

**ISTANBUL TECHNICAL UNIVERSITY ★ GRADUATE SCHOOL OF SCIENCE
ENGINEERING AND TECHNOLOGY**

**TECHNISCHE UNIVERSITÄT BERLIN ★ INSTITUT FÜR STADT- UND
REGIONALPLANUNG**

**INCREASING THE URBAN MOBILITY OF MIGRANT WOMEN:
TRANSFERRING EXPERIENCE FROM BERLIN TO ISTANBUL -
A PILOT STUDY IN KURFALI, KARTAL**

Ph.D. THESIS

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**Department of City and Regional Planning (ITU) –
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Joint Doctorate Programme, City and Regional Planning (ITU-TUB)**

JULY 2015

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JULY 2015

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**GÖÇMEN KADINLARIN KENTSEL HAREKETLİLİĞİNİN ARTTIRILMASI:
BERLİN'DEN İSTANBUL'A DENEYİM TRANSFERİ -
KURFALI, KARTAL'DA BİR PİLOT ÇALIŞMA**

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To my devoted and loving parents,

FOREWORD

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¹Neighbourhood Mothers

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17 April 2015

Melis OĞUZ
(City Planner)

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ABBREVIATIONS

KCC	: Kartal City Council
KEDV	: <i>Kadın Emegini Değerlendirme Vakfı</i> (Foundation of Support for Women's Work)
StM	: <i>Stadtteilmütter</i> (Neighbourhood Mothers)
TÜİK	: <i>Türkiye İstatistik Kurumu</i> (Turkish Statistical Institute)
QM	: <i>Quartiersmanagement</i> (District management)
YKYM	: <i>Yaşam Kalitesini Yükseltme Merkezi</i> (Life Quality Enhancement Center)

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INCREASING THE URBAN MOBILITY OF MIGRANT WOMEN TRANSFERRING EXPERIENCE FROM BERLIN TO ISTANBUL A PILOT STUDY IN KURFALI, KARTAL

SUMMARY

The relationship of migrant women to the city is very limited (Erman, 1997). The range of their mobility is highly restricted (Pattadath, 2014); their connection to the city and their level of knowledge about the city are quite little (Kofman, Kaye, & Caliskan, 2012). Migrant women's limited perception of urban space has negative effects (Hannan, 2007); it may even become deeply traumatic and lead to social and economic consequences (Demirler & Eşsiz, 2008), yet there are good “best-practice” examples to avoid such unfortunate outcomes (Birch & Keating, 2011).

This study's aim is to understand the limitations of migrant women that affront their inclusion into the city where they have migrated. The purpose is to search the circumstances of the extension of the limited urban space of migrant women and to leave an applicable road map for local administrations on this matter. In this way, migrant women capable of only limited mobility within the home and neighbourhood centreline (İlkkaracan, 1998) can take part in public spaces, which enable people from various social circumstances to meet in new crowds. Within this context, the research focuses on two parameters, the use of public space and urban mobility, as measures of the social inclusion of migrant women in their place of immigration.

Fields to apply PATET (Participatory Action towards Experience Transfer) have been chosen as Neukölln in Berlin and Kartal in Istanbul. Synchronically, the researchers have worked in these two fields. Berlin hosted the field study as the source of experience for the investigated “best practice” model, whereas Istanbul was the pilot study area.

To conceptualize a way of including the migrants into the society and system, German policy has made great progress from the feedback they have received in the field. Berlin, in terms of including migrants into the social and urban system, stands out as prominently within literature and practice (Mathey & Stuka, 2011; Karakasoglu & Waltz, 2002; Bernath, et al., 2009). Currently, discussions about integration in Berlin revolve around the strategic governance of the process.

The Ph.D. thesis has been supported with a pilot project –financed by Scientific Research Project Fund of Istanbul Technical University; the studies in Berlin have been financed by DAAD (*Deutscher Akademischer Austauschdienst*)². As the most powerful local actor, the participation of Kartal Municipality has been crucially important in this process. The researchers have made a cooperation agreement with

²German Academic Exchange Service

Kartal City Council (KCC), and a voluntary experience transfer and exchange has been ensured between the two cities by neighbourhood-level administrative units.

This experience transfer involves primarily a one-way flow of knowledge from the researchers to the practitioners (to KCC on behalf of Kartal District Municipality). However, this study also takes into consideration that there is actually multiple movements of knowledge between researchers, practitioners, and migrant women in Kurfalı, as well as the participants, coordinators and leaders of the project scrutinized in Berlin, Stadtteilmütter (StM) Neukölln, and the current and former StM.

This study is comprised several steps and a mix of various research methodologies. In each step of the study, the research question's focus slightly changes in parallel to the methodology applied. In choosing the methodology, great care has been taken to ensure the suitability of the relevant problematic.

Qualitative and quantitative research techniques as well as time scheduling shaped by the feedbacks taken from synchronic field studies have allowed for the design and application of the following steps of the participatory action. On the one hand, standardized questionnaires have been operated and, on the other hand, in-depth interviews alongside focus group discussions have been applied. In an evaluation of the outcomes of the several stages of the field studies, it is evident that migrant women show similar behaviour in terms of urban mobility and the use of public space in both cities.

According to the findings of the questionnaire, women cannot define and identify the public spaces, activities and facilities within their neighbourhood. The mobility of everyday life and the use of public space of migrant women are shaped by the needs of the household and of their children.

The literature on mobility and women identifies the existence of children alongside with the lack of free and extensive childcare as a barrier for women's mobility. Yet, in this case, it has been proven that to some extent the existence of children may become a motivation for the mobility and sometimes even an accelerator.

The awareness of women about public spaces in relation to their children and needs is great, whereas awareness of women about other public spaces that might actually be beneficial to them, is quite low. When asked, what they would want to have in the neighbourhood from the local administrations, women usually demand places, activities and services, which are already available on the neighbourhood level. It must be mentioned, however, that either women are not aware of the existence of them, or that these services they not adequately accessible (e.g. time-wise or distance-wise).

It is a very strong characteristic of women that they use the word of mouth to spread news and to learn about their environment. This characteristics, however, can become a negative asset if the "information" exchanged is not accurate. E.g. most of the women who said that they cannot go to the public spaces in their neighbourhood alone or not at all made the excuse that they are expensive. On the contrary, most of the courses offered or the usage of public spaces are free of charge. The fact that women believe that there is a cost and that it would be unaffordable is based on "neighbourhood rumours", which prevents them from using these opportunities at hand and to explore more – as high costs are an impenetrable barrier for them.

It is also noteworthy that time and topography do not adjust to the traditional understanding of service provisions of local administrations as well as to how

migrant women seem to demand these services. The women subject to this study proved that they do not perceive geographical limitations as an average urban citizen would. They have created “safety paths” that usually collide with the public transportation routes, which appear to be the most crowded routes through which they can walk. The diversity of people using such streets is an important factor to establish the feeling of safety for women. Sidewalks and walking routes that are not especially women- and children-friendly also affect women's choices in creating their own connection/dis-connection recognitions. However, they usually avoid shortcuts and cannot imagine the vicinity around the places they go or how long such a journey can take. This is why sometimes they falsely guess the time and distance within the neighbourhood in terms of reaching public spaces and activities, and thus may avoid participating in some events or using these places.

It is a process of learning, and thus it is wrong to assume the capability of understanding time and topography should be an asset of everyone, yet it is the duty of urban local administrations to bring this asset to the “new-comers”. It should be beared in mind, that this process is not a short-term investment, but one in which the fruits can be only picked after a long time, yet in a sustainable way.

GÖÇMEN KADINLARIN KENTSEL HAREKETLİLİĞİNİN ARTTIRILMASI: BERLİN'DEN İSTANBUL'A DENEYİM TRANSFERİ - KURFALI, KARTAL'DA BİR PİLOT ÇALIŞMA

ÖZET

Göçmen kadınların kentle ilişkisi çok sınırlıdır (Erman, 1997). Kentteki hareketlilik sahaları çok dar, kente bağlanırlıkları ve kente dair bilgi seviyeleri oldukça düşüktür (Pattadath, 2014). Sınırlı ya da eksik kent algısının göçmen kadınlar üzerinde olumsuz etkileri vardır (Hannan, 2007); bunların derin travmatik sosyal ve ekonomik sonuçları olabilmektedir (Demirler & Eşsiz, 2008).

Bu tez çalışması ile amaç, göçmen kadınların göç ettikleri kent içerisindeki sınırlılıklarını ve kente entegrasyon önündeki bariyerlerini mahalle ölçeğinde analiz etmektir. Göçmen kadınların sınırlı kentsel mekan kullanımlarının genişletilmesinin koşullarının araştırılması ve bu konuda yerel yönetimlere uygulanabilir bir yol haritası bırakmak hedeflenmektedir. Bu yolla, ev ve mahalle ekseninde sınırlı bir hareketlilik kabiliyetine sahip göçmen kadınların (İlkkaracan, 1998) farklı sosyal kesimlerden kabalıkların birbiri ile buluşmasına olanak sağlayan kamusal alanda mevcudiyetlerini arttırabilmelerinin önünün açılması amaç edinilmiştir. Bu kapsamda, tezin dayandırıldığı araştırma, göçmen kadınların yeni geldikleri kentte sosyal içselleştirilmelerinin ölçütü olabilecek iki parametreye dayandırılmaktadır; kamusal alan kullanımı ve kentsel hareketlilik.

Bu çalışma çok aşamalı ve karma sosyal araştırma metotları kullanımı ile gerçekleştirilmiştir. Uygulanan yöntemlerin seçiminde, sorunun doğasına uygunluğu özellikle gözetilmiştir. Bu çalışma sırasında ortaya çıkartılan PATET (*Participatory Action towards Experience Transfer*)³ yöntem uygulaması, Berlin, Neukölln ve İstanbul, Kartal'da gerçekleştirilmiştir. Her iki sahada da es zamanlı olarak çalışmalar yürütülmüştür. Berlin en iyi uygulama modelinin seçildiği ve deneyimin kaynağı olan saha çalışmasına ev sahipliği yaparken, İstanbul da bu deneyimlerin aktarımının yapılacağı pilot çalışma alanı olarak tespit edilmiştir.

Bu tez çalışması İstanbul Teknik Üniversitesi Bilimsel Araştırma Projesi (BAP) fonu ile finanse edilmiş ve bir pilot çalışma ile desteklenmiştir; Berlin'deki saha çalışmaları ise DAAD (*Deutscher Akademischer Austauschdienst*)⁴ tarafından finanse edilmiştir. Pilot alan araştırması ölçeğindeki en kuvvetli aktör olan Kartal Belediyesi'nin bu süreçteki işbirliği ve desteği önem arz etmektedir. Bu işbirliği, Kartal Belediyesi adına Kartal Kent Konseyi (KKK) ile araştırmacılar arasında imzalanan işbirliği anlaşması ile yazıya dökülmüştür.

³Deneyim Aktarımı Odaklı Katılımcı Eylem

⁴ Alman Akademik Değişim Servisi

Berlin örneği göçmenlerin sosyal ve kentsel sisteme entegrasyonu konusunda hem literatür hem de pratikte öne çıkmaktadır (Mathey & Stuka, 2011; Karakasoglu & Waltz, 2002; Bernath, vd., 2009). Bu deneyim aktarımı öncelikle araştırmacılardan uygulayıcılara (Kartal Belediyesi adına KKK) doğru tek yönlü bir bilgi akışını içermektedir. Ancak çalışma, dolaylı olarak araştırmacılar, uygulayıcılar, Kurfalı'da yaşayan göçmen kadınlar, Berlin, Neukölln'de incelenen *Stadtteilmütter*⁵ (StM) projesinin katılımcıları, koordinatörler ve liderleri ile geçmiş ve mevcut örnek anneler arasında çok yönlü bir deneyim alışverişinin gerçekleştirilmesinde tetikleyici rol oynandığının da bilincindedir.

Niteliksel ve niceliksel araştırma tekniklerini gerektiren çeşitli araştırma yöntemleri ve es zamanlı olarak yürütülen saha çalışmalarından elde edilen geri bildirimlere göre sürekli yenilenerek revize edilen zaman planlaması PATET aşamalarının tasarımı ve uygulamasını sağlamıştır. Saha araştırmalarının çeşitli aşamalarının değerlendirilmesi sırasında, her iki kentte de göçmen kadınların kentsel hareketlilik ve kamusal alan kullanımı açısından benzer tavır sergiledikleri görülmüştür.

İstanbul'da pilot projenin gerçekleştirileceği alan, Kartal ilçesinde Kurfalı olarak bilinen, Hürriyet ve Cumhuriyet Mahalleleri olarak tespit edilmiştir. Bu tez çalışmasına konu olan pilot proje, iki şehir arasında yerel yönetsel düzeyde bilgi ve deneyim aktarımı gerçekleştirmeye çalışmaktadır.

Kurfalı'da yaşayan 594 kadınla kamusal alan kullanımları ve hareketliliklerini analiz etmek için anket yapılmıştır. Anket sorgularında davranışsal kalıplarının nedenleri sorgulanmıştır. Sahadan elde edilen veri toplama sürecinde olabildiğince geçerli ve fazla bilgi elde edebilmek için anket niceliksel olarak derlenmiştir. Böylelikle anket yapılan kadınları sıkmadan olabildiğince geçerli veri toplanması hedeflenmiştir.

Anket çalışmasının bulgularına göre, göçmen kadınların mahallelerindeki kamusal alan, aktivite ve hizmetleri tanımadığı ve tanımlayamadığı tespit edilmiştir. Göçmen kadınların günlük hareketlilik ve kamusal alan kullanımları ise evin ve çocuklarının ihtiyaçları çerçevesinde belirlenmektedir.

Bu çalışmaya konu olan kadınların çoğunluğunu genç yasta evlenen ve çocuk sahibi olan kadınlar oluşturmaktadır. Kentsel hareketlilik üzerine literatür incelendiğinde, özellikle ücretsiz ve kapsamlı çocuk bakımının olmadığı yerlerde çocuğun varlığı kadının hareketliliğinin önündeki en önemli engel olarak kabul edilmektedir (Lopata, 1981; Macário ve Marques, 2008). Ancak bu çalışma ile ortaya konmuştur ki, bu tip uygunsuz koşullarda dahi, çok kısıtlı bir hareketlilik gösteren kadınlarda çocuğun varlığı kadının hareketliliğinde önemli bir motivasyon kaynağı hatta tetikleyicisi olabilmektedir.

Kadınların çocukları ve onların ihtiyaçları ile doğrudan ilgili kamusal alanlarla ilgili farkındalıkları yüksekken, kendi bireysel gelişimleri ya da ihtiyaçları ile ilgili kamusal alanlarla ilgili farkındalıkları oldukça düşüktür. Kendilerine mahalleleri için yerel yönetimden ne istedikleri sorulduğunda ise çoğunlukla istedikleri mekanlar, aktiviteler ve hizmetlerin hali hazırda mahallelerinde mevcut olduğu görülmektedir. Ancak, kadınlar ya bu yerlerin ve hizmetlerin varlığından haberdar olmadıkları ya da bu mekan ve hizmetlerin erişilebilirlik açısından (zaman ya da uzaklık) yetersiz oldukları belirtilmelidir. Kentle ilgili bilgi eksikliği zaman ve uzaklık algısının gelişmemesine yol açmaktadır; bu durum ise göçmen kadınların kentteki

⁵Örnek Anne

hareketliliklerini doğrudan etkilemektedir. Bu sebeple de kadınlar, gündelik hareketliliklerini zorunlulukları üzerinden şekillendirmekte ve çocuklarının gündelik zorunlu hareketlerine eşlik etmektedirler.

Göçmen kadınların en kuvvetli özelliklerinden bir tanesi de çevreleri ile ilgili öğrendikleri tüm “yenilik”leri birbirlerine dedikodu gazetesi vasıtasıyla aktarmaya gönüllü birer mekanizma şeklinde çalışmalarınıdır. Ancak bu durum, aktarılan bilgi doğru olmadığında olumsuz bir özelliğe dönüşmektedir. Örneğin, görüşmeler sırasında mahallelerindeki kamusal alanlara yalnız gidemediklerini ya da hiç gidemediklerini belirten çoğu kadın, buna sebep olarak ücretlerin yüksekliğinden şikayet etmişlerdir. Oysaki mahallelerindeki pek çok kurs ve kamusal alan kullanımı ücretsizdir. Kadınların bu kullanımların ücreti olduğunu düşünmeleri ve bu ücretin de “pahalı” olduğu kanısında olmalarının sebebi, “mahalle dedikodu”larına dayanmaktadır. Bu ise kadınların ellerinin altındaki fırsatlardan yararlanamamalarına ve daha fazla araştırıp bu konu ile ilgili doğruları öğrenmek ile ilgili bir girişimde bulunmalarının önünde bir engel oluşturmaktadır.

Zaman ve mekan algısı ile ilgili farklılaşmalardan ötürü, göçmen kadınların sunulan bu hizmetleri talep edişleri ve yerel yönetimlerin bu hizmetlerin arzı birbiriyle uyuşmamaktadır. Bu çalışmaya konu olan kadınlarla yapılan görüşmeler coğrafi bariyerleri ortalama kentli bir vatandaştan farklı algıladıklarını ortaya koymuştur.

- Kadınlar kendilerine genellikle toplu taşıma akslarıyla örtüşen “güvenli patikalar” üretmektedirler; bu akslar aynı zamanda en kalabalık rotalardır. Bu rotayı kullanan insanların farklılaşan profilleri kadınlardaki güvenlik duygusunun oluşmasındaki en önemli faktörlerden birisidir.
- Ayrıca kaldırımların ve yürüyüş yollarının da çocuk ve kadın dostu tasarlanmamış olması da kadınların kendi bağlantı/bağılantısızlık algılarının oluşmasında etkilidir.
- Kadınlar genellikle kestirmelerden kaçınmakta, gitmek istedikleri yerin yakınlık ya da uzaklığını kestirmekte zorlanmakta ve bu yolculuğun ne kadar süreceğini tahmin edememektedir. Bu sebeple ulaşmak istedikleri mekanlar ve aktivitelere ne kadar zamanda ulaşabileceklerini ve bunların ne kadar uzaklıkta olduklarını kestirmekte zorlanmakta, bu etkinliklere katılmak ya da bu mekânları kullanmaktan kaçınabilmektedirler.

Bu bir öğrenme sürecidir; dolayısıyla zaman ve mekanla ilgili kapasitenin her kişide hali hazırda var olduğunu kabul etmek yanlış bir varsayımdır. Yerel yönetimler bu kapasitenin artırımını sağlamak ile ilgili yaratıcı yöntemler geliştirmekle sorumludur.

1. INTRODUCTION

Women are one of the most significant actors that ensure the social and economic inclusion and development of the feelings of attachment to the place of migration. However, the role of women in the migration process is usually a neglected phenomenon (Pedraza, 1991).

The communication of migrant women with the urban public space can be resembled to a “language”. If migrant women cannot speak the language of the urban public space and if they also lack the means, which would serve as an intermedium, they may become separated from the social and economic environment of the city. This study argues that this communication can be established through public services and places. If this language becomes familiar to migrant women and if they do not feel an obstacle to speak and communicate in this “language”, they may be able to integrate into the urban, social and economic life.

This study’s aim is to understand the limitations of migrant women and the barriers to their mobility within the city where they have migrated. This study holds the position that public spaces can play a key role to improve migrant women's perception of the urban system surrounding them as they act as places for intercultural dialogue and exchange, and as such, gathering spaces allow for social mixing, civic participation, recreation, and a sense of belonging (UNESCO, 2013).

In this study, the definition of the main parameter, public space, is not limited to outdoors but also to indoor spaces used by individuals on a temporary basis. Places intended primarily to earn wages such as work are excluded, whereas educational institutions, public healthcare facilities, stores, restaurants, streets, plazas, parks, stations and public transportation are all included within the definition of “public space” as used in this study. Here, the concern is with those activities that are based on places, where people come face to face with strangers and with people who may be significantly different from themselves.

The production of such places and to provide them for the use of all parts of society is the obligation and responsibility of local administrations. For local administrations to undertake such duties, the transfer of experience and exchange come into prominence for saving time and reducing budgets. In the realization of effective experience transfer, the interaction of persons and institutions from the same discipline and sector come to the forefront. As long as administrative units that face similar problems try to generate solutions against these problems and are open to share and access outcomes and evaluations of innovative policies and projects, reaching “best practices” will be both less time consuming and less costly.

This PhD study attempted to provide a proper environment for such a transfer experience from a non-profit organization in Berlin (*Stadtteilmütter Neukölln*) to Kurfalı (Istanbul), with the aim to increase migrant women’s perception of public spaces and services. The thesis puts forth the outcomes of this experience transfer. In the following chapters, each step of the research will be explained and evaluated. The underlying assumption of this transfer, which can only be measured in the long run, is that the *Stadtteilmütter Neukölln* (StM) experience will allow migrant women in Kurfalı to increase their physical mobility, and in return, ease the difficulties they face in the integration process.

This study is conducted with the close cooperation of Kartal City Council, and therefore, I believe that the sustainability of this pilot project is very likely and that further policy suggestions will be developed through Kartal Municipality and relevant managerial and administrative bodies.

After this introduction, the second chapter involves a thorough literature review about women and urban planning, gender and urban space, the definition of public space, the traditional Turkish neighbourhood -*mahalle*-, and migrant women’s use of public spaces and their mobility within their *mahalle*.

The third chapter is devoted to an explanation of the mix-research methods used throughout this study, which is called Participatory Action towards Experience Transfer (PATET). PATET is a derivation of participatory action research fronting experience transfer, and therefore, literature on both of these main research approaches has been explored. The rationale behind inventing PATET is given in this chapter.

As this study has been conducted in two cities on different levels, there was need for short executive summaries to introduce these cities, the neighbourhoods covered in this study, and also the role that each city plays in this process, which is covered in chapter four.

Chapter five concerns the site survey conducted in Kurfalı. In this chapter, after an overview on the public spaces in Kurfalı, the questionnaire, the parameters of the research, and an analysis of the findings are explained in detail, which will lead the study to the search for the best practice model in Berlin. The progress of this search is explicitly detailed in chapter six, in which the interviews in Berlin were conducted, the similarities and differences in the structural mechanisms are attempted to be put forth, and then based on the analysis of Kurfalı, the selected best practice model, Stadtteilmütter in Neukölln Project, is scrutinized.

The experience transfer, which was realized through focus group studies, is demonstrated in chapter seven. The conclusion of the study containing general evaluations is given in chapter eight.

2. WOMEN: THE INVISIBLE OF URBAN PLANNING

Land is a limited resource ... for the general benefit of society [planning] has been necessary to find ways to balance the demand for different uses of land, to locate land uses so they are sensibly related to each other and to try to ensure that land is not developed in such a way that it spoils the environment. Land use planning has developed to meet the social and economic needs of people. (RTPI, 1990)

Women have been ranking first in the expectations to make sacrifices when it comes to the allocation of scarce resources. According to Lefebvre, urban rights is beyond access to urban resources and freedom of personal participation in urban decisions. He sees urban rights in the perspective of an individual's ability to change themselves alongside their ability to change the city in which they live (1998).

Urban rights have to be designed in such a way so that they will serve the interests of every single citizen. It should not be overlooked that gender is a substantial factor in regard to access to urban rights. Women make significant contributions to their households, neighbourhoods and the city through their paid and unpaid labour, through building and consolidating shelter and as they compensate for shortfalls in essential services and infrastructure. Yet, they face persistent inequalities in terms of access to decent work, physical and financial assets, mobility, personal safety and security, and representation in the formal structures of urban governance (Chant, 2013).

The city reshapes gender roles and is full of obscurities for women, as women use and experience the city in different ways (Kümbetoglu, 2003). Women and men, for example, have different priorities in terms of services and infrastructure (Hudson & Rönnblom, 2008). These differences are socially constructed and reflect that the lives of women and men are deeply and systematically conditioned by various social norms and expectations (Nussbaum, Basu, Tambiah, & Jayal, 2003). Indeed, Beall (1996) argues that urban governance needs to be gender-sensitive in order for these differences to be taken into account in planning and policy-making so that women's and men's differing needs, interests, priorities and responsibilities, as well as their unequal economic and social power, are all addressed (Brody, 2009).

Harvey (1973) emphasizes that we should see city as somewhere in which the space and social processes interact with each other in a complex and dynamic system. Harvey's main claim is that the unequal distribution of sources in different spaces and access to different quantities create social inequality. All these factors have been barriers to a more democratic society.

The city, in its space, its architecture, its social relations, and its gendered activities, produces and reproduces the power relations in society (Markus, 2003). Certain ways of organizing and structuring the city are accepted as natural and neutral processes, and by extension, gendered power relations remain hidden (Grosz, 1996). An important aspect of governance is the right to participate and influence policy and decision-making processes that affect one's life. Indeed, the right to the city should be the same for all citizens, regardless of sex, age, ethnicity or physical integrity. However, not everyone has the same opportunities to influence these processes. As Young (2011) points out, the gendered, racialized, sexualized and classed relations to power in the city have the potential to oppress and dominate, not only through the distribution of material resources, but also through assumptions and practices that exclude people.

Urban planning has sufficiently incorporated the reality of a complex and diverse society (Healey, 1998). Thus, it often provides insufficient and inadequate responses to a significant portion of the population. The urban space, as a physical support where daily activities are developed, should be adapted to the different needs that people have, and allow them to develop all kinds of activities.

In regards to the unequal positioning of women within the urban space, it is impossible not to refer to the relationship of urban planning and gender. Feminist urban researchers put forth that traditional planning did not take into account that women and men have different experiences and needs (Abril, 2012; Alkan, 2005; Beall, 1996; Boys, 1984; Chant, 2013).

Moser and Peake (1995) categorize feminist studies on urban development into four phases for between 1950 and 1990. They call the first period, between 1950-1960, "the growing cities" period. In this period, women are seen as passive and invisible migrants moving with the household head. From 1970-1980, the redistribution mechanisms were discussed and the informality and subordination of female

production were brought to the agenda. This period is when women were attempted to be made visible. During the 1980s, the unjust treatment of women in terms of urban services was argued. The different ways in which women and men experience the city was discussed during this period. The quarrel concerned the ways in which gender was a construction of urban society. Policy-oriented research dominates the last period. Studies involve perspectives such as the practical and strategic needs of women and education that aims at income generation and skill acquisition. Nowadays, in the beginning of 2000s, planners started to differentiate between practical and strategic gender needs. Practical needs directly refer to women's everyday life practices. To meet the practical needs requires a challenge to gender roles. Strategic needs aim to transform women's status to reach more equitable relationships via developing access to resources and to increase participation in decision-making processes (Sandercock & Forsyth, 1996).

It was predominately Jacobs (1961), who bitterly criticized modernist planning approach during the early 1960s, as planners made urban spaces more similar to one another and suppressed differences. As a result of their insensitivity towards economic and social relations that frame urban life or towards the needs of communities, planners tend to simplify urban form and emphasize homogeneity. Urban plans aim to organize the complex, mundane, insignificant, and heterogeneous everyday life and to homogenize differences (Bridge & Watson, 2003, p. 507). However, there are enormous costs of such homogeneity and to such a simplification attempt towards the richness of urban life (Jacobs, 1961). As Şengül denotes, "Society is not a homogenous constitution. Even with worries of equity and justness, to overlook the differences, which are the richness of this constitution, or worse, to try to abolish these difference bring out a society and urban space, which are one dimensional, antidemocratic and refusing pluralism" (2007, p. 81).

Homogenization leads to inequality, exclusion, and obstacles for those that deviate from the norm. Although it is not stated explicitly, Hayden (1980) posits a principle for urban planners and architects as "the place of women is home". She adds that urban fiction took the traditional family as the norm, and therefore, cities are exclusionary and secluding for women.

To deny the modernist association between form and function (Vidler 1978; Colquhoun 1991) - the physical aspects of the urban environment and the focus on its

abstract morphological qualities - urban use and appropriation are put into the centre of debates on gender and space. As pointed out by McLeod (1996), in ignorance of everyday reality, the modernist discourse seldomly considers the way that space is actually used.

As planners are featured primarily as artists or designers, the way they design reflects their attitude to women's place and role. In the creation urban space, planners, decision makers, politicians and urban designers have priorities that manifest the influence of power and visualize citizen's rights. As gender is a cultural construction that assigns different roles to women and men, the city can contribute to the perpetual division of tasks between women and men, especially between the reproductive and productive spheres. Planners act as powerful urban managers to enable the allocation of scarce resources in the most rational and profitable manner, in order to increase "productivity" in the private sector. This goal's aspiration, especially for women, is that many of their needs do not involved making profit and are therefore marginalised as merely "social".

The exclusion of women in urban plans is nothing more than the physical, social and economic reflection of an exclusionary dynamic inherited from social traditions. The problem is that planners have traditionally produced policy on the basis of a gender-blind perspective in order to meet the presumed needs of the public (Keeble, 1969). Women often appear to have been excluded from this public and are viewed as a separate minority category that exist in the private realm (Greed, 1994, p. 34). The way that planners view the world is a crucial factor to determined the nature of town planning policy, not least in determining women's place in the city of men (Greed, 1994).

Within the discipline of urban planning, gender has only been a subject of debate since 1970, and yet still, the focus on gender in planning is limited (Erkan, 2006; Fainstein & Servon, 2005; Gosling, 2008). Feminist research on the gendered construction of cities shows how women as a group are excluded from planning process (Fainstein & Servon, 2005) and how women's insecurity in urban spaces curtails their accessibility to the city as well as their participation. The ways in which women's fear constrains their freedom to exercise their citizenship raise fundamental problems for democracy.

It is not a new argument that one of the direct outcomes of urbanization related to gender is that women are blocked off inside their homes (Boulding, 1992). The perception about what kind of women can exist in what kind of places produces different definitions of public space via different spaces as well (Elçik, 2008, p. 45). Thus, in studies that concentrate on gender and space, the primary theme has been “making women visible” (Erkan, 2006).

Women are condemned to be excluded from planning practices as long as they remain “invisible” to the mainstream society. In Turkey especially, local policy and planning practices often neglect women as participants, do not provide women with adequate services, and do not engage them in the formation of new organizational structures as a result of those processes (Ecevit, 2001).

Needless to say, to concentrate on the abstract concept of the spatial experience rather than on concrete day-to-day life, has ignored the functional, social and emotional needs of cities’ inhabitants. Thus, although the city is examined and designed on the implicit premise of human experience, this experience is never discussed or considered specifically enough to make a difference. We seldom know who the people are that populate the space, why they are there and what they are doing. We never see their faces or hear their voices. As a result of working under the assumption that the user of the urban space is un-gendered, ageless, and de-classified, the urban space produced is often undifferentiated and neutral (Kallus, 2003, p. 106).

Ecevit (2001) remarks that there is no gender-sensitivity in urban policy development in Turkey. There is need, therefore, for new local policies and strategies as well as new configurations on the central administrative level.

2.1 Gendered Perceptions about Urban Space

As Lefebvre (1998) states, public space is one of the building stones of everyday life and all the systems connected to it. According to Lefebvre (1998), space can be categorized under three headings: lived, perceived and conceived spaces. Lived space is a concrete space where people perform their everyday life activities. Perceived space is a mental interpretation of the space. Conceived space is a complex combination of lived and perceived space and represents the real spatial experience

of one's everyday life. Conceived space is not only a passive stage in which a social life is spent, but is also a complementary factor to social life. Thus, social relations and conceived space are inevitably connected to each other (Güler, 2011, p. 53).

The relationship between gender and urban space has many implications in terms of social relations because space, as it is argued by many theorists, is not only an arena that covers social practices, but space itself is as a social category that social practices produce (Harvey, 1973; Lefebvre, 1998; Massey, 1994). Social hierarchies (such as gender hierarchies) determine the physical configuration of space and its social use.

From early times until today in societies throughout the world, women have been associated with and restricted to the private space of the dwelling (Franck & Paxson, 1989). Acar Savran ascertains, "Gender is a constructive factor of the modern establishment of the public space." (2003, p. 268). The production of private and public spaces channels the values and priorities of society. Terlinden (1990) posits that the gradual process of excluding women from public spaces came about only with the development of bourgeois values and the emergence of an ideological paradigm that comprised of the polar division of society into public and private realms. Afterward the androcentric paradigm of modern architecture emerged, whereby men were allotted the non-domestic sphere, the professional world, politics, and the public realm, whereas women were delegated to the household and family matters (Hayden, 1984). The criticisms of such spatial paradigms formed the leitmotiv of a number of researches.

2.2 Definition of Public Space and Publicness

Feminists writing about the designed environment have generally used the term "private" to refer to the space of individual households, indoors and outdoors (Franck & Paxson, 1989). This study presumes the importance of the basic distinction between the space of the individual household and all other spaces in the urban environment, which are accessible to a greater number and a greater variety of people relative to the private household.

Three characteristics are often used to analyse the meanings of "public" and "private": access, agency of control, and interest (Benn & Gauss, 1983; Pitkin,

1981). The notion of legal ownership crosses all three characteristics (Benn & Gauss, 1983), in such a way that what is publicly owned may still have restricted access and what is privately owned may have unrestricted access. Ownership, access, and control are all of key importance in the analysis of public spaces.

City streets, squares, and parks are usually both publicly owned and open to the entire population. Other spaces and buildings, privately owned and controlled, are open to the public, although the owners may refuse or discourage entry of certain parts of the population (Brill, 1989). Examples include stores, shopping malls, and plazas owned by private corporations and built according to zoning variances. Other buildings are both publicly owned and open to the public, but the part of the population actually using them may be restricted through self-selection or social control. Yet all these spaces – streets, squares, parks, stores, malls, plazas, libraries, and museums – are loosely called “public” and, in some sense and in varying degrees, they are (Franck & Paxson, 1989).

Gatherings at the school gate, activities in community facilities and cafés are all arenas in which people meet and create places of exchange. To members of the public, it is not the ownership of places or their appearance that makes them ‘public’, but their shared use for a diverse range of activities by a range of different people. If considered in this way, almost any place regardless of its ownership or appearance, offers potential as public space (Worpole & Knox, 2007).

Ünlü Yücesoy defines public space as follows, “From the street in front of our house to public institutions, the urban public space signifies literally the parts of the urban area that are open and accessible to everyone” (2006, p.5). In this definition, public space is the opposite of private space, which is privately owned and / or controlled. Public spaces are areas of the city that are legally open to everybody: streets, parks, and places of public accommodation. In this sense, not only open-air public spaces, but also public buildings and the public sectors of semi-private and semi-public buildings are also considered urban public spaces. In this sense, the definition of urban public space extends to the indoor spaces of consumerism and leisure, such as shops, cafes, restaurants, theatres, and cinemas, as well as the institutional sectors of education, health, administration, and care services, such as schools, hospitals, banks, and city hall. This conception incorporates ordinary urban public spaces, the

routine and banal places, and the related spatial behaviours that are experienced in everyday life (Ünlü Yücesoy, 2006, p.6).

The concept of publicness is based on the assumption that face-to-face interaction between diverse types of people is valuable (Franck & Paxson, 1989). Public spaces vary in the degree of publicness they possess and exhibit. The greater the diversity of people and activities allowed and manifested in a space, the greater its publicness. Diversity includes variation in age, race, ethnicity, class, gender, and “otherness”, that is, other variations in appearance or behaviour. A high degree of publicness also depends on the availability of different kinds of places within a space and on varying times of use. A diversity of activities and people does not mean that the more difference the better, but instead, that a range of diversity is tolerated and encouraged, even with respect to some “fringe” users and activities.

Public space is actually ‘co-produced’. In other words, it only comes into being when it is activated by the presence of people according to dynamic and changing patterns and timetables (Dines, Cattell, Gesler, & Curtis, 2006). Various studies state that public spaces designed as democratic places are essentially freely accessible (Parkinson, 2012; Villanueva, *et al.*, 2015; Loi, 2013; Mehta, 2014). They offer everyone an equal opportunity to use them without being excluded. In order to take into consideration the various types of user interests, the overall layout of public space combines action, circulation, and areas to retreat, and the design provides mainly multipurpose spaces (Paravicini, 2003, p. 75).

Especially women, who cannot enter the already built networks of women of their same heritage, remain isolated, as they do not use the facilities around, have fear of using public transportation, and in time, identify more and more within their private space. As the time of residency in the city lengthens, the neighbourhood level social networks become significant for women in their attachment to the city. Forrest and Kearns (1999) remark that it is the child caring role of women that connects them to the local community. This kind of roles binds them to private spaces such as home and enables them to support and strengthen familial and friendship ties. Maddock (2005) states that women rely on social networks more than men. In this way, they emotionally and economically support each other and mutually help one another with childcare.

Public spaces in the neighbourhood are important. These spaces can be seen as transitional spaces - spaces between the safety of home and unknown places farther away in which there is a degree of familiarity - where people need to cope with the anonymity and strangeness of public space. By virtue of their childrearing and homemaking responsibilities, women's greater involvement in the domestic sphere suggests that they are more likely to frequent public spaces near the home. Previous research further indicates that women are more likely to frequent local neighbourhood open spaces than centrally located public open spaces (Franck & Paxson, 1989). Women, when alone or accompanied by other women or children, are more likely to use public spaces that they know are used by people like themselves.

2.2.1 The value of the public

As Arendt (1958) states, public sphere represents the "world itself." It is there that equals can meet among themselves and in complete freedom exchange arguments and conduct debates based on reason and intellect (Terlinden, 2003).

The social value of public space is wide-ranging and lies in the contribution it makes to 'people's attachment to their locality and opportunities for mixing with others, and in people's memory of places' (Dines, Cattell, Gesler, & Curtis, 2006). Places can provide opportunities for social interaction and social mixing, and thus, can facilitate the development of community ties. Through spatial measures, the social inclusion of diverse groups in urban settings can improve. Social inclusion is a combination of strengthening the social cohesion with an emphasis on equal opportunities, and fostering diversity, which is viewed as a resource rather than a deficit. Social inclusion cues to a society's ability to bring together its different components so that they can get along and function. The process of social inclusion should concentrate on making migrants feel comfortable and providing them with services to help them incorporate into society.

Public spaces such as high streets, street markets, shopping precincts, community centres, parks, playgrounds, and neighbourhood spaces in residential areas play a vital role in the social life of communities. They are particularly important social hubs (Watson & Studdert, 2006). They act as a "self-organising public service", a shared resource in which experiences and values are created (Mean & Tims, 2005).

Public spaces offer many benefits: the ‘feel-good’ buzz from being part of a busy street scene; the therapeutic benefits of quiet time spent on a park bench; places where people can display their culture and identities and learn awareness of diversity and difference; opportunities for children and young people to meet, play or simply ‘hang out’. All of the above have important benefits and help to create local attachments, which are at the heart of a sense of community (Worpole & Knox, 2007). These social advantages may not be obvious to outsiders or public policy-makers.

Encounters with others happen in public spaces when there is a “gathering” and people sense that they are close enough to see others and to be seen (Goffman, 1963, p. 17). Well designed and managed public space encourages social interaction, physical activity, play and a local pride of place. Quality of life for people in cities and towns is directly related to public spaces, and can be described by how clean the environment is, how safe they feel and how close they are to green space and trees. Public spaces improve the quality of life in that they highlight the local environment, encourage a more outdoor lifestyle, increase perceptions of safety as they attract a large cross section of people at all times of day, and finally, they make walking routes more attractive.

Public spaces play a vital role in the social and economic life of communities. Cities and neighbourhoods could not survive without spaces in which all kinds of personal, cultural and economic exchanges occur:

“At their best, public spaces act like a self-organising public service; just as hospitals and schools provide a shared resource to improve people’s quality of life, public spaces form a shared spatial resource from which experiences and value are created in ways that are not possible in our private lives alone.” (Mean & Tims, 2005).

Leisure encourages the development of social skills because many leisure activities involve social interaction (Peters, 2010, p. 421) Many leisure activities take place in public spaces where people are co-present with strangers, and therefore, are more likely to have such interactions in comparison to private places (Peters, 2010, p. 423).

2.3 The Relation of Women with the Public

Many studies show that those most active at the local level are women with less status, power and smaller budgets (Lowndes, 2004; Carroll, 2001; Chattopadhyay & Duflo, 2004; Werner, 1968). Women are significant actors in the transformational process of society. Women build interactive relationships with the city, and they are capable of transforming it as much as they are defined by it (Ecevit & Karkiner, 2011). The examination and the exposition of women's potential power in transforming society and its living spaces is a substantial necessity for the new planning processes and changing economic, social and political balances.

It is important to regard women as people who construct and negotiate public space. In fact, women usually have a deeper public sense (Gosling, 2008). In her study about urban regeneration and women, Gosling (2008) found that women's expectations of the urban regeneration process are usually about improvement of the neighbourhood and the amelioration of the local community.

Women are more particular about the characteristics of the space and of the people using it (Whyte, 1980). Women value neighbourliness much more than men and they do a lot of work to build social capital (Bruegel, 2005; Dominelli, 2006). Women are enormously active in weaving together and mediating between their neighbours and communities.

They are also deeply interested in the various types of public services and facilities within their neighbourhoods. Infrastructural deficiencies in the neighbourhood affect women directly. Low quality public spaces and insufficient social services negatively affect all segments of the society (UNDESA, 2007; Levitas, Pantazis, Fahmy, Gordon, Lloyd, & Patsios, 2007). Women, however, in comparison to men are more negatively affected by the insufficiency of such services (Commission of the European Communities, 2006). While women welcome positive developments, they may also openly express their discontent (Sener, Demirdirek, & Cakin, 2013), and it is expected that women are well informed, and thus, give voice about these problems. Still, as they are excluded from the public sphere, they cannot play vital roles in collective activities (Wedel, 2001).

It is important to understand the context within which women do or do not use public spaces. The women trapped within limited physical spaces begin to feel more and

more isolated from the urban society, and in time, they even may start feeling anxious about leaving their neighbourhood without any “legitimate” reason (Franck & Paxson, 1989). Even if they do leave the neighbourhood, they feel more comfortable if they have someone to accompany them. To use and enjoy public spaces unaccompanied also requires the overcoming of various obstacles and following certain restrictions.

Women are more likely to be engaged in necessary and “duty” activities, that is, in activities related to their domestic role. They are less likely to be engaged in discretionary activities (Brown, *et al.*, 1986). Women often need to justify their presence in public through their social duties; they must go out, for example, to supervise the children or shop (Paravicini, 2003, p. 74). Many of the features such as a space being indoors, having a high degree of visual access, and having amenities that support necessary activities or activities, can act as “excuses” to be in the particular space, and encourage women’s use of public space (Franck & Paxson, 1989). Not only may this make their presence more justifiable, it may also signal that they are not open to overtures.

Women’s activities and experiences in public spaces suggest a variety of ways in which women’s mobility is heavily restricted (Franck & Paxson, 1989). Women are more frequently engaged in housekeeping and childcare activities, which reduces the time they have available to travel to public spaces distant from the domestic realm. They are more likely to be accompanied by small children, which may make their use of some public spaces difficult. The ease of physical access by virtue of the design of the space or the route to it can make the space more available to women, especially when children accompany them. A common attribute of many public spaces is the difficulties they pose for people who are transporting small children in strollers or baby carriages and may also be carrying other items (Boys, 1984).

2.3.1 Women’s approach to safety in the public

Women are apt to be sensitive to characteristics they perceive as making a space safe. They tend to choose spaces that are already populated, particularly by other women. It cannot be overlooked, however, that conflicts and the dominant presence of certain user groups can severely diminish the feeling of safety in a public space.

However, Mean and Tims (2005) argue that fear or concerns may be exaggerated about the use certain public spaces at certain times alone. In contrast, familiarity with an area could help people to overcome their concerns. Different people have different stocks of knowledge, time and money, which together help shape their ability to access different spaces and places. The restricted mobility and knowledge of one's surroundings tend to generate fear (Mean & Tims, 2005).

In order to achieve an enhanced sense of safety, it is necessary to have a large number and wide diversity of users present in public spaces throughout the various times of the day. The use and type of users determine the way a facility is used and also the frequency that people use it. Visibility, clear and alternative routes, the variety of uses and activities, and the presence of diverse groups of people are the spatial factors that influence perceptions of safety (Franck & Paxson, 1989).

Diverse areas designed for action and retreat areas, attractive playgrounds and fields for ballgames, different types of highly frequented establishments and pedestrian walkways attract a large number of different users and guarantee a steady circulation flow. It is already a well-established finding that the presence of playgrounds is an attraction for all park users, particularly for women (Paravicini, 2003, p. 72). A neighbourhood-scale park should be promoted as a regular meeting place for neighbours as an extension of their own homes (Abril, 2012).

A facility's size is also related to its sense of safety. A public park is not supposed to be too small. Yet, delimited spaces promote natural surveillance, which makes caring work easier in a safe and controlled place (Abril, 2012). Women, in particular, greatly appreciate an overview of the surroundings, alternative walkways, and adequate lighting at night (Paravicini, 2003, p. 76).

2.3.2 Restrictions on women's mobility

Difficulties that arise from various types of inaccessibility caused by poor design or problems with public transportation were the most frequent topics of discussion on urban design and women (Levy, 2013; Lopata, 1981; Macário & Marques, 2008).

Women's lack of mobility is often seen as their own fault and not an issue of urban structure. Women's justified fear for their safety, an issue linked to travel, may be diagnosed as a disease (Ussher, 1991) such as agoraphobia, or even schizophrenia, as "an inability to distinguish reality from unreality".

Restrictions in women's mobility act as a restraint to their access to urban rights (Levy, 2013), and the barriers against mobility create a city that is not shared by all citizens, but is a cluster of divided residential areas segregated by groups that are unable to meet each other (Harvey, 2002, p. 160). Research with a gender perspective revealed that spaces of men and spaces of women are segregated in 20th century cities (Enjeu & Save, 1974). Feminists refer to such segregated cities as "divided cities". Spaces for men are public and economic, whereas spaces for women are private and social (Saegert 1981, Wekerle 1981). Within the divided city, women are traditionally related to home, which is the basic barrier towards their access to more extended opportunities in the city (Mackenzie, 2002, p. 260).

Women are generally more likely to use public transport or to walk (Levy, 2013). As women depend greatly on public transportation, its availability and quality reduces the range and timing of their movement. In many studies, the barriers against women's use of public spaces has been related to the physical design: inadequacy of open spaces such as streets, playgrounds, parks, problems in their maintenance, quality, use and operation; the existence of empty and abandoned spaces, physical infrastructure problems and garbage collection, hygiene of streets, inefficiency of public services (Akkar Ercan, 2009; Alkan, 2005; Takmaz Nişancioğlu, 1996; Ecevit, 2001).

There are many physical barriers that actually prevent women from going out or even reaching the public places beyond the territories of their neighbourhood. In a way, these physical barriers cause a vicious cycle, especially among strictly patriarchal social groups, in which women's primary role is still regarded as reproductive. This femininity is attributed to home and the vicinity of home – a limited extension of private space – is substantial in terms of female visibility in the public space.

2.4 Female Neighbourhoods: *Mahalle*⁶ as a Space of Belonging to Gendered Daily Life Practices

The traditional Turkish urban neighbourhood is a space that extends the interior space of the family onto the residential street. It is a space of belonging and collectivity. The most important practice to create and sustain the familiar spaces of

⁶ Tr.; Urban neighborhood

mahalle life is neighbouring, which makes home spaces open to neighbours (Mills, 2007, p. 336). The *mahalle* is the Turkish cultural space of closeness and familiarity produced through neighbouring practices that create bonds of acknowledgement (Mills, 2007, p. 339).

Traditionally, the neighbourhood is conceived as the public of the women's world. With both its semi-private and semi-public characteristics, the neighbourhood can be conceived socially as an extension of the house (Ünlü Yücesoy, 2006:142). In de Certeau's well-known study of everyday life, the urban neighbourhood is defined as the link between public and private space created by specific social actions or "tactics" (1984).

For Lofland, the neighbourhood itself is a category between public and private. Lofland (1998) proposes a trichotomous distinction: the public, the parochial, and the private. Parochial signifies "a sense of commonality among acquaintances and neighbours who are involved in interpersonal networks that are located within communities" (p.10). For Lofland, while "the private" connotes household and intimate networks, such as friends and kin, "the parochial" represents the neighbourhood, workplace, or acquaintance networks, and "the public" is the world of the street, occupied by strangers (1998). However, she does also admit that this division is still far from matching the complexity of the real world.

Figure 2.1 shows an analytic representation of the segmentation between public and private and the spatial perceptions attached to the level of publicness and privateness.

	Most private		Most public	
Spatial scales	Body	Home	Neighborhood	City
Modes of encounter	Personal		Interpersonal	Impersonal
Social relations	Primary Informal Exclusive Intimacy		Secondary Formal Openness Anonymity	
Social identification	we		they	

Figure 2.1: Analytic representation of public-private continuum.⁷

An outsider is recognized immediately and the neighbourhood can be easily controlled by all of its inhabitants (Ünlü Yücesoy, 2006: 142). In his study of a

⁷Table take from Ünlü Yücesoy, 2006

neighbourhood in Paris, “propriety”, as De Certeau describes it, defines the behaviours of neighbours that create belonging by defining who is an insider and who is an outsider to the neighbourhood (1984). In the case of a Turkish *mahalle*, women who are continually present at home, and who watch the residential street from the window, participate in the control of this space. They do this not only by visiting with neighbour women, but also with a kind of policing that creates safety for children and makes the presence of strangers and any deviant activity known (Mills, 2007, p. 343).

According to Ortayli (2006), in the traditional social structure, the Turkish family was embraced the *mahalle* as an important feature in the sense that the family is part of the neighbourhood as a distinct administrative unit, which had its own social, legal, and economic regulations, as well as its own calamity and instruments of public order. To reside in a neighbourhood was only possible with the consent of all the neighbours. In the case of the violation of social codes, unwilling deportation was possible.

To view women as responsible for the reproduction of urban private life, they remain at the centre of any debate about residential surroundings (Erkan, 2006). Women are often perceived as static, existing solely within the residential area. Home and neighbourhood are still perceived as “female spaces” and this perception leads to limitations for women in terms of their entrance into public spaces (Mackenzie, 2002).

2.5 Migrant Women and the Limits of Urban Public

Urbanization is often associated with greater independence for women. This is the result of better opportunities in comparison to rural areas to engage in paid employment outside the family and for better access to services (Tacoli & Satterthwaite, 2013). For many women, urban life is rich with pleasures, including opportunities to escape the narrow confines of traditional assumptions about gender and sexuality (Wilson, 1990). For example, it is in cities that women have gained entry into male-dominated professions (McDowell, 1997), found ways to live in alternative households (Hayden, 1981; Rose, 1989), or explicitly challenged gender stereotypes (Longhurst, 2000).

Erman (2001) offers a counter position in her research on rural-urban migration in Turkey that patriarchal structures prevail in the city through various strategies. Especially in migrant groups that are strictly bound to patriarchal social norms, the social and economic inclusion of women is difficult in the city.

... by presenting the city as a threat to the morals of the family and to the traditional notion of women's "honour", patriarchy tries to contain women inside their migrant communities, and by defining women's employment as insignificant, and as an extension of their role as housewives, it renders women's economic contributions to their families invisible. ... Migrant communities with their own cultures and locally-embedded set of social relations, the housewife ideology, and the social constructions of women's paid work play a significant role in the reproduction of traditional patriarchy on the city. (Erman, 2001, p. 130)

In support of Erman's argument, studies show that there is a drop in the percentage of women participating in the labour force when they move from rural to urban places (İlkkaracan, 1998; Tilly & Scott 1978). The migration of rural women to cities eventually leads to their transformation into housewives (Ayata & Ayata, 1996). Statistically speaking, in rural areas, 33% of women participate in the labour force, even if as unpaid family workers, and this percentage drops to 19% in urban areas (TÜRKONFED, 2007). As men switch to a broader public space in the city in comparison to the country, women are limited within the neighbourhood, and are occupied with domestic work and childcare (Erder, 2002).

However, it is also noteworthy that the scantiness of women in the urban labour force does not just reveal women who "are not allowed" to work, but also the concentration of women in the informal sector due to their gender roles (Elçik, 2008). Therefore, the causes of women's secondary place in the waged labour market are only partially known. Yet, it is certain that planning policies play a role in reproducing this division of gender (Fainstein & Servon, 2005; Greed, 1994; Keeble, 1969).

It is important to stress that migration cannot be seen only as a flow of people from one place to another, but as a complex process of place-making (Ünlü Yücesoy, 2006). As migration is a key cross-cutting issue, migrant women's participation and involvement in the public space and services should be promoted as a potential for stabilization, especially within the disadvantaged neighbourhoods (UNDESA, 2007). Through the use of public spaces and services, migrant women may become visible in the city. Most people in disadvantaged communities lack formal connections to

power and too often it is women and those from ethnic minorities who are active in communities, but invisible within the business and political arenas (Maddock, 2005, p. 130). Many public service staff still think of disadvantaged communities as “victims” in need of welfare, not as people with ideas or as dissidents, and therefore, as unworthy of attention.

The idea “the city frees” can only be realized if public spaces allow for the socializing of various segments and if such spaces are produced and sustained. Urban public spaces open to everyone living in the city without discrimination may pave the way for migrant women, who have been stuck within the limited space of their neighbourhoods to participate in the public, where people from various social groups have the opportunity to come across new crowds.

In her PhD thesis on urban inequalities from the gender perspective, Erkan (2006) puts forth that women with a rural background (who have migrated to the city from a rural area) move within the most distinct limited urban space compared to all other study groups (containing both men and women with urban and rural backgrounds). These women spend their days mainly at homes, and some days they come together in a close relatives’ house (Erkan, 2006).

The routines of everyday life augment the formation of women’s spatial literacy and the construction of spatial knowledge in the neighbourhood (Ünlü Yücesoy, 2006:145). Through their knowledge of places, women are able to develop “tactics” (De Certeau, 1984). Mathey & Stuka (2011) make a comparison to demonstrate the urban space categories and their perceptions through the lens of migrant women, as can be seen in Table 2.1.

Table 2.1: Exemplification of urban spaces through the lens of migrant women.

Urban space	Environmental character	City scale	Concrete areas (open spaces)
Everyday, familiar environment	High social attachment, social control, shaped by culture-specific uses, specific user groups dominant	Neighbourhood	Neighbourhood square, passenger zone, bazaar, market, neighbourhood street, etc.
Representative, unfamiliar environment	Shaped by international style in terms of use offers and form, representative character, anonymity, different uses, different user groups, westernized gender culture	City centre	Central city square, passenger zone, boulevard, shopping centre. etc.
Inner-city green and public space	Design open space – landscape, functional or representative character based on style; multiple use alternatives for free time and relaxing	All the city level	Coastal promenade, playground, sports grounds, etc..

In an everyday familiar environment, there is high degree of social attachment and social control. The space is shaped by culture-specific uses and specific user groups are dominant within the space. The representative, unfamiliar environment, on the other hand, is shaped more “cosmopolite” in terms of the uses it offers and its form. It has a higher representative character, anonymity, different uses, different user groups, and a more “neutralized” gender culture. In this study, the urban mobility and use of urban public space are also attempted to be understood on these two different levels – the neighbourhood level which is the everyday, familiar environment and the city centre level which is the representative, unfamiliar environment.

Migrant women’s experience of public spaces is strongly socially oriented and only secondarily focused on exploration (Ünlü Yücesoy, 2006, p. 129-30). They tend to discover the city together. According to many studies from Ünlü Yücesoy (2006) and Alkan (2005), women report that they never go out alone, even if the activity they engage in is not related to the interests to the individual who accompanies them; there was always someone to be “with” - in most cases the “with” persons are either family members, close neighbours, or friends. The short walks around the home cluster can be two, whereas shopping trips to the neighbourhood market and the

neighbourhood shopping mall are composed of four to five women together (Ünlü Yücesoy, 2006: 146). For an unfamiliar environment, such as visits to a museum or an urban park, the size of the travelling pack increases (Ünlü Yücesoy, 2006: 146).

Losand (1973) calls the group with “with-persons”, travelling packs, or mobile home territories. They can also be considered resections of encapsulated networks; since the encapsulated have strong ties (Granovetter, 1973) and are dependent on each other.

A great example of this phenomenon is provided in Ünlü Yücesoy’s (2006, p. 147), in which she quotes a migrant woman who had lived in the Netherlands for 19 years; “With the neighbours (Turkish), we do everything together; sometimes we go to the shopping centre, even if I have no need to go. Sometimes we go to the neighbourhood park, to the city. Before, I was alone and I would not dare, but when you’re with some people, it’s normal.”

Travelling packs are territorial strategies for migrant women to occupy public space. They feel “safe” in public because the people they are with provide the necessary knowledge and foundation to conduct their activities (Ünlü Yücesoy, 2006: 147). Though Losand (1973) sees travelling packs as another method to avoiding the city, while living in it, whereas conversely, Ünlü Yücesoy (2006) argues that for migrant women, it is a strategy of “exploring the city their own way”, so that as a group they can avoid unwanted contact.

Through the development of strategies, women create circumstances that challenge spatial limitations. These various strategies include domestic production, good and service exchange among neighbours, and neighbourhood networks for child care, etc. However, the way that women define a “good neighbour” may leave some groups such as lone-parents excluded from the definition, and thus, certain sub-groups may not be able to benefit from the advantages of the neighbourhood networks. Any deficiency of the planning system will affect these women more negatively, as they cannot be part of the neighbourhood level strategies to deal with the shortcomings of the system. As a matter of fact, planning has the obligation to ensure that such networks are sustained and accessible by everyone in a systematic and permanent way.

3. THE SEARCH TO UNFOLD THE BARRIERS TO THE PUBLIC FOR MIGRANT WOMEN: A METHODOLOGICAL ATTEMPT

There are a growing number of cases that integrate qualitative and quantitative research methods. The two types of research are designed to answer different sorts of questions, to collect different types of data and to produce different types of answers. Researchers have combined the two approaches for a variety of reasons: to meet the different needs at different stages of a project and to compensate for shortcomings in any one particular method.

This study contains several steps that aim at an experience transfer from Berlin to the pilot study in Istanbul, Kurfalı. The goal of the experience transfer is to report the know-how of Berlin on migration related problems to Kurfalı, as an attempt to search for an innovative methodological tool. In this case, the goal is to break through the barriers that migrant women face, who cannot effectively use public spaces and services and are immobile within the urban sphere.

In this attempt, a mix of various research methods is used. It is not only the methods that have been mixed for this study, but also the study areas –Berlin and Istanbul – that have been continuously visited and studied throughout the research.

In six months periods, I have stayed in each city between February 2012 and March 2014, as the field studies were simultaneously conducted. After a comprehensive literature review and the framing of study questions, an intensive work program for Istanbul and Berlin was scheduled. This required frequent travel between the two cities.

As can be seen on Figure 3.1, the research consists of seven steps as follows:

1. in Istanbul

- An extensive literature review

2. in Berlin

- Data collection from migrant organizations, NGOs, local administrative units

- Interviews with migrant women with a Turkish background
- Interviews with project leaders, opinion leaders, politicians, public institution authorities, who are involved with migration related issues
- Participation in NGO and migrant organization events and activities
- Observation in Neukölln, Kreuzberg and Wedding

3. in Istanbul

- Pilot study area selection
- Cooperation agreement with Kartal City Council
- Field observation tours
- Participation and observation in women's cooperative activities in Kurfalı
- Questionnaire application to 594 women living in Kurfalı
- Analysis of the results

4. in Berlin

- Best practice selection
- Deeper participation and observation in *Stadtteilmütter* activities and event
- Interviews with current and former *Stadtteilmütter*
- Interviews with project leader and coordinators
- Transferring knowledge from pilot study area

5. in Istanbul

- 6 focus group studies
- Transferring experience from *Stadtteilmütter* in Neukölln Project
- Close cooperation with KCC

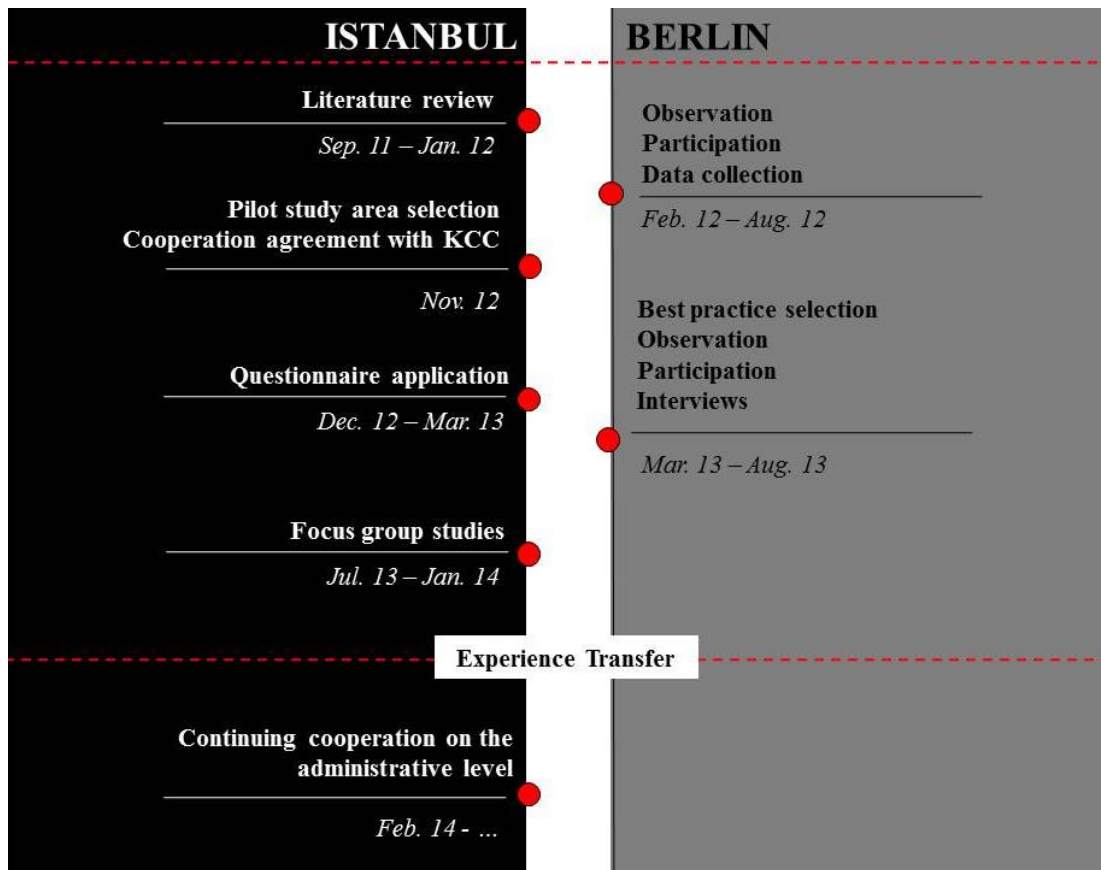


Figure 3.1: Dual-track time plan of the research.

The systematic flow mentioned above involves mix-research methods as a package and has been named Participatory Action towards Experience Transfer within this study, and will be referred to as PATET from here onward.

3.1 Participatory Action towards Experience Transfer (PATET)

The relational approach (Graham & Healey, 1999) enables us to elaborate upon the differences in the construction of space through spatial behaviour and activities that constitute everyday life. Its particular concern of social and spatial processes makes it significant in the way that social relations are inscribed within space. As mentioned above, the city, through its space, architecture, social relations, and its gendered activities, produces and reproduces the power relations of society (Markus, 2003).

Therefore, while relating migrant women and public space, this study supports the idea that the real problem does not lie in “being alien”, but in “remaining alien”. The disadvantageous position of migrant women is inherently not because they are alien to the city and its social, economic system or its physical structuring, but it more

concerns the way they remain alien to the city and all the processes related to it, as the planning system overlooks their needs and priorities.

It is important to note that this study is not intended to prescribe how to plan for migrant women, but the position supported here is, as Foley (1964) describes is “that to change the spatial situation, one first has to change a-spatial structures”. In this specific case, the challenge has been to change the local administration’s view towards migrant women via transferring experience, which at the same time, had to prove that the actual situation does not have to be taken for granted as the status quo.

With this study and important experiment on applying a new package of a mix of research methods and information gathering techniques has been undertaken. The choice of using mix-research methodologies is strengthened as it was grounded in theory (Charmaz, 2014; Urquhart, 2013; Birks, 2011), which allowed the consecutive steps of each stage to be flexible. To not have decided what to do next was sometimes stressful, yet it was also intriguing and the outcome was very satisfying. Various research methods (qualitative and quantitative), as well as time scheduling shaped by the feedbacks synchronically taken from field studies have allowed for the design and application of consecutive steps of participatory action.

In this study, the first step was to “walk through” the “field”, learn and “walk in new shoes” again, as the best fitting shoes could not be foreseen in the initial phases. This systematic methodology, the grounded theory method, allowed for the discovery of the consecutive actions through the analysis of data. Rather than beginning with a hypothesis, the first step was to collect data through a variety of methods. From the data collected, the key problematic points were marked. Through participatory techniques, the consent of actors was obtained, and from there, it was decided what to do next.

In this process, I was an “inside learner”. It was the research participants who helped me to conceptualize the concepts I am using, and who led me to the literature to which I needed to refer. During the research process, my position has certainly not been “on” the researched, I was rather “with” and “for” the researched.

In my evaluation of the primary observations in the field, I saw women display similar behaviour in terms of their urban mobility and use of public space in Kurfah and in Neukölln, which afterwards, was also proven by the field studies. As a result

of the indications of migrant women and the assessment of the relevant structures in Berlin, an experience transfer in cooperation with KCC seemed to be appropriate solution for the aim of this study.

It is worth noting that the experience transfer from Berlin to Istanbul involves primarily a one-way flow of knowledge from the researchers' side to the local level administration and practitioners. However, there has actually been a fruitful environment for a multi-way movement of knowledge and experience among all the actors of this study: researchers, practitioners in Kartal, migrant women in Kurfalı, current *Stadtteilmütter*, the coordinators and the leader of the StM Project in Neukölln. Figure 3.2 presents how this mix of research methods, we call PATET as a package, moved within the framework of this study:

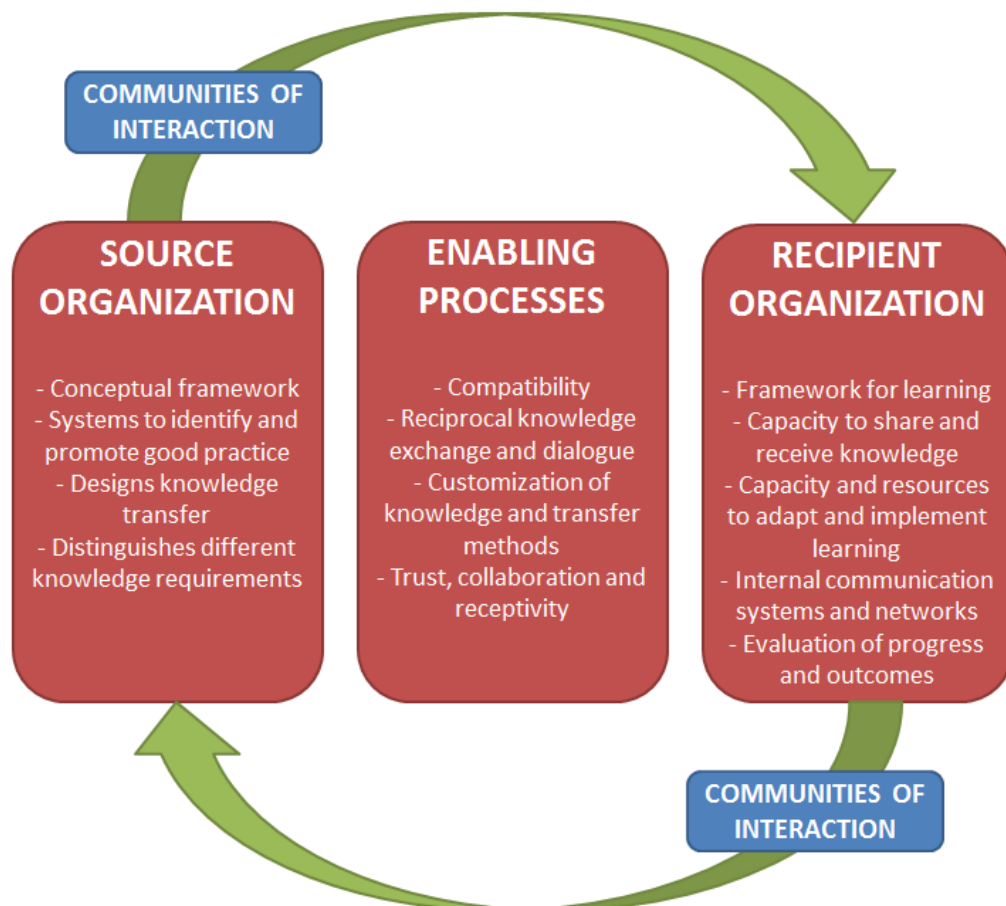


Figure 3.2: A Figurative Model of PATET.⁸

⁸ Adapted from the “Experience Transfer Model” figure on Rashman & Hartley, 2008, p. 7

3.2 A Derivation from Participatory Action Research

PATET is a methodology invented in this study, and it is a derivation of participatory action research (PAR) towards experience transfer. Thus, there is need to explain what it is within the context of PAR and what major elements of PAR it is based on. The following part will give a review of PAR, while also clarifying how PATET relies on the foundations of PAR and how it has been modified in reference to the needs of this inquiry process and to the inclusion of the experience transfer.

According to some categorizations, action research counts as one of the applicable qualitative research methods aiming to enhance life quality through critical reflection and questioning. McKniff and Whitehead (2010) state that action research aims to solve a problem and does not intend to generalize the findings, but to realize a change in daily lives (Alber, 2010). Action research has three main aims (Chevalier & Buckles, 2013):

- Direct approach to concrete problems,
- Transforming results into applications during the research period,
- Ensuring equality between researcher and respondents.

The methodology is a cyclical process rather than a linear one and it usually consists of the stages mentioned below:

- Planning
- Action
- Observation
- Reflection
- Institutionalization

If necessary, some stages may be removed or altered. Figure3.3 shows a usual spiral of action research cycles.

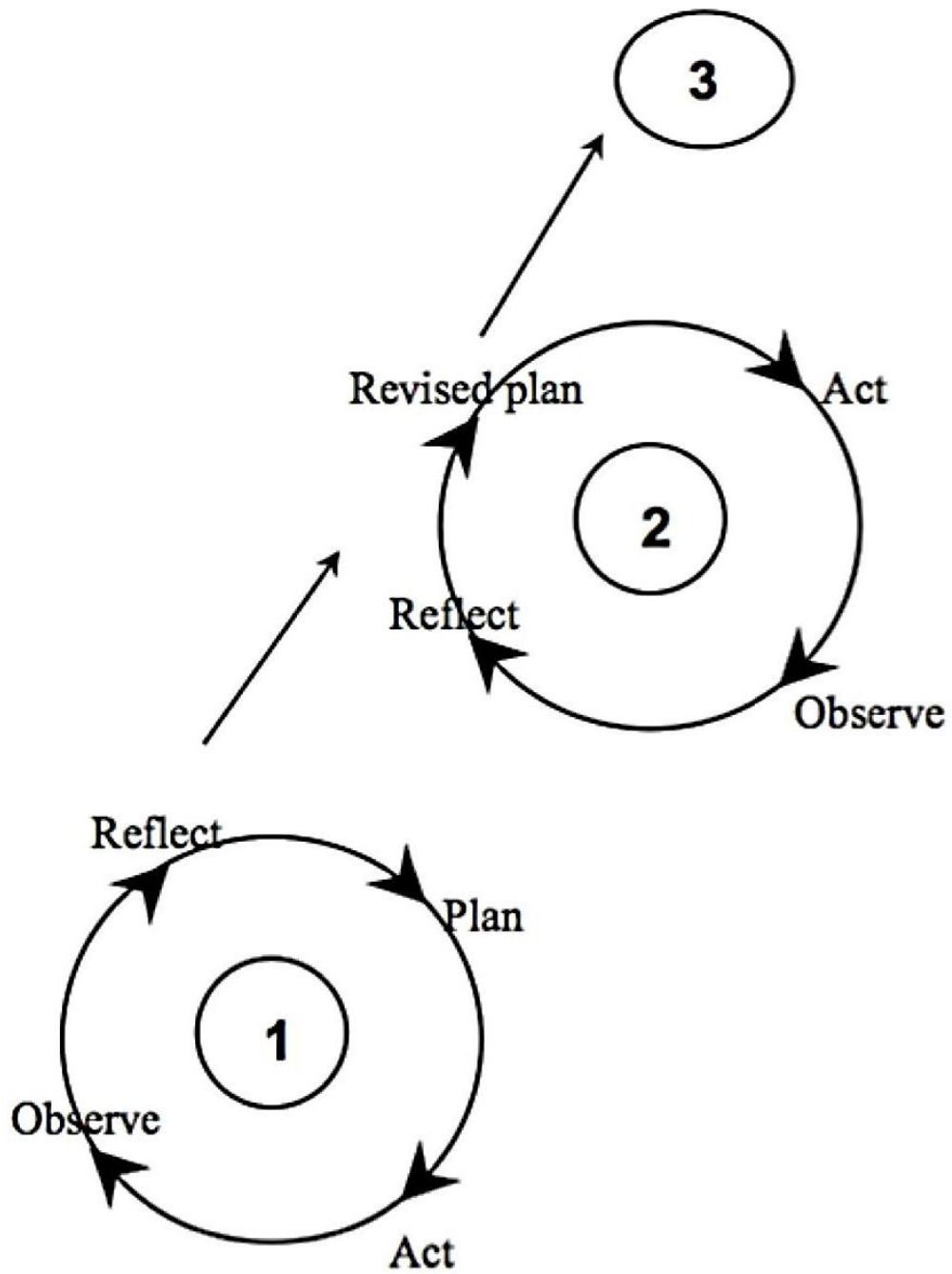


Figure 3.3: Spiral of Action Research Cycles.⁹

Through negotiations and responsibilities, a basis for participation of respondents is built (Dick, 1997). In action research, qualitative and quantitative methods are used to analyse the perspectives of respondents. The cycle of action research enables the testing and application of new approaches.

⁹ Taken from (Zuber-Skerritt, 2001, p. 20)

At the beginning of an action research, there is still no “answer” (MacIntosh & Bonnet, 2007). The research must be pre-planned, organized, systematic and based on cooperation (Johnson, 2002). The span of the research depends on the research question, the research environment, and data collection. In action research, in depth interviews and participatory observations are preferred. The observations should be regular, but not longer than necessary (Gaventa & Cornwall, 2000).

In action research, quantitative methods can be used, but it is however important not to generalize research findings, as some parameters might have been overlooked or not calculated. Action research usually depends on active and passive participation, participatory observation, field notes, meeting minutes, and observations. Interrogatory techniques such as interviews (structures, non-structures, or semi-structured interviews) and questionnaires as well as sound and video recordings, maps, dairies, archive recordings, etc. can all be used for specific research problems and stages (Zuber-Skerritt, 2001).

In this case, as I had to lead two field studies in two different cities synchronically, I did not aim to make a spiral after finishing a cycle, which in this case lasted almost two years. Instead, to finish the cycles in each city depended on different methods (as the research questions were also different in these two cases), I aimed at an experience transfer rather than trying to re-evaluate my outcomes and revise the plan for the second and the third time.

3.3 The Rational for the Experience Transfer

Experience transfer has captured the attention of a variety of academic disciplines such as health, management, education, marketing, and applied social research. It is defined as a “set of activities and approaches that are undertaken to move knowledge among those who have interests or needs in it” (Zarinpoush, Von Sychowski, & Sperling, 2007)

Peer-to-peer exchanges have maintained a consistent presence within the field of urban and regional planning for decades (Hewitt, 1999). Nowadays, an increasing acceptance is gained that cities must not solely rely on top-down, state driven development, but act as entrepreneurs, and reach out to one another to share the best practices and experience necessary to foster positive innovation, competition, and

development (Birch & Keating, 2011). Best practice experience transfer between cities ought to be recognized as a unique and opportune mechanism. However, while competition for national and multilateral funding does support policy convergence, this alone has not proven to be sufficient to motivate high levels of best practice adaptation (Birch & Keating, 2011). Adaptation, rather than adoption, is central to knowledge transfer: innovation continues to occur at all stages in the process, in response to particular circumstances and resources.

In a great array of applications across many sub-fields of planning, the advantages reported by practitioners to building and share best practices fall into two categories:

1. knowledge sharing leading to better informed decision-making, and
2. improvements in organizational and fiscal efficiency.

Broadly speaking, learning from a best practice allows practitioners to avoid reinventing the wheel when addressing a problem that another city or town has already faced (Wolman & Page, 2000).

The most fundamental, though easily overlooked, step in a successful best practice transfer is the specific knowledge sharing technique that is employed. Best practice dissemination and adaptation in particular require a significant amount of resources and capacity that is often absent within city administrations (Birch & Keating, 2011). While best practice knowledge is presented in numerous mediums and by many names (i.e. conferences, guidebooks, informal peer networks), the four major routes along which the vast majority of best practice information travels are: Internet databases, peer-to-peer exchange through visits to gain first-hand knowledge of best practices on the ground, traditional academic scholarship and publication, and finally, knowledge transfer facilitated by intermediaries (Birch & Keating, 2011). Where effective experience exchange does occur, it is almost expressly transferred amongst individuals and departments within the same disciplines and sectors (Campbell, 2009; De Villiers, 2009; Macário & Marques, 2008).

Successful experience transfer matches the type of knowledge to be shared and the method that transfers it most effectively (Dixon, 2000). Experience transfer is an important element of change, innovation and improvement in public services. To create knowledge and sharing experience is generally a social process that encompasses both tacit and explicit knowledge. Sharing stories and experiences is

important to creating meanings and understandings that help to carry ideas and practices – and, critically, to adapt these ideas and practices – between one context and another. In most cases, experience is recreated as part of the transfer process (Rashman & Hartley, 2008).

Experience transfer is an active process. It is not a matter of just plucking an example of good practice from one organization and plunking it into another. Practices need to be modified to fit new contexts and cultures. Moreover, the very process of transferring experience develops and expands that experience. Organizations need the flexibility to adapt – rather than merely to adopt – others’ good practice. This demands complex, context-sensitive interactions between the source and the learner organizations (Rashman & Hartley, 2008).

The table 3.1 below shows the objectives, audience and instruments of various types of experience transfer.

Table 3.1: Objectives, Audience, Instruments.¹⁰

Objectives / Activities	Target Audience	Instruments
Networking and information sharing	Decision and policy-makers	Living practices and best practices databases
Learning tools and capacity building	Local authority associations	Living practices and best practices case studies
Peer learning	Local authority associations Networks of NGOs	Transfer methods and tools Match supply/demand for expertise Conferences and seminars Advisory services
Policy development	Decision-makers Intergovernmental organizations	Database on urban policies and enabling legislation Policy trends and responses

Local governments are key players and are generally involved in urban development in one role or another – as regulatory bodies, service providers, implementers of policy handed down from a higher level or in a facilitating role. NGOs and consultants can be key intermediaries and essential advisors in the development process. Local universities and researchers have an important potential or, as in this study, an actual role in undertaking local research, and act as professional advisors and mediators to gather reliable data (Max Lock Centre Research Team, 2001).

¹⁰Adapted from the table on Birch and Keating, 2011, p. 46

Social networks and peers are the main ways in which low-income groups gather new information. Individual face-to-face communication with friends, colleagues, kin, “accepted experts”, or other trusted sources, are still the most common form of everyday knowledge transfer and exchange for most people (Max Lock Centre Research Team, 2001). The difference is that the better off and more educated can be directed to more in-depth or extensive knowledge resources, while the worse off and less educated are largely reliant on word-of-mouth, which all too often can be subject to rumour, distortion and misunderstanding.

The factors that constrain the urban poor from gathering new information or storing existing knowledge also limit their ability to convey their ideas, needs and priorities to others. Low-income communities lack the capacity to document their own condition, and by extension, their ability to present their case to authorities. This suggests once more the important potential role of community representatives and intermediaries such as researchers or local NGOs to collect the views of the poor (Max Lock Centre Research Team, 2001).

To make use of new knowledge is not an easy task and it is insufficient simply to provide information and explicit knowledge. Reading a good practice paper maybe an initial starting point that inspires further investigation, but it is not an end in itself. It is necessary to understand the underlying factors that led to the good practice. People may have to work closely together if they are to understand those deeper aspects of change that lie beneath the surface (Rashman & Hartley, 2008).

Recent literature emphasises five key elements to consider when planning an experience transfer activity (Zarinpoush & Gotlib Conn, 2006; Zarinpoush, Von Sychowski, & Sperling, 2007).

1. Audience: It is important to define the target audience for experience transfer. The more defined a target audience, the easier it is to address the specific problems they face and the greater the potential for the uptake of information (The Williams Group for the David & Lucille Packard Foundation, 2003). It is critical to tailor the experience transfer and exchange strategy to the audience’s needs, knowledge, and the sorts of practices they face on a daily basis for an effective knowledge transfer and exchange activity (Zarinpoush, Von Sychowski, & Sperling, 2007).

In this study, qualitative and quantitative site surveys have been conducted in order to grasp deeper information about the target group, migrant women in Kurfalı.

2. Message: In preparation to transfer a message, it is also necessary to consider what information will be most useful to the audience (Zarinpoush, Von Sychowski, & Sperling, 2007). The message has to have specifications as put below:

- *Clear and concise*: easy to understand
- *Consistent*: related to information that is consistent with other existing information
- *Compelling*: offers something that commands attention
- *Continuous*: has follow-up to make sure it is not forgotten or overlooked

For this reason, scrutinized projects, institutions, and NGOs focusing on migrant women in Berlin, having analyzed data from the pilot study area, the “best practice” model, which would be the most clear and concise, best fit, and the easiest to adapt have been chosen as StM Neukölln Project.

3. Method: Experience is most effectively exchanged when using multiple methods (Lavis, Robertson, Woodside, McLeod, Abelson, & Group, 2003). The qualitative and quantitative research means used throughout the study enhanced the effectiveness of the experience transfer. Besides, being aware of the experience transfer is not a one-way flow of information, I aimed to bring as many actors as possible together throughout the process.
4. Messenger: Experience transfer studies suggest that messengers should possess a number of key behavioural competencies, such as listening, patience, humility, and flexibility in order to gain the trust and respect of the audience and to better interact with them (Knowledge and Learning Group Africa Region, 2005; Lavis, Robertson, Woodside, McLeod, Abelson, & Group, 2003). Audiences usually respond to familiarity and are more receptive if the information is presented by someone who is regarded as in a similar position to their own (for example, a colleague or someone they know from the community).

In this study, I was the messenger delivering the message to the audience. Building this “trustworthy” position among the audience has been ensured by keeping close contact with the audience and by allowing them to interrogate me. There has however remained a natural barrier between the women subject to this study and myself, as I am not married, not a mother, and have a different cultural, social, and educational background, which was advantageous to maintain objectivity throughout the study.

In this study, the derivation from participatory action research (PAR) has followed the basic cycles of PAR as shown in Figure 3.4. It was adapted into a slightly new version of it, as shown in Figure 3.5., which has been called finally PATET (participatory action research towards experience transfer). In this slight adaptation, every cycle starts with a new research question. The new formulated research question derives from the outcomes of previous cycle. Every answer requires a new methodology to be able to answer and every methodology has its own nature of application. This PhD study consists of three cycles as such, which will be elaborated in chapters 5, 6, and 7 consequently.

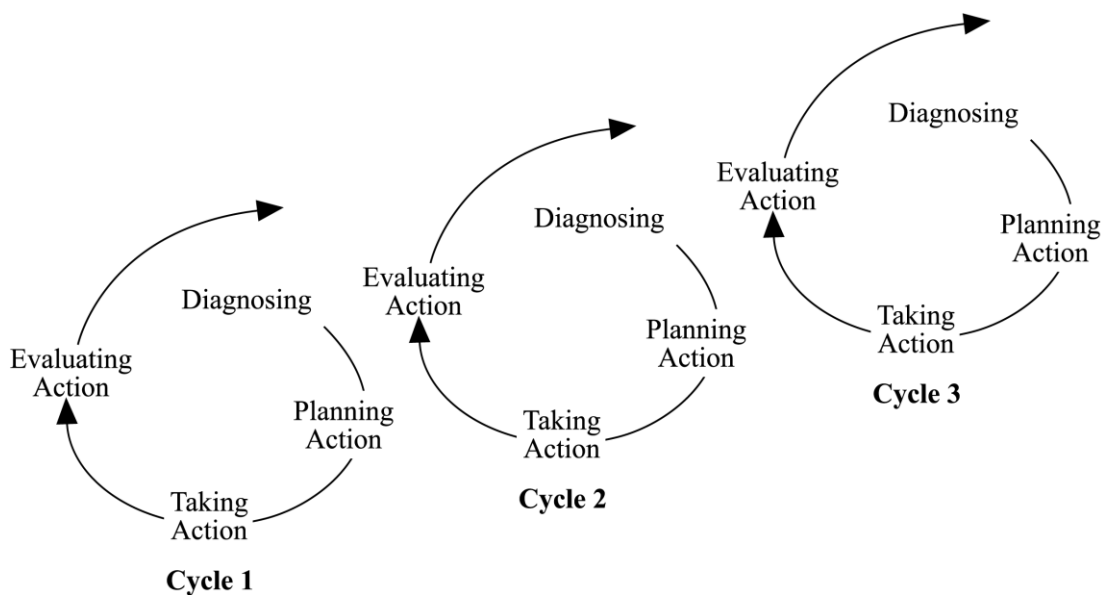


Figure 3.4: Basic cycles of PAR.¹¹

¹¹ Source: Coghlan & Brannick, 2001, p. 19

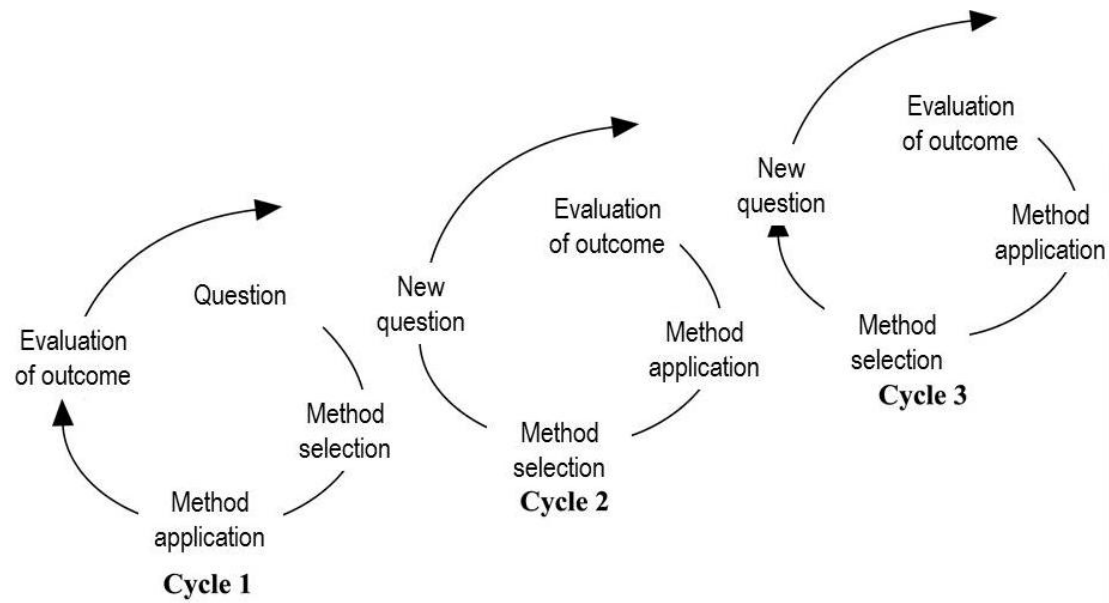


Figure 3.5: Adaptation of PAR cycles into PATET.

4. A SHORT INTRODUCTION TO STUDY AREAS

The first period of field studies in Berlin is based in the districts Kreuzberg, Neukölln, and Wedding, as these are outstanding with their non-German inhabitants. However, as the research evolved and the second period of the field studies concentrated on Neukölln, which is where the best practice model is based, known as the Stadtteilmütter in Neukölln Project.

In Istanbul, rather than making a generalized survey, the aim was to pick a pilot study area, where we could test an experience transfer on a local level. Therefore, there was need for a cooperation of a local administration authority. Kartal Municipality was open to such a cooperation, and also referred a neighbourhood, which would be fruitful for the pilot project. This neighbourhood was Kurfalı, an area that consists of two officially recognized neighbourhoods, known as Hürriyet and Cumhuriyet.

Both in Berlin and in Kurfalı, lower level income groups reside with a migration background. Although the levels of examined migration in these two cities are different, in Berlin the migration is international, from Turkish rural towns to Berlin. whereas the migration in Kurfalı is national, mainly from rural Eastern Turkey to Istanbul. However, the first fruits of observations, interviews, and data analysis have shown that the problems caused by migration in terms of integration within the public are similar, especially since the migrants I have chosen to work with in Berlin have a Turkish background. They have limited use of public space and they are immobile within the city. Consequently, this similarity built the base for an experience transfer discussion between these two urban areas.

Field studies were conducted for a time span between September 2012 and February 2014. Although it was not certain at the very beginning of the study, Neukölln became the source of experience for the “best practice” model, which has been investigated in depth, whereas Kurfalı has been the pilot study area, where these experiences have been transferred.

4.1 Berlin – the Source of Experience

The integration of migrants is one of the key issues of Berlin policy. Germany has been a country of international exodus for more than a half century. Berlin, as the former capital city of West Germany, has been one of the cities in Germany that has obtained massive migration flows from all over the world, and especially from Turkey and Poland. The country opened its gates to guest workers mainly from Poland and Turkey during the 1960s in order to accelerate industrialization through cheap labour. The first migrants were invited as guest workers to Germany. The idea was to have these workers as “guests” in the country until the industry of Germany recovered, and thus, no social investment had been made to include the guest workers into the cities or the country – they were seen as “temporary”. Germany has understood its mistake to treat people as “temporarily” staying as migrants, who started to settle families, have children and root in the cities where they first came as guest workers.

As a result of the assumption that guest workers would turn back to their home countries, Germany has been laggard in integrating migrant populations into the society and its cities, and now, still struggles with the consequences of this false assumption. Since the acceptance of this mistake, Germany generally and Berlin specifically have had changing attitudes towards the investment in migrant groups. The city has used great budgets as well as human capital to try to integrate “guest migrants” into society and the German system. Therefore, there is a considerable accumulation of experience and knowledge concerning the issues, such as the inclusion and integration of migrants - politically, socially and economically.

In Turkey, on the other hand, the migration flows have been mainly on the national level since the 2000s. Currently, because of the instability of the Middle East, Turkey also started to accept migrants from Middle Eastern and African countries as well (Saul, 2013). Governments have overlooked the problem of accommodating the national migrants into the city, who provide Turkey’s industry with cheap labour and ensure the global competitiveness of Turkey’s industry. Migrant groups helped themselves by building up *gecekondu*¹² houses, which grew into neighbourhoods and became the city’s bad-functioning organs. This “complaisance” was not only in

¹² Shanty houses, bare translation – „built at one night“.

terms of the accommodation, but in terms of the social inclusion of the migrants into the city. Therefore, more or less, though the scales of migration are different, it can be easily argued that Turkey is undergoing a process of political ignorance, in which the needs of migrant groups are not heard. The cities and societies of metropolitan Turkey have already started to experience the problems caused by the huge flow of migration not only in terms of demographic booming, but also the fact that the cities are becoming “ill bodies”, organs that cannot function in harmony. Therefore, learning from experiences and applying know-know into the urban politics is considerably significant, especially in terms migrant integration.

As more cities around the world implement innovative strategies to welcome immigrants and newcomers, they are also sharing what they have learned with one another and with other cities to explore ways to become welcoming places. Some of the featured cities are old hands at integration such as Toronto, London and Berlin, and have an interest in cultivating the political and community voices that embrace immigrants, in acknowledgement that they bring strength, vitality and innovation. These cities are responding to demographic change and global economic challenges by proactively building inclusion into public policy and by promoting new opportunities for business development and the design of infrastructure (McDaniel, 2014)

In order to deal with the conceptualizations of including the migrants into the society and system, German policy literature has made great progress from the feedback they have gotten from the field. The use of the term ‘integration’ has been criticized by social scientists, who argue that Berlin’s use of the term focuses on the deficits of people arriving from other countries, rather than emphasizing diversity as a resource or attempting to harness its potential. The most classical indicator of integration, language competency, is no longer an accurate reflection of integration in Germany (Bernath, Radeljic, & Rothermel, 2009). The suggestion has been that programs’ emphasis should be on empowering immigrants rather than having them conform to German values, such as learning German. To draw upon the strengths of these people encourages them to find work and to become included in this aspect of society.

Currently, discussions about social inclusion in Berlin revolve around the monitoring and strategic governance of the process. As the first federal state in Germany and the first European city of its size to do so, Berlin has introduced a monitoring system

with measurable indicators that addresses different aspects of integration: labour and employment; education; urban cohesion; intercultural opening; participation and strengthening of the civil society; refugees; culture; judicial integration; health; and social circumstances. In this study, the important parameters to measure the level of urban cohesion of the city are public space use and urban mobility.

Immigration has played a major role in shaping Berlin's history. In fact, it was immigration that allowed the city to become the European metropolis that it is today. Yet, the positive aspects of the diversity that has resulted from this immigration process was only recently sufficiently acknowledged. Immigrants were traditionally considered a burden to the state, and previous policies tended to tolerate rather than include them as part of German society. Therefore, the identification of "diversity" by a group of external consultants to the city government is now considered a strength rather than a weakness, in the characterization of the state of Berlin, which represents a major change (Abu Bakar & Ulfat, 2015).

Many institutional as well as founding mechanisms have been activated to deal with migration-based problems in Germany. Berlin, as the capital city of Germany and as a federal unit, is one of the pioneering cities that is working diligently for the integration of migrants. This fact reveals that there is a lot to learn from German experience; a very important aspect to pave the way for policy making and the understanding the groups, for whom policies will be developed, is to maintain elaborative statistics and data. The search for the "best practice" model was started by investigating various institutional bodies, projects, and funds.

4.1.1 Kreuzberg, Neukölln, Wedding...

In Berlin, migrants have changed the appearance, culture and urban experience in neighbourhoods in a significant way. There are certain neighbourhoods such as Kreuzberg, Wedding and Neukölln in Berlin that have developed a new identity through the mix and interchange of people with different backgrounds - visible in the context of urban space (Prahl, 2012). Therefore, the search for the best-practice model has been conducted mainly in these three districts of Berlin.



Figure 4.1: Berlin district map.

With a population of 3.4 million people, Berlin is Germany's largest city and is located in the centre of the Berlin-Brandenburg metropolitan area, which is comprised of 5 million people. 13.9% are from over 190 nations. The largest group of foreign nationals are from Turkey, who first came as “guest workers” in the 1960s. Today, many citizens with a foreign background are second or third generation “migrants”, and a large number of them have adopted the German nationality or have double citizenship.

Most ethnic groups in Berlin live in the three neighbourhoods called Kreuzberg, Neukölln and Wedding, which are all located in the former western part of Berlin. All three neighbourhoods in essence have the same urban history. They date back to the Industrial Revolution, which transformed Berlin during the 19th century. The city's economy and population expanded dramatically during that time, and it became the economic centre of Germany. Envisioned as working-class districts, building blocks were composed of tenement houses with front houses containing larger

apartments, and one or more rear buildings with small apartments or industrial lofts in the backyards (Prahl, 2012).

Kreuzberg is known for its very large percentage of immigrants and second-generation immigrants, many of whom are of Turkish ancestry. As of 2006, 31.6% of Kreuzberg's inhabitants did not have German citizenship. Neukölln is an inner-city neighbourhood at the southern border of Kreuzberg. The district is densely settled as of 2008 has a population of 150,756 inhabitants. It is characterized by a high percentage of immigrants, especially of Turkish and Arab descent. In the past few years, northern Neukölln, frequently known as Kreuzkölln (Kreuzberg + Neukölln), has undergone a transformation and has seen a huge influx of students and artists as the area becomes increasingly popular. Gentrification has not really taken place here as of yet, and rents are still very affordable (Prahl, 2012).

Wedding is located northwest of the inner city. In a way it is the northern counterpart to Kreuzberg and Neukölln. Today, Wedding is one of the poorest areas of Berlin, with a high unemployment rate (almost 26%). Almost 17% of the population live on social welfare; 27% live below the poverty line. Foreigners make up almost 30% of the population. Wedding has as of yet not experienced the boom and gentrification of the 1990s that then happened in many parts of Berlin. Unlike many other 19th century working class districts such as Kreuzberg and the northern part of Neukölln, the original character of Wedding and its population has been preserved, but currently there are artists and students moving there (Prahl, 2012).

4.2 Kurfalı – the Pilot Study Area

In Istanbul, the selection of the pilot study area was based on the cooperation of a local administration authority, as the aim was to test an experience transfer on a local level. A district with migration flow and consisting of neighbourhoods based on fellow citizenship has been sought as well. Kartal Municipality has been contacted for this reason and they have been open for such a cooperation and research. The details of the cooperation agreement can be found in Appendix A.

As the most powerful local actor, the participation of the municipality in this process was crucially important. For this purpose, a cooperation agreement with Kartal City Council (KCC) was signed. According to the agreement, throughout the study, both parties were obliged to provide any information to aid each other. It was an intention

of both the KCC and the researchers, that this pilot study open a path for the institutionalization of a project with a greater scope to increase migrant women's urban mobility and use of public space. Based on the cooperation agreement with the KCC, Kurfalı has been chosen as the pilot project area. As Birch and Keating (2011) also state, political support is a critical success factor and an incorrect gauge of the depth of local political support can lead to a potentially avoidable transfer failure. Both parties agreed that this is important for the social inclusion of migrant women to the city, and social inclusion of vulnerable groups is one of the criteria to ensure social sustainability.

Kurfalı is a settlement in Kartal where mainly migrants or people with emigrational family history of lower income groups reside. Kartal is a peripheral district of Istanbul located away from the historical city centre (Historical Peninsula) on the Anatolian side. With a square area of 38.54 km², Kartal hosts a more crowded population than some Anatolian cities. TÜİK¹³ announced the 2013 population of Kartal as 447,100.

Because of its adjacency to the coast from the south, it has developed as a suburban town. As the district was almost an entrance and exit point to the great city, small urban industry developed in the northern parts of the district. During the demographic and spatial growth of Istanbul, Kartal has been subject to rapid migration mainly because of the small industry the district hosts. Recently, Kartal has been defined as the new developing urban centre of the Anatolian side by Istanbul Metropolitan Planning.

Kartal is spatially and socially split into two by the D-100 (E-5) highway. The neighbourhoods located to the north of D-100 are mostly unplanned residential (former *gecekondu*) areas and are under severe regeneration pressure. Kurfalı is also located to the north of D-100 and is relatively homogeneous in terms of its demographic features (as people from the same region, mostly Erzincan –an eastern city of Turkey- migrate to this neighbourhood).

¹³Turkish Statistical Institute



Figure 4.2: Location of Kartal in Istanbul.

According to the 2013 address-based census data, Hürriyet *Mahallesi* has the greatest population in Kartal with 45,406, while Cumhuriyet *Mahallesi* has a population of 18,696.

Table 4.1:Neighbourhood populations of Kartal.¹⁴

Neighbourhoods of Kartal	
Atalar	30,583
Cevizli	27,960
Cumhuriyet	18,696
Çarşı	15,290
Çavuşoğlu	14,176
Esentepe	26,580
Gümüşpınar	24,939
Hürriyet	45,406
Karlıktepe	29,259
Kordonboyu	12,020
Orhantepe	29,769
Orta	17,191
Petroliş	30,050
Soğanlık Yeni	25,200
Topselvi	11,830
Uğurmumcu	39,706
Yakacık Yeni	15,058
Yalı	10,538
Yukarı	7,921
Yunus	14,938
Total	447,110

The Hürriyet and Cumhuriyet neighbourhoods were once considered one body and before 1989 they were together known as Kurfalı *Mahallesi*. Kurfalı, before becoming an urban neighbourhood in 1973-74, used to be decorated with olive and walnut trees. Kurfalı started to pull migration due to the increase in industry and construction that followed the physical changes in the neighbourhood, which was once a peripheral neighbourhood of Istanbul where people gardened.

¹⁴TÜİK, 2013



Figure 4.3: Neighbourhood Map of Kartal.

Kurfalı was one official and administrative *mahalle* unit until 1989. However, because of its population increase, it has been divided into two districts named Hürriyet Neighbourhood and Cumhuriyet Neighbourhood. Adnan Kahveci Street is today the legal boundary between Cumhuriyet and Hürriyet Neighbourhoods (see Appendix B).

Children and the youth population constitute the majority of the district. The average residency in Kartal is about 17.2 years. The number of people residing here for only 5 years (13,7%) especially indicates an intensive migration (Kartal Belediye Başkanlığı, 2009).

Below are some photos from Kurfalı to provide the reader within sight about the neighbourhood. The photos are taken by Sibel Ercan, who accompanied me during my field survey on 24.10.2012:

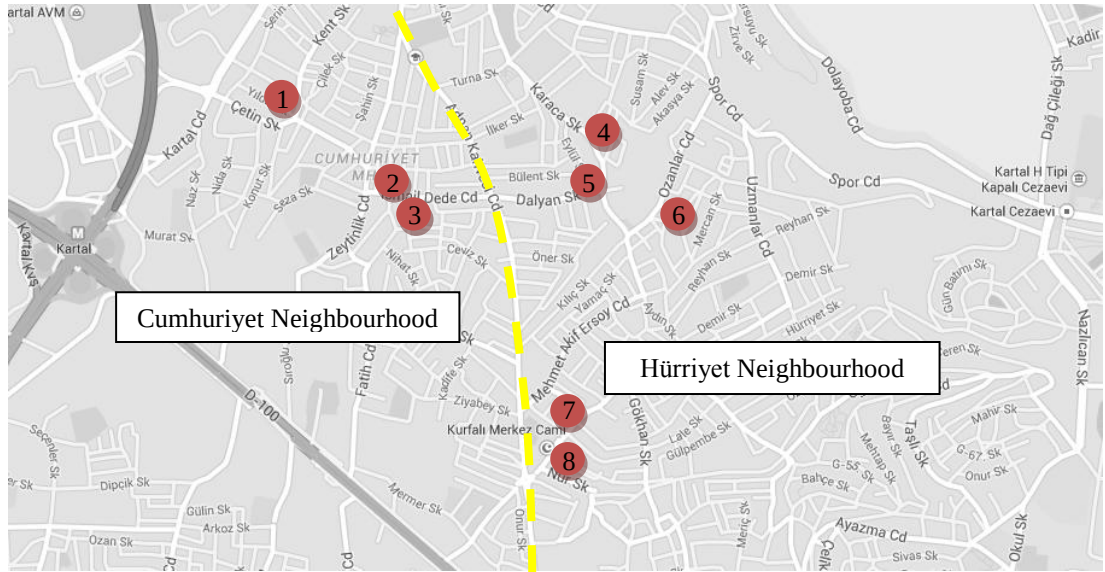


Figure 4.4: Photo spots.



Figure 4.5: Photo 1 from Kurfalı.



Figure 4.6: Photo 2 from Kurfalı.



Figure 4.7: Photo 3 from Kurfalı.



Figure 4.8: Photo 4 from Kurfalı.



Figure 4.9: Photo 5 from Kurfalı.



Figure 4.10: Photo 6 from Kurfalı.



Figure 4.11: Photo 7 from Kurfalı.



Figure 4.12: Photo 8 from Kurfalı.

5. STUDYING PUBLIC SPACES AND MIGRANT WOMEN IN KURFALI

How a person “sees” the world is a primary factor to understand why people of the same class or gender have different life experiences in physical space; they inhabit different social and ideological spaces. The diversity of lifestyles, personal perspectives, ethnicity, state of health and age, and subcultural allegiance within and across classes need to be appreciated to understand a particular person’s experience of urban life, and by extension, their expectations of planning policy (Healey, 2010).

It is important not to treat migrant women as a solid and unitary organism that forms a group. Aspects such as employment status, family status, whether or not they have children, origin, and education level as well as family bounds, experiences and interests have significant influence on the perception and (dis-)use of specific places. It is therefore very important to capture the realities of life of the interviewed women and to make categorizations if necessary. It should, however, also be considered that categories are not static, but instead, fluid. They are relational and construed in contrast with one or more other categories (Blokland, 2003).

To be able to understand how migrants relate themselves to the public spaces in their neighbourhoods and how they perceive the world around them, a descriptive profile of a community is needed. For such a description, the socio-demographic specifications (age, kinship, ethnic origin, etc.), economic situations (income level, property ownership/tenancy ratio, etc.), attachment to place, religious, political and cultural values of the community need to be scrutinized.

In the profile of the community, it is accepted that the use of field studies are capable of producing effective and efficient results via the concentration on case study areas where the communities built the foci of the research (Yin, 2003). The determination of community profile requires complex and multidimensional research methods.

To understand the relation of migrant women in Kurfalı to urban public spaces, I have gone through the steps given in table 5.1.

Table 5.1: Community profile description steps.

Study steps	Sources
Definition of the location of the field study within the city, the historical transformation of the physical and socio-demographic structure	• Statistical demographical data • Written documents (reports, newspaper articles, academic articles and research, thesis)
Profile description of the community currently living in the case study area	• Statistical demographical data • Questionnaire
Assessment of the community needs in the case study area	• Questionnaire (quantitative data) • Focus group studies (quantitative data) • Interviews with Kurfalı inhabitants • Local actor meeting (health officers, municipality employees, voluntary organizations, experts) and pilot study introduction

5.1 Public Spaces of Kurfalı

This study attempts to understand the urban mobility and the use of public space on two different levels as has been defined by Mathey & Stuka (2011): the neighbourhood level which is the everyday, familiar environment and the city centre level which is the representative, unfamiliar environment. To understand the relation of migrant women living in Kurfalı with the public spaces in the neighbourhood and the district, it is appropriate to start with the analysis of the public spaces in the area.

Within Kartal there are 7 libraries, 120 playgrounds, 9 closed sports halls, 20 kindergartens, 11 rehabilitation centres, 47 elementary schools, and 30 lycee. Additionally there are 70 mosques, 1 djemevi, and 1 church. Hasan Ali Yücel and Kartal Bülent Ecevit Cultural Centres are active in the Kartal district centre. These cultural centres contain libraries, cinemas, conference and exhibition halls, community health centres, post offices, mukhtar Offices, and bank branches. Educational, informative, and entertaining cultural activities such as cinema, theatre,

seminars, competitions, and exhibitions are frequently performed in these cultural centres. The map in appendix C shows the public spaces in Kartal.

The public spaces in Hürriyet Neighbourhood are as follows:

- Primary health care centre
- Three elementary schools
- Kindergarten for 50 pupils
- Play room for 25 children (owned by Hürriyet Neighbourhood Association)
- Five playgrounds
- Cultural Centre, which includes
 - Public education courses (Furniture, computer, cooking)
 - ISMEK¹⁵ Sports Centre
 - Info house
 - Conference saloon, where public activities as below take place:
 - Theatre
 - Cinema
 - Concerts
 - Educational seminars
 - Educational courses
 - Public education courses

The public places in Cumhuriyet Neighbourhood are:

Primary health care centre

1 elementary school

Kindergarten for 80 pupils

2 private crèche

2 high schools, one being a religious high school

¹⁵ Istanbul Metropolitan Municipality Art and Vocational Training Courses

5 play grounds

Swimming pool

Basketball, volleyball and football fields.

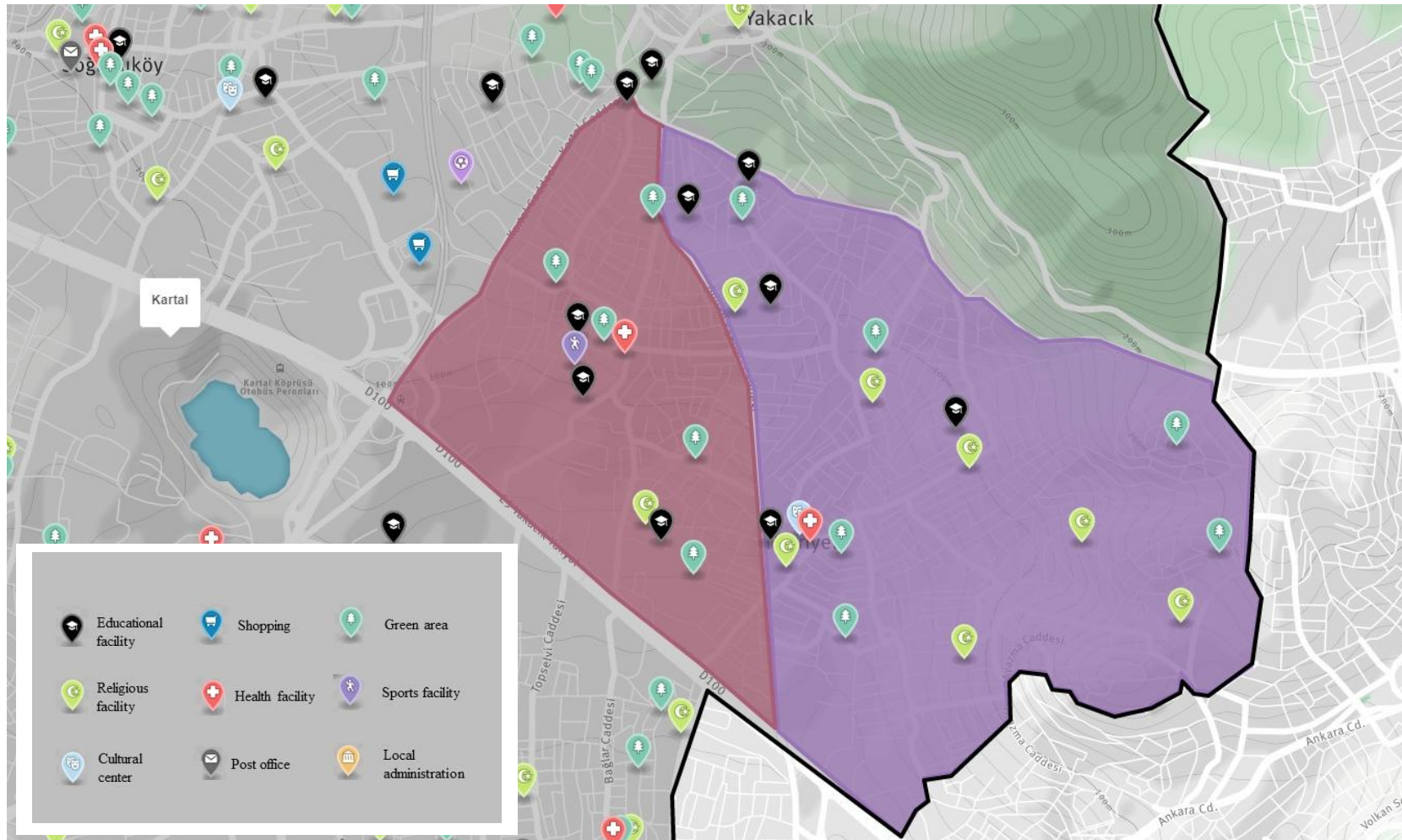


Figure 5.1: Public Spaces in Kurfalı.

There are also many associations registered in Kurfalı, although most of them function as coffee houses. A list of registered associations in Kurfalı is given below. As is evident from the list, most of them are village societies.

Table 5.2: Associations in Kurfalı.

Neighbourhood	Association
Cumhuriyet	Anatolian Side Erzincan Association
	Erzincan Karayaprak Village Mutualisation Association
	Pir Sultan Abdal Association
	Pir Sultan Abdal Cultural Association
	Sivas Divriği Cayözü Cimen Association
Hürriyet	Yıldızeli Yağlıdere Village Association
	İlgaz İlisilik Village Solidarity Association
	Trabzon Taşocağı Village Association
	Erzurum Oltu Association
	Kars Ardahan Artvin Provinces Association
	Kayabaşı Village Mutualisation Association
	Erzurum Oltu Mutualisation Association
	Hürriyet Neighbourhood Embellishment Association
	Sivas Yıldızeli Yağlıdere Village Mutualisation Association
	Erzincan Refahiye Gazipinar Village Association
	Samsun Cultural Solidarity and Social Mutualisation Association

Besides all the associations listed above, there is a Women Cooperative in Kartal, which is more eminent to this study, which functions well in Kurfalı. This group runs the cafeteria within the cultural centre in Kurfalı.

5.2 Site Survey through Questionnaire

Before beginning the field survey, an introduction meeting was organized with the main local actors of the case study area with the help of the KCC. Representatives of public schools, health centres, cultural centre, public education centre, the women's cooperative, and mukhtars were invited to the meeting. In this meeting, the pilot project was introduced to the actors, and the actors voiced the primary problems they are facing in Kurfalı within the framework of the study. The attendance of local actors can be seen in Appendix D.

After the introduction of the pilot project, an intense field survey began. Financed by the BAP¹⁶ Project fund of Istanbul Technical University, Sonar Research was employed to work in the field to conduct the questionnaire. Within the framework of the site survey, 594 questionnaires were completed in Kurfalı. The questionnaires were completed from December 2012 to February 2013. Sonar Research compiled the data from the field, and afterwards, SPSS processed this data.

The subjects of the questionnaire have been selected in parallel to the quota based on the demographic structure of Kartal district (see Table 5.3).

Table 5.3: Demographic data of Kartal District.¹⁷

Age		Gender	Never married	Married	Widow	Total
25-29	19,3%	Female	6.301	13.831	694	20.826
		%	30,26	66,41	3,33	100
30-34	21,1%	Female	3.498	17.881	1.384	22.763
		%	15,37	78,55	6,08	100
35-39	18,6%	Female	2.104	16.272	1.699	20.075
		%	10,48	81,06	8,46	100
40-44	15%	Female	1.244	13.333	1.724	16.301
		%	7,63	81,79	10,58	100
45-49	14,7%	Female	830	13.026	2.048	15.904
		%	5,22	81,90	12,88	100
50-55	11,3%	Female	458	9.713	2.003	12.174
		%	3,76	79,78	16,45	100
			Never married	Married	Widow	Total
Total		Female	14.435	84.056	9.552	108.043
	100%	%	13,36	77,8	8,84	100

There is a limit to what can be measured via quantitative questions, and as a result, there are quite few but still some qualitative open ended questioned in the questionnaire, in which women have also been asked “why” and “how” questions. Aware that this questionnaire would not be sufficient to understand in particular the underlying reasons of “why they do what they do”, there were additional focus group studies. Figure 5.1 shows all the steps taken during the site survey in Kurfalı.

¹⁶Scientific Research Project

¹⁷ Kartal Belediye Baskanligi, 2009

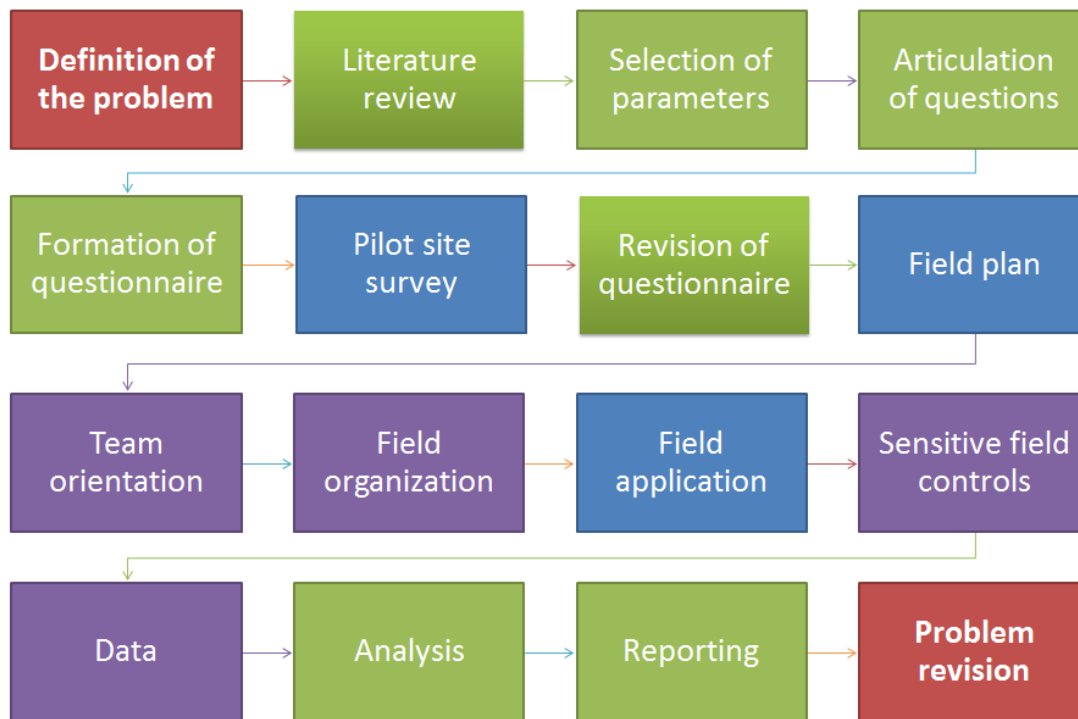


Figure 5.2: Site survey steps.

5.3 Parameters of the Research

The parameters, upon which the research is based, can be categorized in two: firstly, basic definitive parameters, and secondly, research inquiry parameters. Basic definitive parameters consist of sub-parameters analyse a. demographic structure, b. social structure, c. economic structure, d. health status and e. the living environment. All these sub-parameters have been considered as basic factors to understand the subjects of the study. The selection of these sub-parameters relies on an extensive literature review to perceive the fundamental factors that affect the use of public spaces by migrant women.

Table 5.4: Research parameters.

	Parameter	Sub-parameter	Reference
Basic definitive parameters	Demographic structure	Age Education status Family cycle	
	Social structure	Religion	(Healey, 2010)
		Language	(Demirler & Eşsiz, 2008)
		Migration Place of birth	
	Economic structure	Employment sector	(Roberts, 1991)
		Mobility	
		Employment status	
		Income level	
		Social security status Social aid	
	Health		
Research inquiry parameters	Perceived physical environment	Dwelling features Surrounding area features Neighbourhood features Perception of neighbourhood facilities	
		Identity	
		Place attachment	(Yücel & Aksümer, 2011)
		Community basic needs	(Akkar Ercan, 2009)
	Public Space Use	Urban rights and participation	(Lefebvre, 1998)
			(Greed, 1994, p. 34)
			(Ussher, 1991)
			(Akkar Ercan, 2009)
		Using frequency and form	(Alkan, 2005)
			(Takmaz Nişancıoğlu, 1996)
			(Ecevit, 2001)
		Social exclusion	(Geddes, 2000)
		Social inclusion	(Bernath, Radeljic, & Rothermel, 2009)
	Urban mobility		(Akkar Ercan, 2009)
		Physical barrier	(Alkan, 2005)
			(Takmaz Nişancıoğlu, 1996)
			(Ecevit, 2001)
		Security	(Hudson & Rönnblom, 2008)
			(Akkar Ercan, 2009)
			(Bacchi & Beasley, 2002)
	Urban mobility		(Young, 2011)
			(Abril, 2012)
		Public transportation use	(Hudson & Rönnblom, 2008)
			(Lopata, 1981)
		Mobility frequency and methods	(Hudson & Rönnblom, 2008)
			(Blokland, 2003)
			(Ünlü Yücesoy, 2006)
			(Alkan, 2005)

Age, educational status, and the family cycle are the determinants of the demographic structure. In this study, women between the ages of 25 and 55 have been questioned, as only they are theoretically expected to be at their highest period of mobility. The level of education alters a person's chances to be connected to the urban economic system, but it also alters the expectations of a person's willingness to be connected to the system.

Employment is one of the most significant factors for the integration to the city on a broader scale; paid employment is the key to citizenship (Pateman, 1992). Working women's connection to the city and to the neighbourhood is different than unemployed women's connection. Additionally, the everyday problems they face and the coping strategies that employed and unemployed women develop are distinct. The sector of employment, mobility in work, employment status, income level, and social security status are determinants to measure the economic structure of our study. Furthermore, a woman willing to work that does or cannot work behaves differently in the city and mentions different problems in comparison to woman who chooses rather to stay in the closed circle of her neighbourhood.

The family cycle is another important criterion of demographic structure in this research. Whether a woman is married, single, living with parents or alone, and furthermore, whether a woman has children or grandchildren again make a difference in the way that she connects to the city. Feminists such as Barrett and McIntosh have argued that marriage is an oppressive institution (1982) that cuts women off from wider contracts and reinforces women's subordinate position in society. Nonetheless, research in Kurfalı and in Neukölln has proven that this statement is wrong, especially when the marriage occurs after having children, which reveals that children constitute an important factor for the turnover of mobility patterns of women in the city.

Social structure can be measured among many determinants via religion, language, the history of migration and birthplace. As the city itself is a cultural and social constitution, the behaviour of single persons within the city should be expected to be part of their culture. Thus, it is another important criterion to distinguish women based on their beliefs, religion and even sects. However, in this study, I have consciously decided not to ask questions about religious beliefs.

This study consciously targets migrant women in a low income neighbourhood, Kurfalı, as they are more disadvantaged in terms of having proper faculties against the physical and social barriers to the city. There are, however, difficulties in attempting to categorize women in terms of income levels. To place women in the same class as their husbands ignores these differences and problems (Roberts, 1991). Therefore, in this study, we separately inquired about the income of the woman as individuals and the income of the household.

The health status is another crucial element to understand women's mobility patterns. In this study, we have not only considered women's own health status, but also the health status of their closest kin. As a part of their gender roles, women have traditionally been responsible to take care of their children, relatives or parents-in-law in the case that they are ill, handicapped or in need of care. As the social welfare system in Turkey does not substitute the gendered responsibilities of women, this is still an important aspect to evaluate.

The perception of the living environment and the satisfaction of women about their living units and neighbourhoods have also been measured in the study, as these are also factors that affect mobility.

Research inquiry parameters consist of sub-parameters that identify the use of public space and urban mobility patterns. To appraise the use of public space, we have questioned women about their attachment to place (McDowell, 1993; Yücel & Aksümer, 2011), urban rights and participation, the manner and frequency of public space use, the level of utilization of public spaces and services, and women's perceptions of social exclusion and inclusion.

To appraise the urban mobility of migrant women, we asked migrant women questions related to physical barriers, security, their use of public transportation, mobility frequency and means of their mobility. The availability of public transportation and the types of spaces that support mobility are critical factors to determine the quality of one's life.

Women's insecurity in urban areas highlights their need for more gender-sensitive urban governance (Hudson, 2012). In the questionnaire, we have also aimed to explore how women's insecurity in urban areas affects their use and access to the city, and furthermore, the consequences on their citizenship drawing on theories

relating to the materiality (embodied nature) of citizenship (O'Loughlin, 2006; Bacchi & Beasley, 2002, 2000; Young, 2011).

The city should offer a wide variety of options, with priority given to pedestrian options within a mixed-use urban fabric. Public transportation should also respond to diverse schedules, including the demands placed on family members responsible for raising children, which can often generate non-linear and non-uniform transportation routes. The transportation options should reflect the diversity and security concerns of the city. To measure mobility and the efficiency of public transportation, we have asked whether women can walk to their day-to-day activities, and whether the public transportation network considers their needs.

The questionnaire form can be seen in Appendix E.

5.4 Analysis of the Questionnaire

The breakdown of all the questions in the questionnaire can be seen in Appendix F. The analytical findings given below are more brief and to the point, which will lead us to the “best practice” selection motives.

5.4.1 Demographic structure

48% of the interviewed women are between 25-35 years old. The women's education level is low; 67% of them are elementary school graduates; 20% are secondary school graduates; and 7% are uneducated. The mothers of 32% of the interviewed women are uneducated; 67% of them are elementary school graduates; and 1% are secondary school graduates; there are no graduates of higher educational institutions. The fathers of 86% of the interviewed women are elementary school graduates. The husbands of 64% of the interviewed women are elementary school graduates, 28% of them are secondary school graduates.

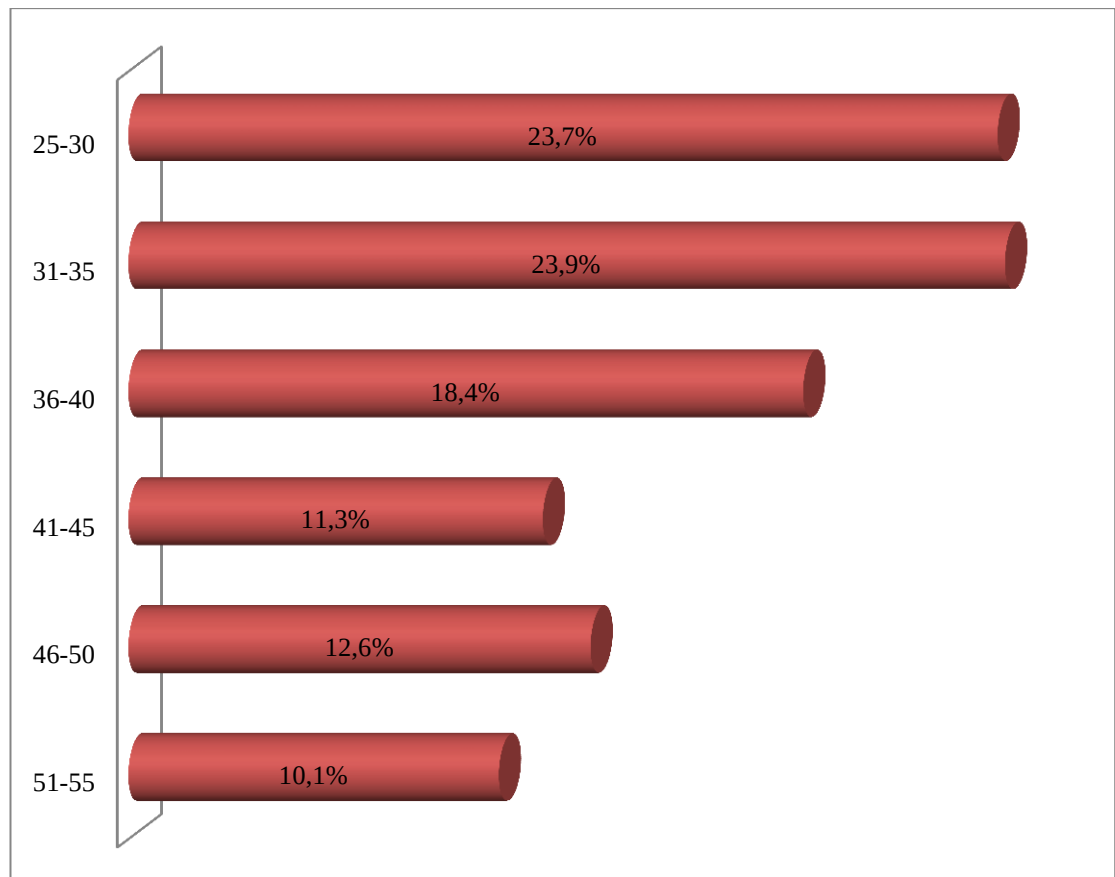


Figure 5.3: Age distribution of migrant women in Kurfalı.

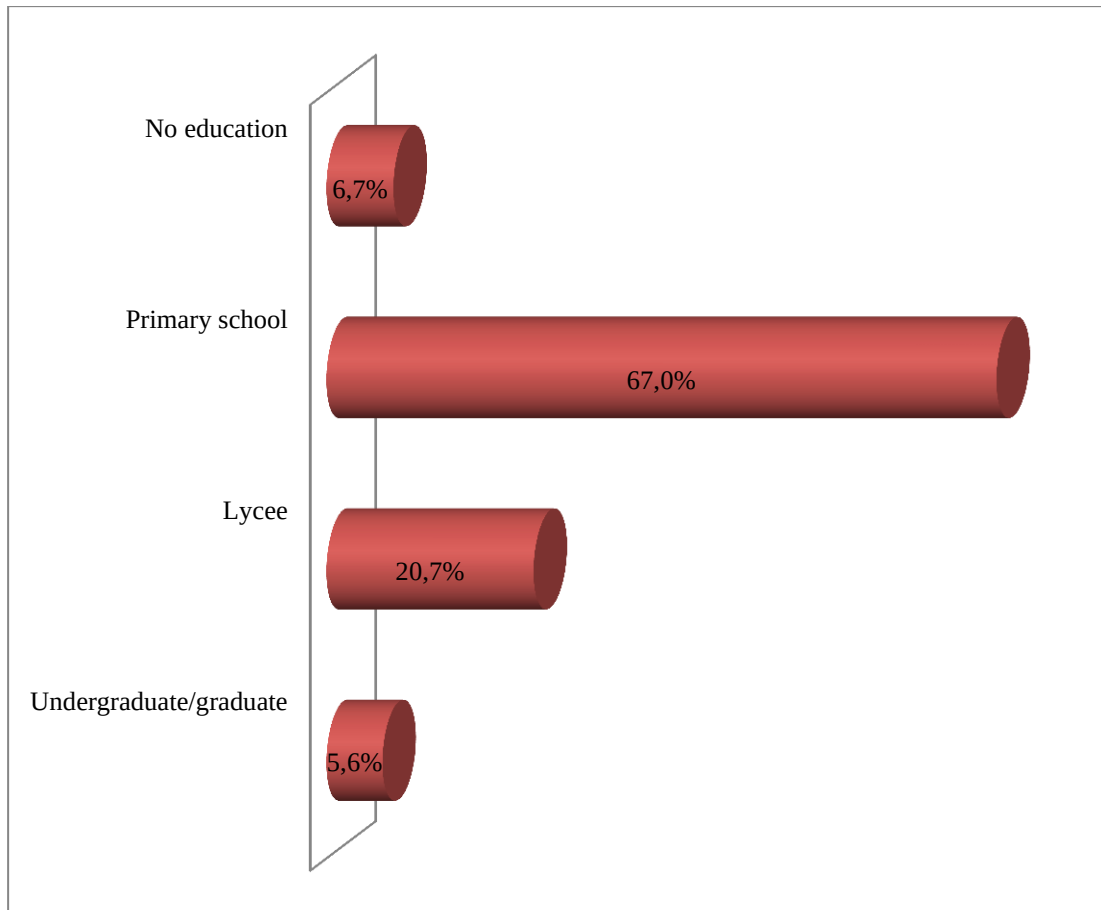


Figure 5.4: Education level of migrant women in Kurfalı.

88% of the interviewed women are married. 87% of the interviewed women have children. Most of the women have two children (49%); 23% have only one child, and 21% have three children. 25% of the children are 0-7 ages old. 65% of the interviewed women live with their husbands and children, as in a 'nuclear family'. On the other hand, 17% of the women remarked that they are living alone with their children; 88% of whom are married and 54% of whom are 31-35 years old.

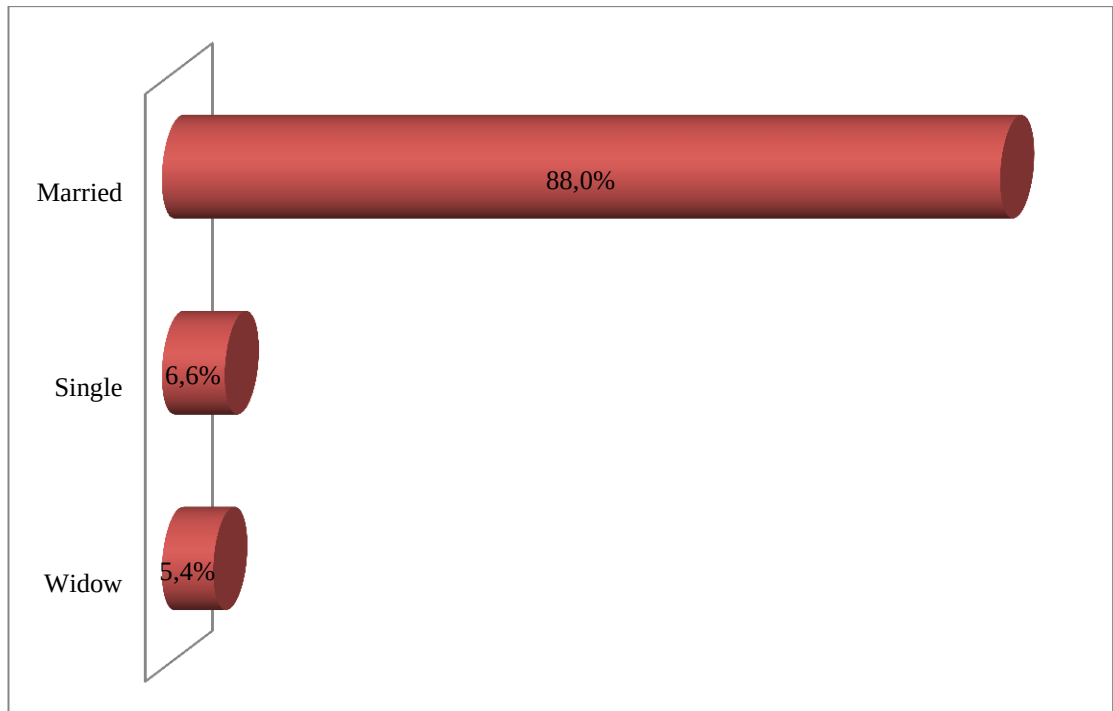


Figure 5.5: Marital status of migrant women in Kurfalı.

5.4.2 Social structure

75% of the interviewed women are born outside of Istanbul. The families of the women born in Istanbul have mostly arrived in Istanbul 35-45 years ago. 30% of Istanbul born women and 41% of women born outside Istanbul settled in Kurfalı 0-10 years ago; 28% of Istanbul born women and 33% of women born outside Istanbul settled in Kurfalı 11-20 years ago. For 54% of the women, Kurfalı is the first place they settled after having arrived in Istanbul.

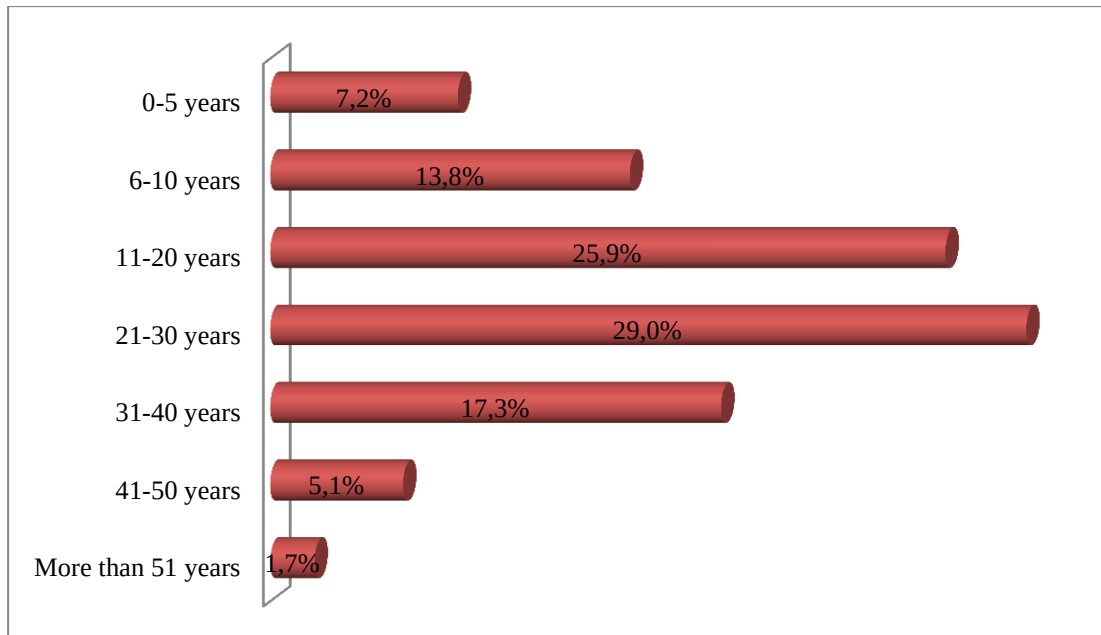


Figure 5.6: Since when the respondents live in Istanbul.

5.4.3 Economic structure

Only 11% of the interviewed women are employed. From those who are unemployed at the moment, only 19% are willing to work. The most important reason (56%) for these women not to work is that there is no one to take care of their children during work hours. Working women remarked that they are employed as cleaning lady, labourer, and in handcrafts. Kartal is the working place of most of the women.

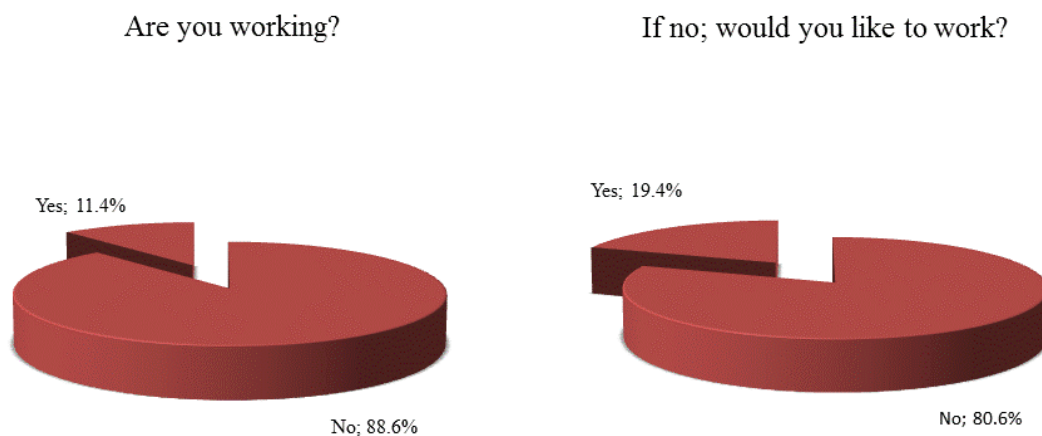


Figure 5.7: Employment status of migrant women in Kurfalı.

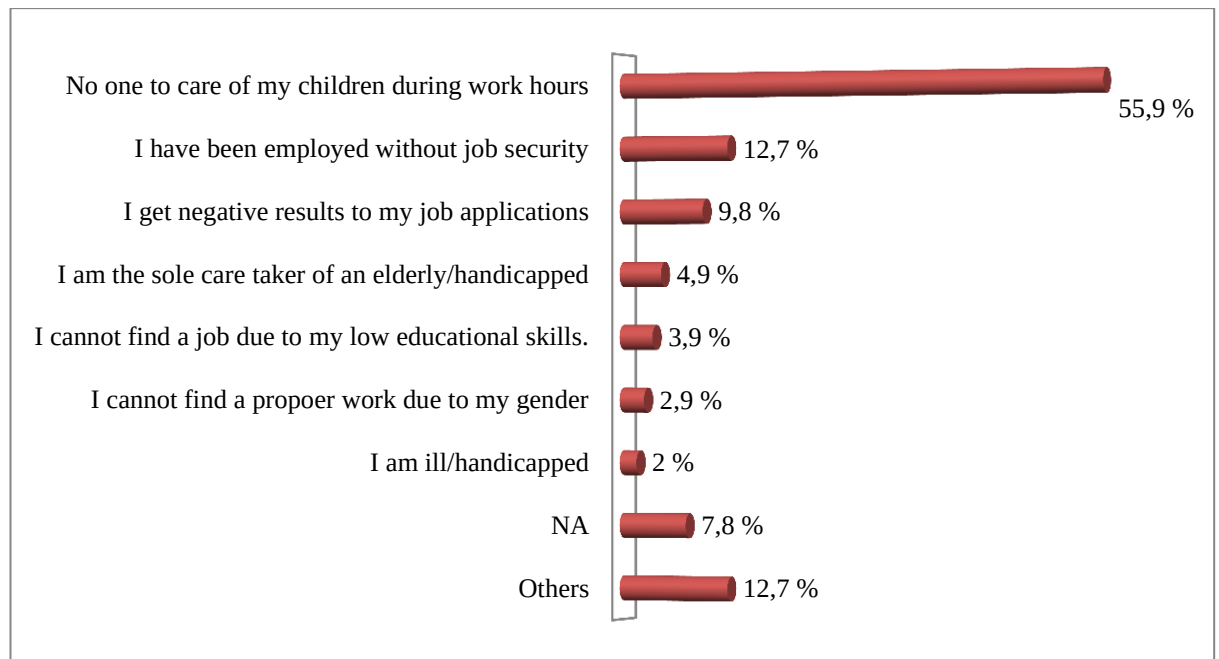


Figure 5.8: Reasons for non-employment of migrant women in Kurfalı.

In connection to their non-employment, most of the women do not have an income. The total household income varies mainly between 1.000-1.500 TL. 85% of the women are insured by Social Security Institution; 12% of them have no insurance at all. 4% of the interviewed women remarked they are receiving social aid.

5.4.4 Public space use and mobility

To measure women's awareness of the public spaces in their neighbourhood, they have been given a list of public spaces and asked to tell whether these places exist in their neighbourhoods, as can be seen in the table on public space use attached to Appendix G. If they answered positively, the frequency of their usage and their satisfaction with these places was questioned. Most of the women remarked that there are no public education centres, cafes, restaurants, tea gardens, parks, cultural centres, and sports centres in Kurfalı. The women who confirmed the existence of these places mentioned that they finding the facilities insufficient.

Women were also usually unaware of the public gathering spaces and social facilities in their neighbourhoods. However, more than 95% of the women were aware of the community health centre, grocery stores, sanctuaries, playgrounds, kindergarten and elementary school in their neighbourhood. Playgrounds also stand out, as their existence was confirmed, but they were also deemed insufficient. As a result of their insufficiency, there was a high percentage of women who remarked that they do not

use playgrounds at all. As playgrounds are directly relevant to children's use, it is evident that women are more sensitive to whether the playgrounds are satisfactory or not. Consistent with this finding, the high level of dissatisfaction about kindergartens and elementary schools is not coincidental, as these are places with which women are distinctly familiar. During the non-structured interviews with women, the phenomenon that for women, children have a higher priority even above their own existence, was remarkable.

It is also interesting that women commented about the frequent use of kindergartens, whereas many of them even cannot confirm the existence of lycee in Kurfali. As women accompany their children until a certain age to their schools, they are more familiar with these public spaces as they relate to children. As soon as they lose this factor of being connected to the city (when the children are older and do not need accompaniment), women stop learning about the facilities that are even related with their children. Another factor worth mentioning is that most of these women are still young and most of them have children 0-7 years old.

Community health centres, bazaars, and supermarkets standing out by the high frequency they are used. The level of dissatisfaction, however, is also high for these places. This finding leads us to the idea that because of the problems women face in such public spaces, they are reluctant to use or explore new public spaces, which are rather optional to use. Thus, especially the public spaces such as tea gardens, parks, recreational and sports facilities, as well as cultural centres, which are not well-known by women, could be made more attractive while observing the difficulties women face in public spaces that they have to use. Amendments could be made accordingly.

Women were also asked whether they can go alone and at any time to the above mentioned public spaces. 92% of the women responded that they can go these spaces alone and that they do not experience any difficulties. Women who remarked that they experience difficulties responded that they cannot go alone or at anytime. They commented that they do not have the financial means to go or that it is too expensive to go. However, most of the courses offered and their engagement in activities within the cultural centre and social facilities are free of charge. It is also worth mentioning that these facilities are located within walking distance in the neighbourhood. Therefore, the lack of financial means and the expensiveness as excuses will be explored extensively in the coming steps of the study. Still, the first thing to

approach is that women do not know where these facilities are located, how to access these places and the lack of information dissemination about the services provided in the public facilities.

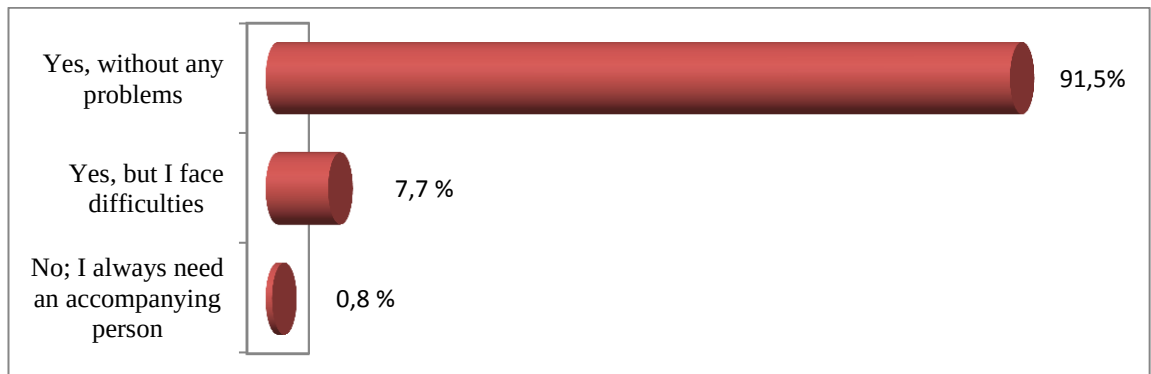


Figure 5.9: “Can you go to those public spaces on your own at any time you wish?”

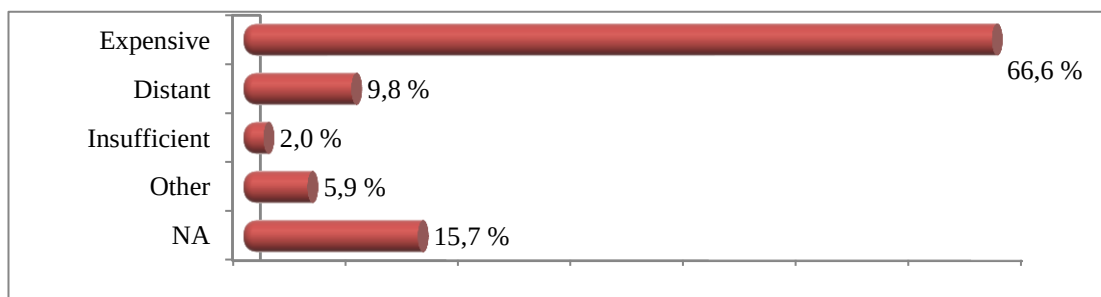


Figure 5.10: “If not, why?”

All Turkish women value familiarity highly (Ünlü Yücesoy, 2006, p. 127). This finding, on the one hand, implies that they look for social contacts in public, and on the other hand, suggests that unfamiliarity may lead to total avoidance. In an examination of the cross tabulation between the identification of women and the length of their presence in Kurfalı, an interesting outcome is evident. The longer a women had stayed in Kurfalı, the less she feels her herself Kurfalılı, Kartallı but the more she described herself through her origins. This may be a very good indicator to demonstrate that at arrival, women try to “deceive themselves” to be part of the neighbourhood and the city that they have migrated to – and this seems to be a common strategy for new-comers. However, as the time spent in the neighbourhood extends, women start missing what they have left behind, and also become disappointed because of what they could not find. In focus group studies, Gülizar Hanım, one of the women with the longest history in Kurfalı, said that she was very disappointed when she came here and never could find what she expected from

migrating. She thinks that now their origin-city is much more developed than Kurfalı is today. Most women in the focus group agreed with Gülizar Hanım's statement.

Table 5.5: Identity and place attachment of women.

Measure	Very much	Yes	Medium	Little	None
Familiarization (neighbourhood)					
Familiarization (district)					
Familiarization (city)					
Familiarization (neighbours)					
Trust in neighbours					
Getting along with neighbours					
Place attachment					
Importance of neighbourliness					
Backup by neighbours					
Acquaintance with news about the neighbourhood					

Concerning the mobility patterns of women, it can be seen that they choose to spend their spare time in private spaces. When asked how often they go out of Kartal, most of the women (77%) answered “I don't, unless necessary.” As much as their mobility within Kartal is limited, their mobility is lower within the city outside their district. The most outstanding reasons why they would go out of Kartal are visits from family and friends (34%) and health care access (8%).

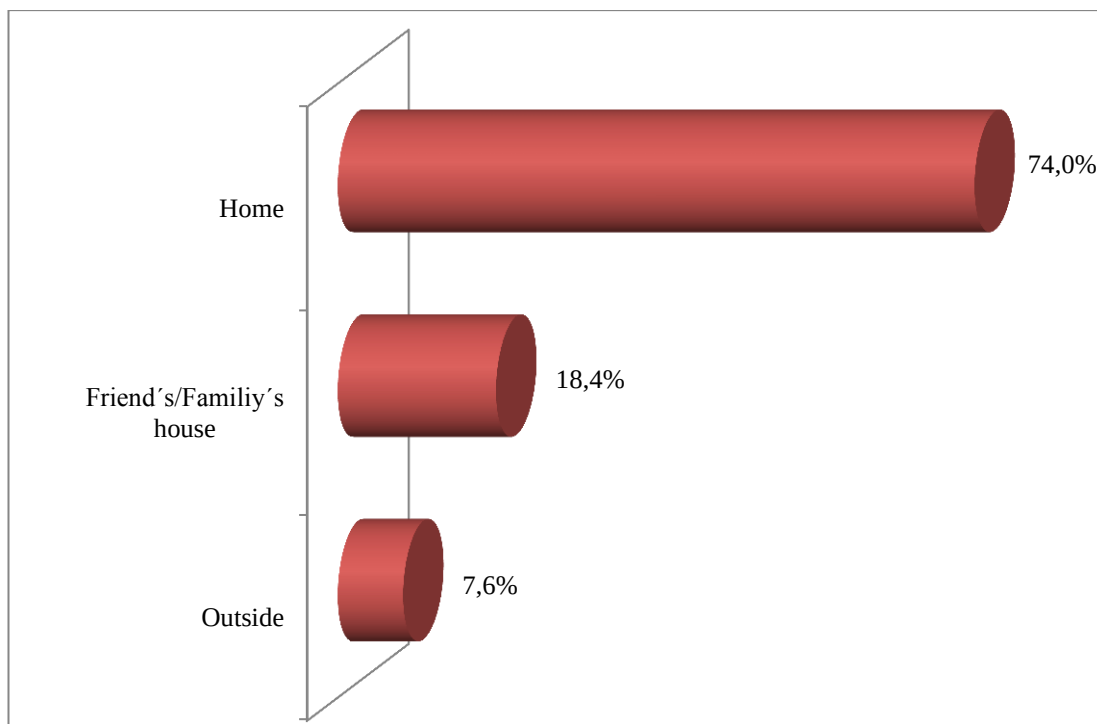


Figure 5.11: “Where do you spend your spare time?”

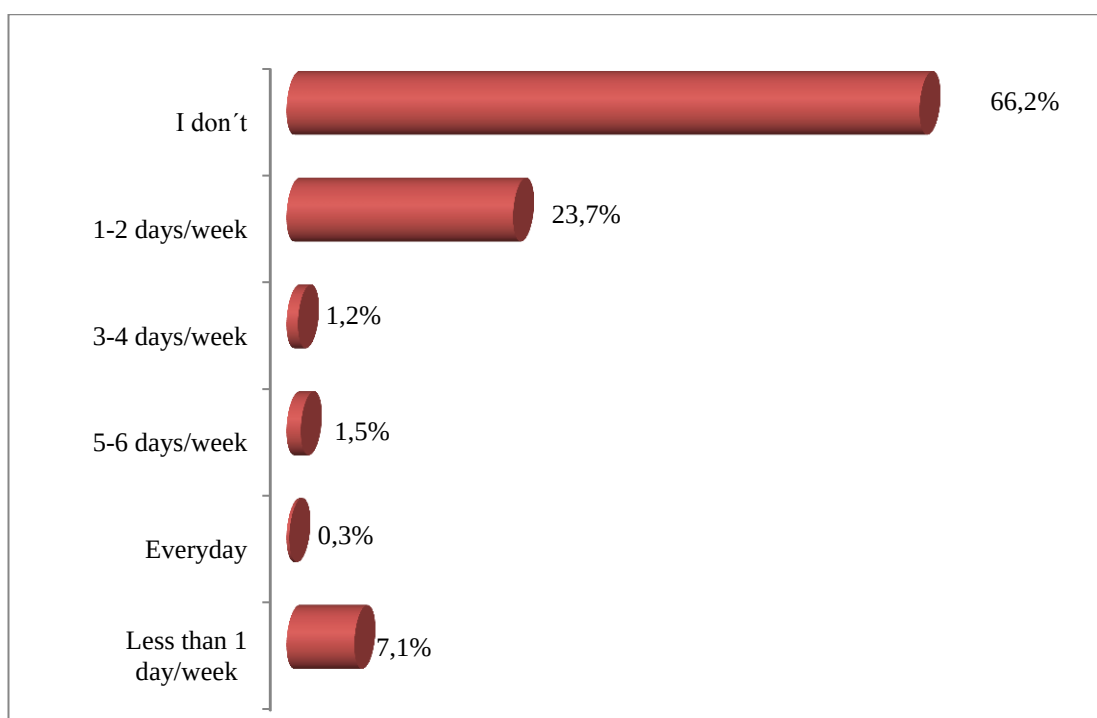


Figure 5.12: “How often do you go to Kartal centre?”

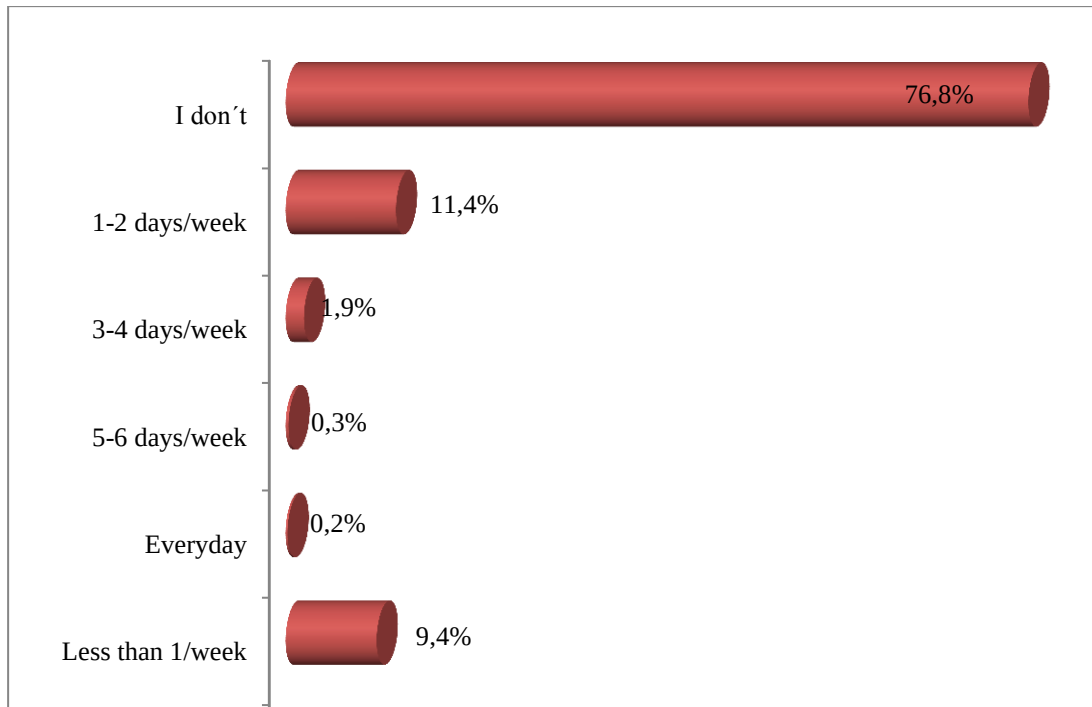


Figure 5.13: “How often do you go outside Kartal?”

5.4.5 Abridgment of the site survey in Kurfalı

It can easily be said that women are aware of public institutions and places that are related to housework and children's education and health. On the other hand, they are not aware of the public spaces and institutions that are related to their individual personal development. It is also striking, that public facilities, which they remarked as “missing” in the neighbourhood, such as recreational spaces and institutions for extracurricular activities, actually exist in the very centre of Kurfalı. The women who confirmed the existence of these spaces, could not give a relevant response for their level of satisfaction. Their inability may be associated with the notion that women do not know what to expect from such public spaces. Again, it is worth mentioning that when women remark that these places are missing and that they want the municipality to fill this gap, they also mention that these places are required for their children, and there is no mention of themselves as individuals.

In short, the awareness of women about public spaces in relation to their children and their needs is great, whereas the women's awareness of other public spaces, which may actually be beneficial to them, is very low. When asked what they would want to have in the neighbourhood from local administrations, they usually demand places, activities and services, which are already available on the neighbourhood

level. Additionally, women are not aware of the existence of them, or the services are not adequate in terms of accessibility (e.g. time-wise or distance-wise).

It is characteristic of women that they use word of mouth to spread news and to learn about their surroundings. This characteristic, however, can turn into a negative asset, if the “information” exchanged is not accurate. E.g. most of the women who said that they cannot go to the public spaces in their neighbourhood alone or not at all provided the excuse that they are expensive. On the contrary, most of the courses offered or the use of public spaces are free of charge. The fact that women believe that there is a cost and it would not be affordable is based on “neighbourhood rumours”, which prevents them to use these opportunities at hand and to explore more – as high costs pose an impenetrable barrier. Women’s lack of knowledge of women is sometimes even accompanied by false information. Thus, highly demanded services and activities cannot be used or accessed at all.

It is also a fact that at times, women’s demands do not match with the supply from the local administration’s side, because the expectations of both sides do not match. E.g. the content of the courses may not be interesting for women, the distance to a park may not be reasonable; the schedule of an activity may not be arranged according to the specific needs of women. When considered from the other perspective, the courses offered, the locations of the public spaces, and the schedules of the activities or opening times may be adjusted so that the intended end-users are not taken into consideration, but instead, an average urban citizen. Here, it should be again noted, that the term “citizen” is usually described or perceived as “male” and is thus usually gender-blind. As our key end-users, the perception and adjustments are made based on an “urbanized”, well-educated, and literate, may not reach women, who are subject to this study, but also constitute a huge majority of the urban population, especially in cities such as Istanbul. “Average” is also a problematic term, because it presupposes a class category that usually falls parallel with middle income groups. Again, as the women subject to this study belong to lower income groups, a service provision based on these perceptions cannot be expected to meet the end-user’s demands.

The questionnaire was developed as a response to the research question “In which frequency and to what extent are urban public spaces used and experienced by

migrant women?” The outcome of this cycle 1, as shown in Figure 5.13., shaped the second cycle of PATET.

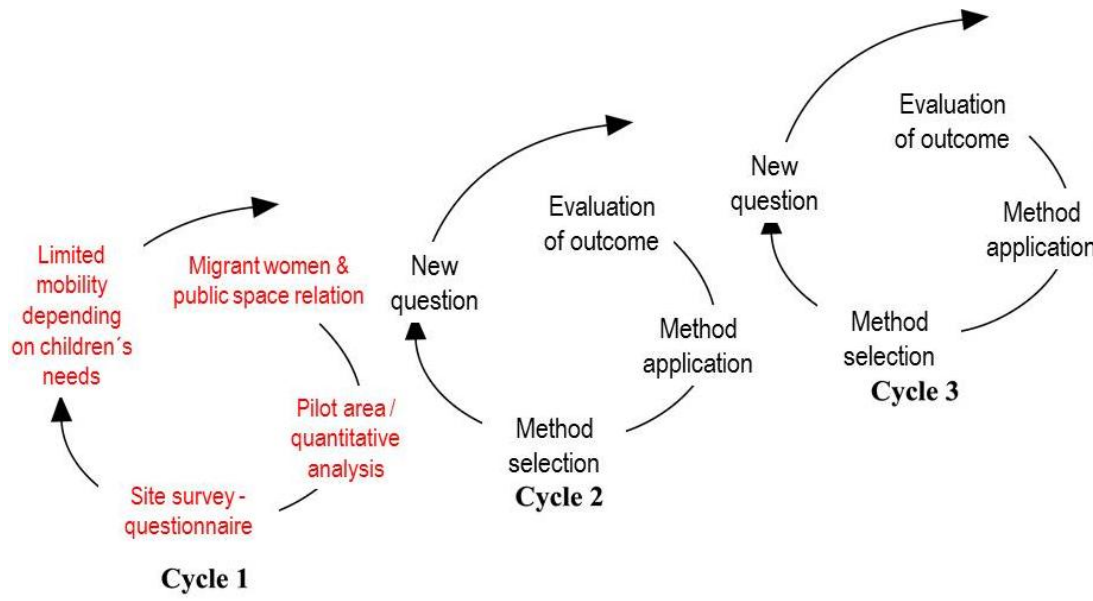


Figure 5.14: Cycle 1 of PATET.

The results of the questionnaire reveal the current situation of the mobility of migrant women in Kurfalı. In very short terms, the findings of this cycle can be summarized as below:

- Women **cannot define and identify** the public spaces, activities, and facilities within their neighbourhood.
- The everyday life mobility and the use of public space of migrant women are **shaped by the needs of the house and their children**
 - The awareness of women about public spaces related to their children and their needs is great, whereas awareness of women about other public spaces, which might actually be beneficial to them, is very low.
 - Women do not know what to expect from such public spaces
- It is thought-provoking that women **know so few about their neighbourhood.**

Therefore, the basic outcome is that the women subject to this study are mainly early-marriers and early-childbearers. The literature on mobility and women sees the existence of children alongside with the lack of free and extensive childcare as a barrier for the mobility (Law, 1999; Poletta and Chen, 2013; Levy, 2013); yet in this

case it has been proven that to some extent the existence of **children** may become a **motivation for the mobility**, sometimes even an **accelerator**.

Based on this outcome, the attempt was to search for the best fit – practice model in Berlin, which was then attempted to be transferred to Kurfalı. The model to be transferred has been a suggestion, which has proved itself to be well functioning in Berlin, to break through the barriers migrant women of Kurfalı face in regard to their mobility within the city.

6. SEARCH FOR THE BEST PRACTICE IN BERLIN

Berlin, with almost one-fourth of its population coming from an immigrant background, represents one of the most diverse cities in Germany. The city has implemented institutional systems to encourage local initiatives that are designed to bring neighbours together.

The belief that immigrants must make the effort to integrate into a German host society has had the unintentional consequence of creating discriminatory distinctions between the immigrant groups themselves.

When Turks first moved to Germany for working purposes, they were expected to move back to Turkey afterwards, so no emphasis was placed on their education or training. Now, as a result of these policies, many people are unable to get a job, and the cycle repeats itself. “Turks, originally thought of as temporary guest workers, have flowed into Germany for 50 years and rarely returned home. At 2.8 million, they are the country’s largest immigrant group (Peirce, 2009). Furthermore, they are also the least well “integrated”, Germany’s worst educated, worst paid, and most jobless population group.

In the face of Berlin’s trend toward growing polarization and socio-ethnic segregation between underprivileged areas and richer neighbourhoods, in 1999, the Berlin Senate launched the “Socially Integrative City” program. The program focuses on the stabilization, development and renovation of these marginalized neighbourhoods, which are defined as “areas with special development needs.” With the aid of urban development and housing policy instruments, it attempts to address the multifaceted set of problems that arise from above-average levels of unemployment, welfare dependency, and immigrant population.

Statistics show that over 50% of Turks in Berlin are living in the same area with their relatives and keep in contact that ranges from daily to weekly (Karakasoglu & Waltz, 2002, p. 151). Migrant men and women have had to manage their own spaces in the

last centuries in form of unions, clubs or even mosques. However, most of these spaces are oriented towards male-dominant uses (Karakasoglu & Waltz, 2002). The first generation migrants in particular, who cannot enter the network of Turkish-Muslim self-organizations or Turkish “neighborhoodliness” within a large city, feel an unbearable limitation (Krummacker & Waltz, 1996). Not everyone who lives in a certain geographical area is necessarily part of the local community and some may therefore be isolated and excluded from community-based initiatives (Jones, 2003).

These findings are very similar to those obtained from Kurfalı, and thus, scrutinizing Kreuzberg, Neukölln, and Wedding to find the best-practice model to be transferred seemed to be most relevant starting point, as these neighbourhoods stand out with their history of migrant populations. The search for the best practice has evolved in several steps as outlined below.

6.1 Learning the Migrant Women’s Sense of the Public through Interviews

In order to find the best “fit” practice to be transferred to Kurfalı, first, the context of Berlin needed to be understood. I entered the field by conducting interviews with various people with various positions and histories of migration. The main aim was to understand the similarities and differences in the disadvantaged position of migrant women within the city independently of language barriers. The search was to find a scheme that works well to increase migrant women’s entrance into the public, and thus, gives them the chance to have a choice over their lives in the city.

Interviewees were found based on the snowball method. I started with migrant women, who have been involved in Institute for City and Regional Planning at TU Berlin. Their references led me to interview other migrant women that better fit the profile of migrant women in Kurfalı, in order to find projects that focus on migrants, to reach out to opinion leaders and project coordinators, and to grasp the established institutional mechanisms that concern the integration of migrants.

During the interviews, great care was taken to make sure that the interviewees were questioned in a comfortable and confiding atmosphere. Therefore, the interview appointments were completed individually and adjusted to the time and space requirements of the person to be interviewed. Most of the interviews took place in houses, cafes or in women’s gatherings, activities, and facilities. In this way, I also

had the chance to observe more and I was able to conduct interviews and Q&As. The interviews were intensive talks that lasted between 1 to 2 hours. The table on first stage interviews in Berlin (see Appendix H) summarizes the interviews conducted in this phase of search for the best practice model.

6.1.1 Evaluation: migrant women's view on migrant organizations, projects, and institutions

Many things affect how migrant women behave and move in the city, including education level, but also the cultural and social values from where these women come is also important. Muazzez states, "In Berlin, one can even comfortably live without being able to speak German".

However, even if migrant women have a high level of education, it takes quite a long time for them to adjust to the new social and physical system and to integrate themselves economically into the city. Unemployment is especially high among migrant women. It is important for women to get back on their feet financially for the integration into the society and increased urban mobility.

As Sevtap also tells,

"I tried everything to find a job here after I came. When I came to Berlin, I did not think we would stay for that long. However, my husband was already working here, yet I had to close my business in Antalya to be able to live with him. For a while, I did not go out at all, I was bored at home. I could not speak German, there was no one around us that I could talk to. Then I took German courses, but still because of my age and the low proficiency level of German that I was speaking, mostly younger people with better speaking abilities were preferred by employers. At the end, I could not find any other solution besides working with my husband. Now, our home is our work place too."

Zübeyde, on the other hand, describes it differently, "There are two types of women: one dependent on husbands (not going anywhere without them or without their permissions) and one independent". She came to Berlin because she married her husband, and at first they lived together with her mother and father-in-law. During this period, her mother-in-law wanted her to take care of children in the house and to do housework, and thus, she could not go to a German course until she and her husband moved to their own house. Then, she even finished vocational school in Berlin.

6.1.2 A common problem: limited mobility

Turkish migrant women avoid excursions without any obsolete cause or reason. They feel alone or unsafe. They feel safer in crowded places and the more the crowd consists of the Turkish population. They always fear something may happen at any time. Thus, they prefer to walk around in shopping centres. They meet in Turkish cafes or establish meeting places of their own. Sometimes they walk up and down on the main street of their neighbourhoods.

Women have difficulties moving alone within the city as they are usually scared of getting lost. As many of them come from rural areas, even the concept of “traffic” is strange and alien to them; e.g. traffic lights, traffic rules, signs, etc. Still, within their neighbourhood, Turkish migrant women usually know the most crucial places such as physicians’ offices, shopping centres, etc. However, they usually cannot walk outside alone without a translator.

Although the public transportation system in Berlin is nearly perfect, it is also important that migrant women are familiar with the network. Still, the public transportation is criticized by many of the project leaders because it is expensive. It should be taken into consideration that it is very rare that migrant women move alone in the city. For them, the prices are usually doubled or tripled, as they move with their “gang”. In the case that a trip’s purpose is not “obligatory”, they tend not to go through with it at all.

6.1.3 Similar patterns of finding solutions

Women’s breakfasts are a very effective way to reach women. Many projects and NGOs organize frequent breakfast gatherings to establish dialogues between migrant women. During these breakfast meetings each month, they are called into discussions and informed about topics that may be of interest to them such as education, health care, etc. The issues covered by most of the events focus on children, and women are alerted if it is about their children and they are more likely to participate in such events. Muazzez states that women start to go out more especially after they bear children. Neighbourhood kindergartens are of great importance in this manner, as they allow migrant women to build new acquaintances and allow them to obligatorily walk through the neighbourhood, the women thus learn about their surroundings. Women enjoy teaching each other what they have learned and what they have

discovered in their surroundings. Word-of-mouth advertising and recommendations are significant ways that women usually hear about such institutions/projects etc.

It is also a common denominator of almost all the NGOs and institutions that support migrant women, that they work collaboratively and cooperatively with other public institutions, such as health care or education. This is also a benefit for these institutions as they can reach greater audiences via migrant organizations.

It is necessary to go to institutions such as the police to teach them the location or to accompany them when there is need, and NGOs help migrant women in this way. It is also important to teach women the locations of the playgrounds, green spaces, and walking tours throughout the neighbourhoods.

Another important factor is that these organizations and institutions are located in the central locations of Kreuzberg, Neukölln, and Wedding, where migrants live, which means that it is easy to reach out to these organizations. Aysel is a very good example. Aysel told that a resident in its QM area, a young migrant woman who learned to read and write in Berlin, as the courses were offered in close vicinity to her home. This young woman had come from Istanbul, and her father did not send her to school because the school was a long walk from their house there. In being in proximity to the women they serve, it increases their opportunities to reach out to them.

6.1.4 General criticisms about migrant organizations

Women do not follow regular schedules. At first, they may say they want a project, and at the beginning there are 20 women, then sometimes they will show up and sometimes they will not, and at the very end, the project may close with only 10 women. One of the reasons for this irregularity is that they may become bored when they sit in a discussion for more than two hours in which they cannot raise their voices.

Most of the associations or projects are not innovative and all offer similar things: e.g. sewing courses, language courses, etc. There is need for innovation; need for projects in which women just do things for themselves, not for their children or something related to their gendered roles.

6.2 Choosing the “Best Practice” Model: Base Building for a Pilot Intervention in Kurfalı

In both cities, Berlin and Istanbul, the relationship of migrant women to the city is very limited. Women’s range of mobility is highly restricted; their connectivity to the city and the level of their knowledge about the city is very low. According to the findings of the questionnaire in Kurfalı, women cannot define and identify the public spaces, activities and facilities within their neighbourhood. The mobility of everyday life and migrant women’s use of public space is shaped by the needs of the household and their children. A similar finding could be interpreted through an analysis of the interviews conducted in Berlin. For this reason, the best-fit practice should be one that utilizes children as a common denominator for women – to provide them with a legitimate excuse to go out.

In the organization of seminars, activities and provision of services, it is a very significant policy that all relevant local level public (and private) institutions work collaboratively and cooperatively with one another. In this way, each of them can benefit from each other’s networks. The best practice example should cover an extended form of cooperation between the local public and private institutions.

The organizations, meeting places and institutions developed to enhance women’s self-help potentials should be located in the vicinity to one another in order to allow women to plan their daily routine mobility patterns with as few stops possible. It is also important that the model be transferred so that is also easy to reach at the local level, and should at times reach out to private sphere.

The best practice also needs to be one that enables migrants to financially stand on their own feet and to enhance their integration into the society and to increase their mobility.

In taking all these criteria into consideration, the Stadtteilmütter Neukölln (StM) project has been chosen as the best fit practice to be transferred to Kurfalı, which inherently uses mutual help between migrant women so that they can reach their potential. In the following section, therefore, the project is scrutinized in depth in terms of its transferability and applicability from Neukölln and to Kurfalı in the following section.

6.2.1 Understanding Stadtteilmütter in Neukölln Project

This project directs itself to families in North Neukölln, in an effort to mobilize a woman's power to break the walls of isolation that surround immigrant communities. The project started as a micro-scheme in 2005 and expanded to all QM-zones of Neukölln in 2006. The project is implemented within the fully cooperation of *Bezirksamt*¹⁸ Neukölln, Senate for Urban Development and the Environment, JobCenter Neukölln, Senate for Integration, Labour and Women's Issues, primary schools of the QM-zones and the parent cafes, initiatives and projects developed around and within this zones, *quartier*¹⁹ advisory boards and bureaus, Neukölln Adult Education Centre, the local networks of parents and education, and Goldnetz GmbH, which is an educational institution experienced in and acknowledged for its work with migrants.



Figure 6.1: Logo of StM in Neukölln Project.

The Stadtteilmütter project qualifies unemployed mothers, who are not from German origin and mostly Turkish or Arab, within a six-month course on ten subjects about education, upbringing, learning, teaching and health. Subjects from the Stadtteilmütter inform families about the following:

- Nurseries/day-care centres and school system und
- Bilingual education

¹⁸ District council

¹⁹ District

- Children rights
- Health promotion
- Sexual development
- Motor development
- Acquaintance with media
- Healthy nutrition
- Drug prevention
- Prevention of children accidents



Figure 6.2: StM – Qualification Meeting.

They are then sent out to recruit, while wearing their red scarves and carrying handbags that have an attractive family logo. They find families in parks, at schools or at markets. They visit the families they visit at least 10 times, for up to two hours each time and build a base of confidence.

The project is currently funded via *Soziale Stadt*²⁰ program and the women employed at StM work temporarily for 30 hours per week and are paid by the JobCenter Neukölln within the framework of *Beschäftigungsmaßnahme*²¹. The project is co-financed by Senate for Integration, Labour and Women's Issues.

The aims of the project are listed below:

- Advancement of the language skills of both children and parents
- Encouragement and awareness raising of parents about their education and upbringing responsibilities and their active perception about their responsibilities
- Introduction to the work of nurseries and day-care centres, promotion of early attendance in nurseries
- Perception and strengthening of the self-potential of parents
- Intercession of tangible aid and information from families in the *Kiez*²² and the *Bezirk*
- Conveyance of communication and interaction between parents and children
- Strengthening of the self-consciousness of parents in association with educational facilities
- Qualification and advancement of unemployed female migrants

Up until today, the project has a total of 300 qualified StM (especially with Turkish and Arabic origins). The educated StM visit other families within their community in Neukölln. Each family is visited ten times and receives necessary informative materials from StM. Over 5,000 families have been visited in the past years. According to the evaluation report for the StM Project, Koch (2009) notes that the visited families were primarily attracted to the StM's social networks. The fact that the StM recruited to the project came from the same communities as the respective target groups could therefore establish a "cultural link" without any language barriers

²⁰ Social city

²¹ State-sponsored project for jobless people, job creation scheme/measure

²²Neighbourhood

later played a role in achieving co-operation with the target groups. Peirce (2009) puts it as follows:

“The wonder of Berlin’s “neighbourhood mothers” campaign is that it recruits Turkish women themselves to help their sisters (and their families) forge a path to social engagement, new skills, timely health care, and greater chances for success in German society”

It is difficult for regular social services to reach Turkish families; e.g. a young female social worker with a short skirt generates a reaction as migrant women then make objections such as “I don’t want my daughters to dress like that”. They visit the families they visit at least 10 times, for up to two hours each time, building a base of confidence. “In the end, the entire family, the father included, is part of these talks” (Pierce, 2009).

In 2008, the Metropolis organization of world mayors met in Sydney and gave Neighbourhood Mothers its top award for improving the lives of city dwellers. The project’s “win-win” approach was of particular appeal to the judges, as it aided both migrants and the city at large. Most significantly, the side-effects of the project are of great significance as well: women that become Stadtteilmütter experience great change in their lives. The project’s flyer is attached in Appendix I.

6.2.2 Getting acquainted with StM

Between February 2013 and August 2013, in-depth individual and group interviews and participatory observations were undertaken to understand the insights of the StM experience (see Appendix J). Not only were the effects of the project on the current StM are evaluated, but more importantly, the influence of the project on the lives of former StM was explored as well. The foci of this phase of study included the approach and philosophy of the project, the ways that this project empowers women, the overall contribution of such a project to the urban mobility and the use of public space of migrant women in Neukölln.



Figure 6.3: StM Project Coordinators.

6.2.3 Some observatory notes on the internal functioning of StM work

The *Teamsitzungs*²³ take place weekly in a public place within their *quartier*, such as the meeting room of an elementary school, or the conference room of a cultural centre. As it is a good ice breaker and women probably do not have a discipline of “formal working”, breakfasts are used as the “starter” or “warm-up rounds” of the meetings. Every woman brings something that she has cooked or bought. There is a variety of foods on the table, as the group is international. This can be also seen as a place of cultural exchange, as women learn what other cultures eat during breakfast. I realized that this is a good point for women to start asking questions such as “who cooked this?”, “what did you put in?”, “oh, I do not know what that is, we don’t use it in our kitchen”, “but it is healthy”, etc. This is also important because Turkish and Arabic speaking women outnumber, and they usually tend to switch to their mother tongues while chit-chatting. These sorts of “strange” food suddenly also can play an important role to turn the language of the conversation into the common language again. After the breakfast, they take a short break so that they can afterwards concentrate on the work at hand.

²³ Team meetings

The *Teamsitzung* is actually a meeting, where StM have to “report” unusual problems to their coordinator as well as their counterparts, to get questions related trainings and coming events, but more it is meant to organize the coming events, meetings, and to distribute responsibilities. However, women can easily become distracted; e.g. they are usually reminded to turn off their cell-phones before the meeting, but still many of the women forget to and when their phones ring, they usually receive the call as they are usually from home or related to their children. There is no “real” discipline in the meeting, which is partly due to the fact that the “coordinator” does not act as the “leader” of the team but as an equal, and partly because most of the women do not have a discipline to work. Some of them even do not have a “schooling” discipline, and as a result at times it takes hours to decide on one minor issue, which is surprising, exhausting, and requires a lot of patience. I do believe, however, that slowly and gradually these women develop and are accustomed to the rules of behaving in such meetings by seeing, observing and being warned by the more experienced *Stadtteilmütter*.

6.2.4 Evaluation: how is StM best fit for Kurfah?

Stadtteilmütter, as an implementation of citywide integration policy, must often balance broad policy considerations with local needs. Through interactions with local families, the project concretely applies Berlin’s vision of integration, which seeks to provide equal opportunities for all residents and to promote diversity (Brantley, Cho, & Langer, 2009). The project functions at the bottom of a multi-level hierarchy, in which the Berlin Senate implements integration policies across various city agencies and departments. From the perspective of the city government, localized projects such as the Stadtteilmütter are best-suited to implement such policies. The *Stadtteilmütter*, for example, are equipped with knowledge of their district and are well-equipped to disseminate important information regarding the German educational system.

In the internal evaluation results of StM project, the most notable changes were clearly evident in the target group associated with the Stadtteilmütter, who have been involved in the project the longest (Koch, 2009). Stadtteilmütter are given the opportunity of multiple integration, which means that through their involvement in the project, they can integrate not only in the receiving society, but also in their

respective migrant society. The neighbourhood mothers' multilingual abilities and their interaction with the community are proof that, when given the chance, less well-educated social classes can also achieve multiple integration. This fact means that integration into the receiving society is not necessarily associated with a surrender of the original way of life.

Representatives from the city cannot necessarily achieve multiple integration (Buschowsky, 2009). Thus, for the city, the Stadtteilmütter initiative serves a "mediating function" between local government and hard-to-reach immigrant families. By serving such a function, the StM act as civil servants, and bridge the gap between Berlin's bureaucratic integration policy and one of the city's most "problematic" districts, Neukölln (Papademetriou, 2003).

In this project, mothers are educated to become "neighbourhood mothers" and they then pass their experience and knowledge to other mothers/parents in their neighbourhood. The Stadtteilmütter Project allows women to do this in a more organized way, outside their close social networks, and also allows them to be paid in return. For most of the Stadtteilmütter, this is the first step into entering the job market in Berlin. Some women could enter into contact with third party employers during their employment as StM and find a place in the job market.

Women who are qualified as Stadtteilmütter do not only change their behaviour in terms of the issues that they have been educated and qualified to educate others about, but their sensitivities towards their new society also change. Since they wanted to know more, they wanted to learn more and they wanted to feel more. Maria explains that sometimes StM come with demands such as "a conference about National Socialism". As the project leader, Maria tries not to reject such demands as much as she can afford to organize and finance it.

The Berlin city government, the Stadtteilmütter organization, and the JobCenter, which provide some measure of oversight and evaluation over the program, are all involved in the funding and oversight of the Stadtteilmütter initiative. Berlin touts the project as one of its "best practices," and the Metropolis organization of world mayors awarded it first prize for "its contribution to peaceful coexistence in the city, enhancement of equality of opportunity and gender perspective" (District Office Neukölln, 2013). Indeed, the Stadtteilmütter project deserves such approbation.

The scrutinization of StM in Neukölln Project, and the interviews conducted both with StM and project coordinators have demonstrated that it is supremely beneficial to school women as a mediator between local administrations and their fellow neighbours, in order to establish contact with them at the eye level. The qualified women at StM have similar roots, similar education level, and most importantly, similar concerns with their neighbour women. Therefore, the transfer of their knowledge to these women also makes them role model “moms”.

Observed side effects of the StM Project is the self-esteem cycle created between role model moms and the other women which encourages them to be empowered, to enter employment, to get a profession, to learn and explore their surroundings, to be more mobile in the city (alone or with a gang of neighbours), and to increase their use of public spaces, facilities and services. In this way, more successful steps are taken towards abolishing problems about supply and demand of public services on the local level.

The research question, which required a search for the best-practice in Berlin was formulated based on the outcome of cycle 1. Because the outcomes of cycle 1 put forth that migrant women’s mobility is very limited, and existence of **children** may become **a motivation for the mobility**. Therefore, the research question shaping the cycle 2 has been “How can the use of public space of women be increased; and why is this important?” As can be seen Figure 6.2., the outcomes of cycle 2 shapes cycle 3, which commences with a research question derived from the outcomes of cycle 2.

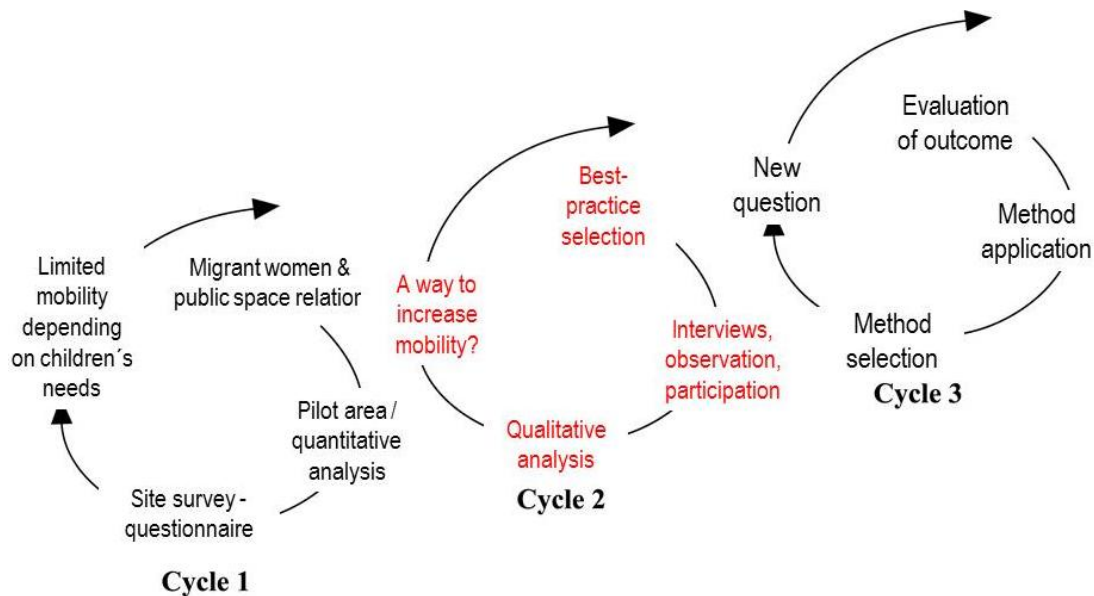


Figure 6.4: Cycle 2 of PATET.

The outcomes of cycle 2 can be summarized as below:

- **Limited mobility** is a common problem in both field study areas.
- Women report that they never go out alone, even if the activity in which they are engaged is not related to the interests of with whom they were accompanied; there was always **someone to be “with”** in most cases one of the members of their family.
- The projects investigated offer very similar patterns of finding solutions such as **women breakfasts**.
- It is a very strong characteristic of women that they use the **word of mouth** to spread news and to learn about their environment.
 - In StM Project, mothers are educated to become “**neighbourhood mothers**” and then they pass their experience and knowledge to other mothers/parents in their neighbourhood.
 - Women become **mediators** between local administrations and their fellow neighbours, and establish **contact** with them **at the eye level**.
 - This was **self-esteem cycle** created between role model moms
 - .which encourages them to get empowered, to enter employment, to get a profession, to **learn and explore their surroundings**, to be **more mobile in the city**

(alone or with a gang of neighbours), and to increase their use of public spaces/facilities and services.

- The role of local administrations requires **cooperation among institutions and coordination of this cooperation.**
- This process is a process of learning involving multiple integration.

Figure 6.3. shows how the outcomes of Cycle 1 can be transcribed and evaluated in the light of the outcomes of Cycle 2. This adaptation allows the formulation of Cycle 3, which is based on the transfer of the experience gained in Cycle 2 in Berlin.

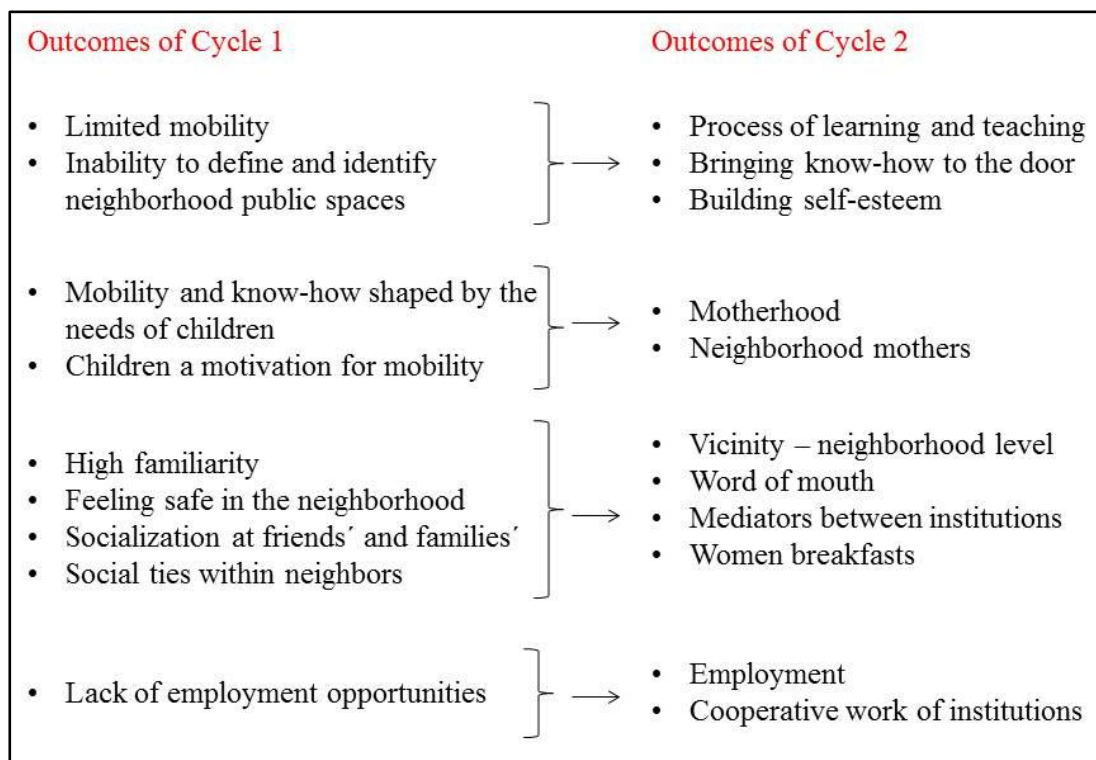


Figure 6.5: Adaptation of outcomes of Cycle 1 to outcomes of Cycle 2.

7. TRANSFERRING EXPERIENCE FROM NEUKÖLLN TO KURFALI

After studying migrant women and their use of public spaces in Kurfalı and choosing the best practice model in Berlin, the next step was to arrange the fertile environment for the experience transfer. Because of time and budget limitations, I have chosen to work in focus groups in order to transfer the experience gained from Berlin to Kurfalı. The focus groups consisted of migrant women in Kurfalı, who were questioned during the site survey and agreed to participate in the focus groups. To ensure that this experiment bore fruits on the administrative level with the hope that the outcomes will lead to some amendments or innovative expenditures on an institutional level, the focus group studies have been organized with in cooperation with the KCC. There was always at least one representative from KCC, who also took notes of the proceedings and policy development advice.

It was not an easy task to reach out to migrant women, who were questioned between December 2012 and February 2013 and then accepted to participate in focus group studies. Statistically speaking, 47% of 594 questioned women agreed to participate in the focus group studies when they completed the questionnaire. In general, the organization of focus group studies was difficult in many ways. Firstly, between the time span of the conduction of the questionnaires and start-up of the focus group study some of the women moved to another place, some became unavailable (some could not be reached via the contact details they provided, as their numbers have changed), and some of them became physically unavailable because of illness or pregnancy, etc.

At the end of May 2013, we²⁴ tried to reach out to migrant women in Kurfalı to establish the focus groups. The list of women called and their responses to the first and second call are given as a list in Appendix K. We reach out to 257 women, who

²⁴I am thankful to my mother, who made the invitation calls, when I was in Berlin to invite women for the focus group studies. Without her, it would have taken more time that I reach out to women in Kurfalı.

shared their contact information with the interviewers. Of these women, however, only 27% of them took part in the focus group studies. (See Figure 7.1) We told the women during this first call, that we will again reach out to them when the exact day, time, and place of the first focus group study is determined, so even if they said “yes” at first, they also mostly added “If I’m suitable” and “If I’m here” at the end of their clauses.

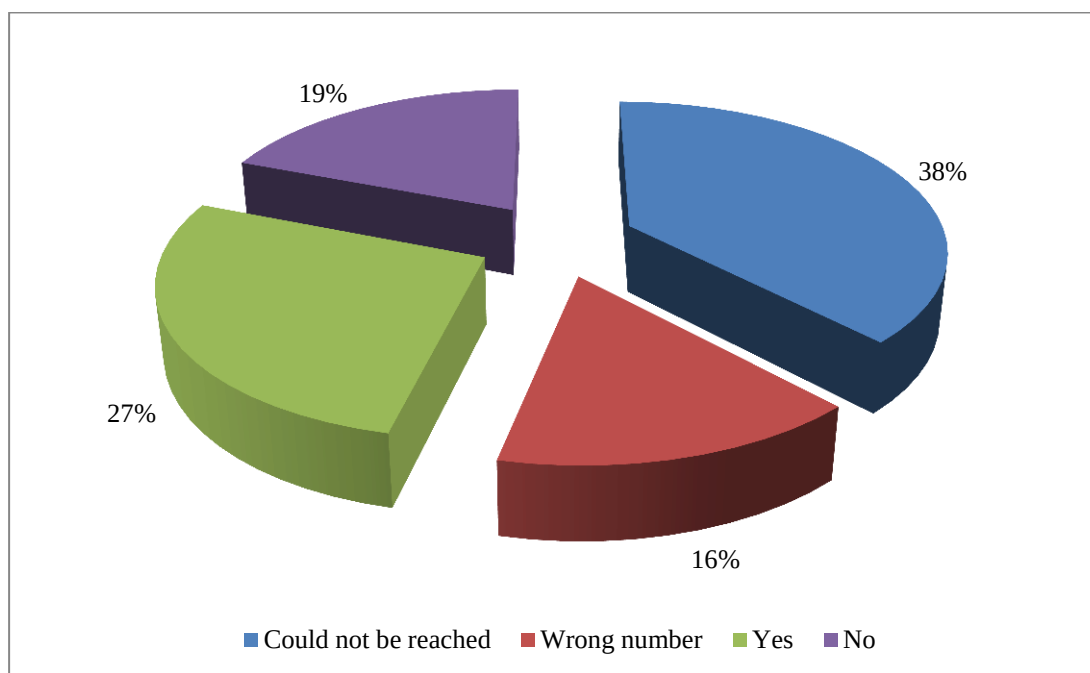


Figure 7.1: Answers to the first call round.

Two weeks before the first focus group study, 70 women confirmed their participation and were reached out to again. This time, the participation of only 50% of them were confirmed, and most them added “God willing!” at the end of their clauses. (See Figure 7.2)

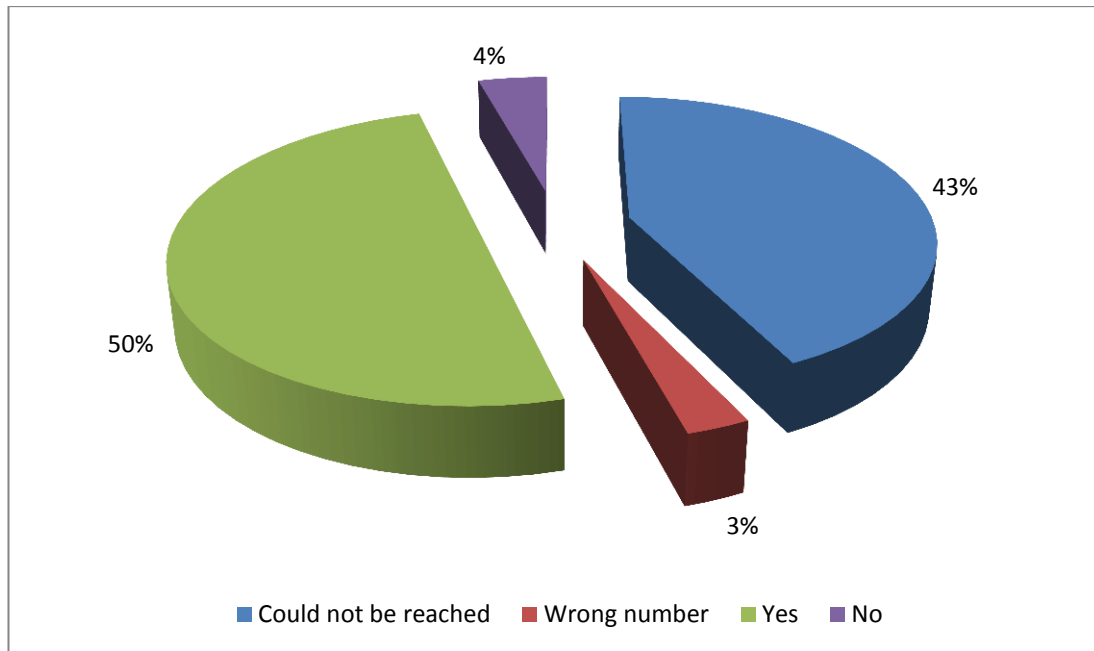


Figure 7.2: Answers to the second call round.

The number of women that participate in the focus group studies was kept limited in order to secure that the message will be delivered in a clear, concise, consistent, compelling, and continuous way. During the focus group discussions, women with similar qualifications were given the floor to talk about and discuss their own perceptions on the subject proposed to them. The aim was to direct the themes to discuss, where they would step-by-step negotiate the insights of StM, which I have introduced to them during the first focus group study. The 6th focus group study, which I scheduled to be the last, proved to be successful, as the participants of the focus group study themselves defined their need for an intermediary body similar to StM. They even named one of them to pioneer the progress, which was taken into sincere consideration by the KCC representatives. The focus group study summary is given in the table at Appendix L, and the discussion of the outcomes follows.

7.1 Transferring Experience Bottom-Up: Evaluation of Focus Group Study

Outcomes

The design of the focus group studies took into consideration that each study will provide a basis for the coming one. The foci of the focus group studies were determined after the selection of the best practice model in Berlin, and after having analysed the quantitative data from Kurfali. Each study was on a topic that firstly

was seen as a common problem for migrant women in Kurfalı, and secondly that also built the basis of the best practice model, StM in Neukölln Project.

The following section includes the discussion and evaluations on the topics covered during the focus group studies. Each topic led migrant women to speak about the coming topic and to finally to select an intermediary person between the local administration and the neighbourhood. This also proved that this model really fits to overcome the barriers that migrant women face in their use of public spaces and to increase their mobility within the city.

In all the focus group studies, at least one representative of the KCC as present, which also ensured that the outcomes of the studies were directly reported to KCC and to Kartal Municipality.

7.1.1 Employment

“It is difficult for us to find work. For us, the deepest
sorrow is ‘bread and butter’”.

(From Focus Group Study #1)

Feminist theorists demonstrate that the liberal distinction between political and personal / public and private is based on the social practices of culture and patriarchy. Studies have revealed that the professional segregation and attachment to “home” are related to the physical limitations of women (Moller Okin, 1998). In their study, *Connected Communities: How Social Networks Power and Sustain the Big Society*, Rowson, Broome and Jones (2010) posit that unemployed respondents appeared to have smaller networks, whether as a cause or consequence.

As studies reveal, the inclusion of women to the city via employment may even become staggering for the traditional power balances in the family and in terms of gender relations. An interview with Ayten by Demirler and Eşsiz provides a very good example, (2008, p. 175); “I would work even if I would not have to, because it was with work that I could start to walk out of home.”

Some of the women would have liked to have taken up waged employment, but could not do so, because no work was locally available. Furthermore, other women had to take jobs at a longer distance away from home than they would have liked,

leaving them with problems of extra travelling expenses and greater difficulties with housework and childcare (Roberts, 1991:75).

Most of the migrant women in the focus group came to Kurfalı after marriage, and thus, it was also a challenge to adapt to such a close-knit neighbourhood social life. All of them were mothers, and their biggest complaint was that although they wanted to work, that they did not want to work full-time, far away from Kartal and their neighbourhood, and that they want to be flexible in arranging the timing of their work. Thus, the StM system, which allows migrant women work within the boundaries of their neighbourhood and on a flexible schedule, seemed plausible to them.

7.1.2 Mobility and boundaries

“We walk because we bring children to school or we need
to make some payments.”
(From Focus Group Study #2)

Women tend to describe the boundaries of “their” neighbourhood based on the last public place they reach – taking their homes as a zero point. Focus group study participants view public transportation as problematic; the minibus, which is unfortunately the main public transport means in Kurfalı, is not comfortable, especially when travelling with small children.

Walking a distance greater than 15 minutes is a significant barrier for women. They agreed that they used to walk almost one hour as there was no other alternative or way to use public transportation to commute from one point to another when they lived in villages. They states, that when there was *mevlüt*²⁵, funeral or wedding, they were obligated to walk these distances. They started to discuss and also blame themselves in the group that now they have public transportation, they are lazy in walking longer distances. They also stated that is was perhaps the quality of air in the village that them to walk longer distances.

They also admitted, that it was not because they felt unsafe that limited their mobility. Within the neighbourhood, they do not feel threatened. As most of the people living here come from the same region or town, many residents know each

²⁵ Islamic memorial service

other or are related to each other. Women state that they are treated as “daughters of the neighbourhood” by the men of Kurfalı.

7.1.3 Use of public spaces / services / facilities

“I accompany my child to the school, and have to be there again to bring him back to home. So this time is a waste for me, because it is not worth to go back home, but it is also too long to wait outside. So I usually wait at someone else’s house. I rather would enhance my knowledge or capabilities or just do something useful.”

(From Focus Group Study #4)

After having started to criticize their own limited mobility, their next focus of the discussion was about the public offers proposed to them within Kurfalı and Kartal. In their conversation about their boundaries and mobility, it became apparent that walking distances more than 15 minutes were perceived as tiresome and unbearable for the participants. They kept complaining about the hilly layout of their neighbourhood and how unpleasant it was to walk long distances. Even the thought of attending courses at YKYM sounded “impossible” - at least on frequent basis, as their mobility is limited within the triangle of school-grocery-home.

The schedules of the offered activities and courses did not match with their daily life routines. Most of the women mentioned that they would like to attend some courses and activities at YKYM, but as these courses are usually in the afternoon or evening, they are not suitable with women’s daily schedules and responsibilities to their children.

I used their willingness as an opportunity to share an idea with them, which was also one of the bases of the StM project. I asked them what they would think of participating in courses in the school classrooms at morning hours, while their children were at school, adjacent to their classrooms. They all liked this idea and also mentioned that schools are substantial places for women also to exchange information with one another. The location and time of the courses were two significant criteria for women in deciding whether they can participate in any activity or not. Afterwards, when I asked what they would think of working when their

children are at school within close vicinity to the school, they also appreciated this idea.

The women mentioned communication as another crucial aspect. They stated that they were also not well informed about what is going on in their neighbourhood. However, there were also oppositions to this statement. Some women argued that there is information, but that they are lazily expecting someone to deliver this information to them. They always want to have a leader or a pioneer, who says “there is this at that time, at this location, let’s go!”. Eventually, they pointed the fingers at themselves and asked, “Do we really want that everything is delivered to the door?”

After giving them some time to discuss, they started to think of other public spaces within their neighbourhood, which they were not using at all or effectively, yet that could be beneficial for their needs and demands. They suggested that *kahvehanes* owned mostly by village associations could be useful for the cultural and social activities that they demand.

Women began to criticize themselves, as it is very common of them that they tend to expect always from local administrations for new kinds of places to pursue some activities and to receive services. Such places are actually already available at hand. In Kurfalı, for example, there are a lot of village associations. In none of these associations are women actively involved. Men use the association houses as *kahvehane*. They agreed to the idea that if they were to organize themselves and show up at the association houses, men would not be able to object them, men would be accustomed to them, and women would achieve what they wanted at minimum costs and receive extra benefits.

Many women found the idea provocative, and it was then decided that our next and final focus group study would be in one of the association houses. The discussion led to ideas such as inter-associational cooperation and the selling of handicrafts through associations.

7.1.4 Social ties / networks

“Within the boundaries of the neighbourhood, there is
nothing really beneficial for the soul.”

(From Focus Group Study #5)

To live in such a neighbourhood, where people usually come from similar backgrounds, it is considerably more difficult to mingle if someone is an “outsider”, as the social networks tend to be closed and already very tight. As they also tend to not know the institutions, it may be of help to them if in their new neighbourhood, exclusion became an integral and inevitable part of the “migration process”.

Some of the women stressed that there are no longer good relations between neighbours anymore, whereas others referred to their neighbours as their best friends. Through listening to the women, it was clear, that origin (where they are coming from) plays a significant role in “welcoming” new-comers into their worlds, their neighbourhood.

The migrant women in particular, who came to Kurfalı after marriage, stress that sometimes they feel that I feel the need to chat with some people outside the “family”. As the neighbourhood consists of apartment blocks inhabited by extended families or as family members live nearby within the neighbourhood, new-brides do not have strong “neighbour relations”, because for them their neighbours are their family, and they do not refer to this network as “neighbourly”, but instead as “family”. However, in order to socialize with new people, there is need for activities and events that occasionally bring women together. They express their need to have a social network on their own that is independent of family boundaries and that is beneficial to their souls.

7.1.5 StM-to-be

“Whatever new we hear about the neighbourhood, we hear
it from Gülizar.”

(From Focus Group Study #6)

After working five times in focus groups, the final study became something more than I could plan and hope. The women gained confidence in themselves and in their ability to use the public spaces within the neighbourhood. They blamed themselves because it was a shame that they had not before used the spaces. The cooperation of the KCC was also a relief both for me and for the participants of the focus group studies, because we all knew that the local administration would note the outcomes of these studies.

In an attempt to conduct the studies in different public spaces and also for the study to bear fruits, the final study took place at an association house, which participants chose themselves. While meeting at YKYM and the kindergarten in Cumhuriyet Neighbourhood, the women were also exposed to new information about those places. More importantly, slowly over the course of five months' time, they realized, that simply by participating in these focus group studies, their social networks grew.

They asked for more information, and the extent of the capabilities of both myself and the KCC representatives. We tried to meet those demands; e.g. the invitation of a midwife and a gynaecologist to our focus group meetings.

After organizing the last meeting at Karayaprak Village Association, women were for the first time a majority in a traditionally male-dominated environment. They discussed how they can turn their labour into proper jobs. The participants themselves naturally took the most important step, without me having asked them; they brought someone to our last meeting – to spread the word and to share their experience and knowledge. This act was something that evolved naturally at the end of the focus group studies, and that I hoped for, as it is the basis of the StM project.

The women themselves appointed one person, Gülizar, to be the intermediate person between KCC and Kurfalı. Gülizar accepted this responsibility and spread the word among Kurfalı citizens, and also shared their demands and needs with KCC.

It is of course not a coincidence that almost all women chose Gülizar. She had the longest history (26 years) of residence in Kurfalı. She had apparently the largest social network in the neighbourhood, as she also is engaged with the Women Cooperative in Kurfalı.

Within the group, Gülizar stood out because of her active character and because she established good connections with everyone during the focus group sessions. She was always keen to help other women and to share new ideas and topics with them. I witnessed how she brought women together and tried to organize them for our coming group studies. Sometimes some of the participants even jokingly said, that they are attending for the sake of Gülizar, because they had promised her they would. Gülizar attended every session of the focus group study sessions.

I used this opportunity to bring forth my idea to participants and KCC representatives, which I was inspired by the StM in Neukölln Project –some women like Gülizar should work in close coordination with the local institutions such as YKYM, and they could be given a place and consultancy hours in return of a wage. Women of the neighbourhood could come to consult to these women, if they needed accompaniment to a specific institution such as primary health care centre or if they did not know how to register a child for a kindergarten, etc. KCC representatives have taken their notes to reach out to the mayor.

With the 6th focus group study, Cycle 3 of PATET was terminated. The research question for Cycle 3 was whether “the experience from Berlin could be transferred to Kurfalı as policy tools”. Figure 7.3. shows how the three cycles of PATET works and how the whole research terminated. Figure 7.4. puts forth how StM Project has been proven to be a suitable model to increase the mobility of migrant women in Kurfalı.

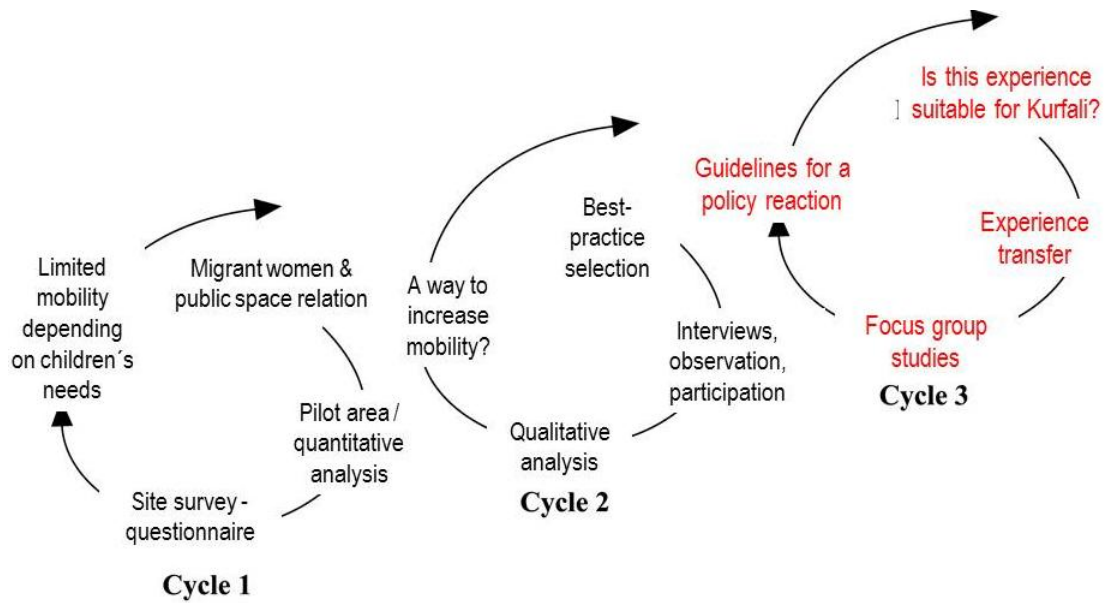


Figure 7.3: Cycle 3 of PATET.

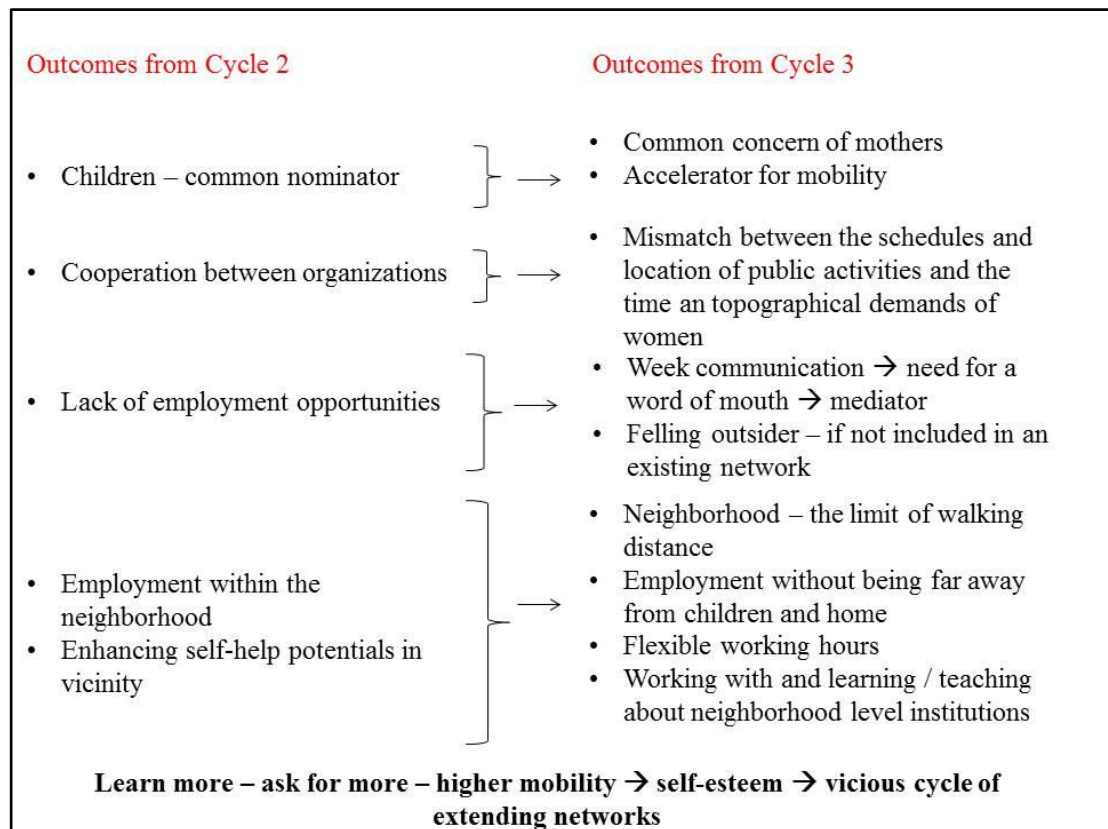


Figure 7.4: Adaptation of outcomes of Cycle 2 to outcomes of Cycle 3.

7.2 Photos from Focus Group Studies



Figure 7.5 and Figure 7.6: Focus Group Study #1.



Figure 7.7 and Figure 7.8: Focus Group Study #1.



Figure 7.9 and Figure 7.10: Focus Group Study #2.



Figure 7.11 and Figure 7.12: Focus Group Study #2.



Figure 7.13 and Figure 7.14: Focus Group Study #4.



Figure 7.15 and Figure 7.16: Focus Group Study #5.



Figure 7.17 and Figure 7.18: Focus Group Study #6.



Figure 7.19 and Figure 7.20: Focus Group Study #6.



Figure 7.21 and Figure 7.22: Focus Group Study #6.

8. CONCLUSION

A very significant factor in the mitigation of the social exclusion of migrant women is to increase urban knowledge and so as to provide opportunities for higher mobility. The increase in knowledge can be realized by taking advantage of urban services and activities. Sometimes, the demand from women's side does not match the supply from the local administration's side, because the two sides have different expectations. This results in low levels of the use of public space and low mobility. However, by trying to understand the specific needs and sensitivities of the target groups, it is possible that the services can be provided effectively and can efficiently reach the correct audience.

It is noteworthy that the women studied here proved that have a different set of needs and sensitivities and local public spaces, facilities, activities, and services are arranged based on the assumption that the user/receiver will be an "average urban citizen"²⁶. Migrant women's perception of time and topography usually do not coincide with the traditional understanding of the service provisions of local administration. The provision of services and public spaces, and furthermore why these services are important and the benefit of using/ participating in them should be made clear. It should not be forgotten this "knowledge" and "sense" are not inherent to citizens directly, but it is a "process of learning of being citizen" - becoming "urban" (Lefebvre, 1998; Purcell, 2013).

There is need for migrant women's ideas as well. When their participation is encouraged, it is beneficial that they see that their demands matter and that their actions are undertaken accordingly. If one is asked "What is needed?", once one starts answering, they start to make expectations. One hopes that their answer will be taken seriously. The focus group studies, in which women have been given voice

²⁶ In most academic work, let alone professional town planning literature, "man" is at the center of the known universe and "woman" is the "other" (Haraway, 1991).

concerning the issues related to their role in the public, led to a deeper understanding of their specific needs, requirements, and possible sensitivities.

With this PhD study, overall, the intention was to transfer experience with an aim to increase public space use and urban mobility. Within the time frame of this study, however, significant changes in those parameters have not been sought. The goal of the experience transfer has been to export the knowledge gained from the experience Berlin to migration-related problems to the Kurfalı, as an attempt in the search for an innovative methodological tool, which in this case aims to break through the barriers in front of migrant women. This experience transfer from Berlin to Istanbul has been a multi-way movement of knowledge and experience among all the actors of this study: researchers, practitioners in Kartal, migrant women in Kurfalı, current Stadtteilmütter, the coordinators and the leader of the StM Project in Neukölln.

On the level of policy, the significance of cooperation between academia, local administration and local actors has been revealed once again through all the process of this study. For the problem of defining and researching the best-fit practice, the academic eye was important, whereas for the running and cooperation between all actors and for successful transfer, the local administration is important. Transfer experience, in this sense, allows practitioners to avoid reinventing the wheel when addressing a problem that another city or town has already faced.

On methodological level, this study invented a package of mix-research methods, which has been called Participatory Action towards Experience Transfer (PATET). This is a derivation of participatory action research with the aim of transferring experience. This package can be developed and used for similar research projects, field studies, and policy applications.

This study, which has been a methodological attempt by its nature, provided various results on various levels. Firstly, there has been made some outputs on the literature level within the framework of migrant women and their public space use, as can be summarized below.

8.1 Children: The Legitimate Excuse to be “Out”

The literature on mobility and women views the existence of children alongside women with the lack of free and extensive childcare as a barrier for mobility (Lopata, 1981; Macário & Marques, 2008). Children are usually regarded as barriers for women to integrate to the economic system, and to be mobile within the city and to get out of the house. Before having children or without children, women seem to be “free” in theory to move and with children or after having children, women are anticipated as “prisoned” at homes, as there are no adequate services for child-care.

Family and care related activities are not necessarily constraining, as they can also lead to positive experiences and contributions to the urban public space. As supported both by the qualitative and the quantitative research of this study, children seem to be a significant factor for women to start increasing their limited “habitat”. In this case, the existence of children may become a motivation and a “reason” for mobility, and is at times even an accelerator to a certain extent, and are not always a barrier to mobility. The presence of small children can prompt positive interactions between strangers in the street, if the opportunity to establish relationships with strangers arises and the public space becomes warm (Ünlü Yücesoy, 2006, p. 118).

The presence of small children can prompt positive interactions between strangers in the street as well. Motherhood has a key role because the image of a mother has a respectable meaning (Önder, 2011). Children can play a major role for them to feel “secure” to go to new places, for them to join new acquaintances, for them to participate in new social networks, to be more mobile as new “stops” such as school are added to the daily routines. In this way, women suddenly learn more about their city, neighbourhood, the services provided for them, and they see more within their limited mobilization habitat, and become more confident in moving within and outside the boundaries of the neighbourhood as children can be their “excuses” to go out.

The everyday mobility and the use of public space of migrant women in Kurfalı are usually shaped by the needs of the house and their children. Women’s awareness of public spaces in relation to their children and their needs is great, whereas women’s awareness of other public spaces, which may actually be beneficial to them, is very low.

8.2 The Common Denominator of Communication

The availability of communication resources are not uniform. Additionally, target groups are not homogenous in their abilities to access social networks and other informal sources, or the mass media and other more formal knowledge sources. While in general, language and literacy are barriers to learning and communicating, women, children, disabled, elderly and migrants may all have particular constraints to their ability to access common or formal knowledge. It cannot also be assumed that populations living in close proximity to cohesive communities have equal access to information of collective value. However, life in a small geographical area such as Kurfalı is more transparent and proximity ensures that messages travel fast by word of mouth. As proven by the StM Project in Neukölln, communication with mediatory women, who can speak the same language with migrant women, plays a very important role to increase the use of public space and urban mobility. In this process, both mediatory women as well as informant women present a positive development in their mobility.

The most powerful tool for migrant women with children is their common concern: to ensure a better living for their children in the city to which they have migrated. They therefore tend to communicate with other mothers, to learn from each other, and to be open for self-enhancement.

It is usually those public spaces related to children, where women meet with “similar strangers” and also share experiences about offers in the neighbourhood. For some migrant women, this is a fair chance to start expanding their closed networks of neighbours and family.

Migrant women tend to communicate with other mothers, to learn from each other, and to be open for self-enhancement for the sake of their children. A very strong characteristic of women is that they use the word of mouth to spread news and to learn about their environment. Word of mouth can be turned into an asset, if it is structured and directed well. The comprehension of the common denominators of the target group, which in this case was the children, made it easier to reach them via proper channels. This commonality can be used as a trigger to pull them to meet more “similar strangers” and to share experiences.

8.3 An Alternate Perception about Time and Topography

As all groups have different sets of perceptions about time and topography about a place, migrant women also have their own. Women seem to float in time and space as they cannot use nor produce maps, neither mental nor whatsoever. Instead thinking with a visualisation of their environment, women tend to perceive their environment based on their sense of safeness.

8.3.1 Safety paths and crowds

Migrant women created “safety paths” which usually collide with the public transportation routes, and thus, are the most crowded routes through which they can walk. The threat of violence affects women’s decisions about the routes they choose and the places they go (Koskela, 1999). Many women do not use some specific routes in their daily lives.

As they usually avoid shortcuts and only commute through main axes, they cannot estimate the vicinity of the places to go and how long such a journey can last. For this reason, they sometimes falsely guess the time and distance within the neighbourhood. This may become a problem when they start to use public spaces and participate in activities, because they view them as too distant.

The diversity of people using such streets, which they view as safety paths, is an important factor to establish women’s feeling of safety. The fact that the sidewalks and walking routes are not especially women and children-friendly also affects women's choices to create their own cognitive maps. Migrant women avoid doing excursions without any obsolete cause or reason. They feel alone or unsafe. They feel safer the more a place is crowded and the more the crowd consists of Turkish population.

As they are mainly responsible for reproduction within the private sphere, migrant women usually devote their time to their children and family-related responsibilities, and their schedules are arranged according to their children. As a result, the fact that public services and spaces exist is not enough for them to be used. They need to be distance-wise and time-wise adjustable to mothers’ sensitivities. For instance, the hours that children spend at school become time periods for migrant women in which they “suddenly free again”. Migrant women also do not use a calendar and/or plan

their activities in advance, because their time conceptions and everyday program may be structured by children's activities as well as household tasks. Thus, everything to be done outside this system has to fit with the requirements of their system, not the other way round.

In locating significant public spaces close to obligatory daily routine, women's "stops" can be one strategy; e.g. one park with sports facilities can be close to the elementary school. Another strategy can be the provision of services at daily routine stops of women. E.g. public education courses can be offered in a classroom within the elementary school during children's school hours. In this way, mothers who accompany their children to school can simply participate in a course of their interest at a time, when they are "free", and at a location, which is already defined as a mundane destination.

The starting point of this journey was the fact that migrant women face difficulties in economic and social inclusion to the place of immigration first because of their migrant status and second because of their gender. Studies show that migrant women move within the most limited urban space compared to all other study groups (Erkan, 2006; Erman, 2001; Ünlü Yücesoy, 2006; Kofman, Kaye, & Caliskan, 2012). These women spend their days mainly at homes, and some days they come together in one of the close relatives' house (Erkan, 2006). With this PhD study, overall, the intention was to transfer experience with an aim at increasing public space use and urban mobility of migrant women. An increase in their mobility has been seen as one of the important factors to get included into the city and the society of immigration, and thus to break one of the barriers of their disadvantageous position. This experience transfer from Berlin to Istanbul has been a multi-way movement of knowledge and experience among all the actors of this study: researchers, practitioners in Kartal, migrant women in Kurfalı, current Stadtteilmütter, and the coordinators of the Stadtteilmütter Project in Neukölln. This study, which has been a methodological experiment by its nature, provided various results, which are confidently a rich seam of information for the literature on migrant women and public space use, and will hopefully be further evaluated in future research.

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APPENDICES

Appendix A: KCC Cooperation Request and Agreement

Appendix B: Division of Hürriyet and Cumhuriyet Neighbourhoods

Appendix C: Public Spaces in Kartal

Appendix D: Local Actor Introduction Meeting – Attendance

Appendix E: Questionnaire Form

Appendix F: Evaluation of the Questionnaire

Appendix G: Public Space Use of Migrant Women in Kurfalı

Appendix H: First Stage Interviews in Berlin

Appendix I: Stadtteilmütter in Neukölln Project Flyer

Appendix J: Interviews with StM

Appendix K: Establishment of Focus Groups

Appendix L: Summary of Focus Group Studies

APPENDIX A: KCC Cooperation Request and Agreement

19.11.2012, İstanbul

Kartal Belediyesi Kent Konseyi'ne,

İstanbul Teknik Üniversitesi Fen Bilimleri Enstitüsü, Bilimsel Araştırmalar Projeler Birimi (BAP) tarafından desteklenen ve Doç. Dr. Özlem ÖZÇEVİK tarafından yürütücülüğünde Öğr. Üyesi Y. Şehir Pl. Melis Oğuz tarafından uygulanan ve koordine edilen “Kadınların Kamusal Alan Kullanımı ve Kentsel Hareketliliklerinin Arttırılması: KADIN.NET” başlıklı projenin Kartal Belediyesi Kent Konseyi işbirliğinde yürütülmesi konusundaki niyet mektubumuz ekte sunulmaktadır. KADIN.NET Projesi ile Kartal Kent Konseyi işbirliği konusunda desteğinizi ve işbirliği talebimizin Kasım ayı Kent Konseyi toplantınızda değerlendirilmek üzere gündeme alınmasını rica ederim.

Saygılarımla,

Melis Oğuz

Ek:

1. Araştırma işbirliği önerisi (4 sayfa)

İTÜ FEN BİLİMLERİ ENSTİTÜSÜ

BAP (Bilimsel Araştırma Projeler) Birimi

Kadınların Kamusal Alan Kullanımı ve Kentsel Hareketliliklerinin Arttırılması

(Kadin.NET)

T.C. KARTAL BELEDİYE BAŞKANLIĞI

KENT KONSEYİ

Kartal İlçesi Hürriyet ve Cumhuriyet Mahallelerinde Kadınların Kamusal Alan
Kullanımı ve Kentsel Hareketliliklerinin Arttırılması

konulu

ARAŞTIRMA İŞBİRLİĞİ ÖNERİSİ

Kasım 2012

Konu ve Kapsamı

Kent ve kentli toplumların oluşumundan bu yana, kent, hem fiziksel hem de toplumsal bariyerleri ile toplumu oluşturan farklı nitelik ve nicelikteki toplulukların çeşitli sebeplerle dışlandığı mekanlar oluşturmıştır. İstanbul Kartal ilçesinde E-5 karayolunun kuzeyinde kalan ve 1960’lardan bugüne şehirde ekonomik bir faaliyette tutunmak amacıyla İstanbul’a göç eden grupların yer seçtiği mahalleler olan Hürriyet ve Cumhuriyet Mahallelerinin (Kurfalı) halen kentsel entegrasyona müsaade etmeyen bir fiziksel yapısı olduğu daha önce yapılan çalışmalarla da ortaya konmuştur. Bu araştırma projesi ile taranacak olan, özellikle ve öncelikle bu mahallelerde yaşayan kadınların kentsel kamusal alanları kullanımları ve kentsel hareketliliklerinin tespiti.

Bu tespit aşamasının ardından proje alanında uygulanacak olan katılımcı eylem araştırmasına yönelik metodların uygulanacağı bir süreçte, kadınlarda kentsel kamusal alan kullanımı ve farkındalığı hakkında algısal ve pratik davranışsal değişikliklerin oluşmasını sağlayıcı bir model geliştirilmeye çalışılacaktır. Bunun, kadınların kentsel hareketliliğin artmasında ve dolayısıyla kente hem ekonomik hem de sosyal anlamda entegrasyonun gerçekleştirilmesinde bir pilot çalışma niteliği taşıması beklenmektedir.

Proje Süresi

Kadin.NET Projesi’nin Kasım 2012 de başlaması ve 12 aylık süre içinde tamamlanması beklenmektedir. Bu süre içerisinde sahada tespit taramaları yapıldıktan sonra üçer aylık dönemlerde eylem araştırmasına yönelik metodolojik uygulamalar yapılacaktır. Her uygulamanın ardından odak grup toplantıları ile kadınların algısal ve davranışsal değişiklikleri gözlemlenecek ve belgelenecektir.

Bu süreç içerisinde, tezin tamamlanmasından önce sahadan elde edilen verilerin bir kısmı ulusal ve uluslararası sempozyum, kolokyum ve konferanslarda bildiri olarak sunulabilecek ve makale olarak yayımlanabilecektir.

Kadin.NET Projesi Adımları

- Projede yer alacak aktörler ile toplantı

- Proje sahası ile ilgili tüm bilgi ve dokümanların toplanması
- Tarama ve durum tespit çalışmalarının başlaması
- Sonuçların derlenmesi ve eylem araştırmasına yönelik metodolojik çıkarımların yapılması
- Üçer aylık dönemlerde kadınlarla kamusal alan kullanımı ve kentsel hareketlilik artırıcı çalışmaların yapılması
- Her periyodik dönemin sonunda odak grup çalışmalarında algısal ve davranışsal değişikliklerin tespiti
- Proje sonuç, katkı ve çıkarımlarının tespit edilmesi

Beklenen Sonuç

Bu çalışma ile kente göç ile gelen kadınların ve dolayısıyla ile bu kadınların mensubu oldukları sosyal grubun kente entegrasyonu ile ilgili önemli bir bilgi edinimi ve yöntem denemesi yapılmış olacaktır. Çalışma, Kartal Belediyesi Kent Konseyi nezdinde de tanınır olacağından, daha sonra bir pilot proje niteliğinde olan çalışmanın sürdürülebilirliği ve yönetimi gibi politika önerileri geliştirilmesi mümkün olacaktır. Proje tamamlandığında, kadınların planlama süreçlerine dahil edilmesi ve beklenen çıktıların kent politikasına dönüşmesi konusunda bir rehber niteliğini taşıması beklenmektedir.

Kadin.NET Projesi İş Planı

16 KASIM 2012	KADIN.NET ARAŞTIRMA EKİBİ ve KARTAL KENT KONSEYİ İLE İŞBİRLİĞİ TOPLANTISI
30 KASIM 2012	KADIN.NET PROJESİ PAYDAŞLARI İLE BAŞLANGIÇ TOPLANTISI
1-15 ARALIK 2012	SAHA ARAŞTIRMASI
ŞUBAT 2013	1.WORKSHOP ÇALIŞMASI
MART 2013	RAPOR TESLİMİ
MAYIS 2013	2.WORKSHOP ÇALIŞMASI
HAZİRAN 2013	RAPOR TESLİMİ
EKİM 2013	3. WORKSHOP ÇALIŞMASI

KASIM 2013	RAPOR TESLİMİ
ARALIK 2013	PROJE SONUÇLARININ PAYLAŞILMASI

Kadin.NET Projesi ve Kartal Belediyesi Kent Konseyi İşbirliğinden Beklenenler

Bu işbirliği kabulü ile taraflar ve projede yer almayı kabul eden kurumlar, süreç boyunca bilgi akışı, doküman sağlanması, özellikle eylem araştırması kapsamında gerçekleştirilecek çalıştaylar için katılımcıların daveti, toplantılar için mekan sağlanması, proje sürecinin takibi ve proje sonuçları hakkında bilgilendirme gibi konularda işbirliği içinde olmaları beklenmektedir.

ITÜ Araştırma ekibi, çalışma sırasında ve sonucunda elde edeceği verileri ve nihai sonuçları işbirliğini kabul eden tüm paydaşlarla paylaşacağını, hazırlanan raporları paydaşlara sunacağını ve paydaşları gelişmelerden haberdar edeceğini taahhüt etmektedir.

Bu işbirliğinin kuvvetlenebilmesi için, resmi tanınırlığı yüksek olan Kartal Belediyesi Kent Konseyi'nden, aşağıdaki aktörlere bu sürece katılımlarını teşvik edici çağrı yapılması beklenmektedir:

- Hürriyet ve Cumhuriyet Mahalleleri Kadın Komiteleri
- Kadın Emekini Değerlendirme Vakfı (KEDV)
- Mahalle güzelleştirme Dernekleri (varsa)
- Hemşeri ve dayanışma dernekleri (varsa)
- Meslek Dernekleri - esnaf ve zanaatlar vb. (varsa)
- Kartal Belediyesi yetkilileri (Başkan ve yardımcılar; planlama bürosu yetkilileri, vs.)
 - Kent Konseyi
 - Kadın Meclisi
- Eğitim kurumları
- Sağlık kurumları
- Kültür kurumları
- Hürriyet ve Cumhuriyet Mahallesi Muhtarlıkları

**KARTAL KENT KONSEYİ
YÜRÜTME KURULU TOPLANTISI KARAR TUTANAĞI**

Tarih : 22.11/2012 Saat 17:30
Yer : Kartal Kent Konseyi Ofisi

GÜNDEM :

1. Kartal Kent Konseyi 2013 Yılı Çalışma Takvimi
2. Kent Konseyi Kadın Meclisi'nin Çalışmaları
3. Türkiye Kent Konseyleri Platformu Aliğa Toplantısı'na katılım
4. İstanbul Teknik Üniversitesi Bilimsel Araştırma Projeleri Birimi'nin KADIN.NET Projesi

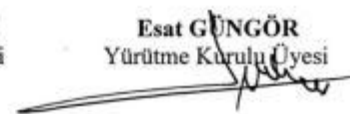
KARARLAR :

İstanbul Teknik Üniversitesi Bilimsel Araştırma Projeleri Birimi'nden Doç. Dr. Özlem Özgürk yöneticiliğinde Özgürk Kızı, Y. Şehir P. Melis Ağuz tarafından uygulanan "Kadınlara Komusal Alan Kullanımı ve Kentel Hareketliliklerinin Arttırılması: KADIN.NET başlıklı projeye, Kartal Kent Konseyi'nin proje paydaşı olarak destek vermesine, paydaş olarak üzerine düşen sorumlulukların yerine getirilmesine karar verilmiştir.

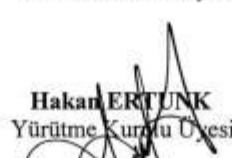

Adem ETİRLİ
Yürütme Kurulu Üyesi


İbrahim YAZICI
Kent Konseyi Başkanı


Erol ALTUNOĞLU
Yürütme Kurulu Üyesi


Esat GÜNGÖR
Yürütme Kurulu Üyesi


Gökhan CELEBİ
Yürütme Kurulu Üyesi


Hakan ERTÜRK
Yürütme Kurulu Üyesi


Hülya ÇİMEN
Yürütme Kurulu Üyesi


Mehmet TİRGİL
Yürütme Kurulu Üyesi


Murat HAVAN
Yürütme Kurulu Üyesi


Özcan YILDIRIM
Yürütme Kurulu Üyesi

APPENDIX B: Division of Hürriyet and Cumhuriyet Neighbourhoods



Figure B.1: Division of Hürriyet and Cumhuriyet Neighbourhoods.

APPENDIX C: Public Spaces in Kartal

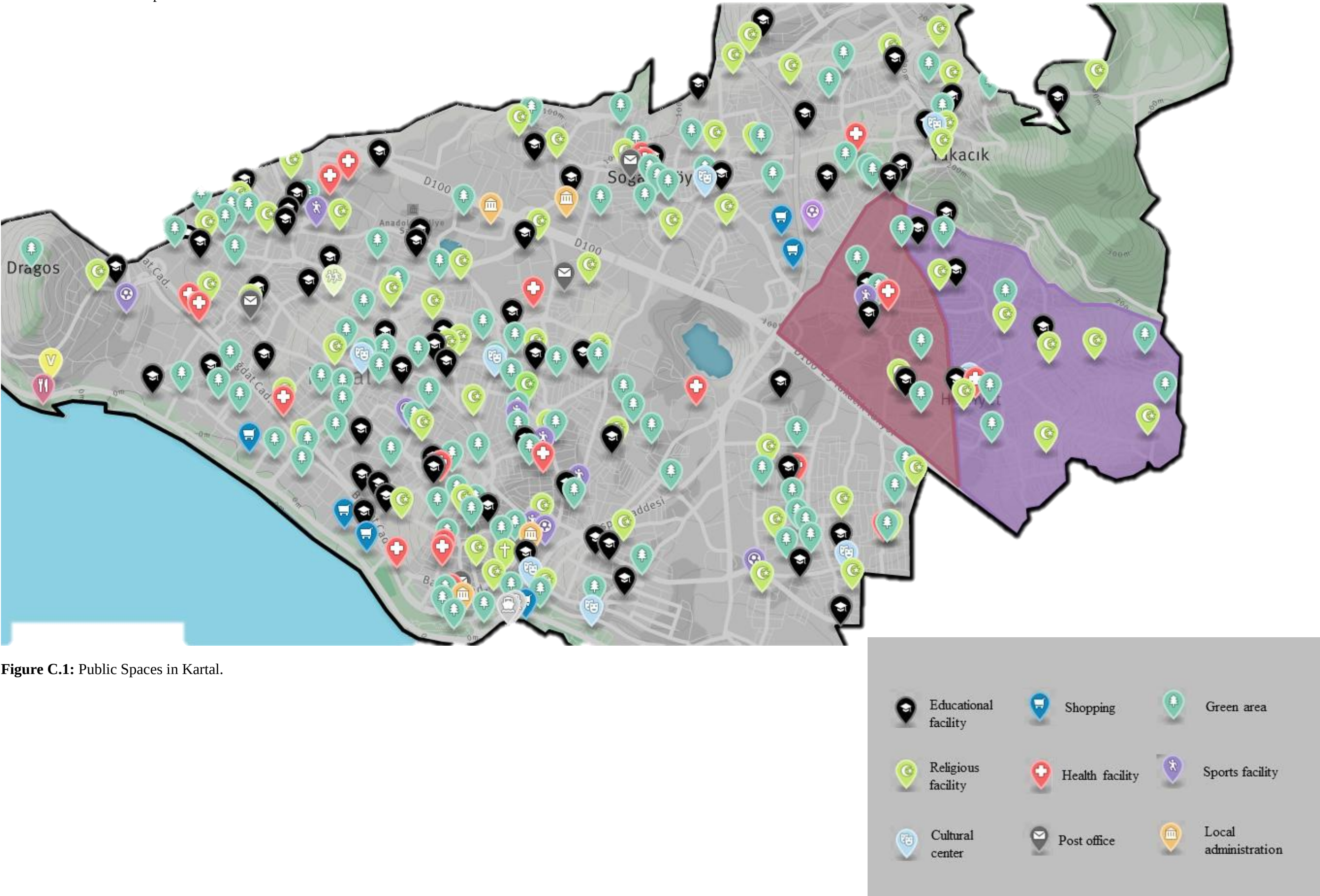


Figure C.1: Public Spaces in Kartal.

APPENDIX D

Table D.1: Local Actor Introduction Meeting – Attendance

Name	Title	Represented institution
Nuriye Simay Bodur	Director of Culture	Kartal Municipality
Hülya Cimen	Chairwoman of Women's Assembly	Kartal City Council
Demet Songurtekin	General Secretary	Kartal City Council
Nazmi Yalçın	Coordinator	Hürriyet YKYM
Resul Özdemir	Director	Public Education Center
Ferhat Aslan	Muhktar	Hürriyet Neighbourhood
Şahin Kaya	Muhktar	Cumhuriyet Neighbourhood
Sevil Alcı	Coordinator	KEDV
Enife Tektas	Head of Parent-Teacher Association	Cumhuriyet Primary School
Ülkü Koç	Head of Parent-Teacher Association	Kartal Kutlu Aktaş Primary School
Çiğdem Küçük	Head of Parent-Teacher Association	Şeyh Samil Primary School
İlkay Bilici	Head of Parent-Teacher Association	Yıldız İşçimenler Primary School
	Women's Ambassador	Cumhuriyet Neighbourhood
	Women's Ambassador	Cumhuriyet Neighbourhood
Elif Dogan	Ambassador	Hürriyet Neighbourhood – Women's Cooperative
Nazlı Aydın	Secretary	Kartal City Council

APPENDIX E

Table E.1: Questionnaire Form

		K 109.617 OCAK'13		KARTAL İLÇESİ HÜRRİYET VE CUMHURİYET MAHALLESİ Ank. Başlama Saati:		ANKET NO.			
İyi günler, Sonar Araştırma şirketinden geliyorum. Kadınların kamusal alan kullanım alışkanlıkları ile ilgili bir araştırma yapıyoruz, siz ve sizin kent içerisindeki hareketliliğiniz ile ilgili sormak istediğim birkaç soru olacak, eğer müsait iseniz yaklaşık 10 dakikanızı alabilir miyim? (Bu kişi bu hanede yaşayan 25-55 yaş aralığındaki bir kadın olmalıdır) . Süpervizörün belirttiği kotalara mutlaka uyulacaktır. Deneklere zorlama ya da anketi bitirme konusunda ısrar yapılmayacaktır, Tam olarak doldurulmamış anketler geçersiz sayılacaktır. Anketler kurşun kalemle ve karalama yapılmadan hazırlanacaktır, Okunaklı ve BÜYÜK HARF kullanılmasına özen gösterilecektir.25-55 yaş aralığı dışındaki kadınlarla görüşme yapılmayacaktır.									
S.1	Görüşülen kişi Yaş						K.1		
	25-30	1		41-45			4		
	31-35	2		46-50			5		
	36-40	3		51-55			6		
S.2	HER BİREY İÇİN AYRI AYRI SORULACAK								
		GÖRÜŞÜLEN KİŞİNİN EĞİTİMİ	K.2	ANNESİNİN EĞİTİM DÜZEYİ	K.3	BABASININ EĞİTİM DÜZEYİ	K.4	VARSA EŞİNİN EĞİTİM DÜZEYİ	K.5
	Okuryazar değil/ Okur – yazar fakat bir okul bitirmemiş	EĞİTİMSİZ	1	EĞİTİMSİZ	1	EĞİTİMSİZ	1	EĞİTİMSİZ	1
	İlkokul mezunu/ Ortaokul mezunu/ Orta dengi ve meslek mezunu	İLK ÖĞRETİM	2	İLK ÖĞRETİM	2	İLK ÖĞRETİM	2	İLK ÖĞRETİM	2
	Ortaöğretim mezunu/ Lise mezunu / Lise dengi meslek mezunu	ORTA ÖĞRETİM	3	ORTA ÖĞRETİM	3	ORTA ÖĞRETİM	3	ORTA ÖĞRETİM	3
	Yüksekokul – Fakülte mezunu / Mastır / Doktora derecesi var	YÜKSEK ÖĞRETİM	4	YÜKSEK ÖĞRETİM	4	YÜKSEK ÖĞRETİM	4	YÜKSEK ÖĞRETİM	4
S.3	MEDENİ DURUMUNUZ?						K.6		
	Evli	1		Boşanmış/Dul			3		
	Bekar	2		Cevapsız			4		
S.4	ÇOCUĞUNUZ VAR MI?						K.7		
	EVET VAR	DEVAM	1	HAYIR YOK	GEÇİN S. 6		2		

Table E.1 (Continued): Questionnaire Form

ÇOCUKLARIN YAŞI/ EĞİTİM VE ÇALIŞMA DURUMLARI?							
KODLAR	S.5 HER ÇOCUĞUN AYRI AYRI YAŞLARI		S.6 HER ÇOCUĞUN AYRI AYRI EĞİTİM DÜZEYİ		S.7 HER ÇOCUĞUN AYRI AYRI ÇALIŞMA DURUMU		
1 KOD:	yaş arası	0-7 yaş arası çocuğu olanlara eğitim/ meslek sorusu sorul-mayacak			OKUYOR	ANKETÖR DİKKAT: Örn. çocuk hem okuyor hem çalışıyorsa Çalışma koduna birden fazla kod veriniz 1-3 gibi..	
2 KOD:	yaş arası		1-EĞİTİMSİZ		MEZUN		
3 KOD:	yaş arası		2-İLKÖĞRETİM(İlk-Orta)		ÇALIŞIYOR		
4 KOD:	yaş arası		3-ORTAÖĞRETİM(Lise)		ÇALIŞMIYOR		
5 KOD:	yaş arası		4-MESLEK YÜKSEK OKULU (2 SENELİK ÜNV.)				
6 KOD:	18-20 yaş arası		5-YÜKSEKÖĞRETİM-ÜNİVERSİTE-DOKTORA VB.				
7 KOD:	20-25 yaş arası						
8 KOD:	25-30 yaş arası						
9 KOD:	30-35 yaş arası						
A KOD:	35 yaş üzeri						
1.çocuğun	Yaş Kodu:.....	K.8	Eğitim Kodu:.....	K.14	Çalışma Kodu:.....	K.20	
2.çocuğun	Yaş Kodu:.....	K.9	Eğitim Kodu:.....	K.15	Çalışma Kodu:.....	K.21	
3.çocuğun	Yaş Kodu:.....	K.10	Eğitim Kodu:.....	K.16	Çalışma Kodu:.....	K.22	
4.çocuğun	Yaş Kodu:.....	K.11	Eğitim Kodu:.....	K.17	Çalışma Kodu:.....	K.23	
5.çocuğun	Yaş Kodu:.....	K.12	Eğitim Kodu:.....	K.18	Çalışma Kodu:.....	K.24	
6.çocuğun	Yaş Kodu:.....	K.13	Eğitim Kodu:.....	K.19	Çalışma Kodu:.....	K.25	

EVİNİZDE KİMLERLE BİRLİKTE YAŞIYORSUNUZ? (İLGİLİ TÜM KOLONLAR İŞARETLENECEK ÖRN; EŞİ VE ÇOCUĞUYLA BİRLİKTE YAŞIYORSA HEM 2 HEMDE 3'Ü İŞARETLEYİNİZ)				K.26
S.6	Tek başına	1	Anneanne-Dede	6
	Eş	2	Akraba	7
	Çocuk	3	Arkadaş	8
	Anne-Baba	4	Kardeşi	9
	Kayın valide/Kayınpeder	5	Diğer	

S.7 Doğum Yeriniz?				K27
Istanbul	DEVAM	1	Istanbul dışı	GEÇİN S.9
				2

S.8 Aileniz kaç sene önce İstanbul'a geldi?				K28
S.8	18-25 sene önce	1	55-65 sene önce	5
	25-35 sene önce	2	65-75 sene önce	6
	35-45 sene önce	3	75-85 sene önce	7
	45-55 sene önce	4	85 seneden fazla	8

S.9 (Siz) Kaç sene önce İstanbul'a geldiniz?				K29
S.9	0-5 sene	1	31-40 sene	5
	6-10 sene	2	41-50 sene	6
	11-20 sene	3	51 seneden fazla	7
	21-30 sene	4		

S.10 Cumhuriyet/Hürriyet Mahallesi'ne yerleşme tarihiniz? (siz burada doğup büyüdüyseniz, sizin bir önceki nesilden aile fertlerinizin bu mahallelere geliş tarihi?)				K30
S.10	0-5 sene	1	31-40 sene	5
	6-10 sene	2	41-50 sene	6
	11-20 sene	3	51 seneden fazla	7
	21-30 sene	4		

S.11 İstanbul'a ilk göç ettiğinizde yerleştiğiniz bölge? (siz burada doğup büyüdüyseniz, sizin bir önceki nesilden aile fertlerinizin bu mahallelere geliş tarihi?)				K31
S.11	Cumhuriyet/Hürriyet Mahallesi (Kurfalı)	1	Pendik	5
	Kartal'da başka bir mahalle	2	Ümraniye	6
	Gaziosmanpasa	3		
	Esenler	4	Diğer	

Table E.1 (Continued): Questionnaire Form

S.12	ŞU ANDA ÇALIŞIYOR MUSUNUZ?					
	EVET (ANKETÖR GEÇİN S14'E)	1		HAYIR - (DEVAM)	2	K32
	(HAYIR İSE) ÇALIŞMAK İSTİYOR MUSUNUZ?					
S.13	EVET	1		HAYIR	2	K33

S.14	MESLEĞİNİZ NEDİR?					K34
	Ev hanımı	1		Serbest meslek sahibi (küçük esnaf)		C
	Ev içinde gelir getirici iş (ev içinde dikiş, nakış, parça başı iş gibi)	2		Serbest meslek sahibi (büyük esnaf)		D
	ev temizliği şirket büro temizliği (gündelikçi)	3		Öğretmen		E
	Hasta bakıcı	4		Avukat, Doktor, Savaş vb. (çalışan)		F
	Emekli	5		Avukat, Doktor vb. (kendi yeri olan)		G
	İŞÇİ- (Serbest çalışan-pazarcı, temizlikçi vb.)	6		Subay, Polis		H
	İŞÇİ- (Herhangi bir firmada çalışan)	7		İŞSİZ		I
	Özel şirkette çalışan -MEMUR	8		Cevap yok		J
	Devlet/Kamu çalışanı -MEMUR	9				
Müdür-Yönetici	A		DİĞER			
Rant sahibi (kira geliri olan/eşinin emekli aylığı olan vb.)	B					

S.15	(ÇALIŞANLARA SORULACAK) İŞİNİZ MAHALLENİZDE Mİ, İLÇEDE Mİ YOKSA AVRUPA-ANADOLU YAKASINDA MI? K35				
	Mahallede	1		Kartal dışında –Anadolu yakasında	3
	İlçede- Kartalda	2		Avrupa yakasında	4

S.16	(S.13'DE 1 DİYENLER) Çalışmak isteyip de çalışmıyorsa, sebep? (birden çok cevap olabilir)			K.36
	Evde bakımından sorumlu olduğum(engelli/yaslı/hasta) birisi var	1	Güvenliksiz çalıştırıyorum?	5
	Çalışma saatlerimde çocuklarımı ile ilgilencek kimsen yok	2	İşyerine ulaşım konusunda problem yaşıyacağımı düşünüyorum	6
	Kadın olduğum için uygun/istediğim gibi bir iş bulamıyorum	3	İş başvuruları yaptığım yerlerden olumsuz cevap alıyorum	7
	Eğitim seviyem sebebiyle, uygun iş bulamıyorum	4	Diğer	

S.17	Görüşülen Kişinin geliri	K37		Toplam Hane halkı geliri? (TEK CEVAP)	K38
	Yok	1		Yok	1
	500-1000	2		500-1000	2
	1001-1500	3		1001-1500	3
	1501-2000	4		1501-2000	4
	2000 ve üzeri	5		2000 ve üzeri	5
	Cevap yok	6		Cevap yok	6

S.18	Aşağıda sayacaklarımdan hangisine/hangilerine sahipsiniz?						K39
	Elektrikli süpürge	Çamaşır makinası	Bulaşık makinası	Televizyon	Bilgisayar	Derin dondurucu	
	1	2	3	4	5	6	

S.19	Sosyal güvenceniz var mı?				K.40
	SGK (BAĞ-KUR- SSK)	1		Yeşil kart	3
	Özel sigorta	2		Diğer (yazınız)	4

S.20	Sosyal yardım ya da gelir yardımı alıyor musunuz?			K.41
	Evet		1	
	Hayır		2	

S.21	HAYATINIZI İDAME ETTİRMENİZE ENGEL OLABİLECEK KADAR AĞIR BİR RAHATSIZLIĞINIZ YA DA FİZİKSEL ENGELİNİZ VAR MI? (varsa nedir, varsa derecesi)			
		K42		
	Hayır yok	1		
	Evet var	2	Rahatsızlık/Engeli?	K43
			Derecesi?	K44

S.22	Hananızda engelli biri var mı?			K45
	Evet var.	1	Hayır yok.	2

Table E.1 (Continued): Questionnaire Form

S23	Halenizde sağlık ile ilgili sürekli bakıma ihtiyaç duyan birisi var mı?			K46
	Evet var.	1	Hayır yok.	2

S.24	Ailenizde (siz dahil) sağlık sorunu olduğunda hangi sağlık kuruluşuna gitmektesiniz?			K47
	Aile Hekimi/ Sağlık Ocağı	1	Özel Sağlık Kuruluşu	3
	Devlet Hastanesi	2	Diğer	

S.25	OTURDUĞUNUZ EV SİZE Mİ AİT?			K48
	Evet, kendi evimiz	1	Aile fertlerinden birisine ait(ama kira ödemiyo)	3
	Hayır, kira	2	Diğer (YAZINIZ)	

S26	Evinizden memnun musunuz?			K49
	Çok memnunum	1	Memnun değilim	4
	Memnunum	2	Hiç memnun değilim	5
	İdare eder / Orta	3		

S27	Memnunsanız, memnuniyetinizi sağlayan faktörler nelerdir? (ÇOK CEVAP OLABİLİR)			K50
	m2 büyüklük	1	Komşuluk ilişkileri	4
	Akrabalara yakın	2	Diğer (açıklama).....	
	Merkeze yakın	3		

S28	Memnun değilseniz, memnuniyetsizliğinizin sebepleri nelerdir? (ÇOK CEVAP OLABİLİR)			K51
	m2 küçük	1	Nem problemi var	4
	Isınma problemivar	2	Komsu rahatsızlığı	5
	Çok eski	3	Diğer (açıklama).....	

S29	Mahallenizde oturmaktan memnun musunuz?			K52
	Çok memnunum	1	Memnun değilim	4
	Memnunum	2	Hiç memnun değilim	5
	Orta-İdare eder-Normal	3		

S30	Mahallenizde oturmaktan VARSA memnun olmadığınız konular var mı? (ÇOK CEVAP OLABİLİR)			K53
	E-5 bir engel teşkil etmekte	1	Vasıta yok	6
	Merkeze uzak	2	Geceleri ıssız	7
	Sosyal açıdan rahatsızlık verici,	3	Çocukların eğitim ya da park, bahçe gibi boş zaman geçirme aktivitelerine yönelik alan (REKREATİF) ve karşılayacak aksesuar / aletler yok	8
	Güvenli değil	4	Diğer (açıklama).....	
	Altyapı eksik	5		

S31	MAHALLENİZ İLE İLGİLİ, VARSA MEMNUNİYETİNİZE SEBEP OLAN FAKTÖRLER NELERDİR? (ÇOK CEVAP OLABİLİR)			K54
	Rahatça dolaşabiliyorum	1	Çocuklarım güvenli	4
	Sosyal yapı güçlü	2	Diğer (açıklama).....	
	Güvenli hissediyorum	3		

Table E.1 (Continued): Questionnaire Form

S.32		ŞİMDİ SİZE SAYACAĞIM YERLERİN MAHALLENİZDE MEVCUT OLUP OLMADIĞINI VE BURALARDAN MEMNUN OLUP OLMADIĞINIZI –KULLANIM DURUMUNUZU SÖYLER MİSİNİZ?													
ALAN	VAR MI?				YETERLİ BULUYOR MU?				KULLANIYOR MU?						
	VA R	YO K	FY/C Y		YETER Lİ	YETERS İZ	ÇOK YETERS İZ	FY - C Y		SI K SI K	NADI R	ÇO K AZ		Hİ Ç	
Halk Eğitim Merkezi	1	2	3	K.5 5	1	2	3	4	K.7 5	1	2	3	4	K.95	
Dernek	1	2	3	K.5 6	1	2	3	4	K.7 6	1	2	3	4	K.96	
Fatura ödeme merkezi	1	2	3	K.5 7	1	2	3	4	K.7 7	1	2	3	4	K.97	
Postane	1	2	3	K.5 8	1	2	3	4	K.7 8	1	2	3	4	K.98	
Sağlık ocağı	1	2	3	K.5 9	1	2	3	4	K.7 9	1	2	3	4	K.99	
Bakkal	1	2	3	K.6 0	1	2	3	4	K.8 0	1	2	3	4	K.10 0	
Büyük market/Süper market	1	2	3	K.6 1	1	2	3	4	K.8 1	1	2	3	4	K.10 1	
Pazar yeri	1	2	3	K.6 2	1	2	3	4	K.8 2	1	2	3	4	K.10 2	
İbadethane/Camii vb.	1	2	3	K.6 3	1	2	3	4	K.8 3	1	2	3	4	K.10 3	
Kafeterya/Kafe/Restoran	1	2	3	K.6 4	1	2	3	4	K.8 4	1	2	3	4	K.10 4	
Çay bahçesi	1	2	3	K.6 5	1	2	3	4	K.8 5	1	2	3	4	K.10 5	
Normal park/gezme alanı	1	2	3	K.6 6	1	2	3	4	K.8 6	1	2	3	4	K.10 6	
Çocuk parkı	1	2	3	K.6 7	1	2	3	4	K.8 7	1	2	3	4	K.10 7	
Kültür merkezi	1	2	3	K.6 8	1	2	3	4	K.8 8	1	2	3	4	K.10 8	
Spor tesisi	1	2	3	K.6 9	1	2	3	4	K.8 9	1	2	3	4	K.10 9	
Anaokulu	1	2	3	K.7 0	1	2	3	4	K.9 0	1	2	3	4	K.11 0	
İlkokul/İlköğretim	1	2	3	K.7 1	1	2	3	4	K.9 1	1	2	3	4	K.11 1	
Lise	1	2	3	K.7 2	1	2	3	4	K.9 2	1	2	3	4	K.11 2	
Mahalle içinde toplanma/bir araya gelmek için kullanılan mekanlar/kamusal alanlar	1	2	3	K.7 3	1	2	3	4	K.9 3	1	2	3	4	K.11 3	
Sosyal tesis	1	2	3	K.7 4	1	2	3	4	K.9 4	1	2	3	4	K.11 4	

S33	AZ ÖNCE DEĞERLENDİĞİNİZ ALANLARA GEREKTİĞİNDE ve İSTEDİĞİNİZ ZAMANDA RAHATLIKLA TEK BAŞINIZA GİDEBİLİYOR MUSUNUZ?												K115	
	EVET, kolaylıkla gidiyorum/sıkıntı yaşamıyorum												1	
	Evet gidiyorum ama sıkıntı yaşıyorum/zorlanıyorum				Neden?.....								K.116	2
	Hayır gidemiyorum/ Mutlaka eş/arkadaş vb. ile gidiyorum													3

Table E.1 (Continued): Questionnaire Form

S34	İstanbul'a ilk göç ettiğinizde kente adaptasyon sürecinde aşağıdaki sorunlardan hangilerini yaşadınız? (ÇOK CEVAP OLABİLİR)			
		K117		K118
	Sıkıntı yaşamadım	1	BU PROBLEMLE/(-RLE) BAŞA ÇIKMAK İÇİN NE YAPTINIZ?	
	Ekonomik sıkıntı	2		
	İs bulmada zorlandım	3		
	Sosyal olarak dışlandığımı hissettim	4		
	Politik görüşüm sebebiyle ötekileştirildiğimi hissettim	5		
	Etnik kökenim sebebiyle kentle bütünleşemedim	6		
	Anadilim sebebiyle kentle bütünleşemedim	7		
	Kadın olduğum için kent içerisindeki hareketliliğimde kısıtlandım (Örn: "kocam dışarı tek başıma çıkmama izin vermedi" gibi yanıtlar da bu kategori içinde değerlendirilmelidir)	8		
	Konut ile ilgili sorun yaşadım (örn. Konut bulmakta zorlandım / ev sahibimle anlaşamadım vs.)	9		
	Kültürel açıdan uyum sağlayamadım	10		
Diğer(Açıklama)	11			

S35	Şu anda yaşadığınız yere ilk göç ettiğinizde/taşıdığınızda mahalleye adaptasyon sürecinde aşağıdaki sorunlardan hangilerini yaşadınız? (ÇOK CEVAP OLABİLİR)			
		K119		K120
	Sıkıntı yaşamadım	1	BU PROBLEMLE/(-RLE) BAŞA ÇIKMAK İÇİN NE YAPTINIZ?	
	Ekonomik sıkıntı yaşadım	2		
	İs bulmada zorlandım	3		
	Sosyal olarak dışlandığımı hissettim	4		
	Politik görüşüm sebebiyle ötekileştirildiğimi hissettim	5		
	Etnik kökenim sebebiyle kentle bütünleşemedim	6		
	Anadilim sebebiyle kentle bütünleşemedim	7		
	Kadın olduğum için kent içerisindeki hareketliliğimde kısıtlandım (örn: "kocam dışarı tek başıma çıkmama izin vermedi" gibi yanıtlar da bu kategori içinde değerlendirilmelidir)	8		
	Konut ile ilgili sorun yaşadım (örn. Konut bulmakta zorlandım / ev sahibimle anlaşamadım vs.)	9		
	Kültürel açıdan uyum sağlayamadım	10		
Diğer	11			

S.36	KENDİNİZİ ŞİMDİ SİZE SAYACAKLARIMA NE KADAR YAKIN HİSSETTİĞİNİZİ "AZLIK YADA ÇOKLUK DERECESİNE GÖRE" TANILAR MISINIZ?						
TANIM	EVET ÇOK	EVET	ORTA/ NORMAL	AZ/ ÇOK AZ	HAYIR/ HİÇ	FY- CY	
Mahallenizi tanıyor musunuz?	1	2	3	4	5	6	K.121
Kartal'ı tanıyor musunuz?	1	2	3	4	5	6	K.122
İstanbul'u tanıyor musunuz?	1	2	3	4	5	6	K123
Mahallede yaşayanları tanıyor musunuz?	1	2	3	4	5	6	K124
Mahallede yaşayanlara güveniyor musunuz?	1	2	3	4	5	6	K125
Mahallenizde yaşayanlarla iyi anlaşıyor musunuz?	1	2	3	4	5	6	K126
Kendinizi mahallelilere yakın hissediyor musunuz?	1	2	3	4	5	6	K127
Mahallenizde komşuluk ilişkilerinin önemli olduğunu düşünüyor musunuz?	1	2	3	4	5	6	K128
Mahallelinin birbirine gerektiği zaman (ev inşa edilirken, maddi sıkıntıya düştüğünce, vs.) yardım edeceğini düşünüyor musunuz?	1	2	3	4	5	6	K129
Mahallenizi ve ilçenizi ilgilendiren projelerden haberdar mısınız?	1	2	3	4	5	6	K130

S37	Kendinizi aşağıdakilerden hangisi/hangileri olarak tanımlarsınız? (Birden çok cevap olabilir)			K131
	Kurfalı / Hürriyet ya da Cumhuriyet Mahalleli	1	İstanbullu	3
	Kartalli	2	Diğer.....	4

S38	Gündelik ihtiyaçlarınızı ...			K132
	Mahalle içinde halledebiliyorum		İstanbul içinde halledebiliyorum	
	Kartal içinde halledebiliyorum			
	Pendik (ya da komsu ilçede) hallediyorum		Diğer.....	

Table E.1 (Continued): Questionnaire Form

S.39	Kentte aşağıda sayılan sosyal engellerden hangileri sizin hareketliliğiniz ve kamusal Alanları kullanımınız ile ilgili engel teşkil etmektedir? (Birden çok cevap olabilir)			K.133
	Dil	1	Cinsiyet kaynaklı ekonomik ayrımcılık	6
	Kültürel farklılıklar	2	(Kadınların çalışma hayatına katılması ile ilgili zorluklar, vs.)	7
	Dini farklılıklar	3	Cinsiyet kaynaklı sosyal ayrımcılık	7
	Etnik farklılıklar	4	(esin/ailenin kadının dışarı çıkmasına müsaade etmemesi, vs.)	
	Politik görüş farklılıkları	5	Diğer(yazınız)	
	Karşılaşıyorum/Yok			X

S.40	Kentte aşağıda sayılan fiziksel engellerden hangileri sizin hareketliliğiniz ve kamusal alanları kullanımınız ile ilgili engel teşkil etmektedir? (Birden çok cevap olabilir)			K.134
	Kaldırımlar bozuk/dar	1	Yetersiz ışıklandırma	7
	Yol Kusurları/yolar çukur/bozuk	2	Vasıta bulmakta sıkıntı/otobüs vb.	8
	Sokak Hayvanları	3	Ulaşım maliyetinin yüksekliği	9
	E-5 karayolunun ilçeyi ikiye bölüyor olması	4	Diğer (cevap alıp yazınız)	A
	Tinerici, sokak serserileri	5		
	Aşırı trafik	6	Karşılaşıyorum/Yok	X

S.41	KARŞILASTIĞINIZ BU ENGELLER VE SORUNLARIN ORTADAN KALDIRILMASI YADA HAFİFLETİLMESİ İLE İLGİLİ BEKLENTİLERİNİZ/ÖNERİLERİNİZ NELERDİR?			K.135
				

S.42	Boş vakitlerinizi evde mi dışarıda mı geçirirsiniz?			K.136
	Kendi evimde	1	Dışarıda	3
	Eş/Dost/komşu/ akraba-onların evinde	2		

S.43	Kartal merkeze hangi sıklıkla gidiyorsunuz?			K.137
	Gitmem/ Gerekmedikçe gitmem	1	Haftada 5-6 gün	4
	Haftada 1-2 gün	2	Her gün	5
	Haftada 3-4 gün	3	Haftada 1'den az	6

S.44	Kartal merkeze gitme nedeni? (ÇOK CEVAP OLABİLİR)			K.138
	İşimden dolayı	1	Çocuğumun okulu orada olduğu için	4
	Günlük basit ihtiyaçları karşılamak için (yiyecek vb. gibi muhtelif ihtiyaç)	2	Sağlık Ocağı/ Hastane/ Sağlık hizmetleri	5
	Arkadaş-Aile ziyareti	3	Diğer (Cevap alınız).....	

S.45	KARTAL'A ULAŞIM ŞEKLİ- HANGİ ARAÇLARI KULLANIYOR (BİRDEN ÇOK SEÇENEK OLABİLİR)			K.139
	ARABA-ÖZEL ARAÇ	1	TAKSİ	4
	OTOBÜS	2	YAYA	5
	MINİBÜS	3	DİĞER	

S.46	KARTAL İLÇESİ DIŞINA HANGİ SIKLIKLA ÇIKIYORSUNUZ?			K.140
	Gitmem/ Gerekmedikçe gitmem	1	Haftada 5-6 gün	4
	Haftada 1-2 gün	2	Her gün	5
	Haftada 3-4 gün	3	Haftada 1'den az	6

S.47	Kartal DIŞINA gitme nedeni? (ÇOK CEVAP OLABİLİR)			K.141
	İşimden dolayı	1	Çocuğumun okulu orada olduğu için	4
	Günlük basit ihtiyaçları karşılamak için (yiyecek vb. gibi muhtelif ihtiyaç)	2	Sağlık Ocağı/ Hastane/ Sağlık hizmetleri	5
	Arkadaş-Aile ziyareti	3	Diğer (Cevap alınız).....	

S.48	KARTAL DIŞINA ULAŞIM ŞEKLİ - HANGİ ARAÇLARI KULLANIYOR (BİRDEN ÇOK SEÇENEK OLABİLİR)			K.142
	ARABA-ÖZEL ARAÇ	1	TAKSİ	5
	OTOBÜS	2	METRO	6
	MINİBÜS	3	YAYA	7
	DOLMUŞ	4	DİĞER	

Table E.1 (Continued): Questionnaire Form

S.49	SON OLARAK DA BİR SENE BOYUNCA 2-3 AY ARALIKLARLA DÜZENLENECEK OLAN VE KADINLARIN KAMUSAL ALAN KULLANIM ALISKANLIKLARININ GELİSTİRİLMESİNE YÖNELİK KURFALI YAŞAM KALİTESİ YÜKSELTE MERKEZİ'NDE YAPILACAK OLAN ATÖLYE VE ODAK GRUP ÇALIŞMALARINA KATILARAK PROJEMİZE DESTEK VERİR MİSİNİZ?				K.143
	EYET		1		
	BELKİ		2		
	HAYIR				3

Görüşülen Kişinin Adı Soyadı	:		
S.50 ADRES	İLÇE;	KARTAL	
	MAHALLE;	HÜRRİYET	K.144
		CUMHURİYET	
	Cadde / Sokak		
	Bina Apt. Adı / No		
	Daire No		
Telefon Numarası Ev/GSM	(.....) / (.....)		
Anketin Yapıldığı Tarih	OCAK 2013		

Bu görüşmeyi tanımadığım bir kişi ile Araştırma Şirketi, Araştırma şirketi alt yöneticisi ve / veya Araştırmacılar derneği tarafından verilen eğitime ve ESOMAR kurallarına göre yaptığımı taahhüt eder ve süpervizör tarafından görüşmenin kısmen veya bütün olarak kontrol edileceğini kabul ederim.

İMZA

Saha Araştırmacısı (Anketör Adı):

Saha Süpervizörü Adı:

APPENDIX F

EVALUATION OF THE QUESTIONNAIRE

Table F.1: Age.

AGE	QUANTITY PERCENTAGE
25-30	141 %23.7
31-35	142 %23.9
36-40	109 %18.4
41-45	67 %11.3
46-50	75 %12.6
51-55	60 %10.1
TOTAL	594 %100

Table F.2: Education.

EDUCATION	QUANTITY PERCENTAGE
UNEDUCATED	40 %6.7
ELEMENTARY	398 %67.0
SECONDARY	123 %20.7
HIGHER ED.	33 %5.6
TOTAL	594 %100

Table F.3: Mother's Education.

EDUCATION	QUANTITY PERCENTAGE
UNEDUCATED	189 %31,8
ELEMENTARY	397 %66,9
SECONDARY	8 %1,3
TOTAL	594 %100

Table F.4: Father's Education.

EDUCATION	QUANTITY PERCENTAGE
UNEDUCATED	73 %12,3
ELEMENTARY	509 %85,7
SECONDARY	9 %1,5
HIGHER ED.	3 %0,5
TOTAL	594 %100

Table F.5: (If Married) Husband's Education.

EDUCATION	QUANTITY PERCENTAGE
UNEDUCATED	7 %1,3
ELEMENTARY	343 %61,9
SECONDARY	154 %27,7
HIGHER ED.	33 %5,9
NO ANSWER	18 %3,2
TOTAL	555 %100.0

Table F.6: Marital Status.

MARITAL STATUS	QUANTITY PERCENTAGE
MARRIED	523 %88
SINGLE	39 %6,6
WIDOW	32 %5,4
TOTAL	594 %100.0

Table F.7: Do You Have Children?

	QUANTITY PERCENTAGE
YES	518 %87.2
NO	76 %12.8
TOTAL	594 %100.0

Table F.145: How Many Children Do You Have?

	QUANTITY PERCENTAGE
1	119 %23.0
2	253 %48.8
3	106 %20.5
4	25 %4.8
5	9 %1.7
6+	6 %1.2
TOTAL	518 %100

Table F.8: First Child's Age.

	QUANTITY PERCENTAGE
0-7	105 %20.4
7-10	83 %16.0
10-13	67 %12.9
13-15	36 %6.9
15-18	52 %10.0
18-20	35 %6.8
20-25	60 %11.6
25-30	37 %7.1
30-35	35 %6.8
+35	8 %1.5
TOTAL	518 %100.0

Table F.9: Second Child's Age.

	QUANTITY PERCENTAGE
0-7	121 %30.4
7-10	56 %14.1
10-13	50 %12.6
13-15	19 %4.8
15-18	37 %9.3
18-20	25 %6.3
20-25	38 %9.5
25-30	36 %9.0
30-35	12 %3.0
+35	4 %1.0
TOTAL	398 %100.0

Table F.10: Third Child's Age.

	QUANTITY PERCENTAGE
0-7	45 %30.7
7-10	21 %14.4
10-13	15 %10.3
13-15	12 %8.2
15-18	12 %8.2
18-20	8 %5.5
20-25	15 %10.3
25-30	13 %8.9
30-35	3 %2.1
+35	2 %1.4
TOTAL	146 %100.0

Table F.11: Fourth Child's Age.

	QUANTITY PERCENTAGE
0-7	10 %25
7-10	5 %12.5
10-13	5 %12.5
13-15	4 %10
15-18	1 %2.5
18-20	4 %10
20-25	8 %20
25-30	2 %5
30-35	1 %2.5
TOTAL	40 %100.0

Table F.12: Fifth Child's Age.

	QUANTITY PERCENTAGE
0-7	4 %26,6
7-10	1 %6.7
10-13	1 %6.7
15-18	3 %20
18 20	3 %20
20-25	2 %13,3
25-30	1 %6,7
TOTAL	15 %100.0

Table F.13: Sixth Child's Age.

	QUANTITY PERCENTAGE
7-10	1 %16.7
13-15	3 49,9
15-18	1 %16,7
18 20	1 %16,7
TOTAL	6 %100.0

Table F.14: First Child's Education.

	QUANTITY PERCENTAGE
UNEDUCATED	114 %22.0
ELEMENTARY	167 %32.3
SECONDARY	142 %27.4
VACATIONAL	29 %5.6
HIGHER ED.	26 %5.0
TOO YOUNG FOR SCHOOL	40 %7.7
TOTAL	518 %100

Table F.15: Second Child's Education.

	QUANTITY PERCENTAGE
UNEDUCATED	97 %24,4
ELEMENTARY	126 %31.5
SECONDARY	85 %21.4
VACATIONAL	25 %6,3
HIGHER ED.	21 %5.3
TOO YOUNG FOR SCHOOL	44 %11.1
TOTAL	398 %100

Table F.16: Third Child's Education.

	QUANTITY PERCENTAGE
UNEDUCATED	14 %9,6
ELEMENTARY	44 %30.1
SECONDARY	30 %20.5
VACATIONAL	6 %4,1
HIGHER ED.	9 %6.2
TOO YOUNG FOR SCHOOL	43 %29.5
TOTAL	146 %100

Table F.17: Fourth Child's Education.

	QUANTITY PERCENTAGE
UNEDUCATED	6 %15
ELEMENTARY	14 %35
SECONDARY	10 %25
TOO YOUNG FOR SCHOOL	10 %25
TOTAL	40 %100

Table F.18: Fifth Child's Education.

	QUANTITY PERCENTAGE
ELEMENTARY	6 %40
SECONDARY	5 %33,3
TOO YOUNG FOR SCHOOL	4 %26,7
TOTAL	15 %100

Table F.19: Sixth Child's Education.

	QUANTITY PERCENTAGE
ELEMENTARY	2 %33,3
SECONDARY	3 %50
VACATIONAL	1 %16,7
TOTAL	6 %100

Table F.20: First Child's Employment Status.

	QUANTITY PERCENTAGE
STUDENT	275 %53.1
GRADUATE	2 %.4
EMPLOYED	104 %20.1
NON-EMPLOYED	80 %15.4
TOO YOUNG	57 %11.0
TOTAL	518 %100

Table F.21: Second Child's Employment Status.

	QUANTITY PERCENTAGE
STUDENT	210 %52,8
EMPLOYED	65 %16.3
NON-EMPLOYED	64 %16.1
TOO YOUNG	59 %14.8
TOTAL	398 %100

Table F.22: Third Child's Employment Status.

	QUANTITY PERCENTAGE
STUDENT	65 %44,5
GRADUATE	1 %0,7
EMPLOYED	27 %18.5
NON-EMPLOYED	25 %17.1
TOO YOUNG	28 %19.2
TOTAL	146 %100

Table F.23: Fourth Child's Employment Status.

	QUANTITY PERCENTAGE
STUDENT	20 %50
EMPLOYED	8 %20
NON-EMPLOYED	6 %15
TOO YOUNG	6 %15
TOTAL	40 %100

Table F.24: Fifth Child's Employment Status.

	QUANTITY PERCENTAGE
STUDENT	4 %26,7
GRADUATE	1 %6,7
EMPLOYED	4 %26.7
NON-EMPLOYED	2 %13.3
TOO YOUNG	4 %26.7
TOTAL	15 %100

Table F.25: Sixth Child's Employment Status.

	QUANTITY PERCENTAGE
STUDENT	4 %66,7
EMPLOYED	1 %16.7
NON-EMPLOYED	1 %16.7
TOTAL	6 %100

Table F.26: Who Do You Live With In The House?

	QUANTITY PERCENTAGE
ALONE	5 %.8
HUSBAND	437 %73.6
KID(S)	507 %85.4
PARENTS	50 %8.4
PARENTS IN LAW	6 %1.0
GRANDPARENTS	1 %.2
FAMILY/KIN	3 %.5
SIBLINGS	10 %1.7
OTHER	2 %0.3
TOTAL RESPONDENT	594
TOTAL RESPONSES	1021

Table F.27: Birth Place.

	QUANTITY PERCENTAGE
ISTANBUL	148 %24.9
OUTSIDE ISTANBUL	446 %75.1
TOTAL	594 %100.0

Table F.28: When Did Your Family Arrive Istanbul?

	QUANTITY PERCENTAGE
18-25 YEARS AGO	30 %20.3
25-35 YEARS AGO	34 %23.0
35-45 YEARS AGO	56 %37.8
45-55 YEARS AGO	20 %13.5
55-65 YEARS AGO	4 %2.7
+85 YEARS AGO	4 %2.7
TOTAL	148 %100

Table F.29: When Did You Arrive Istanbul?

	QUANTITY PERCENTAGE
0-5 YEARS AGO	43 %7.2
6-10 YEARS AGO	82 %13.8
11-20 YEARS AGO	154 %25.9
21-30 YEARS AGO	172 %29
31-40 YEARS AGO	103 %17.3
41-50 YEARS AGO	30 %5.1
+51 YEARS AGO	10 %1,7
TOTAL	594 %100

Table F.30: Date of Settling To Kurfali.

	QUANTITY PERCENTAGE
0-5 YEARS AGO	102 %17.2
6-10 YEARS AGO	125 %21
11-20 YEARS AGO	189 %31,8
21-30 YEARS AGO	115 %19,4
31-40 YEARS AGO	56 %9,4
41-50 YEARS AGO	6 %1
+51 YEARS AGO	1 %0,2
TOTAL	594 %100

Table F.31: The First Location of Settlement upon Arrival to Istanbul.

	QUANTITY PERCENTAGE
KURFALI	322 %54.2
ANOTHER NEIGHBORHOOD IN KARTAL	95 %16.0
GAZIOSMANPASA	4 %.7
ESENLER	1 %.2
PENDIK	28 %4.7
ÜMRANIYE	10 %1.7
FIKIRTEPE	15 %2.5
MALTEPE	22 %3.7
ÜSKÜDAR	9 %1.5
TUZLA	1 %.2
SULTANBEYLI	5 %.8
A NEIGHBORHOOD ON THE EUROPEAN SIDE	41 %6.9
OTHER	2 %.3
NO ANSWER	39 %6.6
TOTAL	594 %100

Table F.32: Are You Working?

	QUANTITY PERCENTAGE
YES	68 %11.4
NO	526 %88.6
TOTAL	594 %100

Table F.33: Do You Want To Work?

	QUANTITY PERCENTAGE
YES	102 %19.4
NO	424 %80.6
TOTAL	526 %100

Table F.34: What Is Your Profession?

	QUANTITY PERCENTAGE
HOUSEWIFE	468 %78.6
INCOME GENERATING WITHIN HOUSE	6 %1.0
CLEANING	13 %2.2
CARE TAKER	8 %1.3
RETIRED	13 %2.2
STALLHOLDER	1 %.2
WORKER	17 %2.9
CLERK IN PRIVATE SECTOR	19 %3.2
CLERK IN PUBLIC SECTOR	4 %.7
SMALL RETAILER	11 %1.9
RETAILER	4 %.7
TEACHER	10 %1.7
LAWYER	1 %.2
OTHER	8 %1.3
NO ANSWER	11 %1.9
TOTAL	594 %100

Table F.35: Where Is Your Work Located?

	QUANTITY PERCENTAGE
KURFALI	18 %26.5
KARTAL	32 %47.1
ASIAN SIDE (OUTSIDE KARTAL)	16 %23.5
EUROPEAN SIDE	2 %2.9
TOTAL	68 %100

Table F.36: Why Do You Not Want To Work?

	QUANTITY PERCENTAGE
I am the sole care taker of an elderly/handicapped	5 %4.9
No one to take care of my children during work hours	57 %55.9
I cannot find a proper job because of my gender	3 %2.9
I cannot find a proper job because of my educational skills	4 %3.9
I get negative responses to my	10 %9.8
I am sick/handicapped – I had an operation	2 %2.0
Other	13 %12.7
N/A	8 %7.8
Total	102 %99,9

Table F.37: Income.

	QUANTITY PERCENTAGE
NO INCOME	495 %83.3
500-1.000	63 %10.6
1.001-1.500	19 %3.2
1.501-2000	10 %1.7
NO ANSWER	7 %1.2
TOTAL	594 %100

Table F.38: Total Household Income.

	QUANTITY PERCENTAGE
NO INCOME	14 %2.4
500-1.000	174 %29.3
1.001-1.500	304 %51.1
1.501-2.000	66 %11.1
+2.000	13 %2,2
NO ANSWER	23 %3.9
TOTAL	594 %100

Table F.39: Which of the Items Below Do You Possess?

	QUANTITY PERCENTAGE
VACUUM CLEANER	583 %98.1
WASHING MACHINE	587 %98.8
DISH WASHER	560 %94.3
TV	587 %98.8
COMPUTER	328 %55.2
DEEP FREEZER	85 %14.3
TOTAL RESPONSES	2730
TOTAL RESPONDENTS	594

Table F.40: Do You Have Social Security?

	QUANTITY PERCENTAGE
SOCIAL SECURITY INSTITUTION	506 %85.2
PRIVATE SECURITY	6 %1.0
GREEN CARD	6 %1.0
OTHERS	6 %1.0
NON	69 %11.6
N/A	1 %.2
TOTAL	594 %100

Table F.41: Do You Receive Any Social Aid?

	QUANTITY PERCENTAGE
YES	25 %4.2
NO	569 %95.8
TOTAL	594 %100

Table F.42: Do You Have Any Severe Physical Problems to Prevent You To Spend A Normal Life?

	QUANTITY PERCENTAGE
NO	541 %91,1
YES	53 %8,9
TOTAL	594 %100

Table F.43: What Is It That You Are Suffering From?

	QUANTITY PERCENTAGE
DIABETES	5 %9,4
CHOLESTEROL	8 %15,1
RHEUMATIC	4 %7,5
ASTHMA	5 %9,4
HEART	1 %1,9
HANDICAPPED	7 %13,2
SKIN DISEASES	3 %5,7
PARALYSIS	2 %3,8
ANEMIA	2 %3,8
OTHER	10 %18.9
N/A	6 %11.3
TOTAL	53 %100

Table F.45: Do You Have A Handicapped Person In Your Household?

	QUANTITY PERCENTAGE
YES	29 %4,9
NO	565 %95
TOTAL	594 %100

Table F.46: Is There Anyone in Your Household in Need For Constant Care?

	QUANTITY PERCENTAGE
YES	38 %6,4
NO	556 %93,6
TOTAL	594 %100

Table F.47: Which Health Institution Do You Go To In Need?

	QUANTITY PERCENTAGE
FAMILY DOCTOR	308 %51,9
STATE HOSPITAL	275 %46,3
PRIVATE HEALTH INSTITUTION	6 %1.0
OTHER	5 %.8
TOTAL	594 %100

Table F.48: Does the House You Are Living In Belong To You?

	QUANTITY PERCENTAGE
YES, WE OWN THE HOUSE	341 %57,4
NO, WE ARE TENANTS	227 %38,2
FAMILY OWNS, BUT I PAY NO RENT	25 %4,2
OTHER	1 %.2
TOTAL	594 %100

Table F.49: Are You Satisfied With Your House?

	QUANTITY PERCENTAGE
YES; VERY MUCH	100 %16,8
YES	392 %66
FAIRLY WELL	64 %10.8
NO	35 %5.9
NO; NOT AT ALL	3 %.5
TOTAL	594 %100

Table F.50: What Are the Reasons Of Satisfaction?

	QUANTITY PERCENTAGE
BIG SIZE (m ²)	117 %19.7
CLOSE TO FAMILY/KIN	275 %46.3
CENTRAL	64 %10.8
NEIGHBORLY RELATIONS	244 %41.1
WE OWN THE HOUSE	8 %1.3
RENT IS LOW	3 %.5
MY FIRST HOUSE	2 %.3
NONE	5 %.8
OTHER	14 %2.4
N/A	36 %6.1
TOTAL RESPONSES	768
TOTAL RESPONDENTS	594

Table F.51: What Are The Reasons For Your Dissatisfaction?

	QUANTITY PERCENTAGE
SMALL SIZE (m ²)	49 %8.2
HEATING PROBLEMS	29 %4.9
TOO OLD	95 %15.9
HUMIDITY	31 %5.2
NEIGHBORLY DISTURBANCE	8 %1.3
HIGH RENT	9 %1.5
ENVIRONMENT	1 %.2
NONE	251 %42.1
OTHER	9 %1.5
N/A	153 %25.7
TOTAL RESPONSES	635
TOTAL RESPONDENTS	594

Table F.52: Are You Satisfied With Your Neighborhood?

	QUANTITY PERCENTAGE
YES; VERY MUCH	88 %14,8
YES	415 %69,9
FAIRLY WELL	73 %12,3
NO	12 %2
NO; NOT AT ALL	6 %1
TOTAL	594 %100

Table F.53: What Are The Reasons For Your Dissatisfaction Of Your Neighborhood?

	QUANTITY PERCENTAGE
E-5 AS A BARRIER	5 %.8
FAR FROM CENTER	55 %9.3
SOCIALLY DISTURBING	24 %4.0
NOT SAFE	4 %.7
LACK OF INFRASTRUCTURE	14 %2.4
NO VEHICLE	4 %.7
DESERTED AT NIGHTS	11 %1.9
NO RECREATIONAL FACILITIES FOR CHILDREN	231 %38.9
NO GOOD NEIGHBOR RELATIONS	6 %1.0
OTHER	15 %2.5
NONE	135 %22.7
NO ANSWER	155 %26.1
TOTAL RESPONSES	659
TOTAL RESPONDENTS	594

Table F.54: What Are the Reasons for Your Satisfaction of Your Neighborhood?

	QUANTITY PERCENTAGE
I CAN EASYLY WALK	457 %76.9
STRONG SOCIAL INFRASTRUCTURE	55 %9.3
I FEEL SAFE	97 %16.3
MY CHILDREN ARE SAFE	35 %5.9
GOOD NEIGHBOOD RELATIONS	37 %6.2
OTHER	10 %1.7
NONE	3 %.5
N/A	39 %6.6
TOTAL RESPONSES	733
TOTAL RESPONDENTS	594

Table F.55: Does Public Education Center Exist?

	QUANTITY PERCENTAGE
YES	151 %25.4
NO	399 %67.2
N/A	44 %7.4
TOTAL	594 %100

Table F.56: Do Associations Exist?

	QUANTITY PERCENTAGE
YES	135 %22.7
NO	401 %67.5
N/A	58 %9.8
TOTAL	594 %100

Table F.57: Does Invoice Payment Point Exist?

	QUANTITY PERCENTAGE
YES	295 %49.7
NO	298 %50.1
N/A	1 %0,2
TOTAL	594 %100

Table F.58: Does Post Office Exist?

	QUANTITY PERCENTAGE
YES	321 %54,1
NO	271 %45,6
N/A	2 %0,3
TOTAL	594 %100

Table F.59: Does Community Health Center Exist?

	QUANTITY PERCENTAGE
YES	588 %99
NO	6 %1
TOTAL	594 %100

Table F.60: Does Grocery Exist?

	QUANTITY PERCENTAGE
YES	589 %99,1
NO	4 %0,7
N/A	1 %0,2
TOTAL	594 %100

Table F.61: Does Super Market Exist?

	QUANTITY PERCENTAGE
YES	535 %90,1
NO	57 %9,6
N/A	2 %0,3
TOTAL	594 %100

Table F.62: Does Bazaar Exist?

	QUANTITY PERCENTAGE
YES	579 %97,4
NO	14 %2,4
N/A	1 %0,2
TOTAL	594 %100

Table F.63: Do Places of Worship Exist?

	QUANTITY PERCENTAGE
YES	564 %94,9
NO	23 %3,9
N/A	7 %1,2
TOTAL	594 %100

Table F.64: Do Cafeterias Exist?

	QUANTITY PERCENTAGE
YES	140 %23,6
NO	435 %73,2
N/A	19 %3,2
TOTAL	594 %100

Table F.65: Do Tea Gardens Exist?

	QUANTITY PERCENTAGE
YES	121 %20,4
NO	461 %77,6
N/A	12 %2
TOTAL	594 %100

Table F.66: Do Parks Exist?

	QUANTITY PERCENTAGE
YES	145 %24,4
NO	440 %74,1
N/A	9 %1,5
TOTAL	594 %100

Table F.67: Do Playgrounds Exist?

	QUANTITY PERCENTAGE
YES	462 %77,8
NO	126 %21,2
N/A	6 %1,0
TOTAL	594 %100

Table F.68: Does Cultural Center Exist?

	QUANTITY PERCENTAGE
YES	131 %22.1
NO	439 %73,9
N/A	24 %4
TOTAL	594 %100

Table F.69: Do Sports Facilities Exist?

	QUANTITY PERCENTAGE
YES	133 %22.4
NO	429 %72,2
N/A	32 %5,4
TOTAL	594 %100

Table F.70: Does Kindergarden Exist?

	QUANTITY PERCENTAGE
YES	554 %93,3
NO	37 %6,2
N/A	3 %0,5
TOTAL	594 %100

Table F.71: Does Elementary School Exist?

	QUANTITY PERCENTAGE
YES	585 %98,5
NO	7 %1,2
N/A	2 %0,3
TOTAL	594 %100

Table F.72: Does Lycee Exist?

	QUANTITY PERCENTAGE
YES	523 %88,1
NO	62 %10,4
N/A	9 %1,5
TOTAL	594 %100

Table F.73: Do Gathering Places Exist?

	QUANTITY PERCENTAGE
YES	18 %3
NO	527 %88,8
N/A	49 %8,2
TOTAL	594 %100

Table F.74: Do Social Facilities Exist?

	QUANTITY PERCENTAGE
YES	21 %3,5
NO	523 %88,1
N/A	50 %8,4
TOTAL	594 %100

Table F.75: Is The Public Education Center Sufficient?

	QUANTITY PERCENTAGE
YES	83 %14
FAIRLY	59 %9,9
NO	5 %0,8
N/A	447 %75,3

Table F.76: Are The Associations Sufficient?

	QUANTITY PERCENTAGE
YES	67 %11,3
FAIRLY	37 %6,2
NO	9 %1,5
N/A	481 %81
TOTAL	594 %100

Table F.77: Does The Invoice Payment Point Sufficient?

	QUANTITY PERCENTAGE
YES	206 %34,7
FAIRLY	80 %13,5
N/A	308 %51,8
TOTAL	594 %100

Table F.78: Is The Post Office Sufficient?

	QUANTITY PERCENTAGE
YES	221 %37,2
FAIRLY	91 %15,3
N/A	282 %47,5
TOTAL	594 %100

Table F.79: Is the Community Health Center Sufficient?

	QUANTITY PERCENTAGE
YES	368 %62
FAIRLY	199 %33,5
NO	3 %0,5
N/A	24 %4
TOTAL	594 %100

Table F.80: Are Groceries Sufficient?

	QUANTITY PERCENTAGE
YES	383 %64,5
FAIRLY	196 %33
N/A	15 %2,5

Table F.81: Are Supermarkets Sufficient?

	QUANTITY PERCENTAGE
YES	276 %46,4
FAIRLY	244 %41,1
NO	7 %1,2
N/A	67 %11,3
TOTAL	594 %100

Table F.82: Is The Bazaar Sufficient?

	QUANTITY PERCENTAGE
YES	339 %57
FAIRLY	221 %37,2
NO	1 %0,2
N/A	33 %5,6
TOTAL	594 %100

Table F.83: Are Places Of Worship Sufficient?

	QUANTITY PERCENTAGE
YES	460 %77,5
FAIRLY	46 %7,7
NO	1 %0,2
N/A	87 %14,6
TOTAL	594 %100

Table F.84: Are Cafeterias Sufficient?

	QUANTITY PERCENTAGE
YES	45 %7,6
FAIRLY	80 %13,5
NO	20 %3,4
N/A	449 %75,5
TOTAL	594 %100

Table F.85: Are Tea Gardens Sufficient?

	QUANTITY PERCENTAGE
YES	32 %5,4
FAIRLY	71 %12
NO	22 %3,7
N/A	469 %78,9
TOTAL	594 %100

Table F.86: Are Parks Sufficient?

	QUANTITY PERCENTAGE
YES	39 %6,6
FAIRLY	77 %13
NO	35 %5,9
N/A	443 %74,5
TOTAL	594 %100

Table F.87: Are Playgrounds Sufficient?

	QUANTITY PERCENTAGE
YES	82 %13,8
FAIRLY	265 %44,6
NO	80 %13,5
N/A	167 %28,1
TOTAL	594 %100

Table F.88: Is The Cultural Center Sufficient?

	QUANTITY PERCENTAGE
YES	62 %10,4
FAIRLY	60 %10,1
NO	9 %1,5
N/A	463 %78
TOTAL	594 %100

Table F.89: Are Sports Facilities Sufficient?

	QUANTITY PERCENTAGE
YES	68 %11,4
FAIRLY	77 %13
NO	7 %1,2
N/A	442 %74,4
TOTAL	594 %100

Table F.90: Are Kindergardens Sufficient?

	QUANTITY PERCENTAGE
YES	336 %61,6
FAIRLY	168 %28,3
NO	3 %0,5
N/A	57 %9,6
TOTAL	594 %100

Table F.91: Are The Elementary Schools Sufficient?

	QUANTITY PERCENTAGE
YES	418 %70,4
FAIRLY	151 %25,4
NO	2 %0,3
N/A	23 %3,9
TOTAL	594 %100

Table F.92: Are Lycees Sufficient?

	QUANTITY PERCENTAGE
YES	346 %58,2
FAIRLY	155 %26,1
NO	3 %0,5
N/A	90 %15,2
TOTAL	594 %100

Table F.93: Are Gathering Places Sufficient?

	QUANTITY PERCENTAGE
YES	12 %2
FAIRLY	13 %2,2
NO	1 %0,2
N/A	568 %95,6
TOTAL	594 %100

Table F.94: Are Social Facilities Sufficient?

	QUANTITY PERCENTAGE
YES	7 %1,2
FAIRLY	15 %2,5
NO	2 %0,3
N/A	570 %96
TOTAL	594 %100

Table F.95: How Often Do You Use Public Education Center?

	QUANTITY PERCENTAGE
OFTEN	32 %5,4
RARELY	36 %6,1
BARELY	37 %6,2
NONE	489 %82,3
TOTAL	594 %100

Table F.96: How Often Do You Use Associations?

	QUANTITY PERCENTAGE
OFTEN	32 %5,4
RARELY	21 %3,5
BARELY	26 %4,4
NONE	515 %86,7
TOTAL	594 %100

Table F.97: How Often Do You Use Invoice Payment Point?

	QUANTITY PERCENTAGE
OFTEN	211 %35,5
RARELY	54 %9,1
BARELY	22 %3,7
NONE	307 %51,7
TOTAL	594 %100

Table F.98: How Often Do You Use Post Office?

	QUANTITY PERCENTAGE
OFTEN	189 %31,8
RARELY	77 %13
BARELY	55 %9,3
NONE	273 %45,9
TOTAL	594 %100

Table F.99: How Often Do You Use Community Health Center?

	QUANTITY PERCENTAGE
OFTEN	438 %73,7
RARELY	117 %19,7
BARELY	28 %4,7
NONE	11 %1,9
TOTAL	594 %100

Table F.100: How Often Do You Use Groceries?

	QUANTITY PERCENTAGE
OFTEN	545 %91,8
RARELY	34 %5,7
BARELY	5 %0,8
NONE	10 %1,7
TOTAL	594 %100

Table F.101: How Often Do You Use Supermarkets?

	QUANTITY PERCENTAGE
OFTEN	456 %76,8
RARELY	70 %11,8
BARELY	12 %2
NONE	56 %9,4
TOTAL	594 %100

Table F.102: How Often Do You Use Bazaar?

	QUANTITY PERCENTAGE
OFTEN	473 %79,7
RARELY	65 %10,9
BARELY	18 %3
NONE	38 %6,4
TOTAL	594 %100

Table F.103: How Often Do You Use Places Of Worship?

	QUANTITY PERCENTAGE
OFTEN	44 %7,4
RARELY	56 %9,4
BARELY	141 %23,7
NONE	353 %59,5
TOTAL	594 %100

Table F.104: How Often Do You Use Cafeterias?

	QUANTITY PERCENTAGE
OFTEN	10 %1,7
RARELY	72 %12,1
BARELY	48 %8,1
NONE	464 %78,1
TOTAL	594 %100

Table F.105: How Often Do You Use Tea Gardens?

	QUANTITY PERCENTAGE
OFTEN	12 %2
RARELY	49 %8,2
BARELY	58 %9,8
NONE	475 %80
TOTAL	594 %100

Table F.106: How Often Do You Use Parks?

	QUANTITY PERCENTAGE
OFTEN	47 %7,9
RARELY	41 %6,9
BARELY	61 %10,3
NONE	445 %74,9
TOTAL	594 %100

Table F.107: How Often Do You Use Playgrounds?

	QUANTITY PERCENTAGE
OFTEN	240 %40,4
RARELY	105 %17,7
BARELY	69 %11,6
NONE	180 %30,3
TOTAL	594 %100

Table F.108: How Often Do You Use The Cultural Center?

	QUANTITY PERCENTAGE
OFTEN	25 %4,2
RARELY	44 %7,4
BARELY	50 %8,
NONE	475 %80
TOTAL	594 %100

Table F.109: How Often Do You Use Sports Facilities?

	QUANTITY PERCENTAGE
OFTEN	53 %8,9
RARELY	44 %7,4
BARELY	32 %5,4
NONE	465 %78,3
TOTAL	594 %100

Table F.110: How Often Do You Go To Kindergarden?

	QUANTITY PERCENTAGE
OFTEN	199 %33,5
RARELY	130 %21,9
BARELY	82 %13,8
NONE	183 %30,8
TOTAL	594 %100

Table F.111: How Often Do You Go To Elementary School?

	QUANTITY PERCENTAGE
OFTEN	330 %55,5
RARELY	89 %15
BARELY	57 %9,6
NONE	118 %19,9
TOTAL	594 %100

Table F.112: How Often Do You Go To Lycees?

	QUANTITY PERCENTAGE
OFTEN	167 %28,1
RARELY	92 %15,5
BARELY	94 %15,8
NONE	241 %40,6
TOTAL	594 %100

Table F.113: How Often Do You Use Gathering Places?

	QUANTITY PERCENTAGE
OFTEN	7 %1,2
RARELY	2 %0,3
BARELY	7 %1,2
NONE	578 %97,3
TOTAL	594 %100

Table F.114: How Often Do You Use Social Facilities?

	QUANTITY PERCENTAGE
OFTEN	10 %1,7
RARELY	4 %0,7
BARELY	8 %1,3
NONE	572 %96,3
TOTAL	594 %100

Table F.115: Can You Go To Those Places On Your Own And Any Time You Wish?

	QUANTITY PERCENTAGE
YES; I CAN	543 %91,5
YES; BUT I FACE DIFFICULTIES	46 %7.7
NO; I CANNOT	5 %.8
TOTAL	594 %100

Table F.116: Why Can You Not?

	QUANTITY PERCENTAGE
DISTANT	5 %9.8
I DO NOT HAVE MONEY	34 %66.6
INSUFFICIENT	1 %2.0
OTHER	3 %5.9
N/A	8 %15.7
TOTAL	51 %100

Table F.117: When You First Migrated To Istanbul Which Difficulties Did You Face?

	QUANTITY PERCENTAGE
I DID NOT FACE ANY DIFFICULTIES	296 %49.8
ECONOMIC PROBLEMS	263 %44.3
HARDSHIP TO FIND A JOB	148 %24.9
I FELT SOCIALLY EXCLUDED	13 %2.2
I FELT MARGINALIZED DUE TO MY POLITICAL VIEWS	2 %.3
I COULD NOT INTEGRATE DUE TO MY ETHNIC BACKGROUND	2 %.3
I COULD NOT INTEGRATE BECAUSE OF MY MOTHER TONGUE	1 %.2
I WAS LIMITED IN MY MOBILITY BECAUSE OF MY GENDER	2 %.3
DIFFICULTIES ABOUT THE HOUSE	1 %.2
CULTURALLY I COULD NOT HARMONIZE	1 %.2
SOCIAL ACTIVITY PROBLEMS	12 %2.0
OTHER	2 %.3
N/A	13 %2.2
TOTAL RESPONSES	756
TOTAL RESPONDENTS	594

Table F.118: What Did You Do To Cope With This Problem?

	QUANTITY PERCENTAGE
I DID NOT DO ANYTHING	11 %3.7
I FOUND A JOB	23 %7.7
I STRUGGLED	18 %6.0
I SUPPORTED MY HUSBAND	6 %2.0
I SUPPORTED MY FAMILY	2 %.7
I GOT SUPPORT FROM MY FAMILY	11 %3.7
I GOT SUPPORT FROM FRIENDS	1 %.3
I SAVED	7 %2.3
N/A	200 %67.1
OTHER	26 %8.7
TOTAL RESPONSES	305
TOTAL RESPONDENTS	298

Table F.119: When You First Moved To Kurfalı Which Difficulties Did You Face?

	QUANT. PERCENT.
I DID NOT FACE ANY DIFFICULTIES	328 %55,2
ECONOMIC PROBLEMS	224 %37,7
HARDSHIP TO FIND A JOB	89 %15
I FELT SOCIALLY EXCLUDED	2 %0,3
I FELT MARGINALIZED DUE TO MY POLITICAL VIEWS	1 %0,2
I COULD NOT INTEGRATE DUE TO MY ETHNIC BACKGROUND	2 %.3
I COULD NOT INTEGRATE BECAUSE OF MY MOTHER TONGUE	1 %.2
I WAS LIMITED IN MY MOBILITY BECAUSE OF MY GENDER	1 %0,2
DIFFICULTIES ABOUT THE HOUSE	3 %0,5
CULTURALLY I COULD NOT HARMONIZE	2 %0,3
SOCIAL ACTIVITY PROBLEMS	14 %2.4
COMMUTING PROBLEMS	3 %0,5
OTHER	2 %.3
N/A	12 %2.0
TOTAL RESPONSES	690
TOTAL RESPONDENTS	594

Table F.120: What Did You Do To Cope With This Problem?

	QUANTITY PERCENTAGE
I DID NOT DO ANYTHING	11 %4,1
I FOUND A JOB	19 %7.1
I STRUGGLED	7 %2,6
I SUPPORTED MY HUSBAND	6 %2.3
I SUPPORTED MY FAMILY	1 %0,4
I GOT SUPPORT FROM MY FAMILY	8 %3.0
I GOT SUPPORT FROM FRIENDS	1 %0,4
I SAVED	3 %1,1
N/A	178 %66,9
OTHER	33 %12,4
TOTAL RESPONSES	267
TOTAL RESPONDENTS	266

Table F.121: How Well Do You Know Your Neighborhood?

YES; VERY MUCH	55 %9,3
YES	427 %71,8
FAIRLY WELL	96 %16,2
NO	14 %2,4
NO; NOT AT ALL	2 %0,3
TOTAL	594 %100.0

Table F.122: How Well Do You Know Kartal?

YES; VERY MUCH	45 %7,6
YES	241 %40,5
FAIRLY WELL	238 %40,1
NO	67 %11,3
NO; NOT AT ALL	3 %0,5
TOTAL	594 %100.0

Table F.123: How Well Do You Know Istanbul?

YES; VERY MUCH	23 %3,9
YES	89 %15
FAIRLY WELL	266 %44,7
NO	19 %3,2
NO; NOT AT ALL	2 %0,3
TOTAL	594 %100.0

Table F.124: How Well Do You Know People Living In Kurfalı?

YES; VERY MUCH	33 %5,6
YES	162 %27,3
FAIRLY WELL	373 %62,7
NO	26 %4,4
NO; NOT AT ALL	- -
TOTAL	594 %100.0

Table F.125: How Much Do You Trust People Living In Kurfalı?

YES; VERY MUCH	28 %4,7
YES	192 %32,3
FAIRLY WELL	333 %56,1
NO	38 %6,4
NO; NOT AT ALL	2 %0,3
TOTAL	594 %100.0

Table F.126: How Well Do You Get Along With People Living In Kurfalı?

YES; VERY MUCH	30 %5,1
YES	235 %39,6
FAIRLY WELL	303 %51
NO	24 %4
NO; NOT AT ALL	2 %0,3
TOTAL	594 %100.0

Table F.127: How Close Do You Feel Yourself To People Living In Kurfalı?

YES; VERY MUCH	31 %5,2
YES	229 %38,6
FAIRLY WELL	302 %50,8
NO	29 %4,9
NO; NOT AT ALL	3 %0,5
TOTAL	594 %100.0

Table F.128: How Important Are Neighborly Relationships In Kurfalı?

YES; VERY MUCH	126 %21,2
YES	314 %52,8
FAIRLY WELL	143 %24,1
NO	9 %1,5
NO; NOT AT ALL	1 %0,2
TOTAL	594 %100.0

Table F.129: Do You Believe That The Neighbors In Kurfalı Would Help Each Other In Need Indeed?

YES; VERY MUCH	28 %4,7
YES	131 %22,1
FAIRLY WELL	346 %58,2
NO	85 %14,3
NO; NOT AT ALL	4 %0,7
TOTAL	594 %100.0

Table F.130: How Well Do You Know About The Projects Related To Your Neighborhood And District?

YES; VERY MUCH	24 %4
YES	90 %15,2
FAIRLY WELL	276 %46,5
NO	163 %27,4
NO; NOT AT ALL	41 %6,9
TOTAL	594 %100.0

Table F.131: How Would You Describe Yourself?

	QUANTITY PERCENTAGE
KURFALITE	407 %68,5
KARTALITE	321 %54
ISTANBULITE	66 %11,1
COUNTRYMAN	3 %0,5
TOTAL	594 %100.0
TOTAL RESPONSES	797
TOTAL RESPONDENTS	594

Table F.132: In Which Circle Can You Meet Your Daily Needs?

	QUANTITY PERCENTAGE
WITHIN KURFALI	562 %94.6
WITHIN KARTAL	247 %41.6
IN PENDIK OR NEIGHBOR DISTRICT	7 %1.2
WITHIN ISTANBUL	1 %.2
N/A	4 %.7
TOTAL RESPONSES	821
TOTAL RESPONDENTS	594

Table F.133: Which of the Below Constitute a Barrier for Your Mobility in the City?

	QUANTITY PERCENTAGE
LANGUAGE	10 %1.7
CULTURAL DIFFERENCES	8 %1.3
RELIGIOUS DIFFERENCES	4 %.7
ETHNIC DIFFERENCES	3 %.5
POLITICAL DIFFERENCES	1 %.2
GENDER BASED ECONOMIC DISCRIMINATION	9 %1.5
GENDER BASED SOCIAL DISCRIMINATION	3 %.5
ECONOMIC	6 %1.0
OTHER	2 %.3
I DO NOT FACE ANY BARRIERS	558 %93.9
TOTAL RESPONSES	604
TOTAL RESPONDENTS	594

Table F.134: Which of the Below Constitute Barriers for Your Urban Mobility and Public Space Use in the City?

	QUANTITY PERCENTAGE
NARROW/BROKEN SIDEWALKS	65 %10.9
ROAD IMPERFECTIONS	24 %4.0
STREET ANIMALS	141 %23.7
E-5 HIGHWAY DIVING THE DISTRICT INTO TWO	1 %.2
STREET GANGS	12 %2.0
TOO MUCH TRAFFIC	4 %.7
INSUFFICIENT LIGHTENING	95 %16.0
DIFFICULT TO FIND PUBLIC TRANSPORTATION	12 %2.0
EXPENSIVE PUBLIC TRANSPORTATION	139 %23.4
OTHER	2 %.3
LACK OF GREEN SPACES	1 %.2
I DO NOT FACE ANY BARRIERS	356 %59.9
TOTAL RESPONSES	857
TOTAL RESPONDENTS	594

Table F.135: What Do You Expect to Be Undertaken So That These Barriers are Facilitated or Diminished?

	QUANTITY PERCENTAGE
MORE SERVICE; MORE WORK; MORE STUDY	79 %31.4
ANIMALS SHELTER	5 %2.0
MATERIAL AND MORAL AID	21 %8.3
MUNICIPALITY SHOULD TAKE CARE	21 %8.3
ANIMALS AND GARBAGE SHOULD BE COLLECTED	8 %3.2
ECONOMIC DEVELOPMENT	20 %7.9
PLAYGROUND AND SOCIAL FACILITIES	7 %2.8
OTHER	25 %9.9
N/A	51 %20.2
NO IDEA	15 %6.0
TOTAL RESPONSES	252
TOTAL RESPONDENTS	252

Table F.136: Where Do You Spend Your Spare Time?

	QUANTITY PERCENTAGE
IN MY HOUSE	440 %74.0
FRIEND'S/FAMILY'S HOUSE	109 %18.4
OUTSIDE	45 %7.6
TOTAL	594 %100

Table F.137: How Often Do You Go To Kartal Center?

	QUANTITY PERCENTAGE
I DO NOT UNLESS REQUIRED	393 %66.2
1-2 DAYS / WEEK	141 %23.7
3-4 DAYS / WEEK	7 %1.2
5-6 DAYS / WEEK	9 %1.5
EVERYDAY	2 %.3
LESS THAN 1 DAY / WEEK	42 %7.1
TOTAL	594 %100

Table F.138: Reasons to Go to Kartal Center

	QUANTITY PERCENTAGE
BECAUSE OF MY JOB	204 %34.3
TO MEET DAILY SIMPLE NEEDS	323 %54.4
FAMILY/FRIENDS VISIT	102 %17.2
MY CHILD'S SCHOOL IS THERE	18 %3.0
TO GO TO HEALTH INSTITUTION	24 %4.0
I DO NOT UNLESS REQUIRED	16 %2.7
OTHER	1 %.2
N/A	3 %.5
TOTAL RESPONSES	691
TOTAL RESPONDENTS	594

Table F.139: How Do You Commute To Kartal Center?

	QUANTITY PERCENTAGE
PRIVATE CAR	14 %2.4
BUS	536 %90.2
MINIBUS	478 %80.5
TAXI	3 %.5
PEDESTRIAN	7 %1.2
NO ANSWER	1 %.2
TOTAL RESPONSES	1039
TOTAL RESPONDENTS	594

Table F.140: How Often Do You Go Outside Kartal?

	QUANTITY PERCENTAGE
I DO NOT UNLESS REQUIRED	456 %76,8
1-2 DAYS / WEEK	68 %11,4
3-4 DAYS / WEEK	11 %1.9
5-6 DAYS / WEEK	2 %0,3
EVERYDAY	1 %0,2
LESS THAN 1 DAY / WEEK	56 %9,4
TOTAL	594 %100

Table F.141: Reasons to Go Outside Kartal

	QUANTITY PERCENTAGE
BECAUSE OF MY JOB	190 %32
TO MEET DAILY SIMPLE NEEDS	255 %42,9
FAMILY/FRIENDS VISIT	201 %33,8
MY CHILD'S SCHOOL IS THERE	11 %1,9
TO GO TO HEALTH INSTITUTION	47 %7,9
I DO NOT UNLESS REQUIRED	13 %2.2
OTHER	4 %0,7
N/A	10 %1,7
TOTAL RESPONSES	731
TOTAL RESPONDENTS	594

Table F.142: How Do You Commute Outside Kartal?

	QUANTITY PERCENTAGE
PRIVATE CAR	15 %2.5
BUS	560 %94,3
MINIBUS	472 %79,5
DOLMUS	48 %8,1
TAXI	1 %0,2
METRO	77 %13
NO ANSWER	1 %.2
TOTAL RESPONSES	1174
TOTAL RESPONDENTS	594

Table F.143: Would You Be Willing To Get Contacted To Take Part In The Focus Group Studies?

	QUANTITY PERCENTAGE
YES	276 %46.5
MAYBE	59 %9.9
NO	259 %43.6
TOTAL	594 %100

Table F.144: Neighborhood.

	QUANTITY PERCENTAGE
HÜRRİYET	311 %52.4
CUMHURİYET	283 %47.6
TOTAL	594 %100

APPENDIX G

Table G.1: Public Space Use of Migrant Women In Kurfali.

Public facility	Does it exit?			Is it sufficient?				Do you use it?			
	Yes	No	NA	Yes	Moderate	No	NA	Often	Rarely	Uncommon	Never
Public Adult Education Centre	25,4	67,2	7,4	14,0	9,9	0,8	75,3	5,4	6,1	6,2	82,3
Associations	22,7	67,5	9,8	11,3	6,2	1,5	81,0	5,4	3,5	4,4	6,7
Bill Payment Centres	49,7	50,1	0,2	34,7	13,5	0,0	51,8	35,5	9,1	3,7	51,7
Post office	54,1	45,6	0,3	37,2	15,3	0,0	47,5	31,8	13,0	9,3	45,9
Community Health Centre	99,0	1,0	0,0	62,0	33,5	0,5	4,0	73,7	19,7	4,7	1,9
Bakkal	99,1	0,7	0,2	64,5	33,0	0,0	2,5	91,8	5,7	0,8	1,7
Supermarket	90,1	9,6	0,3	46,4	41,1	1,2	11,3	76,8	11,8	2,0	9,4
Bazaar	97,4	2,4	0,2	57,0	37,2	0,2	5,6	79,7	10,9	3,0	6,4
Place of worship	94,9	3,9	1,2	77,5	7,7	0,2	14,6	7,4	9,4	23,7	59,5
Cafeteria/ restaurant	23,6	73,2	3,2	7,6	13,5	3,4	75,5	1,7	12,1	8,1	78,1
Tea garden	20,4	77,6	2,0	5,4	12,0	3,7	78,9	2,0	8,2	9,8	80,0
Park	24,4	74,1	1,5	6,6	13,0	5,9	74,5	7,9	6,9	10,3	74,9
Children park	77,8	21,2	1,0	13,8	44,6	13,5	28,1	40,4	17,7	11,6	30,3
Culture centre	22,1	73,9	4,0	10,4	10,1	1,5	78,0	4,2	7,4	8,4	80,0
Sport facilities	22,4	72,2	5,4	11,4	13,0	1,2	74,4	8,9	7,4	5,4	78,3
Kindergarten	93,3	6,2	0,5	61,6	28,3	0,5	9,6	33,5	21,9	13,8	30,8
Public elementary school	98,5	1,2	0,3	70,4	25,4	0,3	3,9	55,5	15,0	9,6	19,9
Lycee	88,1	10,4	1,5	58,2	26,1	0,5	15,2	28,1	15,5	15,8	40,6
Public gathering places	3,0	88,8	8,2	2,0	2,2	0,2	95,6	1,2	0,3	1,2	97,3
Social facilities	3,5	88,1	8,4	1,2	2,5	0,3	96,0	1,7	0,7	1,3	96,3

APPENDIX H

Table H1: First Stage Interviews in Berlin.

Name	Date of interview	Place of interview	How I reached out to	Who is	Migration history	Context and notes
Gülşah Stapel	16.02.2012	Gülşah’s house at Gormannstraße 24, 10119 Berlin.	She is a student of Prof. Dolff-Bonekämper	PhD student in City and Regional Planning, TU Berlin Married to a German Mother to a son	Second generation migrant Born in Berlin as a child of a migrant family	Referral of literature and advice about migrant events to participate in
Zümriye Erkovan	17.02.2012	Rosenthaler Platz, Berlin	She is former student of Prof. Gabi Dolff-Bonekämper	Art historian Unemployed	Moved to Berlin when she was an infant Daughter of a migrant worker family	Referral to migrant projects
Pinar Boga	18.02.2012	Institute for City and Regional Planning, TU Berlin	She is former student of Prof. Gabi Dolff-Bonekämper	Fresh graduate of City and Regional Planning, TU Berlin	Second generation migrant Born in Berlin as a third child of a migrant worker family	Referral to migrant projects and migrant women
Ceren Çakır Domeniconi	05.03.2012	Institute for City and Regional Planning, TU Berlin	She is student of Prof. Gabi Dolff-Bonekämper	Student of City and Regional Planning, TU-Berlin Married to an Italian, Works in a research company	Her father being temporarily employed in Berlin at TRT ²⁷ ,she moved to Berlin with her parents when she was 18, started university education in Berlin	Referral to migrant projects and opinion leaders
Firdevs Şahin	07.03.2012	BTBTM, Franklinstr. 28/29 10587 Berlin	Through Pinar Boga	Project leader in Berlin Türk Bilim ve Teknoloji Merkezi ²⁸ (BTBTM)	Second generation migrant	Referral on migrant projects
Çağla İlk	09.03.2012	Kaiser Kuchen, am Oranienplatz 11-13 10999 Berlin	Through a meeting at ITU with Women Commission made during their Istanbul visit in June 2011.	Architect Member of Women Commission of the Senate for Urban Development and the Environment	She migrated for work and academic purposes to Berlin	Referral of literature and persons to contact, advice about migrant events to participate in

²⁷Turkish Radio and Television Corporation
²⁸Berlin Turkish Science and Technology Centre

Table H1 (Continued): First Stage Interviews in Berlin.

Name	Date of interview	Place of interview	How I reached out to	Who is	Migration history	Context and notes
Seçil Yaylalı	14.03.2012	Klopstockstraße 2 10557 Berlin-Tiergarten.	Through Yüksel Demir, the head of Fine Arts Department of ITU	Participatory performancet artist, urban planner (graduate from ITU)	PhD student in Berlin Performs participatory art projects	Referral to academicians working on similar subjects and to migrant women projects
Pamela Dorsch	25.03.2012	Berliner Naschmarkt, Markthalle Neun, Eisenbahnstr. 42-43 10997 Berlin Kreuzberg	Through a meeting at ITU with Women Commission made during their Istanbul visit in June 2011.	Member of Women Commission of the Senate for Urban Development and the Environment	N.A.	Referral on migrant projects and administrative institutional structures
Kenan Kolat	06.04.2012	TGD office at Obentrautstr. 72, 10963 Berlin	Through Ceren Cakir Domeniconi	Leader of Türkische Gemeinde in Deutschland (TGD) 29	Migrated to Berlin after high school to study and stayed Married to Dilek Kolat	Sharing expertise and literature on migrants in Berlin, referral to persons to contact
Mehmet Albek	12.04.2012	TBB office at Obentrautstr. 60-62 10963 Berlin.	Through Cagla Ilk	Project leader in Türkische Bund in Berlin-Brandenburg ³⁰ (TBB)	Migrated for higher education and afterwards stayed in Berlin	Information about TBB and migrant projects, discussion about migrant women problems
Şükran Altunkaynak	12.04.2012	QM office at Prinz-Eugen-Straße 1 13347 Berlin Wedding.	Through Prof. Dolff-Bonekämper	Architect District manager of Pankstraße Quartiersmanagement ³¹	Second generation migrant Daughter to a migrant worker family	Discussions about migrant women problems, information about QM structure
Sema Özcan Sarigül	23.04.2012	Her business office at Tauentzienstr. 7 10789, Berlin	Through Pinar Boga	Chair-woman of Berlin Turkish-Deutsche Frauenunion ³² (BETAK)	Second generation migrant	Discussions about migrant women problems, introduction of BETAK activities and events
Haci-Halil Uslucan	28.04.2012	Cafe Rote Harfe, Heinrichplatz, Berlin	Through Kenan Kolat	Coordinator of ZFTI (Zentrum für Türkeistudien und Integrationsforschung) ³³	Secong generation migrant	Referral of literature and people to contact

²⁹Turkish Society in Germany
³⁰Turkish Union in Berlin-Brandenburg
³¹District management
³²Berlin Turkish-German Women Union
³³Centre for Turkey Studies and Integration Research

Table H1 (Continued): First Stage Interviews in Berlin.

Name	Date of interview	Place of interview	How I reached out to	Who is	Migration history	Context and notes
Christiane Droste	03.05.2012	UrbanPlus office at Geusenstraße 2, 10317 Berlin.	Through a meeting at ITU with Women Commission made during their Istanbul visit in June 2011.	Owning partner of UrbanPlus (urban research bureau) Member of Women Commission of the Senate for Urban Development and the Environment	N.A.	Discussions about migrant women problems and projects administrative institutional structures
Sevtap Korkmaz	09.05.2012	Wittenbergplatz, Berlin ³⁴	Through Mehmet Albek	Member of the administrative board of Türkischer Elternverein in Berlin Ex-participant of Starke Frauen ³⁵ project	Came to Berlin after marriage	Discussion about migrant women problems and information about Starke Frauen Project
Zübeyde Savas	09.05.2012	Wittenbergplatz, Berlin	Through Mehmet Albek	Ex-participant of Starke Frauen project	Came to Berlin after marriage	Discussion about migrant women problems and information about Starke Frauen Project
Neriman Kurt	16.05.2012	Familiengarten at Oranienstr. 34, Berlin	Through Secil Yaylali	Coordinator of Familiengarten ³⁶	Second generation migrant	Information about Familengarten offers and activities, discussion about migrant women problems
Maria Macher	29.05.2012	StM office at Neukölln Town Hall, Room A 122-A 129, Karl-Marx Straße 83, 12040, Berlin	Through Mehmet Albek	project leader of Stadtteilmütter in Neukölln	Migrated from Hungary Married to a Turkish man	Information about Stadtteilmütter project, discussion about migrant women problems
Shiva Saber Fattahy	31.05.2012	MüfüMü office at Berlichingenstr. 8-11 Berlin	Through Mehmet Albek	Project leader of MüfüMü (Mütter für Mütter ³⁷)	Migrated from Iran Married Mother to two children	Discussion about migrant women, information about MüfüMü project, introduction to MüfüMü workers (who are themselves migrant women as well)

³⁴In presence of Zübeyde Savas

³⁵Strong Women

³⁶Family garden

³⁷Mothers for mothers

Table H1 (Continued): First Stage Interviews in Berlin.

Name	Date of interview	Place of interview	How I reached out to	Who is	Migration history	Context and notes
Muazzez Ilhan	05.06.2012	Türkischer Frauenverein office at Jahnstraße 3 10967 Berlin.	Through migrant women projects database	Social advisor at Türkischer Frauenverein ³⁸	Second generation migrant	Discussions about Turkish migrant women’s problems in Berlin
Gilles Duhem	12.07.2012	QM office at Werbellinstr 41, Berlin	Through Prof. Dolff-Bonekaämper	District manager of QM Neukölln	Migrated from France	Discussions about migrant women problems, information about QM structure, and projects and activities they are offering
Aysel Safak	17.07.2012	QM office, Erlanger Straße 13 12053 Berlin.	Through Muazzez Ilhan	District manager of QM Flughafenstraße	Second generation migrant	Discussions about migrant women problems, information about QM structure, and projects and activities they are offering
Gökcen Demiragli	21.03.2013	KIDÖB office at Rheinstraße 54 Berlin	Through migrant women projects database	Social pedagogue at KIDÖB Nachbarschaftsheim ³⁹	Second generation migrant	Discussion about migrant women problems and information about Nachbarschaftsheim structure and offers
Dilek Kolat	13.06.2013	Assembly Buildingof Berlin, Niederkirchnerstraße 5, 10117	Through Ceren Cakir Domeniconi	Minister from SPD Former Berlin senator of for Work, Women, and Integration	Second generation migrant Came to Berlin when she was 3 years old with her family	Discussion about migrant women problems and experience sharing

³⁸Turkish women association
³⁹ Neighbourhood centre tendering various offers for the neighbourhood residents

APPENDIX I

Figure I.1: Stadtteilmütter in Neukölln Project Flyer

Entwicklung des Projekts

Das Projekt startete als Mikrovorhaben in 2005 und wurde ab 2006 auf alle Quartiersmanagementgebiete Neuköllns erweitert. Über Projektmittel ist die Finanzierung bis Ende 2012 gesichert; gemeinsam mit anderen ähnlichen Projekten arbeiten wir an einer Perspektive der Regelförderung.

Gefördert wird das Modellprojekt derzeit durch das Bezirksamt Neukölln und die Senatsverwaltung für Stadtentwicklung (Programm Soziale Stadt); die Beschäftigungsmaßnahmen werden vom JobCenter Neukölln bezahlt und kofinanziert durch die Senatsverwaltung für Arbeit.

Mit dem Bildungsträger Goldnetz gGmbH werden Fort- und Weiterbildungsmaßnahmen zur Stadtteil-mutter/Interkulturellen Familienpflegehelferin durchgeführt.

Um die Wirksamkeit und Übertragbarkeit des Modellprojektes zu prüfen, wurde das Pilotprojekt über zwei Phasen durch Camino – Werkstatt für Fortbildung, Praxisbegleitung und Forschung im sozialen Bereich gGmbH – extern evaluiert.

Stadtteilmütter in Neukölln

Das Projekt **Stadtteilmütter in Neukölln** qualifiziert arbeitslose Mütter nicht deutscher Herkunft – vorrangig türkischer und arabischer Muttersprache – in einem 6-monatigen Kurs zu 10 Themen der Erziehung, Bildung und Gesundheit.

Die geschulten **Stadtteilmütter** besuchen andere Familien ihrer Communities in den Quartiersmanagementgebieten Nord-Neuköllns und der Gropiusstadt. Jede Familie wird 10 x besucht und erhält umfangreiche Informationen und Materialien zu den Themen von der **Stadtteilmutter**, die zur Auseinandersetzung mit dem eigenen Erziehungsverhalten motivieren und konkrete Hilfen im Bezirk aufzeigen.

Die **Stadtteilmütter** werden sozialpädagogisch begleitet und erhalten für ihre Tätigkeit ein Honorar oder werden im Rahmen einer Beschäftigungsmaßnahme, finanziert über das JobCenter Neukölln mit 30 Wochenstunden befristet angestellt.

Das Pilotprojekt kooperiert vor Ort sehr eng mit den Quartiersbüros, Kindertagesstätten, Grundschulen, Eltern- und Nachbarschaftstreffs, Beratungsdiensten und der Jugendhilfe.

Kontakt

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Die Diakoniewerk Simeon gGmbH ist anerkannter Träger der Jugendhilfe.

Gefördert durch:

Projektziele

- Förderung der Sprachfähigkeiten von Kindern und Eltern
- Ermutigung und Sensibilisierung der Eltern ihre Erziehungsverantwortung aktiv wahrzunehmen
- Vorstellung der Arbeit der Kindertagesstätten und Werbung für den frühen Kitabesuch
- Wahrnehmung und Stärkung der Eigenpotenziale der Eltern
- Vermittlung konkreter Hilfen und Informationen für Familien im Kiez und Bezirk
- Förderung der Kommunikation und Interaktion zwischen Eltern und Kindern
- Stärkung des Selbstbewusstseins der Eltern im Umgang mit den Bildungseinrichtungen
- Qualifizierung und Förderung erwerbsloser Migrantinnen

Stadtteilmütter in Neukölln
Übersicht und Informationen
über das Projekt

Grundsätze der Arbeit

Unsere Arbeit gründet auf Respekt und Wertschätzung für die unterschiedlichen religiös/kulturellen Lebenswelten und Lebensentwürfe der Familien.

Wir verfolgen einen partizipatorischen Ansatz, der auf den Ressourcen und Stärken der Eltern aufbaut.

Die Besuche sind kostenlos und richten sich an interessierte Mütter/Eltern unabhängig von Konfession und Nationalität.

Themen der Stadtteilmütter

1. Spracherziehung (Deutscherwerb und Förderung der Familiensprache)
2. Kindertagesstätten/Schulsystem
3. Gewaltfreie Erziehung/Rechte des Kindes
4. Körperliche und seelische Entwicklung
5. Gesunde Ernährung
6. Motorische Entwicklung/Sport und Bewegung
7. Sexualentwicklung/Geschlechterrollen
8. Suchtvorbeugung
9. Umgang mit Fernsehen, Computer
10. Verhütung von Kinderunfällen

APPENDIX J

Table J.1: Interviews with Stm.

Name	Date of interview	Place of interview	Relation to the project	Age	Education	Family cycle	Migration story	About StM	Notes
Arzu Aydin	23.05.2013	House of the interviewee at Germaniapromenade 32	Former StM	33	Lycee	Married when she was 17	From Izmir	She has been visited by an StM Afterwards she approached Maria Macher to become an StM	Currently employed as a caterer, and she thinks that is because of her work as an StM
						Mother of a daughter	Migrated to Berlin after marriage		
							After giving birth to her daughter she could develop friendships with other parenting mothers in the nursery		She found the job through her StM friends “I went out public”
Mualla Gündogdu	31.05.2013	Starback Bakery, Karl-Marx Str. 61-63	Former StM	43	Lycee	Married for 23 years	Second generation migrant	She read about the project in flyers and reached out to StM project without the consent of her husband	Currently employed as a kindergarten teacher that is because of the experience and network gained through StM project
						Mother to two sons and a daughter	Born in Berlin		
							Daughter of migrant worker parents		Owing to StM project she has discovered many places in the city
Ayse Toprak	06.03.2013	StM office	StM	37	Lycee	Married for 15 years	From Cyprus	She has been visited by an StM and then she became an StM in2011	She felt lonely and isolated before working as StM, now she has her own network
						Mother to a daughter and a son	Migrated to Berlin after marriage		She visits many places with the project
									“Before I was looking over the city; now I’m in it!”
Emine Bacak	27.02.2013	StM office	StM	48	Secondary school	Married	From Rize		She gained self-esteem
						Mother to four children	Migrated to Berlin in 1988		She changed her parenting with her youngest child owing to StM experience
									She starting going to cinema and to other districts outside of Neukölln after working as an StM
									The first time she went up to TV tower in Berlin was with the StM project

Table J.1 (Continued): Interviews with Stm.

Name	Date of interview	Place of interview	Relation to the project	Age	Education	Family cycle	Migration story	About StM	Notes
Serpil Citlak	27.02.2013	StM office	StM	41	Secondary school	Married for 21 years	From Istanbul	She has been part of the StM project from the beginning (1994-95)	She gained self-esteem and reputation
							Migrated to Berlin after marriage		Her network increased tremendously; “There is no one around Neukölln that I am not familiar with.”
									Her mobility range extended extremely; “There is no place left in Berlin, that I haven’t been to.”
Sevda Sargin	27.02.2013	StM Office	StM	33	Secondary school	Married for 16 years	From Izmir	Referral by JobCenter Neukölln	She increased her network
						Mother to a daughter and a son	Came to Berlin after marriage		She started developing herself
									She learned more about her neighbourhood and institutions around
									Her awareness increased
Keziban Aydin	06.03.2013	StM office	Coordinator	45	University	Married	Second generation migrant		This is her first job
							Born in Berlin		Her communication abilities have improved
							Daughter of migrant worker parents		“This project establishes connections between migrant women.”
									Most f the former StM continue working.
									Migrant women develop themselves throughout the project.
									“Women apply knowledge to practice”
									“StM also functions as a self-help group”
									Women earn their own money and also learn to save it.

Table J.1 (Continued): Interviews with Stm.

Name	Date of interview	Place of interview	Relation to the project	Age	Education	Family cycle	Migration story	About StM	Notes
Nursen Gürkaynak Özen	06.03.2013	StM office	StM	48	Associate degree	Married for 29 years	From Edirne	She met with Maria Macher	“This project helped me to develop myself”
							Migrated to Berlin after marriage		“Learning makes strong”
									“If someone is frankly willing to change, she changes. Because StM shows every possible way.”
Leyla Citlakoglu Koc	06.03.2013	StM office	StM	39	Elementary school	Married for 19 years	From Düzce		She learned German owing to StM
						Mother of two children	Migrated to Berlin after marriage		“This project changes the mind-set of a person”
									“My neighbours told methat I became modern now”
Sadiye Uzun	23.04.2013		Former StM	41	University drop out	Married for 17 years	From Istanbul	Worked as an StM between 2008-2012	Currently employed as an advisor for bilingual children education
						Mother to two children	Migrated to Berlin after marriage		She found this job through Keziban Aydin.
									“We have seen places that we didn’t know before”

APPENDIX K

Table K.1: Establishment of Focus Groups.

Questionnaire #	Name	First call / status	Notes from first call	Second call / status	Notes from second call
10	Sadiye Uygur	Could not be reached			
12	Özlem Kapan	Yes		Yes	
13	Ayşe Cösler	Could not be reached			
25	Nurcan Erden	No			
27	Sema Ertürk	Could not be reached			
31	Sükriye Özmen	Yes	"If I'm available"	Could not be reached	
33	Emine Özmen	Could not be reached			
34	Gülseher Doganci	Could not be reached			
34	Derya Karaaslan	Yes	"If I'm here"	Wrong number	
39	Hamide Kilickay	Could not be reached			
43	Emine Karakaya	Wrong number			
50	Yesim Solar	Could not be reached			
55	Gülümser Dönemli	Wrong number			
57	Hayriye İlase	Could not be reached			
58	Nesime	Yes		Yes	
59	Nuriye Burma	Wrong number			
63	Nese Girgin	Could not be reached			
63	Aysel Sedef	Could not be reached			
65	Gökçe Misir	Could not be reached			
66	Pakize Sultan	Could not be reached			

Table K.1 (Continued): Establishment of Focus Groups.

Questionnaire #	Name	First call / status	Notes from first call	Second call / status	Notes from second call
67	Sümbül Yalin	Could not be reached			
71	Arzu Agacyetistiren	Could not be reached			
72	Yasemin Saltan	Wrong number			
73	Yildiz Özer	Could not be reached			
74	Sayeste Ilgaz	Wrong number			
75	Birsen Özer	Yes	"If I'm here"	No	"I'm working"
76	Figen Akay	Could not be reached			
82	Fidan Kaya	No			
84	Meliha Agacyetistiren	Could not be reached			
87	Nuray Ikiz	Wrong number			
88	Emine Cetin	Yes	"If I'm here"	No	"I'm working"
89	Emine Gelkum	Could not be reached			
93	Devrim Kapagan	Yes	"If I'm here"	Could not be reached	
94	Selda	Could not be reached			
96	Gündüz Örnek	Could not be reached			
98	Alev Eker	Could not be reached			
100	Birsen Dasdan	Could not be reached			
108	Emine Yildizli	Wrong number			
112	Elif Aydin	Could not be reached			
113	Seniha Yagci	Could not be reached			
114	Yeliz Soylu	Wrong number			

Table K.1 (Continued): Establishment of Focus Groups.

Questionnaire #	Name	First call / status	Notes from first call	Second call / status	Notes from second call
117	Ayten Alp	Wrong number			
122	Fatma topcu	Yes	"God willing"	Yes	"God willing"
123	Sevgül Ödek	Could not be reached			
125	Fatma Tükenmez	Wrong number			
126	Mürvet Öner	Could not be reached			
129	Cihan Bıçak	Yes	"If it is before noon"	Could not be reached	
130	Sati Kuru	Yes	"If I'm suitable"	Could not be reached	
131	Asiye Korkmaz	Could not be reached			
133	Hatice Güney	No	"I will give birth in July"		
137	Ayşe Şahin	Yes	"If I'm here"	Yes	"God willing"
137	Elif Doğan	Could not be reached			
143	Fikriye Cubuk	Could not be reached			
147	Hatun Şahin	Could not be reached			
151	Fatma Bulut	Could not be reached			
153	Oksan toprak	Could not be reached			
156	Gamze Acar	Yes		Yes	
157	Tülay	Wrong number			
158	Arzu Erol	Could not be reached			
162	Aysel Celikkoc	No	"I'm working"		
165	Nesrin Koynu	Yes	"If I'm suitable"	Yes	"God willing"
166	Hamiyet Şahinel	Yes	"If I recover, gladly..."	Yes	
167	Melahat Çağrı	No			

Table K.1 (Continued): Establishment of Focus Groups.

Questionnaire #	Name	First call / status	Notes from first call	Second call / status	Notes from second call
170	Emine Akbudak	Wrong number			
171	Kaftan Karatas	Yes	"If I'm suitable"	Could not be reached	
181	Havva Tural	Could not be reached			
182	Neriman Cevik	No			
190	Nurten Gundeniz	Wrong number			
191	Gülcan Özmeral	Could not be reached			
199	Menekse Sabanci	Could not be reached			
201	Dilek Cirakman	Yes	"If I'm suitable"	Yes	"God willing"
202	Serpil Odabas	Yes	"If I'm suitable"	Could not be reached	
203	Songül Yilmaz	Yes	"If I'm suitable"	Yes	"God willing"
205	Zeynep Akgül	No			
206	Zekiye Soylu	Yes	"If I'm suitable"	Could not be reached	
207	Hatice Aktas	Yes		Could not be reached	
208	Hülya Kurucan	Could not be reached			
209	Fatma Karper	Could not be reached			
211	Hacer Ergün	Yes	"If I'm suitable"	Yes	
212	Hatice Albayrak	No			
215	Serife Yildiz	Yes	"If I'm suitable"	Yes	"God willing"
216	Zeynep Yildirim	Wrong number			
217	Sema Solak	Could not be reached			
221	Filiz Cakir	No			
222	Necmiye Sengül	Wrong number			

Table K.1 (Continued): Establishment of Focus Groups.

Questionnaire #	Name	First call / status	Notes from first call	Second call / status	Notes from second call
223	Sevgi Baygöl	Yes	"If I'm suitable"	Yes	
226	Gülten Gedik	Yes	"If I'm suitable"	Yes	"God willing"
232	Ipek Demirel	No			
235	Fatma Türker	No			
236	Zeynep Zengin	Yes	"If I'm here"	Could not be reached	
236	Hayriye Aykol	No	"I'm working"		
237	Dilek Gündogan	Could not be reached			
238	Mübene Deliktas	Wrong number			
240	Asiye Fidan	Yes	"If I'm here"	Could not be reached	
241	Nurcan Korkmaz	Yes		Could not be reached	
242	Meyne Uycam	Could not be reached			
245	Pinar Demirel	No			
248	Nurhayat ekici	No			
252		Could not be reached			
253	Aysel Neseli	Yes	"If I'm suitable"	Could not be reached	
253	Jale Derim	No	"I have a new born."		
256	Reyhan Korkmaz	Could not be reached			
258	Filiz Aksu	Wrong number			
263	Ferzan Cayiroglu	Could not be reached			
264	Zeynep Hanuzoglu	Could not be reached			
265	Mukadder Sahin	Wrong number			
267	Mahmure Akpınar	Could not be reached			

Table K.1 (Continued): Establishment of Focus Groups.

Questionnaire #	Name	First call / status	Notes from first call	Second call / status	Notes from second call
269	Melek Gökmen	Wrong number			
270	Cicek Köklü	Could not be reached			
276	Zeycan Kilic	Yes		Yes	
277	Nesrin Erdinc	Wrong number			
280	Duygu Öztürk	Yes		Could not be reached	
281	Gülşen Demirel	No			
283	Meyrem Doruk	No	"I'm working"		
285	Eylem Akdal	Yes		Could not be reached	
287	Bahriye Götür	Yes		Could not be reached	
288	Fatma Cenge	Yes	"If I'm suitable"	Yes	
289	Filiz Dasdan	Wrong number			
291	Elif Eker	No	"The time is not suitable"		
293	Beser Buldu	Could not be reached			
294	Sibel Karakus	Could not be reached			
295	Münire Bayrak	Could not be reached			
297	Kiraz Kaya	Yes	"If I'm here"	Yes	"God willing"
298	Ayşe Armutlu	No	"I'm sick"		
299	Güler Patlamaz	No			
300	Sevgi Kaplandogan	Yes		Yes	"If I return from vacation"
304	Selma Yüksek	Yes		Yes	
305	Erengül Kaplan	No			
306	Nuray Öksüz	Could not be reached			

Table K.1 (Continued): Establishment of Focus Groups.

Questionnaire #	Name	First call / status	Notes from first call	Second call / status	Notes from second call
307	Nurcan Kiziltas	Could not be reached			
308	Gülden Hacıoglu	Could not be reached			
312	Ayşe Yılmaz	Could not be reached			
314	Ayşe Acar	Could not be reached			
315	Elmas Türkmen	Could not be reached			
327	Birinci Yalcin	Wrong number			
329	Hülya Kaya	No			
330	Leyla Bulak	Could not be reached			
331	Emine Adigüzel	No			
332	Serpil Göktas	Could not be reached			
333	Sehrinaz Kayacan	Could not be reached			
334	Sabiye İkiz	Could not be reached			
336	Özlem Bükmezci	Could not be reached			
337	Fatma Tayar	Could not be reached			
339	Esmer Kalay	Could not be reached			
340	Semra Yıldız	Yes	"If I'm suitable"	Yes	
342	Hülya Coskun	Wrong number			
343	Kiymet Bal	Yes	"If I'm suitable"	Yes	
345	Ayşe Cebeci	Wrong number			
346	Kadriye Atli	Wrong number			
347	Hatice Toruk	Yes	"If I'm suitable"	Yes	
350	Neslihan Sucu	Could not be reached			

Table K.1 (Continued): Establishment of Focus Groups.

Questionnaire #	Name	First call / status	Notes from first call	Second call / status	Notes from second call
353	Zerrin Keskin	Could not be reached			
354	Asuman Sevincli	Yes	"If I'm suitable"	Could not be reached	
355	Nurhan Coskun	Wrong number			
356	Hatice Köklü	Could not be reached			
367	Ümmügülsüm Kilic	Yes	"If I'm suitable"	Yes	"God willing"
372	Selin Demirci	Wrong number			
379	Fatma Yurtseven	Wrong number			
380	Safiye Munt	Wrong number			
381	Ayten Ötmez	Yes	"If I'm suitable"	Yes	"God willing"
384	Songül Eroglu	No	"I'm working"		
388	Gülcin Ilhan	Yes	"If I'm here"	Could not be reached	
389	Gülizar Gökdemir	No	"I'll be in the country"		
392	Semiha Özmen	Could not be reached			
393		Could not be reached			
394	Filiz Aydingüz	Wrong number			
397	Keriman Aydin	Yes		Could not be reached	
407	Nadide Dogan	Yes		Could not be reached	
412	Öznur Aydin	Yes		Yes	
413	Rukiye Durmus	No	"I'll be in the country"		
416	Nursen Akkaya	Could not be reached			
418	Kader Arslan	No	Moved out		
421	Hanim Erzurum	Could not be reached			

Table K.1 (Continued): Establishment of Focus Groups.

Questionnaire #	Name	First call / status	Notes from first call	Second call / status	Notes from second call
423	Hatice Aydin	Could not be reached			
426	Zahide Mete	Could not be reached			
429	Fatma Basaran	No	"I'm looking after a patient"		
431		Wrong number			
432	Naime Yilmaz	Yes	"If I'm suitable"	Could not be reached	
434	Gülten Eskiköy	No	"I had a surgery"		
434	Gülten Eskiköy	No	"I'll be in the country"		
435	Ayşe Gür	Wrong number			
436	Serpil Can	Wrong number			
438	Altun Bozkurt	No			
440	Gönül Kuskan	No			
441	Bediha Turan	No	"I'm looking after a patient"		
442	Asiye Günebakan	Yes	"If I'm suitable"	Could not be reached	
443	Semra Sekondur	Could not be reached			
445	Havva Bayraktaroglu	No	"I'll be in the country"		
446	Bilmez Atila	Wrong number			
449	Ayten Mutlu	Could not be reached			
450	Elif Senkal	Could not be reached			
452	Mevda Bayrak	Could not be reached			
458	Raziye Tanil	Yes		Could not be reached	
471	Gülperi	No			
475	Firdevs albayrak	No			

Table K.1 (Continued): Establishment of Focus Groups.

Questionnaire #	Name	First call / status	Notes from first call	Second call / status	Notes from second call
477	Sehri Tastulum	Wrong number			
481	Songül Demirel	No			
482	Esme Yürür	Could not be reached			
483	Sonay Özen	Wrong number			
485	Emine Tiryaki	Yes	"If I'm here"	Yes	"God willing"
486	Semra Kara	Could not be reached			
488	Seher Köklü	No			
489	Yadigar Zaman	Yes		No	"I'm sick"
490	Fatma Gerik	Could not be reached			
492	Semra Bulut	Could not be reached			
493	Yeliz cöskun	No	"I have two babies"		
494	Özgür Karasungur	Yes		Yes	"God willing"
495	Ayten Aydin	No	"I am going through a hard pregnancy"		
496	Binnaz Sarikaya	No	"I'm working"		
497	Sehre Bektas	Yes		Could not be reached	
498	Keriman Deniz	Could not be reached			
499	Aysel Celik	Yes	"If I'm suitable"	Yes	"God willing"
500	Gülşen Ovali	No	"I'll be in the country"		
502	Güler Kavalli	Wrong number			
503	Pakize Güze	Yes		Yes	
504	Fatma Gözür	No	"I'm working"		

Table K.1 (Continued): Establishment of Focus Groups.

Questionnaire #	Name	First call / status	Notes from first call	Second call / status	Notes from second call
509	Songül	Yes	"If I'm here"	Yes	"God willing"
510	Yasemin Türkoğlu	Yes		Yes	"God willing"
512	Mahberen Karaca	Yes	"If I'm here"	Yes	"God willing"
514	Zahide Sirin	Could not be reached			
516	Sehri Sagir	No	"I'll be in the country"		
518	Gülcan Gerc	No			
519	Birgül Tarhan	Could not be reached			
524	Aygül Bekmezci	Yes	"Even if I cannot come, I will send my neighbour"	Yes	
525	Besime Cevik	Wrong number			
527	Kesiben Ayaz	Could not be reached			
532	Emine Cömert	No			
533	Meral Cataltepe	Could not be reached			
540	Gülseren Dogan	Could not be reached			
541	Hayriye Duran	Could not be reached			
544	Rukiye Cagri	Yes		Yes	
548	Fatma Bulu	Yes	"If I'm suitable"	Could not be reached	
551	Makbule Demircan	Could not be reached			
552	R. Akbaba	Could not be reached			
554	Güleser Kaplan	Could not be reached			
555	Zehra Esiren	Could not be reached			
556	Ergül Artiken	Could not be reached			

Table K.1 (Continued): Establishment of Focus Groups.

Questionnaire #	Name	First call / status	Notes from first call	Second call / status	Notes from second call
566	Gülizer Orakci	Yes	"I will try to incorporate some others too"	Could not be reached	
570	Gündüz Dereli	Could not be reached			
573	Asuman Bulut	Yes	"If I'm here"	Could not be reached	
574	Fati Özer	Wrong number			
577	Seher bozdemir	Yes	"If I'm here"	Could not be reached	
582	Hatice Türkmen	No	"I have a baby"		
583	Sengül Dülger	No	"I'll be in the country"		
586	Rukiye Imkay	No	"I won't be here"		
588	Hatice Yildirim	Yes	"If I'm here"	Could not be reached	
589	Eser Gültaylan	Wrong number			
591	Gönül Gencer	Could not be reached			
591	Elif Aktas	Yes	"If I find someone to take care of my patient!"	Yes	"God willing"
592	Gülten Saglik	Yes	"If I'm here"	Could not be reached	
593	Ayfer Karli	Yes	"I'll join, no problem"	Wrong number	
		Could not be reached			
	Yeliz	Could not be reached			
	Gülşen Mutlu	Could not be reached			
	Sadiye Yalcin	Yes	"If I'm suitable"	Could not be reached	
	Güllü Eroglu	Yes	"If I'm suitable"	Yes	"Depends..."

APPENDIX L

Table L.1: Summary of Focus Group Studies.

Focus group #	Date	Place	Attendants	Focus of the study	Notes
1	08.07.2013	Hürriyet YKYM	7 migrant women 2 KEDV coordinators 1 KCC representative	Employment Mobility	The questionnaire results have been shared and opened to discussion Berlin and StM project experience has been shared
2	01.10.2013	Hürriyet YKYM	8 migrant women 1 KEDV coordinator 2 KCC representatives	Mobility Meaning and boundaries of the neighbourhood	
3	30.10.2013	Cumhuriyet Neighbourhood Kindergarten	14 migrant women 2 KCC representatives	Public services Public spaces	Zeynep Sabanci, a midwife employed under Kartal Municipality, was the guest of the focus group study. She informed women about the primary health care services and women health, how and when to reach health institutions.
4	19.11.2013	Cumhuriyet Neighbouhood Kindergarten	14 migrant women 2 KCC representatives	Public spaces Differing perceptions about time and topography of migrant women	Dr. Olcay Kurt, a gynaecologist, was the guest of the focus group study upon the request of migrant women to get more information on women health issues.
5	16.12.2013	Hürriyet YKYM	11 migrant women 1 KEDV coordinator 2 KCC representatives	Differing perceptions about time and topography of migrant women Social ties and networks	
6	03.01.2014	Karayaprak Village Association, Cumhuriyet Neighbourhood	24 migrant women ⁴⁰ 1 KEDV coordinator 1 KCC representative	Finalization Evaluation Selection of the “neighbourhood mother”-to-be	In focus group study #5, women themselves criticized the village associations in the neighbourhood for just functioning as <i>kahvehane</i> ⁴¹ for the men. They wanted to make themselves seen in and make use of their village association.

⁴⁰ As this was our final focus group, women brought neighbours or their relatives to join our meeting, and also they wanted to outnumber the men in the association.

⁴¹ Turkish traditional coffee house, where mostly men are present

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