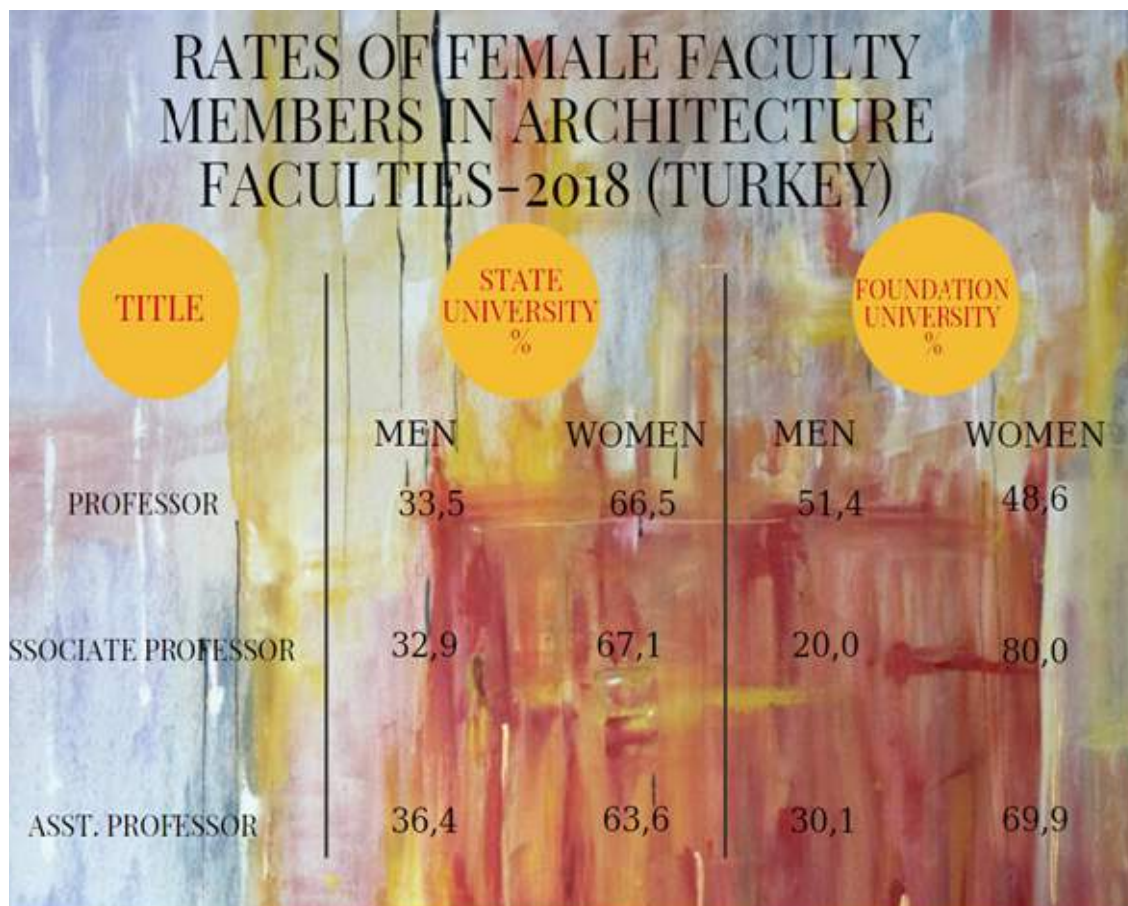


Figure 7 delineates the ratio of women academics in faculties of architecture in general in Turkey. On the other hand, another important factor that impacts the participation of women in workforce is the services including nursery schools and kindergartens. It has been expressed that the shortage of the number of nursery schools and kindergartens and their current high wages keep many women who could work out of labor market. Childcare is mostly under the responsibility of mothers in our country where the number of nursery schools and kindergartens are insufficient and where the rate of schooling for pre-school age is low (Özcan, 2019, p.26).

Another important factor that impacts women employment in Turkey is education. Women’s less educated status leads to their getting lower wages and their working for longer hours in labor-intensive sectors (Özcan, 2019, p.28).

4. Findings and Discussion

There are a lot of academic studies on women employment issue in Turkey. It could be inferred that this issue is part of hot agenda for Turkey. Furthermore, they also signify that there is an essential problem in women’s employment in Turkey. Turkish women, to a certain extent though not fully, have been squeezed by societal and cultural factors that keep them out of reach of at least some professions and jobs in general. It could be argued that some vocations such as mending, plumbing, driving, military service, construction services, butchery are thought to be masculine. Henceforth, gender in Turkey has a negative impact on vocations and jobs as such.

However, academia in Turkey is not that much separatist. The lowest ratio of women academics in Turkey is in the Southeastern Anatolia. Eastern Anatolia follows that region in the low ratio. The underlying dynamics for that situation which differentiate these two regions from the rest of Turkey may be cultural sense-making difference concerning

women. In the article by Cihangir et al. (2020) the findings and in the article by Tuysuz and Deniz (2021) the findings verify this point to a large extent though not thoroughly. Thus, the household chores are thought to be all under the responsibility of women and profession and job are identified by husbands. Men are probably thought to be sole breadwinners. Although this seems to a 'chicken-and-egg' question, more observable economic independence of women in Western regions transforms the market into a more modern outlook. This involves consumer differences and shopping habits. Furthermore, life style diversifies. Henceforth, authentic intact cultural traditions are maintained, whereas, there is always the tendency of change in Western regions. On the other hand, authenticity of culture is associated by masculinity. Masculinity is also supported by patriarchal family structure. According to Stone (2019, p.27), many radical feminists qualify masculine domination as patriarchy. Radical feminists argue that women have a common interest from the standpoint of resisting against patriarchy as a group and women need an independent mainstream of feminism that is directed by women and that perhaps consists of only women, because they conceive that men are hegemonic over women. According to radical feminist view, patriarchy infuses every facet of life... Thereby, radical feminist view also the makes the distinction between sex and gender and they argue that patriarchy is not biological but it is the repercussion of social expectations that impose women how to act (Stone, 2019, p.27). Furthermore, patriarchy may be promoted by economic elements such as pre-modern tribal or feudal socio-economic milieu. Large families and not nucleus ones depend on more hierarchical pre-modern tribal social strata. Heads of tribes are also associated with local opinion leaders as in the study Koçyiğit and Durdu (2018) about the political culture in İslahiye (township of Gaziantep). It could be argued that this social structure alienates and ex-nominates women in the East. In this bigger picture, however, it is not too optimistic to expect women academics to break this vicious circle. Such social stratification has impacts on working conditions for women in the East. On the other hand, such working conditions feed backs the existing employment ratio for women in those regions. Optimism needs change and change takes longer time.

The factors that impact women employment in Turkey have been argued to exist by the first and second writer as follows:

- 1) Sex and employer preferences according to sex,
- 2) Gender,
- 3) Education,
- 4) Wage discrimination according to gender,
- 5) Profession and job discrimination according to gender,
- 6) Marriage, child and elderly care, factors involving family,
- 7) Patriarchal social structure and mentality,
- 8) Factors concerning COVID-19 pandemic ranging on the basis of sex and gender.

Figure 8. The factors that impact women employment in Turkey



Figure 8 outlines the factors that impact women employment in Turkey from the researchers' conceptualization.

The first factor exists strongly in Turkey, but it has been denied or accepted as non-existent in conservative circles in Turkey. Sex, and sexuality which is its sociocultural and artistic context, is a basic essential human instinct, need and desire. It could be argued that when sex and sexuality have been suppressed by society for a variety of reasons such as traditions or religion, it maintains its essentiality in latent and sometimes deviant ways. Current Turkey is a typical instance for that. Certainly, there are other cases such as the Middle East, North Africa and the Republic of India (Jayachandran, 2020, pp.2-6). Furthermore, in some cases social norms may be based on religion and not economics. The social structures of the mentioned societies emphasize "purity" of women or women's limited contact with outside men. Hinduism and Islam stress such purity, thereby low women employment becomes repercussion in those societies. Employers consider physical appearance as an important parameter for recruitment in Turkey. In private sector, employees consider womanly factors such as birth, breastfeeding, childcare, and menstruation in recruitment policies. As it could be inferred from Figure 6, Turkish women have made important strides in higher education sector beyond the achievements of those women in the United States and those women in the European Union. It could be argued that no one could deny the role of Turkish women in agricultural sector in Turkey. This could be associated with the role French women in agriculture in France as mentioned in the Literature Review. It is universally plausible to assert that women have nothing less than men have in terms of physical strength and perseverance. For instance, they could resist the pain of birth. However, the structural problems for agriculture in Turkey impact the quality of employment of Turkish women. In some sectors of Turkish economy, participation in the labor force of Turkish women is notable. On the other hand, participation in labor force and employment level of Turkish women is relatively very low in other sectors. According to data provided by Anatolian News Agency news (<https://www.aa.com.tr>), the ratio of women's participation in workforce is 34 % in 2015. However, the same ration is 74 % both in the United Kingdom and Germany. Canada's ratio is 77 %. The same ration in the United States and Japan is 71 %. The ratio in France is 67 %. The same ratio in Russia is 69 %. All are in 2015.

Figure 7 emphasizes the problems encountered by women and men workers comparatively while-COVID 19 period upon the data available in a relevant report prepared by Memiş (2020) and United Nations Gender Equality and Empowerment of Women Association (TÜRKONFED, 2019) on workforce in 2015, 38.7 % of women participate in workforce in Turkey. However, the ratios of women participation in work are the key factor in raising children and they are pivotal for sustainability of economic development. By the way, the patriarchal structure of Turkish society makes women the most critical parent. Since the emergence of humankind, the patriarchal order has imposed many negative qualities on women. However, motherhood, which is a womanly feature, has remained outside this negative picture and has been the only unchangeable sacred feature of women. Exceptions to this are very rare (Korucu, 2019, p.139). It could be argued that it is woman force that challenges patriarchy that women's inborn advantage by nature equalizes universe. It could further be argued that the conception of man-made universe is an unreal masculine fantasy. According to Korucu (comp. 2019, p.138), the image of mother has the omnipotent power to shape especially man's psyche from beginning the end of life eternally from Jungian standpoint. It could be argued that the universe seems to be woman-made on the contrary. The cycles of women's life are harmonious with the cycles of nature. Women's compatibility with nature and the universe adds to their role in sustainable economic development.

It is debatable whether one is born or made woman in accordance with feminist theory. There are two basic divisions in feminist theory. According to Simon de Beauvoir and others (Griffin, Segal & Delphy), (Stone, 2019, pp.215-217) there is no difference between women and men by birth. Society makes us divided as women and men. We are made women and men by society. Whereas other feminist scholars such as Luce Irigaray and Catharine McKinnon we are born as women and men. However, separation or even discrimination is re-produced in society in general and in Turkish society in particular. Whatever the feminist stride is for a perspective, it has no legal legitimate explanation to pay women unequally and unfairly for the work done by men in the same way. According to some patriarchal mentality, women are supposed to be weak and could not fight for their rights. It could be argued that those with such mentality have themselves some weaknesses in their immature personalities. Furthermore, society in general and Turkish society in particular presupposes that men are the breadwinners and women are housewives. This is also a patriarchal biased conception. However, as Simon de Beauvoir emphasizes women are made others just like they are made women by society. This is one of the reasons why there is feminist academic activism. Some employers may have biases about women employees that they could not manage their income as efficiently as men could. Patriarchal society has traditions of its own for perhaps thousands of years. However, the progress and transformation of today's society is hopefully supposed to break such barriers just as in academic sector. It is part of patriarchal mentality that childcare, elderly care and housework belong to women. This is a significant barrier for Turkish women as cited in the Literature Review. However, it is nature that makes women live longer than men in spite of all impositions of hardship by patriarchal society. Women are born more advantageous than men due to their XX chromosomal structure (Sözen, 2014, pp.

18-19). All around the world, life expectancy for women is longer than that for men. Under the same living conditions or even in worse conditions for women than for men, women live longer. Although it is theoretically possible though not very compatible with nature, men can give birth, however the ratio for that is almost none. The reason why is the strength of women body to resist against birth pains. Furthermore, motherhood instinct is unique to women. There is no fatherly equivalent for that instinct. The cycles in women body like menstruation resembles the cycles of nature. It is nature which is matched with mother.

Patriarchal society imposes barriers on women’s access to education. It biasedly presupposes that women need not to be educated because they are never breadwinners. According to this conception, expenditure for education for women is not worth it. However, society is changing, albeit belatedly, Turkish families are more aware of importance and significance of economic independence for women than in the past. Patriarchal society imposes that wives need for husbands’ approval for work outside confined boundaries of house. This is not likewise according to Turkish Civil Code. However, social justice is directly associated with society. Furthermore, Turkey has been critiqued to make laws but not to re-enforce them fully especially in the West. It is significant to pass laws but re-enforcing them is much more important. It is part of patriarchal society mentality to conceive that women have higher responsibility in family and childcare. Thus, women are more restricted than men to access education due to family relations in Turkey. Southeastern Anatolia is striking in this fact, as it could be inferred from the fact that lowest women academic ratio in Turkey is in Southeastern Anatolia.

Figure 9. Associating the factors that impact women employment in Turkey with (pro-) feminist thinkers



The discussion and debate concerning Figure 9 occur in the Discussion in between the lines.

Figure 10. The problems experienced by women and men employees while-covid 19 period

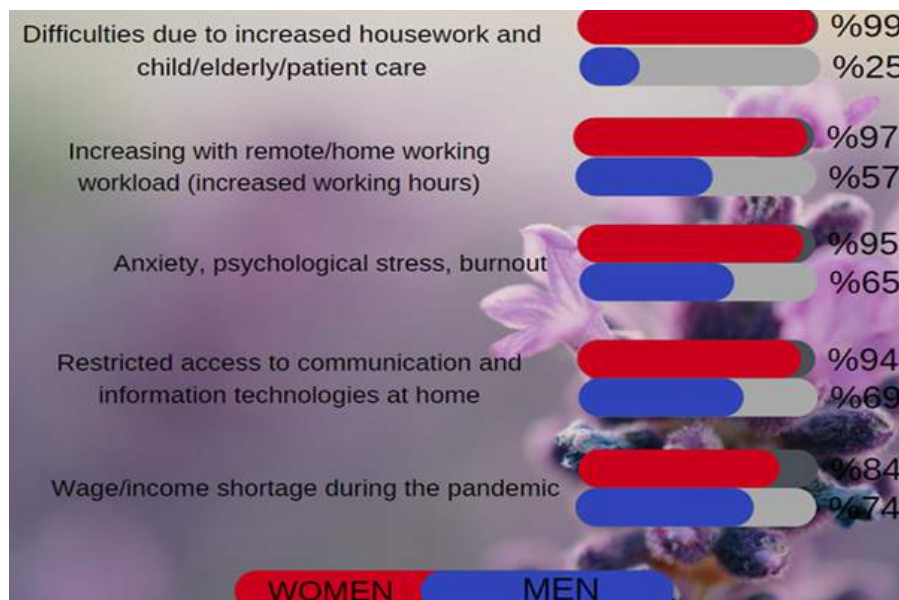


Figure 10 emphasizes the problems encountered by women and men workers comparatively while-COVID 19 period upon the data available in a relevant report prepared by Memiş (2020). It could easily be argued upon Figure 10 that Turkish women have been more badly affected by COVID-19 pandemic in terms of workload, child and elderly care, housework, psychological well-being and financial support than Turkish men have. However, as it could be inferred from the Discussion and could be supported by Gürel and Sözen (2020, pp.27-28) that women’s vulnerability to the COVID-19 infection is lower than that of men mainly due to their genetic advantage. Women are beneficiary of that genetic advantage in a lot of ways such as having longer and healthier lives that men do worldwide.

Figure 11. Covid-19 related issues and relevant feminist explanations within the terminology of feminist theorists



Figure 11. Covid-19 related issues and relevant feminist explanations within the terminology of feminist theorists

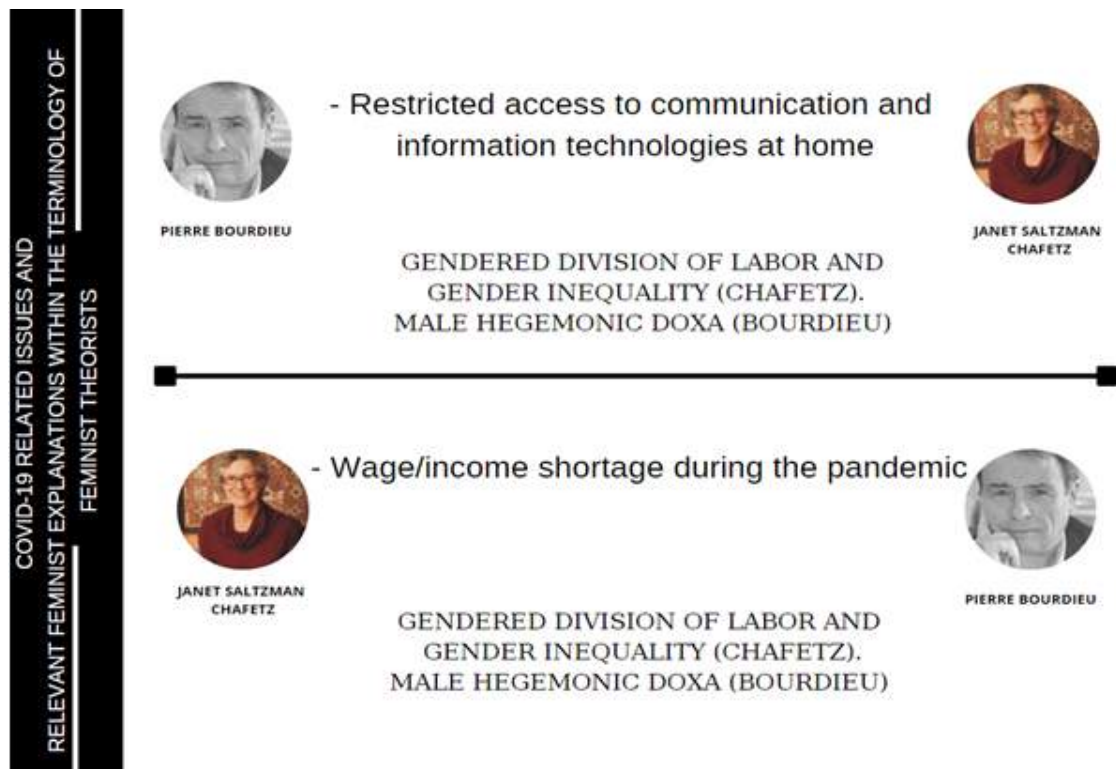


Figure 11 and Figure 12 make associations between COVID-19 related issues and relative feminist interpretations based on the terminology feminist scholars cited in the article.

The article's standpoint has just one out of a wide range of perspectives available in social sciences. However, the article does not argue that its standpoint is true, it further asserts that it has been just one of viable options.

5. Conclusion and Suggestions

As it could be inferred from how women could have efficiently filled employment gap during world wars, women have equal capacity to work just as men do. However, mainly due to patriarchal and traditionalist sectors and mentality of Turkish society they have less opportunity to participate in business life and to become part of workforce in Turkey. Furthermore, in eastern regions of Turkey a more emphatic situation is viable. Due to reasons and conditions unique to east and southeast such as pre-modern social stratification, women's participation in workforce and women's participation in academia is notably lower than those in the rest of Turkey.

There are sectors of business life with notable exceptions, which gives hope for Turkish women's prospective achievement in other sectors of business. The working conditions arising from COVID-19 pandemic makes the business life less advantageous for Turkish women.

As it has been mentioned in the Introduction section of this article, there is an assumed relationship between the nature of scientific creativity and productivity and femininity. A doctoral dissertation about the quantity and quality of scientific works done by women academics could be prepared by hybrid methodology both quantitative and qualitative. Henceforth, the relationship between the nature of scientific creation and production and femininity could be inquired and interrogated.

Turkish government could tackle the women ratio of academics in these regions with positive discrimination in variety of ways. Extra increase in the salaries of women academics in these regions is just one way. Women academics in these regions could be subject to a more advantageous scoring system of academic promotion.

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