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Research Article

The Role and Functions of City Parks in the Adaptation Process of Refugees to the City: The Case of Ulubey Şehit Ömer Karaosmanoğlu Park

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ABSTRACT

Today, migration mobility is experienced intensely all over the world. As refugees seek asylum in their countries of origin, the process of integration begins spontaneously, and urban parks, which are the most important part of the public space and provide the unity of the city dwellers, play an active role in this process. "How does the use of urban parks change with the unpredictable number of refugees all over the world and especially in Turkey and how does this situation find expression in Ankara?" is the starting point of the study, while "the fact that refugees are under difficult socio-cultural and economic conditions has led to the use of urban parks and negatively affected the use of parks by local people" is the hypothesis of the study. Within the scope of the study, Ulubey Şehit Ömer Karaosmanoğlu Park, located in Altındağ district of Ankara, which is one of the countries hosting the highest number of refugees in the world and has the highest Syrian population in Ankara, was selected as the sample area and the park usage tendencies of both refugees and local people, how they feel about using the park together and whether the park contributes to the adaptation process were examined through a face-to-face survey. According to the survey data; it has been determined that there is not a full harmonization between the refugees using Ulubey Şehit Ömer Karaosmanoğlu Park and the local people and refugee women have more difficulties in harmonization than refugee men. With this study, solution suggestions are presented to local governments at the point of planning and design of urban parks in countries hosting refugees.

Keywords: Urban park, Refugees, Integration to the city, Ulubey Şehit Ömer Karaosmanoğlu Park

Mültecilerin Kente Uyum Sürecinde Kent Parklarının Rolü ve İşlevleri: Ulubey Şehit Ömer Karaosmanoğlu Park Örneği

ÖZ

Günümüzde, göç hareketliliği tüm dünyada yoğun biçimde yaşanmaktadır. Mültecilerin, menşe ülkelere sığınması ile entegrasyon süreci kendiliğinden başlamakta, kamusal alanın en önemli parçası olan, kentlinin birlikteliğini sağlayan kent parkları bu süreçte etkin bir rol oynamaktadır. "Bugüne kadar tüm dünyada ve özellikle Türkiye'de mülteci sayısının öngörülmez rakamlara ulaşması ile kent parklarının kullanımı nasıl değişmekte ve Ankara'da bu durum nasıl ifade bulmaktadır?" çalışmanın çıkış noktası olurken, "mültecilerin zorlu sosyo kültürel ve ekonomik koşullar altında olması, kent parkı kullanımına yönelmiş, yerel halkın park kullanımını olumsuz yönde etkilemiştir" çalışmanın hipotezini oluşturmaktadır. Çalışma kapsamında, dünyada en fazla mülteciye ev sahipliği yapan ülkelerin en başında yer alan, bununla birlikte Ankara'nın Suriyeli nüfusu en yüksek olan Altındağ ilçesinde bulunan Ulubey Şehit Ömer Karaosmanoğlu Park'ı örneklem alanı olarak seçilerek, hem mültecilerin hem de yerel halkın park kullanım eğilimleri, parkı birlikte kullanımına ilişkin ne hissettikleri ve uyum sürecinde parkın bir

katkısının bulunup bulunmadığı yüz yüze anket çalışması ile incelenmiştir. Anket verilerine göre; Ulubey Şehit Ömer Karaosmanoğlu Parkı'nı kullanan mülteciler ile yerel halk arasında tam anlamıyla bir uyumun sağlanamadığı ve mülteci kadınların mülteci erkeklere göre uyum konusun da daha çok güçlük çektiği saptanmıştır. Bu çalışma ile mültecilere ev sahipliği yapan ülkelerde bulunan kent parklarının planlanma ve tasarım noktasında yerel yönetimlere çözüm önerileri sunulmaktadır.

Anahtar Kelimeler: Kent parkı, Mülteci, Kente uyum, Ulubey Şehit Ömer Karaosmanoğlu Parkı

I. INTRODUCTION

The real emergence of cities began with the Industrial Revolution. While the number of people living in cities in the 1900s was only 5-10% of the world's population, this rate increased to 50% in 2001 and is assumed to reach 2/3 of the entire population in 2025 [1]. Similar developments to those in the world are observed in Turkey. Especially after the 1950s, migration to cities accelerated. While the rate of people living in cities was 25% in 1950, this rate increased to 67.9% in 2022 [2]. As a result of rapid urbanization, a number of problems arise in cities. Among these, irregular construction comes first. Therefore, it is becoming increasingly difficult to create livable, sustainable, high-quality urban habitats/spaces in a certain order or plan. The change and development in settlements along with rapid urbanization has increased the population density, and this development process has led to the change of the ecological order and the deterioration of the balance between functional areas and nature. For this reason, the importance of city parks in urban areas has increased even more.

Urban parks are public spaces that symbolize urban culture, are seen as an expression of social change, and have a dynamic character as a result of political decisions. In addition to that, urban parks reflect the society and social behaviors of the society to which they belong, meeting the social needs of the society. From past to present, urban parks assume multiple functions like ecological, recreational, land organization, economy, health, aesthetics, education and socio-cultural functions [3]. At the same time, these parks are described as spaces where people from diverse classes, origins, and cultures can come together, create an environment of communication, share common experiences and build social cohesion [4]. Weber [5] describes urban parks as a place where refugees meet. Urban parks, where this relationship is best established, constitute the quality of both the social and physical environment [6]. In this context, it is important how the wants and needs of refugees are met and how these spaces are designed [6]. In addition to the many functions they have carried from the 21st century to the present day, urban parks have assumed a new mission that can be called "being a shelter", which can be evaluated in the context of social inclusion for many refugees. According to the United Nations Refugee Agency (UNCHR), which is one of the leading international aid organizations and transmits statistical data worldwide, there are 108.4 million forcibly displaced people worldwide as of the end of 2022. This is more than double the 42.7 million people forcibly displaced a decade ago and the highest number since World War II. Today, 35.3 million refugees, 62.5 million forcibly displaced persons from their countries of origin and residence, and 5.4 million asylum seekers are registered worldwide [7]. Turkey, which is at the top of the list according to the country's immigration data, hosts 3.6 million refugees [7].

Low et al. [8] emphasize that design methods and techniques in urban open green spaces, which have changed and are changing over time, cause access restrictions in public spaces, and that this restriction sometimes leads to problems such as social segregation or spatial segregation. Socio-spatial changes and transformations caused by migration increase these discriminations and segregations. However, as people transfer their identity and culture to different environments, loss of belonging may arise over time [9]. Place attachment causes the formation of emotional bonds depending on the depth of cultural, social and individual relationships that change throughout life. Shumaker and Taylor (1983) define place attachment as a positive emotional bond or relationship between individuals and the environment they live in [39]. On the other hand, the clustering tendency, which develops due to human action, is found in the majority of refugees [10]. In particular, refugees' insufficient opportunities for choice and the

conditions brought about by different social capital cause refugees to break away from the city as a whole and tend to cluster. At this point, what needs to be addressed is the coexistence of physical and social structures. Jane Jacobs, by introducing the policy of "spontaneous diversity" [11], aims to turn the diversity of public spaces into productive diversity [12].

While urban parks are a mirror of urban culture, the relationship between culture and urban parks is mutually reinforcing phenomenon. Urban culture is the process of formation of material or spiritual values produced by people living in the city by finding a common denominator [40]. The main thing is that a memory about the city is formed, and the cultural outputs produced become meaningful through people [40]. Urbanization, on the other hand, is largely accompanied by social change, but essentially the cultural change experienced by individuals in urban societies, and as a result, the society as a whole has an urban culture [40]. According to Erdönmez and Akı [13], this relationship is a product of social encounters and emerges depending on social formations. As the relationship between culture and public space strengthens, people adapt to the behaviors and values of different groups and begin to share public life [12]. In this respect, urban parks are important spaces for revealing both cultural and personal diversity. Changes in urban culture also affect the use of urban parks and people's perception [14]. One of the best examples of this is the "Chumleigh Gardens" in Burgess Park, London. In these gardens are used plants that are culturally associated with refugees, and in this context, refugees establish a direct relationship depending on the experiences they have lived in these areas [15]. In addition, "Garden 6-B" in New York, United States of America, is an urban open green space that reflects the cultural diversity of refugees and is mostly shaped by Polish immigrants [15]. By helping to reflect each culture, the garden both strengthens communication and helps to increase social diversity. In this context, it is important to evaluate the interaction between refugees and urban parks.

II. INTERACTION AND COHESION BETWEEN URBAN PARKS AND REFUGEES

Urban parks play an important role in ensuring social peace and harmony, bringing together people from different social structures and cultures. According to Rishbeth et al. [16], public spaces conduce to reveal refugees' political claims and determine their citizenship regimes. Similarly, for Thompson [17], urban parks are places where refugees and locals coexist and integrate with natural life. Social structures are described as practices that can reproduce, change and adapt depending on collective experiences [18]. According to Gürkaş [18], these practices are a form of placemaking and are shaped by both mental and bodily relations that build on old habits and communicate with new places. This is because, after displacement, refugees engage in a process of recognition-employment and practices of placemaking emerge. Placemaking practices show how the relationships or ties and behavioral networks developed in a new environment are shaped [18]. In establishing these behavioral networks, perception comes to the fore. For example, according to a study conducted in Austria, it was found that refugees have a symbol in the places where they live, and that they use the urban open green spaces around them in ways very different from those designed by planners [19]. Urban parks are physical spaces that reflect the identity of people, strengthen the urban space, and enable people to establish a relationship with history and culture [12]. Spatial and social formations coexist in urban parks, which determines the interaction between people of different social structures. Ulrich [20] emphasizes that in studies conducted on urban parks, people with different social structures and cultures mostly prefer natural or natural-looking areas. In particular, users' perceptions of aesthetics and safety, the spatial qualities of urban parks, their experiences, symbolic interactions and cultural background determine these choices [6].

Certain spatial characteristics of urban parks such as their form, texture, and plants have a great influence on refugees' preferences and behaviors in using the space. Thus, while refugees communicate with the space, they both create sense of place and shape their daily life routines with the physical environment [22]. For example, the "Maximilian City Park", located in the city center of Brussels, close to the immigration office, serves as a shelter for refugees (Figure 1). For this reason, many of its functions are used by refugee groups outside of their characteristics. The fountain located in the park serves as a

shower for the refugees, while the children's playground with its wide file has become a bed for refugee children. The fence, which was also used as a boundary element in the parks, has become an element where refugees hang their clothes or use it as a shelf [29]. Thus, while the park was a green spot in the city until a few years ago, it has become a shelter for many refugees as a result of the migration phenomenon. In addition, refugees give importance to the natural appearance of urban parks.



Figure 1. Maximilian City Park, Brussels [22].

In studies conducted in the U.S.A., the fact that houses close to urban parks are more valuable and preferable for refugees and that refugees living in places where there are no urban open green areas do not like these areas express the significance of natural landscapes for refugees [6]. Zube and Pitt [26] found that Yugoslavs prefer natural landscapes more. However, it has been observed that the water scene is also important for refugees, and they use urban parks close to the water more [29] (Figure 2). For example, "Lincoln Park" in Chicago was found to be preferred by refugees because it is close to the lake and has lots of pools [29]. In addition, it has been stated that refugees have a multi-sensory experience in the "Park of Nations" located on the edge of the Tagus River in Lisbon, where they spend time away from the built environment [30].



Figure 2. Park of Nations, Lisbon Expo 98 [29].

According to Özgüner [6], refugees attach more importance to places with symbolic and cultural meaning due to their different social structures. Refugees' values, religious beliefs and rules affect their spatial perceptions. Urban parks are also spaces that shape the daily lifestyles of users. In this respect, the fact that refugees maintain the values of their lifestyles and have symbols of their own culture. This leads refugees to feel connected to and adapt to their places of origin. Also, according to Temel and Kahraman [33], this process in which refugees try to perceive public spaces can be described as a process in which they carry their habits and daily life routines to the areas they migrate to and want to create a habitual social space or gain a place. Thus, cultural integration is created. One of the best examples of this is the "National Historical Park" in Philadelphia. In a study by Low et al [8], it was found that the reason why refugees use the urban park is the presence of symbols of their own culture. Furthermore, according to a study by Mazumdar and Mazumdar [34], refugees grow plants of their own culture in the areas they live and use. In this way, a sense of belonging is developed, and cultural diversity is created (Figure 3).



Figure 3. Some symbolic elements used by immigrants in their gardens [34].

When the studies on the behavioral patterns of refugees are examined, it is seen that recreational activities and usage preferences created in urban open green spaces greatly affect the behavioral patterns of refugees, in this context social integration is provided [21]. Herein, where refugees belong and how they should behave towards other groups in the social structure emerges [22]. In this context, it seems that some regional studies have been carried out. For example, the city of Sheffield in the UK became the first "City of Sanctuary" for asylum seekers and refugees in 2007 with the support of the city council. The "Viewfinder Project" was realized in the city of Sheffield, in the UK and Germany to comprehend the personal ideas and reactions of refugees in nature and to facilitate adaptation with the urbanites of that region [16]. Within this scope, both educational opportunities and social activities were organized for refugees in urban parks. Refugees have stepped into their geography by participating in language courses, running, walking and cycling groups, sports events, gardening projects, outdoor organizations, picnics and excursions, and meditation. Such organizations were able to support not only the language and physical needs of refugees but also their mental health. Refugees felt most comfortable in activities such as football matches, gardening and photography and learned new things depending on these activities. For refugees, seeing a growing seed was a motivation to connect to life [16].

In addition, some implementation projects have also been carried out to help refugees interact with each other. "Superkilen Public Park", designed in the Norrebro district of Copenhagen, is considered as an urban marketplace that helps the social participation of refugees by including different recreational activities, allowing local groups and refugees to spend time together [24] (Figure 4). Superkilen, a park mostly used by immigrants from Switzerland, Belgium, Morocco, Indonesia, Romania and Morocco, is a meeting point and includes various playgrounds and equipment that define the refugees' own cultures [24]. In addition, three different zones have been identified within the park and designs have been made for the cultural and sports activities of refugees, thus aiming to provide a three-dimensional experience [24].



Figure 4. Black Market Area-Meeting points of immigrants, Superkilen Public Park [24].

Gobster [25] conducted a study on "Lincoln Park" in Chicago and found that refugees generally use the urban park for walking, picnicking and barbecuing, while Latino groups prefer this park for barbecuing and Black refugees for socializing (Figure 5). These studies on the recreational relations of refugees in urban parks show that refugees shape their behavior according to their cultural structures, wants and needs.



Figure 5. Recreational activities held in Lincoln Park [25].

At the same time, urban parks improve refugees' social interactions with other people through recreational activities. Seeland et al. [26], in their study on the social interaction between Swedish people and refugee students in Zurich, it was determined that refugees made friends more easily in urban parks and that urban parks improved the communication environment. Moreover, refugees' easy access to urban parks is also a substantial factor affecting their behavior. Especially close transportation distances and the observance of universal design principles change the use of urban parks. For example, "Superkilen Public Park" connects the surrounding neighborhoods on the east-west axis to ensure easy accessibility of refugees to the park, and aims to make it easier for refugees to reach the area.

When looked at the usage patterns of urban parks, the issue of personal safety also comes to the fore. The issue of security becomes important in shaping the feelings and thoughts of refugees, the spatial quality and environmental conditions of urban parks affect the sense of security, and this situation reveals the fear of crime [31]. According to some research, urban parks sometimes create social segregation in societies that include groups with different socio-cultural backgrounds, thus the usage patterns of urban parks vary. Park users feel uncomfortable due to this situation and the recreational experiences of users decrease [25]. In a study conducted in the UK, it was observed that the issue of personal safety restricts the use of parks and sometimes poses a threat to people. For example, Superkilen Public Park is one of the designs that draw attention to the personal safety of refugees and has some decisions regarding this issue. To ensure the safety of refugees in the urban park, an open view was created, and large plants and shrubs were not included [32]. Plants such as thuja and shrubs were arranged correctly, and seating elements were mostly placed in the central part of the park [32]. Thus, the creation of enclosed spaces was prevented (Figure 6).



Figure 6. The design of Superkilen Public Park [32].

As seen in the examples analyzed, urban parks are seen as places that aim to sustain refugees' friends and family relationships, build strong social and emotional bonds, reflect their religious beliefs, traditions and cultures, and evoke memories. On the other hand, Turkey has been experiencing a high level of migration since 2011 with the "open door" policy it has adopted, resulting in changes in economic, social and cultural life. Multicultural life, which is a natural consequence of migration movements, brings new interactions (communication, acceptance, adaptation, etc.) between the newly

migrated population and the city and its people, and the solution of the problems arising in this context is of great importance [35].

Emphasizing the value of city parks, one of the most important parts of public spaces, for both cities and individuals; examining parks as one of the public spaces that refugees frequently use in the city; Drawing attention to parks as one of the places where the foundations of social unity and the interaction of individuals occur are the starting points of this study. The importance of city parks in the world and in Turkey has increased with migration mobility, their role has changed, and they have become important public spaces where social unity takes place. It is thought that forced migration movements negatively affect the use of city parks by both refugees and local people living in the host country. In this context, the general problems of the research are the dramatic increase in the number of refugees in the world and in Turkey, the inability of refugees to easily adapt to the country and social life in which they take refuge, and the local people's inability to easily accept language, culture and lifestyle differences as well as economic reasons. In this context, the aim of the study is to determine the use of city parks by refugees, who attract attention in the world and in our country with their intense migration movements, and the features of the city parks, as well as the existing functions they have added or lost. The hypothesis of the research is stated as "the fact that refugees are under difficult economic conditions causes refugees to shelter in city parks and interact with other people in city parks, while this negatively affects the park usage habits of local people." Within the scope of the relevant hypothesis, "How does this situation find expression in the Ulubey Şehit Ömer Karaosmanoğlu Park located in Ankara, the capital of Turkey, during the adaptation process?" and "What kind of harmony is achieved between both groups using the park?" constitute the questions of the research. The scope of the research is the political decisions of the countries, their approaches to refugee movements, the services they offer, and most importantly, how the harmony between local people and refugees can be achieved, and what kind of activities and projects should be developed in city parks, which are one of the grounds where this harmony can be established most easily.

III. MATERIAL VE METHODS

In this study, Ulubey Şehit Ömer Karaosmanoğlu Park located in Altındağ district of Ankara is examined. The park, which is located close to the center of Ankara, has changed its user profile and has become a park where many refugees, especially Syrians, spend a lot of time. In order to determine the opinions of park users, a face-to-face survey was conducted with 103 people who constituted the material of the study, statistical analyzes were made and original findings were obtained.

The participants to whom the survey was applied were determined as refugees and local people living in Ulubey District, and the sample size was determined according to 2022 population data. According to 2022 data received from TÜİK, the total population of Altındağ consists of 413,994 people (208,653 men, 205,341 women), and the total population of Ulubey District in 2022 consists of 4544 people (2,336 men, 2,208 women). Based on this, in the survey study to be conducted in the sample area, the population size (N) in the sample group including "refugees and local people" was determined as 4544 people, and the number of participants was calculated using the following formula [38]:

$$\text{Formula: } n = \frac{N \cdot t^2 \cdot p \cdot q}{(d^2 \cdot (N-1) + t^2 \cdot p \cdot q)}$$

N: Population size (number of universe units)

n: Sample size (number of individuals to be sampled)

p: Probability of the event of interest occurring

q: 1-p (or the probability of not seeing the event of interest)

d: sampling error rate

t: 95% confidence level (z test value 1.96)

ta, sd: Critical value of t table according to degrees of freedom at α significance level

$$n = \frac{(4544 \cdot 1,96^2 \cdot 0,5 \cdot 0,5)}{(0,1^2 \cdot 4544 + 1,96^2 \cdot 0,5 \cdot 0,5)}$$

n=94,05

In the study, the total number of individuals (n) to be sampled was determined to be at least 94.05 (refugees and local people), approximately 94 people. In the study, the margin of error was taken as 0.1 (10%) and the reliability was taken as 95%. In the study, p and q values (0.5) were taken as equal to each other. Sample sizes to be drawn from different universe sizes were calculated. In the calculations made according to the formula, it was found that at least 94 surveys were sufficient. However, in order to increase the validity and reliability of the survey, it was decided to direct the survey questions randomly and face to face to "103 people" who could be reached in the field. In the survey conducted in Ulubey Şehit Ömer Karaosmanoğlu Park, which constitutes the sample area of the research, it was observed that the number of refugees using the area was more than the local population, and it was decided that refugees would be the predominant factor in determining the participants who were surveyed.

The prepared questionnaire form consists of 31 questions in total, including optional and open-ended questions. In the first part of the questionnaire form, there are 10 questions about the profiles and demographic structures of park users. The other 21 questions in the other part of the questionnaire form are questions about the interaction and adaptation of both groups using the park; local people and refugees with each other in order to achieve the purpose of the study. The survey was conducted at different time intervals on weekdays (46%) and weekends (54%), including September and December. The survey was decided to be carried out at specified time intervals and did not require repetition in this respect. Each survey lasted approximately 15 minutes. The survey data were evaluated using IBM SPSS (Statistical Package Program for Social Sciences) 23.0 package program. While evaluating the study data, frequency distribution (number, percentage) was given for categorical variables. Chi-square test was used to examine the relationship between categorical variables. With the answers given between the questions; $p < 0.05$ value was accepted for significance.

A. FIELD OF STUDY

Ulubey Şehit Ömer Karaosmanoğlu Park is located in Altındağ district in the northwest of Ankara. Altındağ district is located close to Ankara's major urban centers and Ulus, Sıhhiye, Cebeci and Sıtelер districts, which are generally densely populated and frequented by people to meet their needs (Figure 7). The Altındağ district of Ankara, which today serves 26 neighborhoods, has a total area of 157.47 km², a total population of 413,994 people and includes a significant part of the historical city center of Ankara [47].

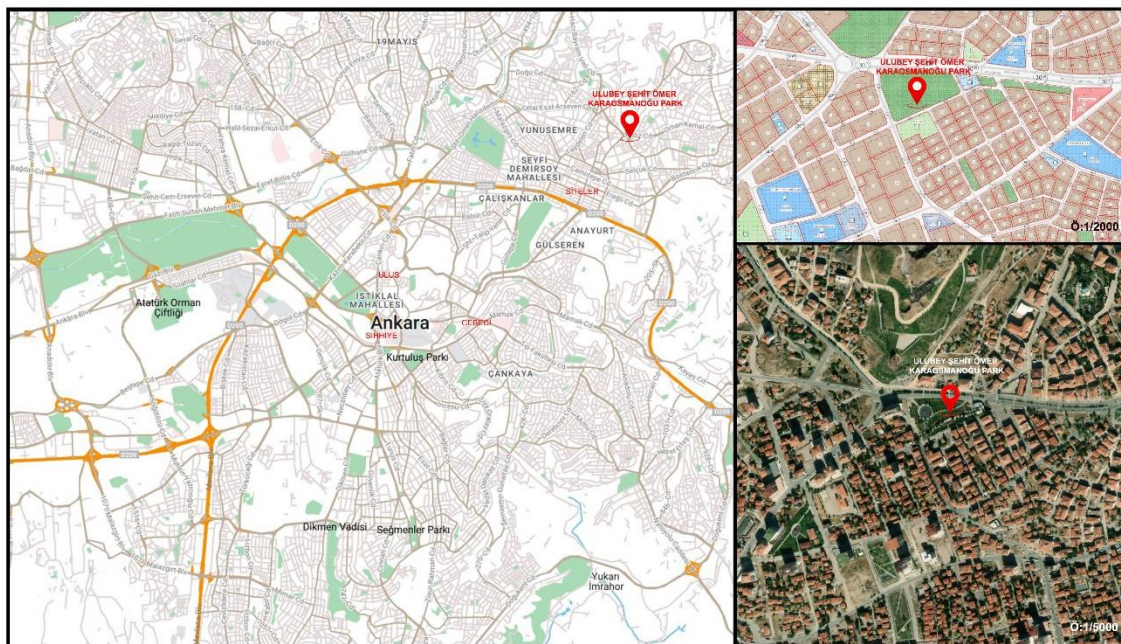


Figure 7. Location of the Ulubey Şehit Ömer Karaosmanoğlu Park [48].

Three neighborhoods in Altındağ district; Alemdağ, Önder and Ulubey neighborhoods are the neighborhoods with the highest refugee population in Ankara [41]. Especially in the Alemdağ and Ulubey neighborhoods, where Syrians have taken up residence, approximately 62.8% of the population is Syrian. This neighborhood is referred to as the 'Aleppo of Ankara'. There are several reasons for the dense refugee population in these neighborhoods. The physical location of the region is linked to the job opportunities created by the industrial area and its urban and economic level [42]. The fact that refugees go to their relatives who migrated before them and the desire to be together with relatives also makes the region a center of attraction [43]. According to the Grand National Assembly of Turkey (TBMM) Migration and Harmonization Report; around 9-10 thousand Syrians lived in the Ulubey neighborhood until June 2017 [44]. In order to survive, more than 80% of this population works in various businesses in the Siteler region, which is very close to their neighborhood. These numbers exceed the number of the local population. The number of Syrian shopkeepers has increased, especially in the neighborhoods, and workplaces with Arabic signs have appeared on the streets. Here, Syrians make up two-thirds of the local population [45].

Ulubey Şehit Ömer Karaosmanoğlu Park is one of the 28 park projects implemented by Altındağ Municipality to green Altındağ. The park was built on an area of 23,000 m² and was opened to visitors in 2013 after its construction was completed in about three months by demolishing the slums in the area [46]. Ulubey Şehit Ömer Karaosmanoğlu Park is intended to be functional in terms of aesthetics and health. There is approximately 8000 m² of green space within the park area. In the park area, 1 children's playground (900 m²) is located in the center of the main axis, while 1 each of 9 sets of outdoor exercise elements (100 m² and 200 m²) and various urban equipment elements are located in the entrance areas of the park. The security unit located in the eastern part of the project has not yet been realized. There is a jogging track (375 m) and a recreation area (1300 m²) along the park boundary. In the vegetative landscaping project of the park, 43 coniferous trees (*Picea excelsa*, *Picea pungens* 'glauca' and *Cupressus arizonica* 'glauca'), 185 leafy trees (*Betula alba*, *Tilia tomentosa*, *Platanus orientalis*, *Prunus cerasifera* 'pissardii nigra', *Robinia pseudoacacia* 'umbraculifera') and 4697 shrubs and vines (*Juniperus sabina*, *Euonymus* 'old gold', *Berberis thunbergii* 'atropurpurea nana', *Berberis thunbergii* 'red rocket', *Rosa* spp, *Lavandula officinalis*, *Ampelopsis quinquefolia* and seasonal flowers) was used [36]. There is 1 place of worship right next to the park area, and a commercial building, cafe and restaurant located right across it (Figure 8).



Figure 8. Master Plan of Ulubey Şehit Ömer Karaosmanoğlu Park [36].

IV. FINDINGS

A survey was conducted in Ulubey Şehit Ömer Karaosmanoğlu Park with 103 people to determine the opinions of people who use the park. The graphs shown below shows the questions at the beginning of the questionnaire related to the profile and demographic characteristics of the park users.

People who use the park are 76 male and 27 are female (Figure 9). 60 park users are married and 43 are single (Figure 10). Looking at the age range of males and females using the park, the most common age group is between 10 and 24 years old (Figure 11).

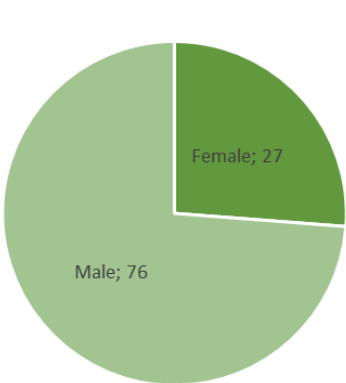


Figure 9. Gender of the park users.

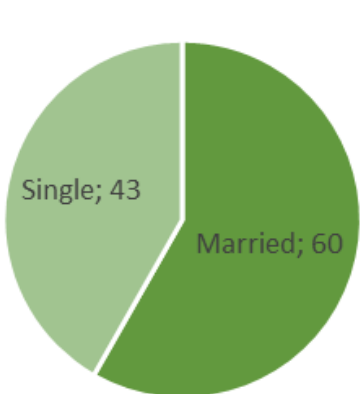


Figure 10. Marital status of the park users.

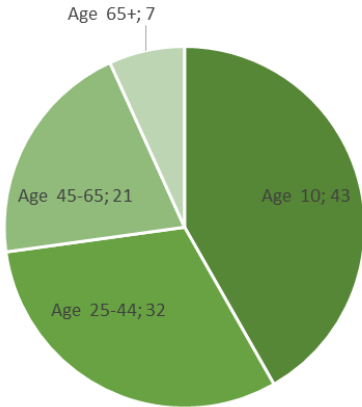


Figure 11. Age of the park users.

While 62 park users have children, 41 have no children (Figure 12). Considering the educational level of park users, the number of people with secondary education is higher than the number of people with other educational levels (Figure 13). When we look at the working life of people who use the park; 34 people are unemployed, 10 people are retired, 4 people are students, 1 person is a housewife, while the rest of the people stated that they can find a job (Figure 14). Furthermore, when we look at the income status of people who use the park; the number of people working below the minimum wage is 53, the number of people earning minimum wage is 22, the number of people working between 3 thousand TL and 5 thousand TL is 26, and the number of people who earn between 5000 TL and maximum 8000 TL is only 2.

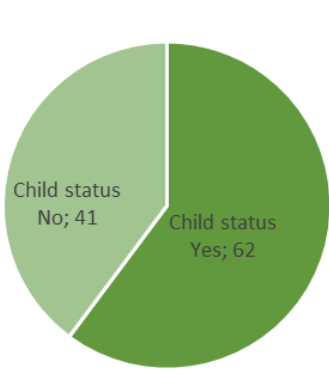


Figure 12. Child status of the park users.

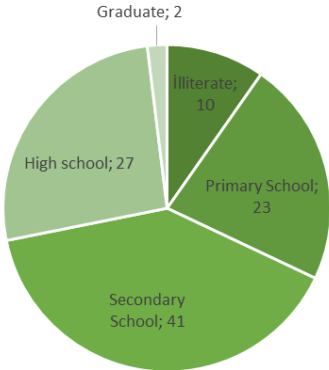


Figure 13. Education level of the park users.

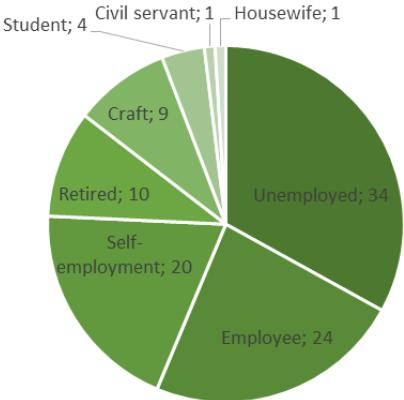


Figure 14. Occupations of the park users.

When we look at the data on the identities of all respondents, locals and refugees, and their lives in Ankara, 82 people using the park have a different nationality, while 21 people are locals. The refugees using the park came from various cities in Syria. Accordingly, 43 people in total Syrian refugees; come from Halep, Rakka, Şam and İdlib (Figure 15). 43 park users have lived in Ankara for more than 6 years (Figure 16).

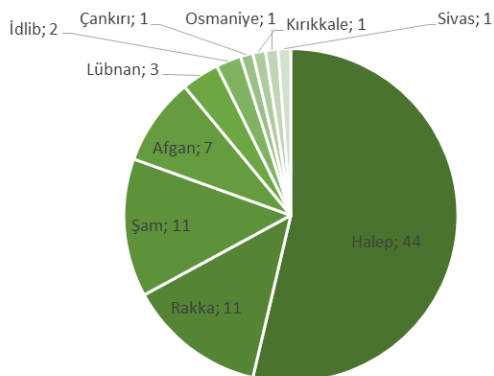


Figure 15. Identities of the park users.

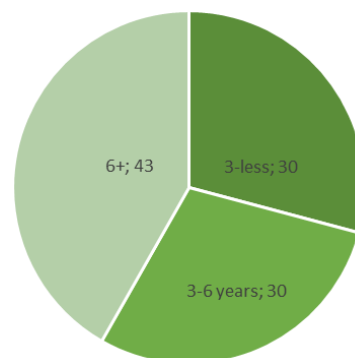


Figure 16. Length of stay in Ankara of the park users.

The highest number of people using the park is 46, residing in Ulubey Neighborhood. The second neighborhood following this figure is Önder Neighborhood (Figure 17).

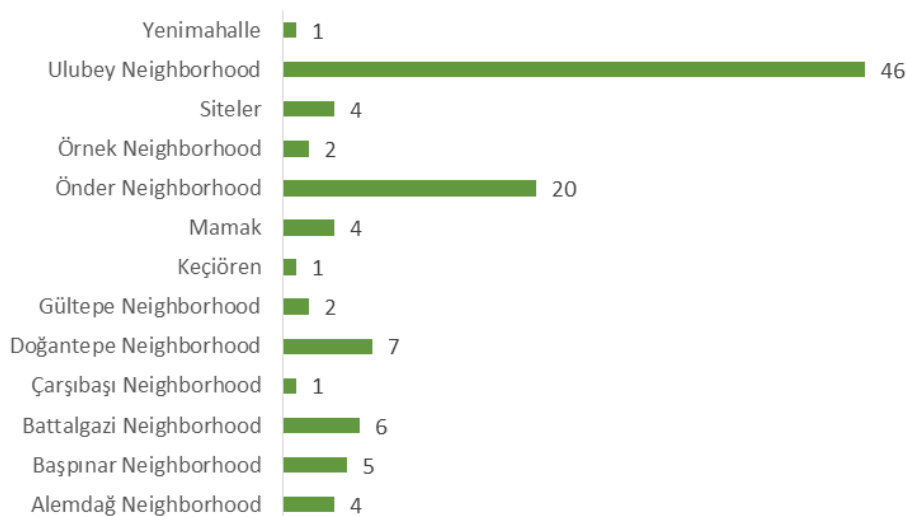


Figure 17. Information on where the park users reside.

When we look at the data on park use of the people who use the park, 37 people come to the park with their families, while 30 people prefer to come to the park with their friends. Most of the people who come to the park (84 people) prefer to walk. 11 people use public transportation, 7 people come by bicycle and 1 person comes by car. 38 people stated that they spend time in the park at all times of the day. 9 people prefer to use the park in the morning, 35 people prefer to use the park at noon, 9 people prefer to use the park in the evening and 10 people prefer to use the park at night. Users mostly use the park for recreation (47 people), followed by 23 people who mostly use the children's playground. The main reasons why people come to the park are shown in the figure below (Figure 18). 19 people use this park because it is the closest park to their home. This figure is followed by reasons such as sitting, watching the environment, finding friends, playing with their children and getting fresh air. While 42 park users stated that they observed other people in the park, 39 stated that they met other people and became friends, 23 stated that they felt under pressure while using the park (Figure 19).



Figure 18. Reasons why people come to the park.

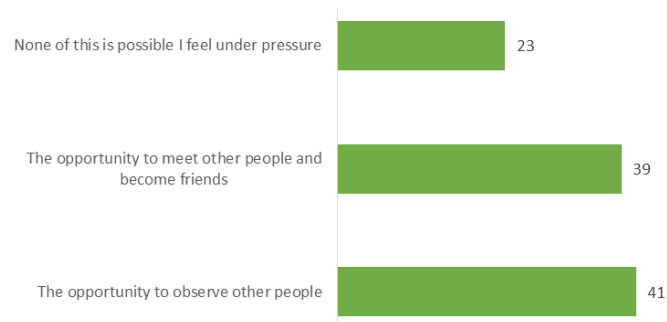


Figure 19. Things to do while spending time in the park.

The answers to the questions about satisfaction with using the park, sociability and whether the park contributed to the adaptation process are shown in the figures below. 93 people out of 103 people who use the park are happy to use the park, while 10 people are not satisfied with using the park. 4 people who are not satisfied with using the park do not find the park safe, 3 people stated that they are uncomfortable with the fact that Syrians use the park more. 8 of the refugees who use the park state that they meet their Syrian friends here and spend time together, 3 of them want their children to mingle with other children by asking their own children to the park, 5 of them state that they go out to look for a job so that they can meet others and even find a job, 2 of them state that they often come to the park to learn Turkish better (Figure 20). Among the most desired activities while using park, 35 people stated that there should be picnic areas, 27 people stated that there should be a concert area, 8 people stated that there should be open air theatres, 8 people stated that there should be restaurants and cafes, and 10 people stated that there should be celebrations and exhibitions (Figure 21).



Figure 20. Contribution to acclimatization in Ankara through the eyes of refugees.

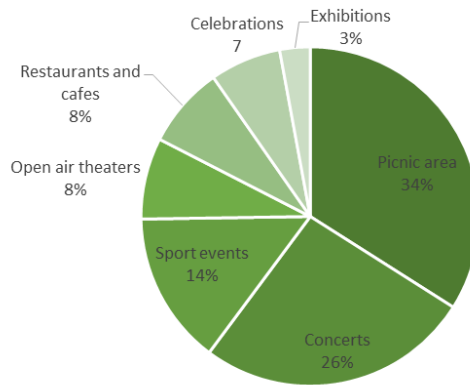


Figure 21. *Desired place/activities in the park refugees.*

Data on the future plans of the people who use the park, whether they are happy to live together with other individuals, and their sense of belonging to the place are shown in the figures below. Of the 103 people who used the park, 75 of them migrated from another country and 3 of them migrated from another city. The main reason why refugees come to Turkey and Ankara is the war conditions. 33 people stated that they came to Turkey to escape from the war, 27 people stated that they came to Turkey to live in better conditions and to find a job in Ankara. 2 people stated that the camp conditions are bad, 6 people stated that their relatives live here, 8 people stated that they want to stay here temporarily and go to other countries; Germany, France, Belgium etc. (Figure 22).

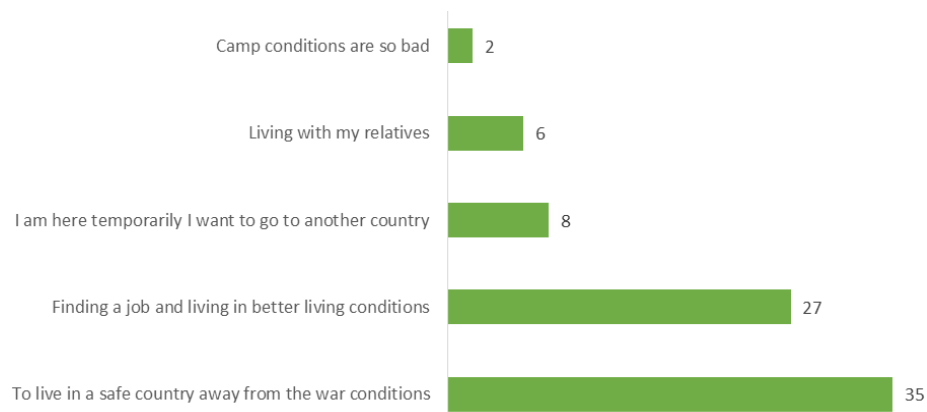


Figure 22. *Reason for coming to Turkey and Ankara / refugees.*

25 of the refugees applied for Turkish citizenship and 53 did not apply. While 16 of the refugees want to return to their own countries, 62 people want to return. Among the local people who use the park, 5 people state that they do not find the park safe anymore, 1 person states that refugees do not use the park cleanly, 2 people state that it is easy for them to go to their countries during the holidays and come back here again and that the war is over, 1 person states that refugees have a negative impact on our economy and 1 person states that they only use the park early in the morning and are afraid. The responses to the question of where do you feel you belong to are as follows: 17 people who no longer feel they belong to any city, and 49 people who feel they are from Ankara (Figure 23).

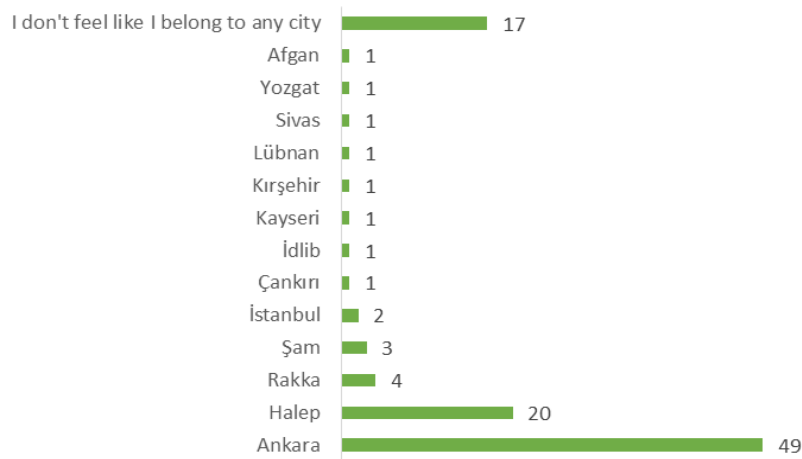


Figure 23. Data on park users' Sense of Belonging.

The chi-square test was used in the survey data to obtain meaningful data. According to survey data; there is a statistically significant relationship ($p < 0.05$) between the gender of the people visiting the park and their civilization and child status, the status of using the park alone, the people who come to the park together, which functions they use the most in the park and the desire to use the park with other people. According to the survey data, the rate of women who are married and have children, the rate of using the park with at least one person, the rate of feeling lonely while using the park and the rate of expressing that there are picnic areas in the park are higher than the rate of male individuals using the park. On the other hand, the rate of single male park users who use the park alone, the rate of having a working life, the rate of visiting the park alone, the rate of using the park with friends, the rate of using the park more as a recreation area, and the rate of wanting to communicate and meet other people in the park are higher than female users. Among the female refugees using the park, 70.4% do not want to communicate and interact with other individuals using the park and 66.7% stated that the park did not contribute to their acclimatization process in Ankara.

Another data shows that there is a significant relationship between going to the park as a single person and expressing the facilities and functions that should be in the park and age ($p < 0.05$). 57.1% of park users over 45 years of age visit the park as a single person. Again, the rate of park users aged 45 and over (35.7%) expressing that the functions in the park are inadequate is higher than the rate of park users aged 10-24 (9.3%). Also, there is a statistically significant relationship between the education level of the park users and other variables ($p < 0.05$). The rate of use of the café-restaurant in the north of the park and the mosque adjacent to the park by the people with high school and above education level (31%) is higher than the people with primary education (8.1%). In addition, there is a statistically significant relationship between the frequency of park use and the economic status of park users ($p < 0.05$). The rate of park users who do not have any income and who work below the minimum wage rate, coming to the park more than one day a week (58.5%) is higher than the rate of people earning 3000 TL and above (25%) coming to the park a few days a week.

Table 1 shows the data on the use of the park with each other and the satisfaction of the local people and refugees who participated in the survey study. The rate of refugees (90.8%) who are happy and satisfied with using the park with local people is higher than the rate of local people (88.2%) who use the park with male and female refugees (Table 1).

Table 1. Percentage (%) distribution of respondents' (refugees and locals) satisfaction with using the park with each other (Number of Participants (N)=103)

	Refugee				Local People/Residents			
	Satisfied to use the park		Dissatisfied with using the park		Satisfied to use the park		Dissatisfied with using the park	
	N	%	N	%	N	%	N	%
Satisfaction with using the park with new migrants/ locals	69	90,8	1	50	15	88,2	0	0,0
	7	9,2	1	50	2	11,8	8	100

According to another survey data; there is a statistically significant correlation between the length of stay in Ankara, being from Ankara and being satisfied with using the park with new refugees ($p < 0.05$). 89% of non-Ankara residents are satisfied with using the park with locals. The rate of satisfaction of people from Ankara with using the park with refugees who recently migrated to the city is 57.1%. Also, there is a statistically significant relationship between satisfaction with the park and length of stay in Ankara ($p < 0.05$). Park users who have lived in Ankara for 3 years or less (100%) are more likely to be satisfied with the park than park users who have lived in Ankara for 6 years or more (81.4%).

V. CONCLUSION AND SUGGESTIONS

This research reveals that urban parks, which are the focal points of the city, are the most suitable grounds for carrying out recreational activities. Recreational areas are extremely important in terms of maintaining public and social relations, the formation of a sense of belonging that develops through relationships with society rather than individualism, and the emergence of friendship phenomena, ensuring the sustainability of society. Generally, local people are concerned about preserving their unique social lifestyle and having limited economic resources, etc. Citing these reasons, it does not want refugees to benefit from these areas easily and wants them to return to their own countries or settle in camps prepared for them. Such thoughts and actions prolong the adaptation process of refugees and reveal the feeling of exclusion [49].

With this research, the harmony and social interaction of refugees and local people could not be completed. While local people spent more time in the park in the past, they stated that they did not want to spend more time in the park with the arrival of refugees, especially Syrians. On the contrary, local people do not want to use the park with refugees, but refugees want to establish unity more. Many of the refugees feel that they belong to Ankara and want their children to receive education in Ankara. On the other hand, another striking result regarding the use of city parks emerged among refugee groups. It is an important data that, compared to male refugees, female refugees directly reject integration with society, have difficulties and want to use the park with their husbands when they come from work. Action should be taken as soon as possible to ensure the future lifestyle and harmony of child and female refugees, especially those who emerge as disadvantaged groups, with society. In this context, the hypothesis of the research, "The fact that refugees are under difficult economic conditions causes refugees to shelter in city parks and interact with other people in city parks, while this negatively affects the park usage habits of local people" has been proven. This study proves that while there are already race, nationality, religion, sect, social position, education, culture and economic differences between the local people and the migrating society as a result of migration mobility, the areas where such distinctions can be most easily dissolved are urban parks. This study revealed how important the roles of local governments are in the urban adaptation process.

It is necessary to consider not only the basic needs of refugees, but also their psychological and cultural needs, and to develop a comprehensive approach to the adaptation of disadvantaged groups, especially women. The harmonization process should not only be achieved through individual and civic initiatives, but it is of utmost importance that local governments are productive and efficient in the harmonization process. In managing this complicated process, city parks, which play a key role in easily creating cohesion, and providing various functions for city parks are extremely important reasons to ensure the unity of locals and refugees. City parks should be central places of harmonization efforts. They should be places where intercultural diversity can be ensured, and various activities can be organized.

It is possible to say that in the study, objectives such as the development of social culture, ensuring social integration, and increasing the quality of life stand out and that this integration should be achieved through urban open green areas. First of all, cultural identity must be taken into account in order to further strengthen and sustain this interaction. It is seen that cultural planning studies are carried out in countries such as Australia, Canada and America. The general strategy adopted in the examples of cultural plans made around the world is the preparation of "cultural planning for physical and social purposes" as a part of urban development along with economic and physical development [37]. The aim of the search for planning public space with culture is to create a space and environment suitable for cultural uses and to create a cultural and artistic environment where city residents can develop their interests and talents in their daily lives [37]. In this context, various events that emphasize cultural diversity and increase intercultural interaction should be organized in Ulubey Şehit Ömer Karaosmanoğlu Park, and the adaptation process should be facilitated by including refugees and asylum seekers in the activities for local people. Events, concerts, exhibitions, open-air shows, etc. in city parks, which are one of the largest parts of the open green space system, are activities that can maximize cohesion between locals and refugees. Interaction of diverse cultural groups with each other, cultural transfers and the presence of common cultural practices support the integration process. City parks should be one of the places where cultural groups can present their traditions and customs, cuisine and dance cultures. The presence of programs that can promote social cohesion of foreign refugee women, who should be included in the study, where they can exhibit their own handicrafts and present their food and drink culture, will accelerate the adaptation process.

In this process, urban cultural policies need to be redefined in order to create a permanent socio-spatial structure in the area, improve the cultural and artistic environment of the area, ensure local cultural organization, participation in cultural events and cultural continuity. Another important issue in making cultural planning studies, which are developed with a participatory approach and propose a strategic road map, effective is their integration with the physical plans of the city. However, in cases where cultural planning studies are not carried out, acting sensitively to the spatial accumulation, collective memory and urban identity of the city within the framework of a holistic planning approach and including analyzes in this direction in the planning process should be seen as one of the effective ways in cultural planning of the city.

In addition, public space, as an environment of freedom, creativity and fair sharing, should be able to host productive and sharing communication. It is also possible with a strong public image that creates communication, requires mutual respect, and requires both parties to see each other as equals. In this context, developing policies that are inclusive and open to cultural diversity and establishing coexistence and solidarity practices will help increase the public image and contribute to social peace.

The issue of the dynamics and change processes of cities, that is, the balance of global interaction, with the traces of the city remaining in the mind, which constitute the identity of the cities, has been and continues to be the main problem and subject of discussion of both cities and urban planning. In this respect, ensuring their sustainability without losing the cultural values that form urban identity can be achieved with holistic planning. In this context, it is necessary to identify the wishes and needs of the area users and make plans/designs accordingly, to investigate the previous living spaces of the refugees, their living habits including their cultural and social lives, and to develop spatial strategies accordingly. In particular, it should not be forgotten that immigrants should be seen as producing and contributing groups, rather than being perceived only as demanding users, and this should be emphasized in the

regulations to be organized by local governments, and that the removal of previous user groups from the area will create chaos. In this respect, it is important for planners and decision makers to take this issue into consideration.

In order not to become a city disconnected from its historical, social and cultural past, standardized and subject to identity erosion, original urban values and the historical, natural and cultural accumulation of cities should be protected. In addition, the urban belonging of the urban people should be strengthened, and they should be enabled to embrace the place they live in. Understanding how different cultural groups use urban parks is important for designing and managing urban green spaces. In particular, open public spaces created between buildings should be designed to include the collective activities necessary for the life of the users, and a harmonious relationship should be created between different social structures and public spaces without ignoring social diversity. In urban green areas, importance should be given to water elements that will attract the attention of immigrants, and areas that are open to everyone to socialize and carry out recreational activities should be designed in landscape designs.

The functions of city parks, one of the most important systems of public spaces, and their contributions to the life of the city and its citizens have been examined in many literatures to date. However, this research examines the importance of the article as to what new functions city parks have added to themselves as well as their existing functions as a result of the migration mobility that has resonated all over the world in recent years, how the functions they have used so far have transformed, and how the roles of local governments affect the use of city parks or the process of adaptation to the city. emphasizes. With this research, the changes in the functions of the city parks in the world, which attract the attention of the whole world and are the subject of the news, were examined, and Şehit Ömer Karaosmanoğlu Park, located in Ankara, which constitutes the main material of the research, was examined based on the survey study. This research determines that the functions of city parks and the park usage habits of city park users have changed negatively in the world and in Turkey, which is at the top of the list of countries hosting refugees. The research emphasizes how important the perspective and decisions of the countries of origin are, and it is thought that it will contribute to the literature by showing that the importance of urban open green areas has increased in order to fully establish harmony between both groups.

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