Unisexualization Trends in Public Spaces in the Cities of the Future

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Abstract

The fractures in gender preferences and the increase in the number of gender preference categories in world societies have deeply affected the basic approaches of public space designers and digital system designers. By now, single-sex has become the default design or coding setting in most robotic algorithms and smart city designs and systems. When we look at it from the perspective of urban sociology, which is the collective reflection of individual human psychology in urban areas, we see traces of it in both the digital infrastructure, macrostructures, and megastructure designs of smart cities. Especially in the film industry after 2000, the perception of gender either refers to free gender values or idealizes a unisex structure. Such things in the cities of the future offer designers an extremely practical solution in system designs and public space designs. We need to demonstrate that such designs are extremely constructive developments in preventing social and sexual violence. In our study, we will focus on the contribution of artificial algorithms, system designs, and space designs to social consensus in the digital infrastructure of smart cities of the future. The parameters of this contribution will be discussed from the perspective of urban sociology in terms of the sustainability of future cities.

Keywords: *Public space, urban culture and politics, desexualization, smart cities, genderless.*

Geleceğin Kentlerinde Kamusal Alanlarda Cinsiyetsizleşme Eğilimleri

Öz

Dünya toplumlarında cinsiyet tercihlerindeki kırılmalar ve cinsel tercih kategorilerinin sayısının artması, dijital sistem tasarımcılarının yanı sıra kamusal alan tasarımcılarının da temel yaklaşımlarını derinden etkilemiştir. Şimdiye kadar çoğu robotik algoritmada ve akıllı şehir tasarımında ve sisteminde tek cinsiyetlilik varsayılan tasarım veya kodlama ayarı haline geldi. Bireysel insan psikolojisinin kentsel alanlardaki kolektif yansıması olan kent sosyolojisi açısından baktığımızda akıllı şehirlerin hem dijital altyapısında hem makro yapılarında hem de mega yapı tasarımlarında cinsiyetsizleşmenin izlerini görüyoruz. Özellikle 2000 ve sonrası film endüstrisinde toplumsal cinsiyet algısı ya özgür toplumsal cinsiyet değerlerine gönderme yapıyor ya da cinsiyetsiz (unisex) yapıyı idealleştiriyor. Geleceğin şehirlerindeki bu tür ivmeler, sistem tasarımlarında ve kamusal alan tasarımlarında tasarımcılara son derece pratik bir çözüm sunuyor. Bu tür tasarımların toplumsal ve cinsel şiddetin önlenmesinde son derece yapıcı gelişmeler olduğunu ortaya koymamız gerekiyor. Çalışmamızda geleceğin akıllı şehirlerinin dijital altyapısında yapay algoritmaların sistem tasarımları ve mekân tasarımlarının toplumsal uzlaşmaya katkısı üzerinde durulacaktır.

Anahtar kelimeler: *Kamusal alan, kent kültürü ve politikası, cinsiyetsizleşme eğilimi, akıllı şehirler, cinsiyetsizleşme.*

1. Introduction

"Stand a little less between me and the sun."
Diogenes (of Sinope) Diyojen

When we look at it from the perspective of urban sociology, which is the collective reflection of individual human psychologies in urban areas, we see traces of unisexualization in both the digital infrastructure of smart cities, macro structures and mega structure designs. Especially in the film industry after 2000, the perception of gender either explicitly refers to liberal sex values or idealizes the unisex structure. Especially after the epidemic, the forced digitalization in social life has significantly suppressed this sociological mentality transformation and made it a rising trend. (Sex is a multidimensional biological construct based on anatomy, physiology, genetics, and hormones. (These components are sometimes referred to together as "sex traits) (National Institutes of Health, 2023; European Institute for Gender Equality, 2023).

Although the national policies of the states are not very sympathetic to the concept of gender, with the influence of cinema and internet culture, the international arena has begun to produce solutions by either pacifying the masculine and feminine elements or overlooking these phenomena.

The most obvious of these are the abolition of the distinction between men's and women's toilets, seen in developed societies and multicultural places, and the genderless process in clothes and names, which have become complementary elements.

When we look at it from a sociological and psychological perspective, we can see that goodwill and fairness in human relations form the basis of sustainability. In addition, the key to sustainability in human-environment relations in public services and physical space designs is human and environmental ergonomics. In this respect, it is very important for social peace and environmental peace that states and/or organizations that produce public services focus on the service production that best suits human nature in maintaining these services in human and environmental interaction.

Throughout history, we see practices that do not attach importance to different sexes in common public space designs. In particular, in medieval latrinas, sex or gender was not seen as a taboo; on the contrary, latrinas were seen as places where people went to socialize enthusiastically and with pleasure and spent a lot of time. So much so that these places became the ones where the rules of etiquette began to form clearly. Similarly, baths seem to be another area of the same socialization process (Yegül, 2006, p. 20). We must state that perhaps the degeneration in these areas strengthened sex-related identities and the castes between these identities for that period. In the context of social dynamism, the growth and spread of an event can rationalize the reaction to it and give rise to reactionary developments or systems of life and thought in subsequent periods.

For a long time since homo sapiens evolved from homoerectus, the human race did not taboo sex. When people started to live collectively, the sexual difference intimidated females into indoor spaces due to the dominance of men's physical strength, and females saw retreating indoors as a chance for survival. "Male" and "female" roles began to be acquired as females initially retreated to indoors due to anxiety about life and with the beginning of social life. From a sexuality perspective, most of the time has passed with almost no female identity since humans moved to settled and social life. Even though female rulers were seen in some intermediate periods in ancient times, they did not become significantly widespread throughout the world.

From ancient times until the late Middle Ages, there was no clear awareness of "identity" and its defence. With the transition from slavery to wage slavery with the industrial revolution and women seen as individuals in business life, the concept of identity gradually began to form in the context of rights-based struggle. With the development of the service sectors, which started with the industrial age, continued in the 1950s, and grew especially after the 1970s, women and female identity began to take place both in life and in literature.

The actions and opposition movements that were previously required to refer to the social disadvantage of the female gender have been replaced by global ideological movements such as

"feminism". So much so that this movement has reached such a strength and level that it will not even accept positive discrimination in the future. In the last thirty years, LGBT+ organizations have divided the concept of gender into categories, starting from the definition of the concept, and have begun to make this accepted by the masses on a global scale by defining pluralistic distinctions regarding gender and sexuality (Herbert & Aylene, 1982, p. 15).

Since the 2000s, especially private sector organizations that provide public services have begun to present themselves as "LGBT+ friendly institutions", just like vegetarian or vegan friendly, and have begun to create their social service infrastructure by clearly applying this corporate image creation to public services.

The genderless solutions observed in public spaces and public services, the unisex perception in toilets or baths, have begun to be seen in most social areas, including religious institutions.

The tendency towards genderlessness is an approach that tries to place itself in the "human" identity in social life, free from all basic genders and intermediate genders that have diversified with the contribution of men and women and even LGBT+ organizations, and returns to peace and, in fact, to the "essence".

In the cities of the future, such examples offer designers an extremely practical solution in system designs and space designs. We need to demonstrate that such designs are extremely constructive in preventing social and sexual violence. In our study, we will focus on the system designs of artificial algorithms in the digital infrastructures of the smart cities of the future and the contribution of space designs to social consensus. The parameters of this contribution in terms of urban sociology and the sustainability of future cities will be discussed. We hope that our work will be useful to the scientific community.

1.1. The Concept of Gender, Genderlessness and Its Trend, Genderless Designs

In order to address genderless tendencies in public services, especially in urban areas, we will first need to define some concepts.

In order to define the tendency towards unisexualization, it is necessary to first define gender. For this reason, it is necessary to define the concept of sex. We can define sex in the context of animals and specifically humans, which emerge by integrating physical limb differences with mental differences. However, we must emphasize that the mental part of this definition is more specific to humans. Based on this context, a sense of belonging, identity or awareness on the term "gender" is required. Gender, in Akduran et al.'s book titled Gender Project, refers to "equal treatment and equal opportunities for women and men." For a detailed comparative analysis on this subject, Scott's work can be an example (Scott, 2003, p. 81). Gender equality refers to the provision of appropriate conditions for women and men to access equal human rights in contributing to and benefiting from political, economic, social and cultural developments (Akduran et al., 2018, p. 151). While Bouchard defines the concept of unisexualization as a situation that is indistinguishable on the basis of gender (Bouchard, 1998), Wikipedia defines it as not specific to gender (Wikipedia). Of course, tens of thousands of years of experience have accumulated on physical sexual differences. We can estimate how the physiological, sociological and psychological evolutionary process of perception, especially the asexualization trend that started in the industry 3.0 and Industry 4.0 periods, is at an early stage. We can easily say that despite all this, the increase in the awareness level of human beings is still developing at a geometric pace, despite the accumulation process I mentioned.

The concept of unisexualization, which we have been using for a very short time in Turkish, has begun to be used as "unisexualization" in the scientific language, English, and in many other languages. As the opposite of sexualization, unisexualization is defined as the rejection of gender, the rejection of being rigidly defined, and not being seen as a distinctive feature in the social and social environment (Kubar, 2017, p. 527). With this definition, this system of thought tries to neutralize the concept of sexuality, which is envisaged and taken for granted under male domination, from the masculine status of men, with an exponential approach, without putting it into feminine and other defined intermediate derivative molds. On the other hand, Illich sees unisexualization as a necessary

imposition of industrialization. (Illich, 1996, p. 26-28) Unisexualization is the tendency to prefer this structure and thought system in all areas of life, as well as the tendency to eat, dress, use urban services and equipment, and create organizational roles. The same orientation is expected to be maintained both inherently and extrinsically in the use of urban services in urban life.

When we look at unisexualization as a social and environmental whole that extends beyond the individual, this process (unisexuality) is very different from the definition of sex and identity that has changed and accumulated from the difference in physical status to the present day, and that people, structures, environment, systems and systematics are fundamentally affected by these elements without being registered to these elements. We can see it as something foreseen and designed. Although such structures, analysis and systematics may be seen or perceived as coercion and sometimes imposition, they will have much more practical and sustainable profits for human beings over the millennia. When we add to all this mental evolution of human beings in terms of technology and their development and/or evolution from the physical body to the etheric body, it will become much more meaningful as the gap between emotional integrity and physical sex opens and the phenomenon of reproduction begins to be separate from the concept of sex.

On the other hand, when we look at the effect of education, as well as the dominant effect of technological structures on the tendency towards unisexualization, we can see that there is a positive correlation between education and the environment. Although the research and research techniques on this subject are a bit weak, in Karatepe's master's thesis conducted on students (Karatepe, 2013, p.71) it was stated that the tendency towards unisexualization in the differences between education and urban areas is naturally more evident in urban areas.

On the other hand, in addition to the genderless structure in public spaces, the move away from homosexuality or heterosexuality seen in individual and sexual relationships is also seen as a threat to the reproduction of human beings (Hare & Hare, 1984, p.63-68).

Kamusal alandan konut yapılarına indiğimizde de konut tasarımlarının cinsiyetler arası bir mücadele alanı olarak görülebilmektedir (Erkarslan, 2004, p. 59-62; Kan Ülkü, 2018, p. 63-80).

1.2. The Phenomenon of Unisexualization in the Historical Process and Unisex Practices in Public Services

It is known that in the periods when people were just transitioning to social life, the concept of sex and masculine and feminine organs were not seen as taboos.

It is obvious that in the designs of public spaces in the Middle Ages, especially in the designs and functions of Latrinas, masculine and feminine organs were not seen as taboo even at that time (Figure 1, 2 and 3).

We can say that the most obvious example, both sociologically and psychologically, of the tendency towards unisexualization is the toilets and public toilets (latrinas) throughout the historical process.

The first toilet structures date back to between 2334-2279 BC. There were 6 toilets and an associated sewage system in the palace of Akkadian King Sargon I, who ruled in Mesopotamia, and there is more detailed information about this place (Baş, 2016). However, while such structures are found in palaces where very wealthy people live, it is seen that the lower and middle class use public areas. In fact, historical records show that large fines were paid for throwing feces from homes onto the streets.
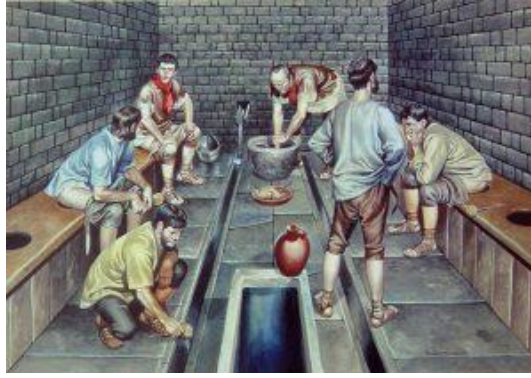
Figure 1. Latrinas and people using latrinas (antiktarih.com, 2018)

Figure 2. Indoor Latrinas (Baş, 2016)

Figure 3. Outdoor latrinas (Baş, 2016)

Latrina: "The introductory article of the Magnesia Ancient City, located in the Germencik district of Aydın province, begins with "32 people met their needs at the same time" (Mert, 2020).

On this subject, the ancient writer Suetonius relates to us a conversation between Emperor Vespasianus and his son Titus in his work titled The Lives of the Twelve Caesars, which was translated into Turkish. Titus considered some of the practices carried out by Emperor Vespasian to increase income as exaggeration. When Emperor Vespasian considered tax

It is another fact that Latrinas, which provide public and social services, have also been a source of taxes for states throughout history (Nuedecker, 1994).

The Romans, who either did not allow toilets in their homes or had very few examples, often met their toilet needs collectively and opened channels for them to carry out their cleaning. Even at that time, Cloacina was the common sewer goddess, Stercutius, the god of winding. When the canal was

blocked, this Goddess was prayed to (Erdemir, 2010, p. 114). Since the God of flatulence and feces is responsible for the channel Goddess, we can express in a tragicomic way that the Romans envisaged a distribution of gods based on gender equality in this regard.

It has been determined that the Romans, who were advanced in engineering, built a toilet at the top of the city wall in Notrhumberland, large enough to accommodate twenty people at a time. An important indicator of the (social) time spent in these places and the cohesion process is that war or expedition preparation plans are made while people use the toilets by sitting there (Erdemir, 2010). It has been determined that there were separate toilets for men and women in the Roman period, as well as toilets located within each other (Erdemir, 2010, p. 110).

The concept of "privacy" based on physical gender, which is felt more clearly in Eastern culture, did not find enough place in Hellenic and Roman societies. The technological designs which are the continuation of the same culture that designed today's technological movement (Western civilization) naturally designed technology beyond physical gender.

Unisexualization, desexualization or genderless trends seen in social and public spaces actually provide the ease of life of women, who have been in a disadvantaged position until today, in social life, as well as the ease of life of today's disadvantaged groups in public spaces (Yüksel, 2018, p. 311).

2. Material and Method

In our research, predictions were made regarding unisexuality tendencies in public spaces by observing the buildings and urban facilities in Turkey and especially in the world, and by examining the literature on the cities of the future.

In the study, interviews were held with anonymous people, sometimes with anonymization method due to the sensitivity of the subject, and their expectations and approaches towards trends in public structures were tried to be revealed.

The countries we identified in our world-scale research on unisexualization trends were not conducted by random sampling method, but in technology-intensive countries and cosmopolitan megapolises of the countries. In this context, while searching for documents, visuals and situations related to the subject, we sometimes used the terms "unisexualization" and sometimes "desexualization".

The subjects were asked about both of these terms together and it was tried to observe whether the subjects were aware of these two terms. We have also used the term "transgender" in our literature and/or case searches.

Observations and investigations have been made in at least 10 different countries in terms of the tendency towards unisexualization. On the other hand, unisexuality or genderless tendencies in public spaces have often been observed in non-gendered outbuildings offered in response to size, color and public needs, rather than visual differences**.** This situation alone shows that our research should be observation-based. It has also been observed that genderless designs in public spaces, outbuildings and/or furniture, in most cases, arise from space constraints and the requirements of urban concentration. These observations are systematized in Table 1.

Table 1. Genderless trends in public space by Country

N	Country	Unisexualization Samples
1	California (USA)	Pavement heights, Toilets, Clothing, Space colors
2	Shanghai (China)	Space Designs, Pavement heights
3	Sauo Paulo (Brazil)	Terminals, Space designs, Pavement heights, Toilets
4	Osaka (Japan)	Pavement heights, Venue colors, Shopping outbuildings
5	Havana (Cuban)	Entertainment venues, sidewalk height, legal regulations
6	Berlin (Germany)	Megastructures, Shopping venues Legal regulations
7	Rotterdam (Holland)	Clothing, Toilets, Space colors, Legal Order
8	Paris (France)	Clothing, Sidewalks, Toilets, Legal Order
9	Zurich (Switzerland)	Pavement heights, Clothing, Legal order
10	Valetta (Malta)	Entertainment venues, Clothing

Today's Tendency and Public Service Designs

The trend is increasing rapidly, especially with the influence of the cultural contexts of the last twenty years, as its impact can be seen more among university students and young people. In addition, there is a co-directional relationship between the tendency to become unisexualized and socio-economic level. In addition, the tendency towards unisexuality is observed more strongly in those whose biological and defined sexual preference is female. There is also a master's thesis on this subject conducted on university students (Karatepe, 2013).
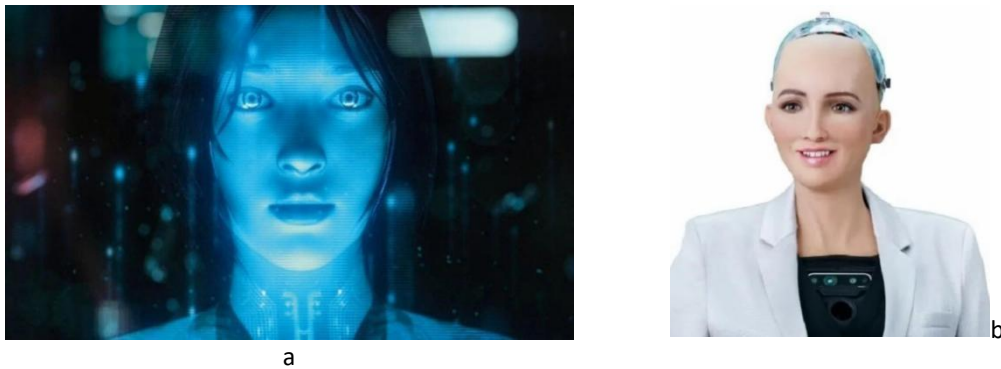
a
b

Figure 4 a-b. Microsoft character Cortana and Siri (polygon.com, 2023, eturbonews.com, 2018)

The demand for urban public services has gradually begun to be established as a right in international texts. In this context, **"access to urban public services**" has been envisaged, defined and conceptualized. In the mapping and monitoring study prepared by Akduran et al., this concept was defined as follows: "Equal access to the physical and social infrastructure in cities, in other words, the provision of local public services in a way that meets the needs of everyone and provides easy access." (Akduran et al., 2018, p.151).

Figure 5: Newbery, L. 2022) gender-neutral restroom at the University of Vermont in Burlington
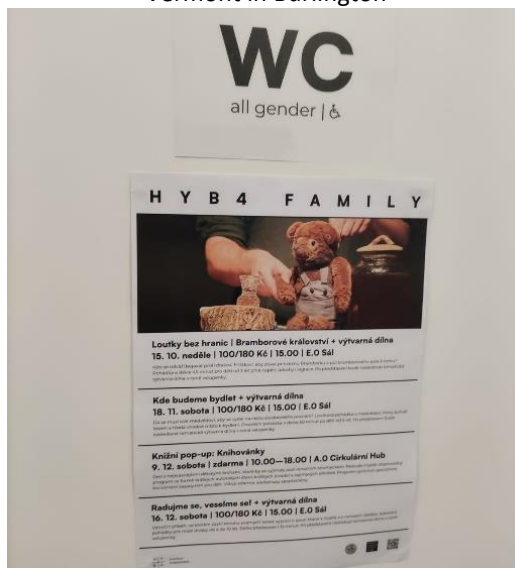

Figure 6 Example of common restroom in Czechia 2018 Privet Album)

For example, yesterday's (30 years ago) young people who kept cattle in Turkey are today evolving into a Turkish Android generation that moves the primitive Renault Toros Brand 1985 model car with its voice and opens and closes its windows with simple digital remote-control. These evolutionary processes inevitably lead the people of tomorrow towards mental genderlessness or at least a tendency to think gender-neutral, with the genderless design motives potentially contained in technology.

In public service provision for public service demands, it should be envisaged that basic service delivery principles based on human rights should be designed to provide equal opportunities for genders in terms of inclusiveness, equality and openness, accessibility and competence. In this regard, the basic principles and measures are presented in more detail in the study of gender-based rights-based monitoring approaches prepared by Kurtoğlu & Tüzel (2021, p.14).

3. Unisexualization Criteria in Urban Public Equipment and Service Designs

Unisexualization in urban areas can be measured by the use, function and accessibility of urban facilities (Efe & Üstündağ, 2020, p.42-45). When we look at the common criteria in urban public services, we see that they also tend to be unisexualized. These are:

a. Physical and system accessibility

b. Susceptibility to equal use in public services,

c. Security

d. Multifunctionality (designs suitable for use by disadvantaged groups regardless of gender)

e. Adequate open green areas

In addition to Figure 5 and Figure 6, another example of gender-neutral toilets can be seen in Figure 7.

Figure 7. Example of common restroom on media (Openaccessgovernment.org, 2023)

If indifference is the default setting of human genetics, sexlessness is also the essential default setting of human genetics. Because the gender of living things often challenges perception and categorization, especially with the existence of self-reproducing species. The observation of hermaphroditic structures in plant species, animal species, and naturally in human species also manifests itself in sex and sexuality, as in every subject.

In fact, the problem arises in the first place when the feminine feature only as a reproductive device, and the masculine structures that take advantage of the time the female takes care of her child within the herd or community, begins to dominate life (in plants and animals) in their own way. Once dominance begins, roles and the acquisition/learning of these roles go back to the concept of "learned helplessness".

So why has gender neutralization become so important recently? The main reason for this is the reshaping of social structures mainly with technological effects, and in this shaping, especially the perceptions and tendencies in technological and artistic products that are unisex or not confined to sex.

Figure 8. Tawaf moment performed by Muslims around the Kaaba in Makka (islamtheultimatepeace.com, 2023)

Figure 9. England Alevi Cultural Center and Cemevi Semah Team (Oxford University, 5th Alevi Festival Opening Reception (youtube.com, 2022)

Some rituals of many religions, especially the religion of Islam, which has a dominant influence in Turkish-Islamic societies, and the coexistence and interconnectedness of men and women in the places where these rituals or worship are performed, require that some urban public services and equipment in these places be designed with a genderless logic. Men and women are intertwined during the circumambulation around the Kaaba. This situation is extremely normal for the relevant religion. A similar situation is also seen in the rituals and worship in Alevi Cem Houses.

In terms of unisex tendencies, both in urban public designs (macro designs) and micro (interior) designs, genderless spaces are produced by using oval designs together with Bauhaus designs with bevelled corners. This structural effect fuses feminine tendencies and lines with masculine lines. So much so that the standardization trend we use today in both home appliances and interior fittings is also another dimension of the genderless trend.

When viewed from the perspective of landscape architecture on a macro scale, the decrease in pavement heights over time, the elevations in the design and deployment of street furniture being lower than before, and the barrier-free structures and designs of cities and townspeople, which are parallel to the level of urbanization, are starting to bear more feminine and unisex lines than before. Of course, it is necessary to add the public pressure of disabled and disadvantaged groups to these developments.

In his study, Andersson stated that disadvantaged groups were seriously victimized, especially in the restorations of New York City and Bloomsbury Street, due to the concern of desexualizing and modernizing cities, and that urban lighting elements eliminated the ancient identity of the city and the street (Andersson, 2011, p. 1081-1082). It is important for urban equipment elements to be ergonomic, especially in terms of accessibility, and to reduce lighting and secluded places and blind areas in terms of security, in terms of urban unisexualization.

Figure 10. Circular oval style interior designs of Kaya Palazzo Golf Resort (projem.com, 2023)

Figure 11. Circular oval style outdoor designs of Kaya Palazzo Golf Resort (projem.com. 2023)

4. Categories of the Tendency to Unisexualization

Figure 12. Symbol expressing the integrity and transitivity of gender.

1. Unisexualization in technological structures and devices,

2. Transition from sex-focused approaches in artistic products to pluralistic gender perception,

3. Potential cost or difficulty of sex-based designs in architecture and public goods and/or service production processes,

4. Pragmatic ease and functionality in the presentation, sales and marketing of pluralistic gender-oriented products in fashion and design forms in the textile sector,

5. Social violent tendencies, especially the rise of masculine violent tendencies in underdeveloped or developing societies, and the search for solutions to these tendencies,

6. The practicality of integrated or plural sex analyses according to two-sex arrangements in legal structures,

7. With technological developments, the phenomenon of fertility has been freed from the label of "sacredness" and has become a technical detail,

8. Energy concentration based on mechatronic unisexualization, woven with technological expansions, has begun to be preferred over the physical, sexual-based, dual-dimensional feeling of "pleasure",

9. The influence of LGBT+ discourses, which continued their influence process especially after the 2000s, began to become accustomed to the social masses as they became widespread,

10. Breaking the psychology of learned helplessness over oppressive gender roles,

11. The process of anatomical adaptation as a result of the similarity of physical work conditions (the process of crossover and androgynization between the sexes),

12. The necessary change and development in women's clothing as a result of the increase in female employees in jobs requiring physical performance,

13. Androgenization and androgynization processes in social roles.

5. Trends in Urban Public Spaces

1. The psychology of integration resulting from the fusion and transition of sex-based phenomena in shrinking urban areas as they get closer to each other,

2. Strengthening the rules in organizational relationships and structures, and new role and mission designs from sex-oriented to mission-oriented,

3. Observing the ergonomics of the function of public service solutions such as "restrooms" in social life, especially in public living spaces, and the expansion of increasingly proportional genderless space and service designs,

4. The "digitalization" process in urban areas, gender-neutral algorithms of smartness (in the technological sense) in cities and urban areas,

5. Analyses regarding hetero gender contain potential social conflict impulses,

6. The development and consequences of positive discrimination against women in state policies in developing countries,

7. The repelling, developing and disseminating effects of the internal, external and private security guard profession and the subliminal perception in movies about them,

8. Functionality in the unisex design of individual and social wearable items,

When we look at the situation in terms of similarity in the urban life pattern, in the intertwining process of both individuals and social relations, we see that the strong, fast and functional perception, desire and preferences to act, which mostly emerge as women enter social life more, and the men of organizational environments who understand them better and empathize with them accelerated the process of unisexualization.

6. Findings and Discussion
The findings revealed by our research are presented below in the form of limitations and facilitating factors.

6.1. Limitations or Obstacles of the Unisexualization Process

1. Social life and business life are still dominated by men and this process is for the benefit of men,

2. The psychology of learned helplessness in women has still not been overcome globally,

3. Commercial organizations based on heterosexuality and sectors that profit from sexuality hope for a larger profit margin from the cake of heterosexuality,

4. Attempting to portray the asexualization and process of leading people of religious institutions and conservative groups as homosexuality (as if it were the same as homosexuality), (However, both concepts are very different in many respects in terms of their meanings and functions.)

5. Failure to update legal regulations on the subject in parallel with social mobility or dynamism.

6.2. Pushing and Promoting Factors on the Process of Unisexualization

1. The practical reality of genderless design of technology and technological products and the irreversible rapid development momentum in the appearance and operating systems of artificial intelligence and robotic systems,

2. More and more content that emphasizes genderlessness in global artistic and cultural media and films is being produced,

3. Increasing sensitivity and reactions to sexual-based social violence among the educated and cultured segments of society,

4. Gender-neutral designs and solutions in physical buildings and some public services are seen as much faster, cheaper, and more sustainable,

5. In the technology-intensive environment (in the technosphere environment), the indifference and indifference towards genderlessness that develops day by day due to people's machine learning and mirroring psychology.

6. Sameness psychosis in business life, as the services sector in the business world is still developing and the employees in the services sector are predominantly women,

7. Contents related to the structure and process of genderlessness in futuristic-themed science fiction films create a vision for individual perception and social perception,

8. Contents related to the structure and process of genderlessness in futuristic-themed science fiction films create a vision for individual perception and social perception,

9. Widespread and predominantly genderless production of clothing and wearable goods designs, especially in the textile industry.

6.3. Benefits of the Genderlessness Trend in Public and Private Spaces

1. Due to the nature of the concept, it causes a decrease in cases of sexual violence,

2. Sexual phenomena cease to be a taboo and repressed feelings about them disappear and surrender to the flow of the evolutionary process,

3. It leads public service providers to produce cheaper and more practical solutions,

4. Evolving the physical and social environment to a more sustainable point with this integration,

5. Strengthening the essentially "human" phenomenon by getting rid of all basic genders and intermediate genders that have diversified with the contribution of men, women and even LGBT+ organizations.

7. Conclusion and Suggestion

All humanity around the world must first of all be aware of this situation: genderlessness and a tendency toward it have begun, and it is not possible to reverse this tendency with references to feminine and masculine emotions and references to sacred texts. In this regard, technological designs, the forces and movements that prepare these designs have taken the social dominance and initiative in the hands of the conservative masses all over the world. In other words, (according to the tragicomic story told) the yellow ox was taken. The issue has entered a point of no return.Throughout history, the fact that public toilets were outside of homes had a delaying or complicating effect on the taboo of sex and sexuality. Throughout human history, toilets have not been inside houses, and places such as toilets and baths have served as the most popular places of socialization and mingling.

For a long time, especially until the last 100 years, living in an extended family, with at least 15-20 people living in a house, had the effect of eliminating or delaying sexual castes, even within the house. If there had been no such cultural movement, that is, if an individual life had existed from the beginning to the present, perhaps the tendency towards unisexuality in societies would have been seen even later.

When we look at the literature on gender, it is seen that gender and sexuality have a 50% effectiveness as a source that initiates the physical and medical phenomenon, but the acquisition, reinforcement, ingratiation of these roles and functions and the teaching of these perceived roles by the superego with a Freudian logic are at least 50% is of importance. In this case, although the physical gender structure remains constant under normal conditions, the rigid social-based gender perception is gradually loosening. Moreover, when we think about the reality of the atrophy of

unused or less used organs and emotions in the evolutionary process, under the influence of the tendency towards unisexualization in the social environment, the change in social perception and orientation will be experienced more dominantly in the near future. Developments regarding unisexualization have accelerated in the last hundred years, especially in the fashion industry. (Campbel, 2015)

The roles of androgynous individuals in the society, the designs of common living spaces and the legal spaces of the organizational structure with the influence of public spaces with this design have also been factors that develop / multiply each other to the point of being the cause and effect of each other.

Within the scope of the mirror theory, the multiplier factors in the above paragraph are constantly processed on the screens with different methods and techniques (movie movies, TV series, advertisements, fashion trends, magazine news, etc.) with subconscious and superconscious suggestions, and this becomes a phenomenon by creating a snowball effect towards the birth of such a psychosphere and sociosphere.

In this context, while the intertwining of these roles and the tendency towards genderlessness may cause painful and problematic crises in the short and medium term, it will have a positive impact on the well-being and peace of human beings on earth, especially in the long term, which is approximately 50 years. In fact, no one should be surprised that this trend has become a phenomenon recently.

Although the tendency towards gender neutralization may seem at first glance to be an extraordinary and even avoidable phenomenon according to normal and social value judgments, it is actually a very important evolutionary process for the well-being and peace of the people of the world.

We have stated the benefits and harms of the tendency towards unisexualization, as well as the limitations and/or obstacles of this process. If these articles are implemented, policy makers will be able to take a proactive perspective by benefiting from our research. It may be suggested that these people observe the future in the light of science and technology, combine the issues we have put forward, and establish a system accordingly.

Observations made in at least 10 different countries have shown that unisexualization tendencies in public structures are more developed and widespread in technology-intensive food, beverage and shopping venues.

Before finishing, we need to point out that local subjects, whose genderless tendency in people or society is revealed by making the local known in the context of belonging (glocalization), actually become the cosmopolitanist object of the global world. People will eventually become people of the world like Diogenes, who lived in Sinope between 404-323 BC. And again, in Diogenes' terms, after the year 2050, when he had no family left, the cosmopolitan youth became a cult domination.

The continued increase in the world population will, I fear, further accelerate this process. Unless a humane but radical measure is taken.

List of Legislation in Turkey in Parallel to the SubjectTable 1. National legislation affecting genderlessness

Legislation Type	Official Gazette Date and Number
International Legislation	
HABITAT – I. (1976). The Vancouver Declaration. BM. Vancouver, Kanada. https://mirror.unhabitat.org/downloads/docs/The_Vancouver_Declaration.pdf	The access link is below the legislation.
EIGE. (2015). Gender Equality Index 2015, Measuring gender equality in the European Union 2005-2012, Italy: EIGE. http://eige.europa.eu/rdc/eige-publications/gender-equality-index-2015-measuring-gender-equality-european-union-2005-2012-report. Source: September 10, 2022	The access link is below the legislation.
Charter of Athens, (1933). IV International Congress for Modern Architecture. https://portal.uur.cz/pdf/charter-of-athens-1933.pdf. Source, August 1, 2017.	The access link is below the legislation.
UN-Habitat. (2002). The Global Campaign on Urban Governangce (Urban Governance Index). United Nations Human Settlements Programme. (2002). The Global Campaign on Urban Governance: An Inventory. UN-HABITAT. Source, March 10, 2002.	The access link is below the legislation.
European Charter of Local Self-Government (1985). AB. https://rm.coe.int/european-charter-of-local-self-government-eng/1680a87cc3. Access Date: August 1, 2023.	The access link is below the legislation.
UN-Habitat. (2012). Urban Planning and Design –Gender Indicators). Kenya. United Nations Human Settlements Programme. htttps://unhabitat.org. Access Date: October 19, 2017.	The access link is below the legislation.
Aalborg Charter (1994). (European Cities Platform). https://sustainablecities.eu/sustainable-cities-platform/ http://portal.uur.cz/pdf/aalborg-charter-1994.pdf http://www.mo.org.tr/UIKDocs/aalborgsarti.pdf (Source: August 3, 2017.	The access link is below the legislation.
The Arcadis Sustainable Cities Index 2022, https://connect.arcadis.com/Sustainable-Cities-Index?origin_source=google&origin_medium=Search_ad&origin_campaign=Sci22&origin_content=NoData&_gl=1*axyjf*_up*MQ..&gclid=CjwKCAiAvdCrBhBREiwAX6-6Up6YNm4CrSmvYQV8IPFaJs69nLUvglu2c-8ReHs7K4XM4-0sijUSXxoCZkAQAvD_BwE	The access link is below the legislation.
The European Social Charter. https://www.coe.int/en/web/european-social-charter. In this regard, technological designs, the forces and movements that prepare these designs have taken the social dominance and initiative in the hands of the conservative masses all over the world. In other words, (according to the tragicomic story told) the yellow ox was taken. The issue has entered a point of no return	The access link is below the legislation.
European Bristol Accord. (2005). AB. https://www.eib.org/attachments/jessica_bristol_accord_sustainable_communities.pdf http://www.mo.org.tr/UIKDocs/bristolmutabakati.pdf.	The access link is below the legislation.
The European Charter for Equality of Women and Men in Local Life (2006) https://www.ccre.org/docs/charte_egalite_en.pdf	The access link is below the legislation.
European Urban Charter https://rm.coe.int/168071923d	The access link is below the legislation.
National Legislation	
T.C. Constitution **Article 10:** Everyone, language, race, colour, gender, political opinion, philosophical belief, religion, sect and are equal before the law, without discrimination for similar reasons.	09.11.1982-17863
In Türkiye National Legislation and Regulations: Law No. 5840 on the Equal Opportunities for Women and Men Commission	24.03.2009-27179

In Türkiye National Legislation and Regulations:	20.04.2016-
Turkish Human Rights and Equality Institution Law No. 6701	29690
In Türkiye National Legislation and Regulations:	20.07.2013-
Accessibility Monitoring and Control Regulation	28713
In Türkiye National Legislation and Regulations:	05.05.2017-4419
Circular on Accessibility	
Circular on KENTGES Action Plan	29.03.2017-7955

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