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Public life in flux: A journey from the 1940s to the present

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Abstract: This study investigates the evolution of public space and its impact on everyday life using a community-based and interpretive approach, as well as qualitative and quantitative methods and socio-spatial comparative analysis. The study focuses on three urban spaces from New York, Moscow, and Berlin, representing the sociopolitical dynamics of capitalism and socialism during the Cold War. The findings highlight the dynamic and ever-changing nature of public spaces, which constantly reproduce themselves even in unexpected circumstances. The study identifies effective socio-spatial breaking points that shape public life and emphasizes public spaces' novelty, dynamism, and political nature. Furthermore, the study reveals the intricate interplay between global events and their human-scale impact on urban spaces. This study is significant because it takes an interdisciplinary approach that combines sociology and spatial science, employing socio-spatial methods to assess the impact of public life. The study acknowledges its limitations, such as the possibility of unanticipated future effects and the need for additional research that includes a broader range of public spaces. Overall, this article contributes to the growing body of research on the relationship between global events and the novelty of urban life by providing an insightful perspective on the transformation of public life.

Subjects: American Studies; European Studies; Urban Landscape; Architecture; Planning; Human Geography; Sociology & Social Policy; Urban History

Keywords: public space; everyday life; global events; socio-spatial transformation; capitalism-socialism; human-scale impact; New York-Moscow; and Berlin

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1. Introduction

Throughout history, the change in everyday life has varied depending on the necessities and structure of the age. Many events on a global and local scale have affected the evolution of public space and daily life. In retrospect, many breakpoints reflect changes in public life, such as wars, epidemics, diseases, and socio-political issues. This study seeks to elucidate the socio-spatial dimensions of the transformation of public space that has evolved along a distinct trajectory since the latter half of the twentieth century, influenced by global challenges and their impacts on urban environments and daily interactions. Furthermore, the breaking points affecting public life from 1940 to 2023 are highlighted. Another goal of the research is to demonstrate that public space is a self-replicating phenomenon and to identify the breaking points in the process under consideration that directly affect public space. Furthermore, within the scope of this study, a socio-spatial and chronological analysis that allows for the analysis of public life is tried and introduced into the literature. The study finds out that "public life and urban space are affected by global issues.", "The tension between capitalism and socialism and their defensive countries has affected everyday life in the public space". "With Socio-Spatial Analysis methods, the change of daily life in the public space is revealed". It revolves around the Cold War period and the events that developed after it, determined by descriptive research methods, and left its mark on it. In this context, the Second World War, the Cold War Period, and technological developments on a global scale, the conflict between capitalism and socialism are evaluated on a human scale. While all of this was going on, discussions about modernity and postmodernism took place in the space, particularly in the 1960s. Within the context of these movements, the evolution of public spaces has also been discussed.

Descriptive searches were carried out in public spaces. Squares, one of the crucial components of the public space, were found proper to be used as a tool, and these spaces where daily life continues were preferred for socio-spatial analysis. However, the article does not directly address squares as the main topic but is evaluated as a public space where everyday life continues. Therefore, the effects of the process, which began with the conflict between capitalism and socialism on daily life, are discussed comparatively in urban squares. In addition, an original aspect of the article is the evaluation of recent global events in the context of space and human relations on the human scale.

1.1. A view of the public space from the past to today

Public spaces are communication channels linking parts of the city and meeting people's daily needs (Moughtin, 2003, p. 193). In parallel with the historical changes in cities, the nature of public spaces has also changed. In urban history, the primary public spaces of the city often integrated the social, cultural, political, and economic activities of a small and partially cohesive urban population. They formed the core of urban society, such as the agora in Greek cities and the forum in Roman cities (Madanipour, 2010, pp. 22–23).

The content of the public sphere was gutted when people began to view public life as morally miserable. After World War I, the public sphere transformed into a field of spontaneous relationships in cities, changing under the industrial shock. The public space, which has experienced many changes over the centuries, has completely differentiated its quality, scope, and usage characteristics, particularly in the latter half of the 20th century (Gökgür, 2017, pp. 26–32).

Gökgür stated that the public space, emerging from the needs of the society and continues to exist, reflects the urban dynamic and culture and has undergone many changes depending on the centuries; she pointed out that, significantly since the 1950s, it has wholly differed in terms of quality, content, and function (2017:26, 32, 59). This rapid change induced by the information age also affects the physical and social environment, and urban life needs to change with multi-dimensional elements (Gökgür, 2017, p. 60). Moreover, when this change in the public space of the 1950s is envisaged from a broader perspective, we encounter the wars, the conflicts between systems, and the rivalries that marked the process.

It is also seen that there were debates in the philosophy of the public space that developed during these periods, especially in the 1960s. While this movement is a postmodern period for some, on the other hand, this questioning and sceptical perspective also brings to light the good facets of modernism. According to Jameson (2008, pp. 9,10), postmodernism is an attempt to think in a historicist context specific to the time in which we live, in an age that has essentially forgotten how to think historically. It distorts a deep historical impulse that depends on the tendency we choose. In postmodern epistemology, what individuals choose in their lives is more significant than what they consider; if every choice is of equal weight, then a choice-based system of thought must remain indifferent (Pastor & Cuadrado, 2014: 341 cited in Al-Kassimi, 2023, p. 7).

He evaluates postmodernism as a process, as the consumption of pure commodification. For this reason, he stresses that the superstate's "way of life" is in a position related to the "commodity fetishism" defined by Marx as the most developed monotheistic form of primitive animism or primitive idol worship (Jameson, 2008, pp. 110,11). According to Al-Kassimi (2023, p. 7), the concept sees science and rationality as crucial, but it is done only to further liberate and save humanity from the modern past. While modernity still emphasizes the characteristics of humanity within the dualist framework, postmodernity is concerned with using rationality to legitimize the (techno-scientific) posthuman condition, which no longer draws any ethical normative basis on the plane of human action.

According to Özbek (2004, pp. 233–235), postmodernism can be viewed as a specific type of historical-geographical situation. In this regard, Harvey emphasizes that the most impressive part of The Condition of Postmodernity is the section in which he examines what the postmodern experience means to people in terms of what they experience and imagine depending on time and place. He explains in the book that the pains caused by today's experience, which is discussed as time-space compression, have given rise to four distinct reactions: nihilist, sloganist, localist, and flamboyant-rhetorical reactions. In this regard, Tekeli (2017:8) explains that what is meant by the hides is an emphasis on change and continuity, and in a sense, they express endings and transcendence. He also emphasizes that these endings describe some extinctions. Al-Kassimi (2023, p. 7) emphasizes the triumph of postmodernity, the existential/materialist spirit of the modern age, which presents itself as anti-rationalist and therefore becomes disillusioned with the scientific projects it tries to realize. By repeatedly singling out a single soul, postmodernity further reveals the contradiction of modernity, yet now emphasizes its definitive rejection of metaphysical thought. This rejection claims the necessity of abandoning rational systems with a more subjective, essentially overly sceptical, relativistic and anti-theistic way of thinking. Harvey delivers an example in "The Condition of Postmodernity" and states that after the destruction of battle, although it varies from country to country, mass production and planning experience are seen as a tool of a reconstruction program. He expresses his statement as if a new version of the Enlightenment project was reborn from the ashes after global death and destruction (Harvey, 1997, pp. 87,88). According to Al-Kassimi (2023, p. 7), the interwar period already marked the onset of a time when the certainty of the modern project began to be called into question. Postmodernism also developed during this period of resistance and suspicion, but this should be considered a natural evolution rather than a reaction to modernism.

The warfare during the 1940s changed numerous urban, regional, and administrative systems. Many crucial European cities have been destroyed, and urban restructuring has started. It unfolded on the Cold War's political, economic, and propaganda fronts that developed between the US and the USSR and their allies (Encyclopedia Britannica, 2022a). In 1945, Europe was divided into two, and the Western US and the Eastern Soviet Union began to be ruled by superpowers (Gregory et al., 2009, p. 223). Following World War II, ideological conflicts pitted communism against capitalist liberal democracy, and competition among countries could be effective across national boundaries (Noesgard et al., 2010). In the early years of the Soviet-American struggle, bipolarity prevailed, and the conflict between the two powers and their allies was primarily on land (Huntington, 2022). The United States and the Soviet Union worked hard to undermine their position in Europe, which

would need a bipolar order on the Continent. The highly reliable system forming in Europe at the end of the 1940s was an unforeseen consequence of the superpowers' relentless competition (Mearsheimer, 2022). By the mid-1950s, however, bipolar disorder commenced decreasing. The struggle between the two major powers has moved from the earth to the "peaceful competition" of economic development, military accumulation, and scientific and diplomatic achievements (Huntington, 2022).

Özbek (2015) reported that since the late 1980s, public debate has resumed in Eastern Europe, the former Soviet Union, and Western capitalist societies. She also noted that it is inextricably related to more lavish social upheavals, battles, and political legitimacy obstacles that erode the pattern of public life in contemporary cultures. Furthermore, she emphasizes that the late translation of Habermas's publications reflects a lag in the discussions. The fact that these public sphere discussions in Germany were published late in English can be used to demonstrate the fluidity of the "public" in the postmodern era (Hansen, 2004, p. 141). Additionally, touching on modernism, Özbek (2004, pp. 24,25) explains that the modernity emphasis on the Habermasian public sphere has become significant for critical approaches based on the "immanent critique of modernity" or the dialectics of modernity, opposing the solutions proposed to overcome the crisis that Fordist state capitalism and real socialism have fallen into. Al-Kassimi (2023) states that modernism initiates a revolutionary break with the past by emphasizing a material understanding of meaning, purpose and morality based on an ontology that values breaking with custom and its objective moral certitudes.

According to Madanipour (2010, p. 3), The new public spaces developed over the 1980s have become controlled and restricted, unlike more accessible and inclusive places.

After the collapse of the bipolar world order, discussions on globalization have received international and transnational attention (Wittmann, 2014, p. 193). Globalization has profoundly impacted the establishment of a system of international organizations and regulators, especially in the post-World War II period. It was possible to envision a "borderless" world after 1989 when the main border between East and West collapsed. The constant order of the ritualized conflict between the United States and the Soviet Union has become relatively slow and predictable (Ray, 2007). The problem lies not only in the global imbalance between liberalism and anti-liberalism. Revolutions in communications technology, the internet, social media, data collecting, and artificial intelligence have changed the struggle between liberalism and anti-liberalism in ways that are both obvious and unfavourable to liberals (Kagan, 2022). The rise of ethnic-based nationalist barbarism in Eastern Europe and the former Soviet Union after 1989, the problems generated by religious particularism, particularly Islamic fundamentalism, a postmodern localism in globalization ideology, the glorification of a culture of difference, and other factors prompted Habermas to reconsider the function of the nation-state, citizenship, and law. Most significantly, the European Union has acquired a supranational political dimension and offers the opportunity to exert supranational control over global capitalism (Çelebi, 2004, p. 273).

1.2. Globalization and transformation

Globalization, the intricate structure of shifting social ties, and rivalry across economic systems entered the picture in the 1980s. Following the outbreak of WWII, modernisation and development became significant study areas, and globalization studies were concentrated (Roudometof & Dessi, 2022, p. 19). Hirst and Thompson (2002, p. 247) claim that globalization is a contentious and complex notion that has existed since the 1950s when it was managed through worldwide interconnection. Furthermore, they state that new technologies such as information technology, fibre optic cables, satellites, and planes have greatly facilitated international travel, media, and financial exchanges, resulting in substantial increases in traffic volumes. According to the postmodernist perspective discussed in the previous section, globalization is not only an economic process, but also a platform where geographical, cultural, and social ties are transformed in a complex way. According to Ray (2007), globalization throws into question the concept of geography, community, and social cognition in sociology. He underlines how

enthusiasm for globalization has expanded, notably since the fall of the Berlin Wall in the 1990s. Additionally, he notes that the situation is seriously addressed considering the shock of 11 September 2001, as well as new doubts regarding terrorism and economic uncertainty.

According to Urry (2003, p. 47), an event like the fall of the Berlin Wall in 1989 had the same effects as the Soviet system exploding overnight. Even though the collapse did not occur overnight, the process persisted in a chain and exploded with this occurrence. According to Castells (1999), the entire globe was organized around telecommunications computer networks in the 1990s. In other words, it may be remarked about the growth of the network society and a system that is altering or restructuring the bipolar world order.

The communications revolution heralded a new era in 1989 (Friedman, 2000 as cited in Ray, 2007, p. 8). The information and technology revolution propagated the libertarian ethos having emerged in the 1960s uprisings in a semi-conscious manner (Castells, 2009, p. 6). Digital technology advancements have played an essential role in accelerating the pace and breadth of social communication, which in numerous respects encapsulates the globalization process (Ray, 2007, p. 123). New trends and technologies have an obvious impact on social interactions; nonetheless, they are constrained and moulded within those ties (Ray, 2007, p. 69).

In the last quarter of the 20th century, this information-centred technological revolution transformed how we think, produce, consume, trade, manage, communicate, live, die, fight, and make love. Besides, a dynamic global economy has been created that connects people and activities worldwide. By effectively utilizing the networking logic of the information age, the period 1970–1990 has spurred strong economic growth, the restructuring of capitalism, and the development of the versatility of labour rules (Castells, 2010, pp. 1–2). The post-1989 restructuring of capitalism implied specialization. Globalization involves the construction of a new borderless connection (Sun et al., 2022, p. 157). The Information Age heralded the information city as a new urban form (Castells, 2009, p. 429). Even in the early 1990s, information and communication technologies (ICTs) indicated that communities also form in cyberspace, significantly impacting everyday life (Roudometof & Carpentier, 2022, p. 323).

1.3. Transformation of everyday life in public space

Madanipour (2003, p. 5) refers to public space as a reflection of the complexity of urban society. Since everyday life changes dynamically, it is seen to be swayed by breaking points and sudden events affecting life, such as war, epidemics, and economic policies (Eren & Aktuğlu Aktan, 2022).

1.3.1. Considering the principal sources of everyday life

The intrinsic relationship between the public realm, citizenship, and daily life is multifaceted, with substance and significance gained in all aspects (Mussi Vaz et al., 2021, pp. 269,270). Conflicts that arise in public are frequently linked to broader social and political issues. Various stakeholders can generate and influence external conditions in the public space (Pettas, 2019, p. 240).

Lefebvre (2010) concentrates on leisure, consumer society, and behavioural patterns in his work in everyday life. The relationship between leisure and daily life is complex; he emphasizes that both unity and contradiction exist. Leisure is paramount in public spaces. Researchers investigating leisure behaviour in cities should focus on the range of commonly valued, publicly visible locations (Johnson & Glover, 2013, p. 195). Goffman (2002) deals with interpersonal interaction in his work. De Certeau (2011) focuses on modes of production and consumption and refers to an approach that consists not of the actions of daily life users but of the way they do things such as speaking, reading, moving, and shopping. Concerning the change in everyday life, Sennett (1994) points out the birth of modern capitalism and the emergence of individualism, which is the great social transformation. Bauman, on the other hand, focused on globalization, social relations, and the social origins and consequences of the phenomenon of globalization. He also dealt with the consumption society, consumed life, and individualization (Bauman, 2013a), living in an age of

uncertainty/ambiguity (Bauman, 2013b). In the evolution of social life over time, communication among the senses has taken on another dimension. Sennett (1994) refers to the fear of touching on contemporary urban design. He claims that we run the risk of feeling a stranger or something through the haptic, and technology keeps us away from that risk. In addition, he gives examples of the engravings of Beer Street and Gin Lam by Hogarth in 1751.

" ... Beer Street shows a group of people sitting close together drinking beer, the men with their arms around the women's shoulders. For Hogarth, bodies touching each other signalled social connection and orderliness ... This lack of physical touch was Hogarth's image of disorder in urban space ... Today, order means lack of contact ... " (Sennett, 1994, pp. 20,21). In Sennett's commentary, the emphasis on changing social behaviour through individualism is essential. What is necessary to be discussed in this context is not a return to the past but the construction and continuity of positive, liveable spaces with new criteria that join daily life. As a result, people have become alienated from their surroundings and each other. There were also reactions to the societal breakdown. The street has also been influenced by economic, political, and technical changes that have permanently altered urban life (Barlas, 2014). Sennett and Barlas discussed modern individualism and urbanism, emphasizing the interaction process in space and the individual in this process.

Erving Goffman's approach to social psychology emphasizes the importance of face-to-face interactions in the formation of the self and the socialization process (Barlas, 2014, cited from Goffman, 1967).

Communications, transportation, and life in modern society are all rapidly evolving. Numerous occurrences continue to take place within this framework, some directly and some indirectly. Throughout history, numerous events such as technology, wars, depressions, scientific developments, space, health crises, and epidemics have had an impact on social life and public space on a global and local scale. In this regard, Rogers (1997) contends that technologies and innovations that protect our environment and humanize our cities should be closely monitored in terms of contemporary city problems. Technology for our future is an innovation that will have as profound an impact on the city of the twenty-first century as the Industrial Revolution had on the city of the nineteenth century. This cycle revved the evolution, brought with it the collapse of publicity, and changes began in the requirements and lifestyles of society.

As Lefebvre pointed out, the shift in leisure has been linked to the differentiation of fundamental requirements and life expectations. Rogers (1997) states that as life expectancy increases, the time adults spend working and parenting decreases and that a significant portion of life may be devoted to non-professional occupations. Aktuğlu Aktan (2006) states that while people used to travel from residence to work in this development process, they started to travel for activities other than basic economic activities for education, culture, entertainment, religion, and similar purposes due to the developing social life.

2. Materials and methods

The materials used in the article are the data obtained from the literature review on public life, daily life, globalization, and alteration in social structure; GIS Data (data generated for the searched fields within the scope of the article); figure-ground analysis of Paris Square, Red Square and Times Square for each decade since the 1940s; examination of social relations (if any, one photograph per decade reflecting the defining event of that period).

First, the alteration in the public space and everyday life was discussed with explanatory literature reviews. In the meantime, in addition to the dominant sources, opinions from various disciplines were evaluated. Based on a community-based and interpretive approach, this article preferred mixed methods.

2.1. Site Selection Criteria

This article is founded on the Cold War period, which saw the most intense competition among the world's economic systems. During the Cold War, the United States and Russia were the two major forces in the struggle between capitalism and socialism. Furthermore, the spatial traces of the two powers' rivalry can be seen in Germany. The study concentrated on these three countries in this context. In this study, squares were preferred as a public space to understand the period and these cities were researched by various disciplines to examine the daily relations in the urban space in the human dimension.

Squares, one of the most significant elements of urban design (Moughtin, 2003, p. 87), were probably the first way for the individual to explore the use of urban space (Krier, 1991, p. 17). Throughout the history of settlements, the main elements around which all cities are organized have been streets and squares (Gehl, 2011, p. 89). Squares, which are more than a wide street, have always reflected the relevant society (Schenk, 2018, p. 189), most of the public life has developed in squares (Sitte, 2020, p. 19), historically and ontologically, it is a paramount area in the establishment of cities and a centre where various arrangements are made (Gökgür, 2017, p. 99 as cited by Besse 2006).

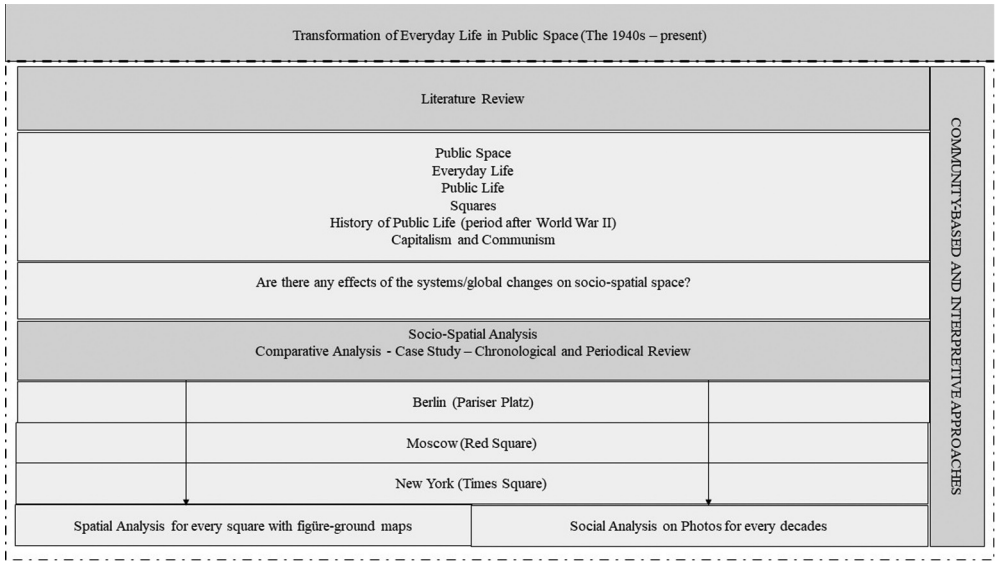
Gökgür (2017, pp. 99–100) states that squares may accommodate various functions such as recreational, commercial, military, and cultural, and their basic features are open space, accessible, visible, freedom area, transition and waiting area, and areas where citizenship consciousness is formed. Hence this study, looking at the evolution of public life in recent history, was built on squares as a vital element of public space.

As a result, one of the main squares from each of the three cities was selected for research. Red Square and Times Square have been preferred as the principal squares of Moscow and New York are recognizable. Different squares from Berlin, such as Alexander, Leipzig, and Potsdam Square, were included in the spatial search. However, Paris Square was chosen because it bears World War II and Cold War relics and is close to the Parliament building. In this context, Paris Square, Red Square, and Times Square were evaluated through geographic information systems (GIS).

From the 1940s to the early 2000s, the preferred city squares per decade were subjected to typo-morphological and socio-spatial analyses. Subsequently compiling data for spatial analysis in GIS, figure-ground examines for the squares were created and compared to discover if there was a structural change in the space. In addition, for each decade, photographs describing social life and human relations were chosen and visualized. The discussion was on whether events from that period left an impression. If there had been one, it would have been a visualization study for that occurrence, like the collapse of the Berlin Wall. The outcomes were compared based on the methodologies used. Figure 1 summarizes the analysis methodology.

In the study's methodology, first, public space and everyday life were examined, and how events on a global scale affect public life or everyday life in public spaces was discussed on a human scale. We mentioned above that because we focused on the period between 1940 and 2023, marked by the conflict between capitalism and socialism, we focused on three cities in total, where capitalism was prevalent, socialism was predominant, and the conflict between the two was experienced. Likewise, throughout the article, including the explanatory literature review, the study was designed against the backdrop of the concepts of modernism, postmodernism, and time-space compression, also extensively discussed during these periods. In decades, a method for comparing social and spatial factors in these cities has been developed. Case studies were subjected to socio-spatial analyses. The method revealed breaking points in public life, concerned public space and its meaning, and produced a socio-spatial archive study of the cities studied.

Figure 1. Methodology of the study.



3. Case study: socio-spatial evolution in public life from 1940 to 2023

The locations of the preferred squares -Paris Square (Berlin, Germany), Red Square (Moscow, Russia), and Times Square (New York, USA)- within the scope of the article are shown in Figure 2. The examined squares constitute one of the main squares in the centre of the selected city.

3.1. Paris square (Berlin/Germany)

Paris Square, one of Berlin's three baroque squares, is known for its Brandenburg Gate, both an architectural and political monument (Stegers, 1997, p. 251). For instance, Keating (2001, p. 79) recommends Hotel Adlon at the corner of Paris Square as a setting for a stay in Berlin, which depicts the war between the two worlds, Europe, and society. With the Second World War, this city's centre of life transformed into an empty land, and its remains were only progressively cleaned up (Berlin.de, 2022a). The Battle severely damaged the Brandenburg Gate and destroyed Pariser Platz. The Soviet troops first hung their flag, then the red flag, the workers' symbol, on the door. There were ideas for a new statue to replace the destroyed Quadriga, but nothing came of them. In 1949, demolition of the surrounding buildings began in preparation for the restoration of the Brandenburg Gate. Many ruins in Pariser Platz were razed to the ground in preparation for a communist-organized meeting attended by East and West German youth in the summer of 1950, and by the end of the 1950s, all ruins in Pariser Platz had been destroyed (Cullen 1990, quoted in Stangl, 2006, p. 368).

The city was divided into four different sectors after the end of the war in 1945 and was jointly administered by the United States, Britain, France, and the Soviet Union. 1946–49 period, Berlin was the focal point of the Cold War (Berlin.de, 2022c). The closure of borders and the expansion of barriers have made Paris Square a part of the border strip. On 13 August 1961, work for the border began at the Brandenburg Gate; citizens of East Berlin and the GDR were prohibited from crossing into West Berlin. The border barriers lasted until the winter of 1989. On 22 December 1989, the leaders of East Germany set up an additional crossing point in Paris Square. People could pass freely through the Brandenburg Gate again (Berlin.de, 2022b).

The spatial change in and around Berlin and even Paris Square is shown in Figure 3. In the early 1940s, that is, before the war, urban patterns and building forms were looked over. The remains of the war can be seen in the city, destroyed after the war in the 1950s. The change in building forms reveals the destruction that the city has experienced. Stegers (1997, p. 251) claims that the Paris

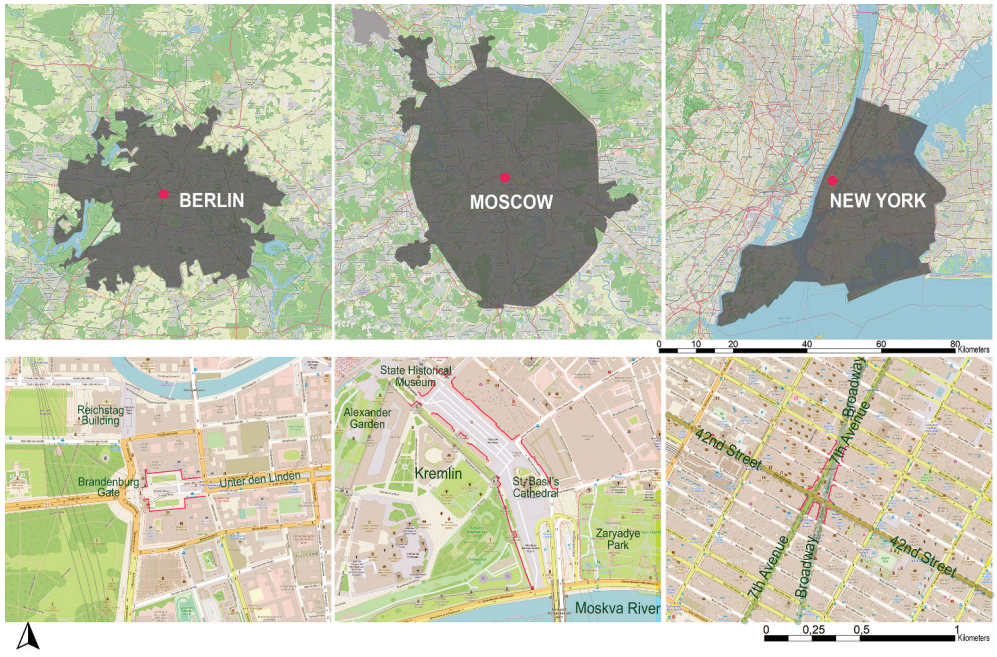


Figure 2. Location of the squares (a. Paris Square, b. Red Square, c. Times Square).[1]

square changed little between 1919 and 1938, emphasizing that the houses were burned and destroyed between 1939 and 1945.

The Cold War marked the 1960s, 1970s, and 1980s. Moreover, the polarization in the world has become legible in space and around the square. With the construction of the Berlin Wall in 1961, the effects of socialist and capitalist systems began to become established in parts of the divided city. The Brandenburg Gate could not have its former splendour and function as it remained on the border of the Berlin Wall, which has now become a border area for the city, even a fringe belt. Paris Square has continued to exist as an urban opening in the border. Stegers (1997, p. 252) describes the socialist square from 1946 to 1989, for the square with green decorations and black asphalt lay between "the enemy front-line wall and the friendly rear-line wall" in the jargon of the Sozialitishe Einheitspartei Deutschlands.

In urban restructuring studies, the wall as a boundary element influences planning and design studies. In late 1989, physical space was significantly changed during the fall of the Berlin Wall. The square, which has been an obstacle for years, has become a place where people come together and reunite. According to Stegers (1997, p. 251), as the city is divided, the square and the gate remain as derelict zones, reflecting the division uniquely. "Mr. Gorbachev, tear down this wall!" In 1987, Reagen yelled to the crowd gathered in front of Brandenburg. He had no idea that in November 1989, the television channels would set up camp.

In the 1990s, some buildings were reconstructed, and the Berlin Wall and traces of the time became a design element in the city's memory. The square that hosted various ceremonies and celebrations in the 2000s could once again become the centre of unity. Furthermore, in the 2010s, there were new buildings in some plots around the square. In the early 2020s, the ordinary course for figure-ground relationships continues. The DZ Bank by Frank Gehry and the Art Academy by Günter Behnisch were among the new buildings on Paris Square. Around the Reichstag, monuments were erected, such as a collection of cast-iron plaques commemorating parliamentarians killed by the Nazis. The Wall's traces are no longer visible to the naked eye. Paris Square and

Figure 3. The spatial change of Paris Square, Berlin (1940–2020).[2][3]



Brandenburg Gate are significant parts of Berlin's positive memory. The erasure of No Man's Land demonstrates that remembering positive aspects of German history is acceptable; in other words, it is proper to commemorate traumatic events in appropriate places. Except for the very centrally located Memorial to the Murdered Jews of Europe, most such memorials are not in the most visible parts of the city; therefore, tourists must know where to look for them. Parts of No Man's Land have been repurposed as parks, providing a conditional and uncertain memory (Barnstone, 2016, pp. 295–299). Schnabl and Sepp (2020) state in their article that 30 years after the Berlin Wall fell, entire harmony in terms of living conditions and economic performance could not be achieved in East and West Germany.

Paris Square in Berlin is historically significant due to its proximity to the Brandenburg Gate. It reflects the convergence of various political, cultural, and architectural elements. In terms of historical reference, the reconstruction of Paris Square following the fall of the Berlin Wall reflects a mix of past and present, referencing historical architecture while also incorporating modern elements. The reconstruction of Pariser Platz following German reunification can be seen as a reinterpretation of the site's historical significance. It represents a new era while maintaining the square's historical significance.

3.2. Red square (Moscow/Russia)

The Red Square, formerly the town square, has been the scene of executions, demonstrations, riots, and various ceremonies throughout history. The Square, which has a rich history, has been used for different purposes over time. It has witnessed profound political, cultural and social transformations reflecting various influences. The architecture surrounding Red Square, including the landmark St. Basil's Cathedral and the Kremlin, incorporates a mix of historic Russian architectural styles. Lenin's Mausoleum and other Soviet-era structures also contribute to this diverse architectural landscape.

Murthy (2017, pp. 81,82) claims that the most fascinating sights in Moscow, the Kremlin, and the adjacent Red Square, are among the largest in the world. It is defined as a cultural site that attracts tourists from all over the globe and has well-preserved historical artefacts and buildings. Designed by Soviet architect Shchusev, one of the important monuments in the area, the Mausoleum was equipped with high balconies where state officials and distinguished foreign guests could stand during ceremonies in Red Square. Thus, while legitimizing the power of the state and the authorities, the interior preserved the concrete likeness of Lenin (Adams et al., 2022, p. 717). According to Adams and Lavrenova, Lenin's monuments were reflected in the Soviet period as a symbolic language that associated communist ideology and power with certain sculptural characteristics. After 1991, Lenin statues lived a different kind of post-life, being preserved in situ as a symbol of the legitimacy of the post-Soviet elites, ignored, removed, moved, and destroyed to symbolize the end of the Soviet occupation, or used for place promotion and capitalist marketing (2022: abstract). Monuments, also indicators of the power of a period, have been the subject of different strategies under time and ideologies to reflect them.

For instance, in Soviet times, the military parades of May Day and the October Revolution were well-known annual celebrations in Red Square. They were revived by Putin in 2008, despite of discontinued after the collapse of the Soviet Union in 1991. In 1930, the square arrangement was renewed; The monument to Kuzma Minin and Prince Dmitry Pozharsky was moved to its current location to facilitate parades and demonstrations. The Kremlin and Red Square just to the east were added to UNESCO's World Heritage List in 1990 (Encyclopedia Britannica, 2022b). Zubok (2017) emphasizes that Gorbachev's liberalizing political attempts in the Soviet bloc were controversial, and the country suffered a rapid economic collapse. He considers this period when authoritarian policies were preferred to ensure economic stability, as well as the impending collapse of the Soviet Union.

The changing uses of Red Square over time, from military parades to cultural events, demonstrate a reinterpretation of the purpose and significance of the place in response to changing political and cultural contexts.

Figure 4 shows the morphological change of Red Square and its surroundings according to the decade. The figure-ground analysis investigated the change between 1940 and 2022 according to 10 years. We note that there are no significant changes because this is an old town square and has not experienced a momentous event or a disaster directly. In the period between 1940–2023, it is thought that some buildings were changed and rebuilt. Besides, upper cover elements were added depending on the years. It can be said that the Kremlin palace and its surroundings, located just to the west of the square, are generally preserved.

3.3. Times square (New York, USA)

According to Makagon (2003), Times Square is a place highlighting the relationships between democracy, community, and urban space. He also mentions that it reveals a space for public participation, social connection states, consumption, anonymity, and isolation as a physical location for the investigation of life on the street level. As Makagon stated, the social diversity and crowds in Times Square provide a cross-section of social analysis, as well as the ability to read the remnants of recent history through both public uses and the meaning of public life. Times Square is a popular tourist destination for a wide range of people from various socioeconomic classes, races, and sexual orientations (Seabury, 1996). The Times Square Tower office building was added to Times Square in 2004 and is in one of the smallest portions of the square, between the converging streets and the subways. The plaza and its various constraints defined the final form of the tower, partially placed on a 19th-century historic building (Gottlieb, 2005). From the perspective of postmodernism, Times Square is an example of the coexistence of different elements. It is a setting with a variety of architectural styles as well as a wide range of activities, languages, and cultures. Historical landmarks are encountered in the space, like looking at the past from the present. Standing side by side with modern skyscrapers, historic theatres display different historical layers.

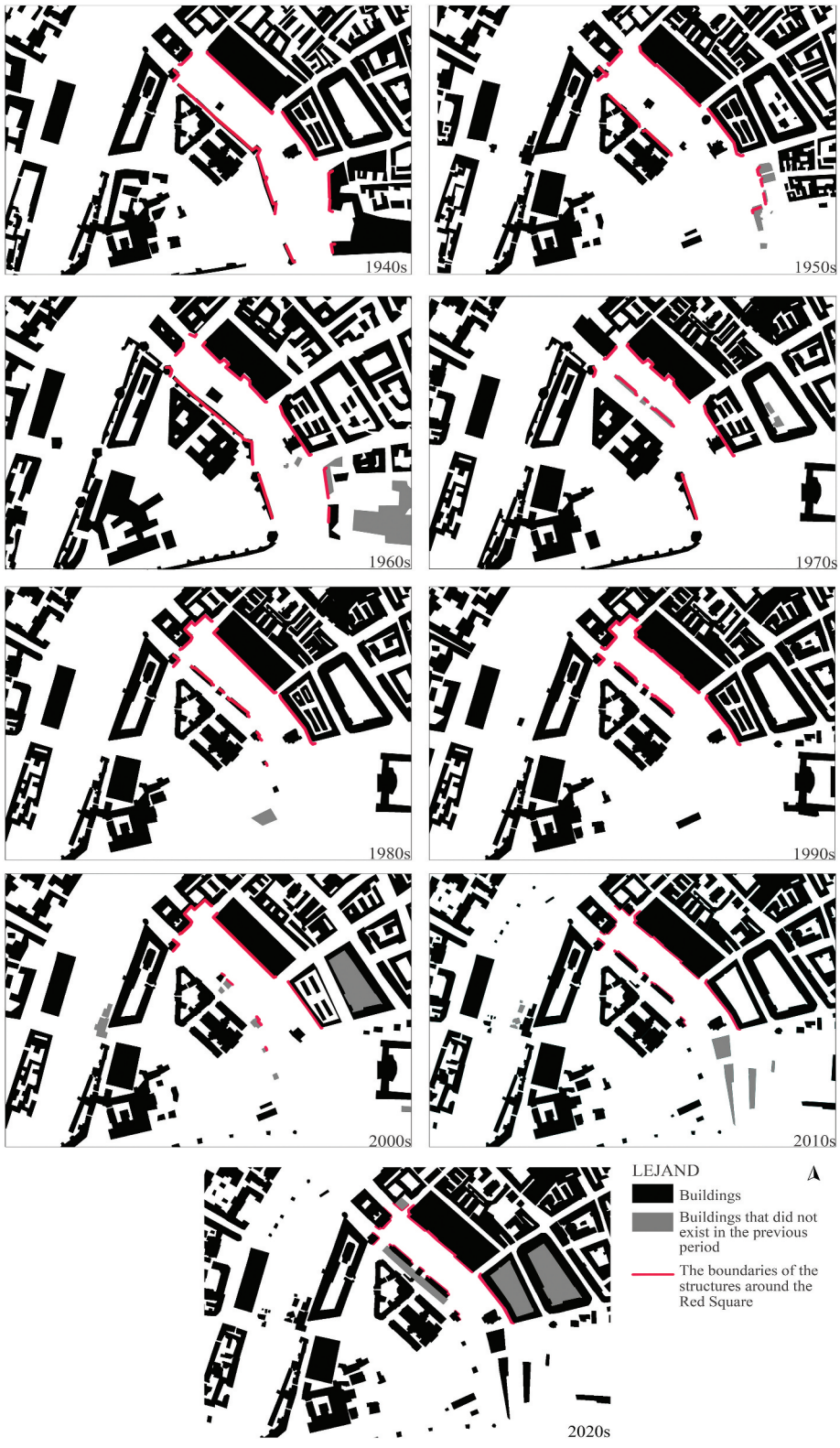
Additionally, Times Square, one of the first places that came to mind in Manhattan, New York, was heavily influenced by the Second World War. In May 1942, the municipality decided to turn off the power, including interior and exterior lighting for buildings and streets. The adverse effects of the war and the Great Depression were observed on the square. In the 1960s, obscene changed its meaning, making it more appealing to people in the public space and influencing other small businesses (Timessquarenyc.org, 2022a).

Makagon states that the distractions that develop in Times Square offer users an entertainment environment instead of political and social connections, and spectatorship instead of participation. He emphasizes that the square can resemble a shopping mall where individuals are directed to the consumption of goods rather than meaningful social or political interaction (2023). When considered in terms of postmodernism and consumption, Times Square is almost parallel to consumer culture and spectacle. The abundance and enormity of billboards, advertisements and electronic screens create a visually chaotic scene simultaneously, feeling a sense of identification with this area. On the one hand, Postmodernity criticizes the commodification of culture and the dominance of consumerism. Times Square offers a spectacle environment focused on consumer culture and visual experiences; this criticism becomes concrete with the intense display of advertising. Additionally, postmodernism introduces the concept of hyperreality, in which the distinction between reality and simulation becomes blurred. Times Square exemplifies this idea, with its multitude of electronic images and virtual experiences blurring the boundaries between physical space and mediated representations.

Towards the end of the 1970s, the square became where the most severe crimes and complaints were recorded in the city. In addition to the sex market, the drug trade's effects were also seen in the square, and crime rates continued to rise until 1989. Within the scope of the reconstruction

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Figure 4. The spatial change of Red Square, Moscow (1940–2023).[2][4]



project, 42nd Street and its surroundings were accepted as a theatre and entertainment centre, and the place started to transform gradually (Timessquarenyc.org, 2022b). According to Wasserman (2020), the 42nd Street Art Project started in 1993, is a public art program aiming at reviving and reintroducing Forty-Second Street.

In Figure 5, the change in the square, one of the centres of capitalism, between 1940 and 2022 is examined using figure-ground analysis. In the region where the grid system is dominant, there is no immediate and significant formal change in the urban form. Over time, changes have taken place in the building or construction groups. In schematically prepared visuals, buildings are expressed as figures, open and green spaces, and roads as ground, and the change of both is investigated. Considering the information obtained through descriptive research, Times Square uses building facades very effectively in the context of spatial perception. The following section will address this issue and discuss social relationships.

3.4. Life in the public spaces

This section evaluates the effects of the period that marked the bipolar world order as part of everyday relationships. Similarly, for the same periods (1940–2022), a review of social life and daily relations in these places is done. On 15 August 1945, the Second World War concluded, taking the lives of 61 million people. The surrender of the imperial armies in Japan was a watershed moment. VJ Day, or Victory Day, signalled the end of the battle against fascism. Furthermore, economic opportunities have increased social justice aspirations (Chan, 2005, p. 35). The traces of losing the warfare in Paris Square in the 1940s also affected daily life; An empty square draws attention to the region, which has become a ruin. While an orderly and crowded military demonstration stands out in Red Square, there is VJ Day, a celebration of the end of the war, and an iconic couple in Times Square. According to the Associated Press (2016), the Jewish woman in the VJ Day Times Square Kiss photo died in 2016 at the age of 92. According to the same report, there was a process in the 1980s in which different people introduced themselves as me in the photograph. In other news, the Associated Press (2019) reported the death of the sailor in the iconic shot at the age of 95.

By the 1950s, it can be predicted that there was a post-war recovery in all areas of life. Moreover, Red Square again hosted ceremonies and was reflected as a place explicitly used for military ceremonies. In the Times of the 1950s, people who continued their daily lives amid the density of vehicles were seen. It is noteworthy that Red Square is also open to vehicular traffic, while daily relations continue in Paris Square. Makagon (2003) states that for the post-war period, Times Square's public life has become increasingly market-oriented, with consumerism becoming a dominant form of participation. He mentions the necessity of a democratic public space to allow and inspire the conversations that shape the public space but emphasizes that social interactions, the vital function of the public space, will be overshadowed if money and market priorities are given.

Paris Square, whose freedom was blocked by the Berlin Wall in 1961, began to bear the burden of political and economic effects, and social life also got its share from this developer. The Red Square, where preparations for the period were carried out, continued to be an area of protest and demonstration. In the Times, where obscenity has become public, this change could be legible in the public domain of advertising, events, and interactions. In the 1970s, it was known as an area where crime rates went up. On the other hand, Paris Square pursued the division that began in the early 1960s and occurred as a border between East and West Germany. As an urban open space on the border, it is seen that daily life in the square continues in a less crowded way. Red Square has hosted many events, such as the October Revolution celebrations.

The late 1980s and early 1990s have had an impact worldwide. The Berlin Wall fell in 1989, and the USSR broke down in 1991. Communications, technology, and globalization have also experienced their part. The communication and information revolution has sparked a new phase of

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Figure 5. The spatial change of Times Square, New York (1940–2020).[2][5][6][7]



globalization and ushered in a new era. When we look at daily life, this process, which also affects many countries, has made a global impact. However, both neo-liberal policies and this development in the world have been affected by public life, trying to become more unlimited. In the 1980s, everyday life continued in Place de Paris, and daily relationships endured between busy billboards in Manhattan. Daily relations, ceremonies, and festivals continued in Red Square as well. The crowd

is remarkable in the image of a German pilot landing in Red Square in 1987. Everyday relations continued in Paris Square, which became a meeting point again in the 1990s.

In the late nineteenth century, Times Square had become New York City's entertainment district. However, as the city's middle class moved to the suburbs, television became popular, and theatres were replaced by pornographic films. As a result, the area became a haven for prostitutes and drug dealers. The square was later improved and revitalized. "42nd Street Now!" was a proposed redevelopment of Times Square in the 1990s that included an innovative concept known as "has been implemented." He emphasizes that the redevelopment of Times Square is presented as being in keeping with the history of these areas, yet it is a reflection of global entertainment companies' marketing concepts and contends that these projects are simulations of urban life (Roost, 1998, p. 7–13). The Times draws attention to the transformation process that comes with opening the Disney store, also known as Disneyfication, following the evolution of crime rates and urban use. It is seen that both billboards and human relations are affected, and public life is changing. While daily relations continue in Red Square, exhibitions and festivals also draw attention. Tikhonova (2008, p. 347) claims that the democratic hopes and energy that emerged after the collapse of the Soviet Union in the 1990s shaped contemporary political art in Russia. She also claims that the artists gave daring performances during this time, but that these actions were only intended to express historical dynamics in the country's post-Communist future.

There are references to major world events, such as sports, fashion, and film, in the square's design; additionally, daily relationships continue in the crowds. For example, the 1992 fashion show and the 1999 Garbage Man exhibition both toured the world. In the 2000s, a new century, we see that daily relations continue in the three places. Aside from New Year's celebrations, entertainment-oriented relationships, local ceremonies, and festivals keep things going. These connections have survived into the 2010s. As a result of the Times' pedestrianization efforts, the togetherness of pedestrians draws attention, while people enjoying themselves on the ice rink can be seen in Red Square. The daily relationships that have become increasingly similar with different public spaces since the 2000s were abruptly interrupted at the end of 2019. It is seen that public spaces were emptied with a global epidemic. After a while, although it is different in each country, it is seen that masks and hygiene gain importance in public, while daily relations continue in crowds with the decrease of the epidemic.

The redesign and pedestrianization of Times Square in recent years reflects a re-presentation of space. For example, in the postmodern perspective, the emphasis on pedestrian-friendly areas, in a sense, challenges the traditional use of the area. However, in a sense, it re-represents the space according to the needs of the society. When we look at Paris Square, we see an approach to refer to the past without strictly adhering to traditional forms. On the one hand, post-war reconstruction can be considered as a step to partially enhance the urban memory rather than an emulation of modernism. On the other hand, the reconstruction of Pariser Platz behind the fall of the Berlin Wall can be seen as a reinterpretation of history. The debate between modernism and postmodernism may be two concepts that deepen depending on how you look at it and sometimes continue each other and sometimes completely argue with each other.

The coexistence of various cultural, political and social influences is recognized in Red Square. Red Square has witnessed myriad historical times, from the Tsarist to the Soviet period. Additionally, Postmodern philosophy often critiques power structures and challenges traditional hierarchies. Red Square, on the other hand, has been the scene of profound political events and shows of power that reflect the complex interaction between political ideologies and public space (Figure 6).

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4. Results

In the conflict and competition between the economic systems discussed within the scope of the article, daily relations in the public space in Paris Square in Berlin, Times Square in New York, and Red Square in Moscow are examined. Table 1 presents the events that were effective during the review period and the socio-spatial effects of those events.

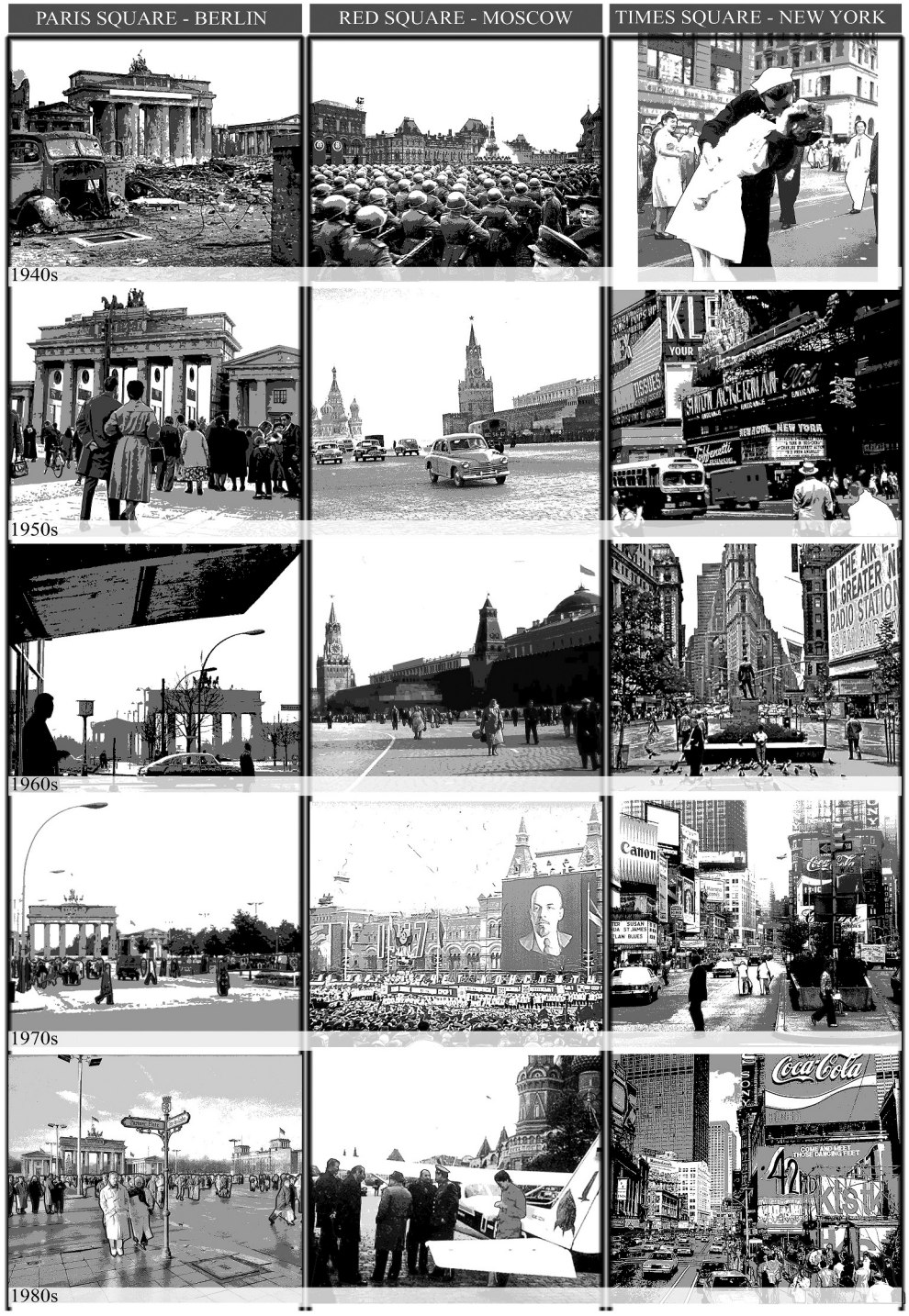
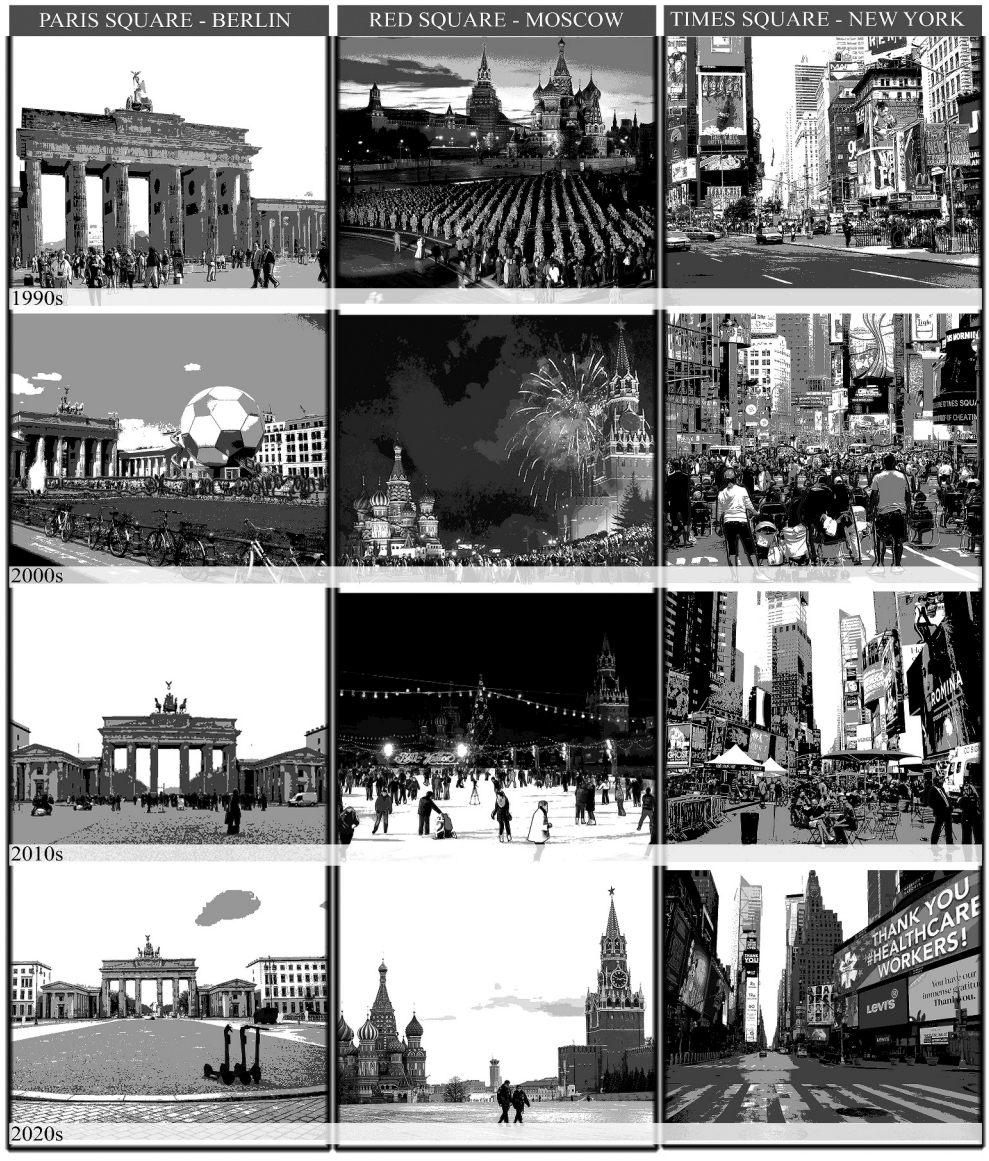


Figure 6. Change of social behaviour and Activities.[2] [8]

Figure 6. (Continued).



The 1940s were the time of war; the 1950s were the traces of recuperation and a new war. The effects of the conflict between capitalism and socialism, which culminated in the 1960s, are apparent in cities. The construction of the Berlin Wall, which has become the symbol of this conflict, and the obstacle to urban life, of course, directly affected Berlin but also became an unforgettable sight in world history and social life.

The process lasted until the late 1980s. Once the divisiveness in Berlin continued, the crowded ceremonies, most of the military, continued in Moscow. In New York, however, obscenity has descended upon the public and the use of buildings. During the 1990s, the acceleration of communication and globalization became more visible. There are socio-spatial impacts in the three cities, where awareness of social events has also increased. It is worth mentioning that Berlin is an urban space that develops in the way of gathering but without forgetting the past. By the 2000s, it was seen that daily relations were like each other, and global events were held in all three cities. The epidemic in the early 2020s dealt a significant blow to the sameness in daily

Table 1. Evaluation of socio-spatial breaking points

Decades	Cities	Fundamental Events	Any spatial effects? (Direct/Indirect)	What are the changes in the socio-spatial structure?	Notes or Keywords
The 1940s	Berlin	World War II (1945)	Direct	Demolition in the city	Unusable public spaces
	Moscow		Indirect	military demonstrations	October Revolution, The Victory Parade
	New York		Indirect	Celebrations	VJ Day
The 1950s	Berlin	Cold War	Direct	The Node of Cold War	A new war following the war
	Moscow	Stalin's Funeral	Direct	commemoration, stampede	Stalinization process
	New York	Disreputable Businesses	Direct	Beginning of socio-spatial transformation	
The 1960s	Berlin	Berlin War	Direct	A barrier in the city	
	Moscow	Protest, Demonstration, Moving Stalin's Grave	Indirect	military demonstrations	Change of city name Stalingrad—Volgograd
	New York	The publicization of obscenity	Direct	The change in commercial building function and public person	
The 1970s	Berlin	urban renewal	Direct	erasing the traces of war, integration	
	Moscow	Parade, Revolution		May Day, Monument Necropolis	
	New York	Sex market, urban crime			

(*Continued*)

Table 1. (*Continued*)

Decades	Cities	Fundamental Events	Any spatial effects? (Direct/Indirect)	What are the changes in the socio-spatial structure?	Notes or Keywords
The 1980s	Berlin	End of Cold War	Direct	Togetherness in the city	
	Moscow	revolution, celebration, parade	Direct	Victory Day Parade, 1989 October Revolution	
	New York	Commercial buildings, billboards	Direct		
The 1990s	Berlin	The farewell of America, England, France, and Russia to the city.	Direct	Celebrations, urban revitalisation	
	Moscow	Soviet collapse, exhibitions, global festivals	Direct	Fashion shows, Exhibitions	UNESCO World Heritage
	New York	Theatre and entertainment, Disneyfication	Direct	Socio-spatial and functional changes	
The 2000s	Berlin	Urban design, activities	Direct	Highway regulations, pedestrianization,	
	Moscow	celebration and show	Indirect	Victory Day Celebrations	
	New York	9/11 Attacks, Yoga, Smoke-Free Square, Pedestrian Square	Direct	Awareness	
The 2010s	Berlin	festival, tourism	Direct	Celebrations, crowded uses	festival of lights
	Moscow	celebration and show	Indirect	Crowd	Ice rink
	New York	Transformation project, pedestrian priority square	Direct	Activities for pedestrians	
At the beginning of 2020s	Berlin	COVID 19	Direct and Indirect	Health and hygiene	
	Moscow	COVID-19 - War	Direct and Indirect	Health and hygiene	
	New York	COVID 19	Direct and Indirect	Health and hygiene	

relationships that continued in the 2010s. With COVID-19, a process of restriction and new measures has been introduced in public space regarding public health. In 2022, it is seen that the societies in all three cities have returned to their old life. However, despite the increase in the numbers again, it is seen that precautions are taken, albeit a little.

The Breaking Points

1945: World War II

1953: Cold War

1961: Berlin Wall

1989: Fall of the Berlin Wall, Technology and Communication Revolution

1991: Collapse of the Soviet

2001: September 11 Attacks

2020: COVID-19 – Global Epidemic

5. Discussion and conclusion

The article raises an inquiry about whether daily life in the public space is affected by global events. A human-scale socio-spatial approach has been introduced into everyday relations and the Cold War period attracted attention in descriptive studies of recent history. In addition, the transformation of public space in terms of meaning and function in the 1950s also stood by this argument. In addition, we delved into the deliberations regarding modernism and postmodernism that transpired during the review period. Spatial organization began to show some partial reflections of postmodern and modern discussions after the 1960s. Postmodern philosophy emphasizes an uncertain concept of hyperreality while focusing on diversity and multiple perspectives through questioning conventional norms and values. Looking at the literature, while many disciplines, such as economy, politics, international relations, and sociology, were interested in each other in the conflict between socialism and capitalism, urban space, social psychology, and the behaviour styles of individuals were also influenced. Moreover, public space and publicity have also been frequently examined semantically. Many notable names such as Habermas, Arendt, Sennett, Negt, and Kluge have worked in the public space. In this study, the subject was also evaluated within the spatial and social science framework. The change in the needs of the public space and the individual has been examined. In the literature, the change in public space and public life has also been investigated in social and political terms. These studies predominantly centre on the administration of public spaces, issues of security and crime, as well as aspects of social cohesion, isolation, and interaction within public spaces. Studies on political space focus on the political representation and meanings of space, participation, and political public spaces. Regarding the evolution of public space, examples of change in physical spaces, the semantic evolution of public space and publicness, and the change of urban open and green spaces are discussed.

The article deals with three different public spaces that reflect capitalism, socialism, and the conflict between them. One urban square from Berlin, Moscow, and New York are compared. The study process highlighted dramatic global events, like the Second World War, the Cold War, globalization, the Information and Communication Revolution, the September 11 Attacks, epidemics, and wars.

Moscow and New York were regarded as the two extremes of the bipolar world order, representing capitalism and socialism. While consumption has been absent from capitalism, military control has been elevated to the forefront of socialism. Although such a result is expected, the Berlin process has been profoundly felt both physically and socially. Furthermore, it was remarkable that daily life continued, with most people recovering quickly. Discussing iconic works in their article, Hariman and Lucaites (2007)

comment on the iconic photograph of Alfred Eisenstadt, "the father of photojournalism", on duty in Life magazine at the time, and the photograph of a sailor and a nurse kissing in Times Square. This photograph, captured on VJ-Daj day, became a picture of personal intimacy in the public sphere and gave a face to the citizenship festival that ended the Second World War. They point out that it has many symbolic connotations both artistically and socially. In fact, in the 2000s, the statue was unveiled at the Times during VJ-Day celebrations in August 2004 and 2005.

By the 2000s, with the rapid progress of technology, individualization and consumption of the urban space came to the fore. The expanding meaning of the public space with virtual environments and the changes and expansions in people's interactions are striking again. On the one hand, the importance of using pedestrians in the designs drew attention. It has also been seen that it serves purposes such as speeding up technology and communication, increasing social awareness, reviving urban memory, and ensuring social equality.

Another issue is the attitude of the public space when faced with a pandemic like COVID-19 – an unexpected event. In this attitude, critical new concepts such as public health, hygiene, and distance were encountered. These days when the number of COVID-19 cases decreased in 2022, it is seen that public life resumes from where it left off. The measures are gradually renewed when warnings about the number of cases are made, that daily life exhibits an attitude of continuing against the unexpected. Public life, which is always a novelty, emerges as a dynamic and self-reproducing concept. In this process, the requirements and possibilities of the age develop and harmonize both the individual and the space. Social and physical issues will be reencountered, which will keep the public space dynamic and novelty up to date. However, it should not be forgotten that this study makes inferences because of the historical review.

Findings from the study showed that global events directly affect public life, but sometimes over time. Red Square has become a place for more global events after the collapse of the Soviet Union. On the one hand, in resistance, the right to the city and strikes, squares can be a meeting point for the community, a place where they make their voices heard and unite. For example, according to Lafrance and Sears (2012), the "red square" became a common symbol of the student movement during the 2005 student resistance in Quebec (2012:15–16). Concepts that symbolize different geographies may emphasize unity by enriching their meanings even more.

New York has emerged where capitalism and consumer culture are reflected in the streets, billboards, and user behaviours. Over time, crime rates have increased in the area where obscenity has become public. Disneyfication, also a project of consumption and transformation, has sought different solutions to a social problem, and urban space has been touched by its users. Paris Square was most profoundly affected by the process as it directly witnessed the Second World War and the Cold War. Public life was reproduced in that effect, taking place regarding the social and physical environment. While reproducing, it has tried to overcome its experiences and obstacles or had to adapt to this process. The fall of the Berlin Wall has become a symbol of the collapse of a barrier in urban space—the integration of society, the end of the Cold War era, and the globalization of communication. Times Square, as a place where multiple perspectives and hyperreality collide, has become a symbol of postmodernism's diversity and consumption culture. Pariser Platz can be associated with postmodernism's approach to reinterpreting the past, combining historical references with modern design. The meaning and importance of Red Square have transformed over time from the centre of political power to a place where nationalist celebrations are held. Red Square, on the other hand, functions as a place where various cultural influences come together and bear the traces of political power dynamics and as a platform where multiple influences and symbols of postmodernism coexist. However, power dynamics have always been at the forefront throughout history. This fluidity in meaning can be associated with postmodern views on varying interpretations.

The fall of the Berlin Wall, a physical symbol of the bitter rivalry between socialism and capitalism, caused a worldwide sensation. For example, Tauil et al. (2021) discuss the situation in Brazil and Latin America after and before the 1989 collapse. After the 1990s, these places

experienced the phenomenon of globalization more deeply. Although they partially continued their local habits, global events appeared more striking. However, on the one hand, awareness-raising activities against social and environmental events have also started.

Following the 2000s, consumer society continued to develop rapidly, and daily life attempted to continue. On the one hand, there has always been a sense of being new. This situation is a mandatory criterion of adaptability. The rapid progress of technology has changed and expanded the meaning of public space and publicity. Virtual environments have brought new public space, both virtual and physical spaces, delocalization. Rights and freedoms in the public space have been discussed. While becoming a techno-human process progresses slowly, a major epidemic in the 2020s has turned the whole world upside down. As a situation of ambiguity, this epidemic has penetrated almost all areas of life, and public space has been one of the most affected issues.

Everyday life in the public space may be continued by being dynamic and new, with a society sensitive to the environment and each other, with unexpected solutions that may be encountered. In the methodology, the transformation in urban life for three public spaces between 1940 to 2022 was compared over decades. This method, offering a historical and chronological perspective, explores the influences of production-consumption styles and cultures in addition to the consequences of global affairs on the public space, besides examining the reflections of modernism and postmodernism debates and accelerating urban life. This method also will shed light on prospect studies in the literature and will, create another unique aspect of the study, and continue the interdisciplinary tradition of the urban design discipline.

As a result, this study exposes the dynamic and evolving structure of public space, which transforms while reproducing itself and consistently incorporates new occurrences. There were compressions in space and life in the grasp of capitalism and socialism, and these compressions, coupled with increasing technological advancement, also altered the forms of production and consumption. Thus, leisure activities were similarly influenced, undergoing a discernible transformation. Based on the investigation of these three squares, it has been elucidated how space and culture may become globalized once capitalism takes a prominent position in the conflict of global systems. The significance of the local and the resurgence of local cultures was also discussed, and it was seen that something was done on a global scale in this regard. This study, examining the evolution of public life on a human scale in the grip of capitalism and socialism in the recent past, is expected to guide prospective discussions and reflections.

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Notes

1. In Figure 2, Google Earth was used and reproduced.
2. The illustrations of Figures 3, 4, 5, and 6 were made for the article.
3. In Figure 3, the following sites were scanned and schematically prepared.
   Berlin um 1940 - [WMS] | Offene Daten Berlin. (2022). Retrieved 21 October 2022, from https://daten.berlin.de/datensaetze/berlin-um-1940-wms
   FIS-Broker. (2022). Retrieved 21 October 2022, from https://fbinter.stadt-berlin.de/fb/index.jsp?loginkey=showMap&mapId=berlin1940@senstadt
   HistoMapBerlin. (2022). Retrieved 21 October 2022, from http://histomapberlin.de/histomap/en/index.html
4. In Figure 4, the following sites were scanned, and analyzes were produced schematically.
   Официальный сайт Мэра Москвы. (2022). Retrieved 21 October 2022, from https://www.mos.ru/
   N-37 карты СССР. Москва, Калуга, Тула, Рязань, Орел, Липецк, Тамбов. (2022). Retrieved 21 October 2022, from http://www.etomesto.ru/map-genshtab_n-37/
5. In Figure 5, a scan was made from the open data of the Municipality and map services and produced schematically.
   Collections | New York Heritage. (2022). Retrieved 21 October 2022, from https://nyheritage.org/collections?search_api_fulltext=map
   The City of New York, N. (2022). NYC Open Data. Retrieved 21 October 2022, from https://opendata.cityofnewyork.us/
   NYC Map Tiles. (2022). Retrieved 21 October 2022,

from https://maps.nyc.gov/tiles/
NYC Then & Now. (2022). Retrieved 21 October 2022, from https://maps.nyc.gov/then&now/

6. In Figure 5, a 1960s Manhattan Map was found and reproduced from the following book: Urban Design Manhattan (1969). A Report of the Second Regional Plan. Pp 61, 63 (existing map of Midtown).
7. No maps and orthographic images from the 1980s could be found. Hence this year was excluded from the evaluation.
8. In Figure 6, the archives of municipalities and libraries were scanned and reproduced. In addition, the following websites were used for photographs, or they were only examined. Photos are not used directly in this article:N – 1944 Times Square at Night source: https://www.timessquarenyc.org/history-of-times-square, N – 1952 https://viewing.nyc/media/3709ce76bfee8e005f36682d3126acf3/ N – 1980 Times source: https://www.timessquarenyc.org/history-of-times-square N – 1949 Times source: https://www.mcny.org/story/dazzling-dirty-and-back-again-brief-history-times-square?gclid=EAIaIQobChMIqKGIscKV9gIVBJzVCh15ugH1EAAYASAAEgIup_D_BwE N – 1983 Broadway- source: https://www.timessquarenyc.org/history-of-times-square N – 2009 Times (pilot program) source https://en.wikipedia.org/wiki/Times_Square#/media/File:Tsq_green_chairs_jeh.jpg N – 2012 Times (temporary conversion) https://en.wikipedia.org/wiki/Times_Square#/media/File:NYC_07_2012_Times_Square_4002.jpg N – 1952 Times, https://www.milrose.com/insights/times-square-through-the-decades N – 1980 Times https://www.milrose.com/insights/times-square-through-the-decades B – 1958 Pariser https://commons.wikimedia.org/wiki/Category:Pariser_Platz_in_the_1950s#/media/File:Bundesarchiv_Bild_183-58720-0002,_Berlin,_Brandenburger_Tor.jpg B – 1939 Pariser before WW2 https://de.wikipedia.org/wiki/Pariser_Platz#/media/Datei:Bundesarchiv_B_145_Bild-P016018,_Berlin,_Brandenburger_Tor_und_Pariser_Platz.jpg B – 1945 Pariser https://en.wikipedia.org/wiki/Pariser_Platz#/media/File:Bundesarchiv_B_145_Bild-P054320,_Berlin,_Brandenburger_Tor_und_Pariser_Platz.jpg B – 1950 Pariser https://www.berlin-wilhelmstrasse.de/pariser-platz/ B – 1961 Const. Of Berlin Wall https://de.wikipedia.org/wiki/Pariser_Platz#/media/Datei:Bundesarchiv_Bild_B_145_Bild-P061246.jpg B – 1995 Pariser https://en.wikipedia.org/wiki/Pariser_Platz#/media/File:Adlon-im-bau.jpg B – 2006 Pariser https://commons.wikimedia.org/wiki/Category:Pariser_Platz_in_the_2000s#/media/File:Brandenburg_Gate_during_the_World_Cup.jpg B – 2011 Pariser https://en.wikipedia.org/wiki/Pariser_Platz#/media/File:PariserplatzBerlin.jpg M – 1945 https://upload.wikimedia.org/wikipedia/commons/7/72/%D0%9F%D0%B0%D1%80%D0%B0%D0%B4_%D0%9F%D0%BE%D0%B1%D0%B5%D0%B4%D1%8B_%D0%BD%D0%B0_%D0%9A%D1%80%D0%B0%D1%81%D0%BD%D0%BE%D0%B9_%D0%BF%D0%BB%D0%BE%D1%89%D0%B0%D0%B4%D0%B8_24_%D0%B8%D1%8E%D0%BD%D1%8F_1945_%D0%B3._%2822%29.jpg B – 2020.03 Pariser https://upload.wikimedia.org/wikipedia/commons/7/74/Berlin_Impressionen_2020-03-17_60.jpg B – 2020 Pariser https://www.zeit.de/gesellschaft/2020-11/sprache-wort-des-jahres-2020-corona-pandemie-gfds?utm_referrer=https%3A%2F%2Fwww.google.com%2F B – 1965 https://commons.wikimedia.org/wiki/Category:Pariser_Platz_in_the_1960s#/media/File:Bundesarchiv_Bild_183-D0406-0022-001,_Berlin,_Brandenburger_Tor.jpg B – 1982 Pariser https://commons.wikimedia.org/wiki/Category:Pariser_Platz_in_the_1980s#/media/File:Brandenburg_gate_1982.jpg B – 1989 Pariser https://commons.wikimedia.org/wiki/Category:Pariser_Platz_in_the_1980s#/media/File:Berlin_Pariser_Platz_25.12.1989.jpg B – 1991 Pariser https://commons.wikimedia.org/wiki/Category:Pariser_Platz_in_the_1990s#/media/File:Bundesarchiv_B_145_Bild-F089828-0026,_Berlin,_Brandenburger_Tor.jpg

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