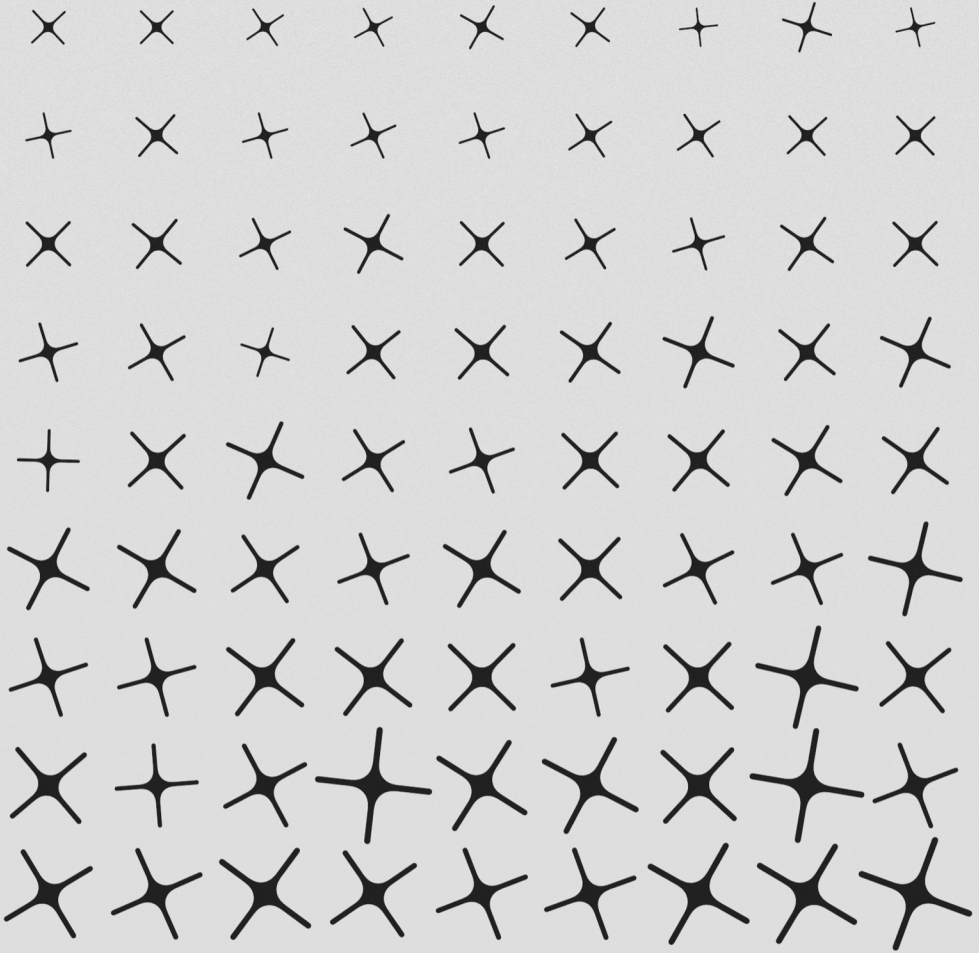CHANGE-TRANSFORMATION AND CRITIQUE OF URBAN SPACES

URBAN SPACES:
POLICIES
AND IDENTITY

ARCHITECTURAL SCIENCES

EDITORS

PROF.DR.SONAY ÇEVİK
PROF.DR.ÖNER DEMİREL
ASST.PROF.DR.HAVVA ÖZDOĞAN

LIVRE DE LYON
2023

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Change-Transformation And Critique of Urban Spaces Urban Spaces: Policies and Identity

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LIVRE DE LYON

PREFACE

DEAR SCIENTISTS,

They love cities, urban spaces, and living cities/urban spaces…

We have brought this book, which we have edited and designed for a long time, to life with your academic contributions and support. The books studied under the main title of "**Change-Transformation and Critique of Urban Spaces**"; urban spaces were discussed in the expansion and the scopes were prepared about the subject.

As it is known, urban spaces constitute the main building blocks of cities; to the city, its citizens/city dwellers, and its visitors; They are places where they face all/multiple dimensions of spatial formation, including their formal structures, functions, the memory values they carry and present, the ongoing values they hold/display, the effective institutions and actors that play a role in their formation and survival, strategies and tools, that is, policies.

Urban spaces are and will continue to experience changes and transformations depending on many different factors and presentations from the past to the present and the future. Understanding and explaining these changes and transformations can bring significant benefits in gaining important and effective visionary views to realize ideal or near-ideal formations for today and the future.

In this context, it is aimed to study in the context of the detailed themes given below in the book chapters where all the qualities reflected in urban spaces are examined in a versatile way.

- Current meanings of urban spaces; definitions, formations, types, elements, sizes…
- Urban spaces/street-square-courtyard: their location in the city, their organizational presentation within the city as a whole, their effective functions, general and detailed formations...
- Urban spaces and typology
- Urban spaces and media

- Urban spaces and policies
- Urban spaces and supporting elements-quality/artistic touches; green, water, material-texture-color, sculpture, urban furniture, lighting…
- Urban spaces and their users/residents; uses, contributions and perception-evaluations…
- Urban spaces and identity
- Urban spaces and urban design competitions

The prepared book chapters were programmed with the view that they should be included in two books, depending on their titles and concentration, and the book fictions were realized in this context. Books on the main subject of "Change-Transformation and Critique of Urban Spaces" prepared for publication under the following titles:

URBAN SPACES: TYPOLOGY, MEDIA, ART and NEW PERSPECTIVES
URBAN SPACES: POLICIES and IDENTITY

In the preparation of these books, first of all, Prof. who carried out the editorial work with me. Dr. Öner DEMİREL, Dr. Lecturer Havva ÖZDOĞAN I would like to thank its and the "Livre de Lyon" Publishing House, which carried out the publication, and most importantly, the valuable chapter authors and our referee board who supported us with the book chapters they prepared with their professional-academic perspectives. I sincerely hope that these books, prepared under the main title "Change-Transformation and Critique of Urban Spaces", will meet with readers and provide versatile benefits in producing new perspectives on behalf of science and academia.

Love and respect
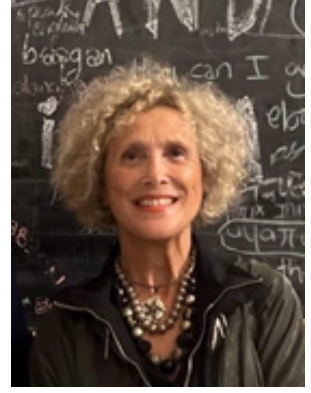
Prof. Dr. Sonay ÇEVİK
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EDITORS CV

Prof. Dr. Sonay ÇEVİK, (MSc.) Architect
KTU Faculty of Architecture, Department of Architecture
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She graduated from KTU Department of Architecture in 1981. She started her academic life as a research assistant at the same university in 1982 and continued as a Professor Doctor at the same university from June 2000 to June 2011.

Between June 2011 and March 2013, She continued her educational, administrative activities, and scientific studies as a founding faculty member - department head, and vice-rector of Avrasya University Department of Architecture.

She has been continuing her academic studies as a lecturer at the Department of Architecture at Karadeniz Technical University since June 2013. While she continued her administrative duties as dean at Karadeniz Technical University Faculty of Fine Arts in March 2014, she also served as acting head of the Painting, Sculpture, and Photography Departments. Hes term as GSF Dean ended in July 2020.

Between 1987 and 1989, she continued her doctoral studies at Berlin TU in Germany as a DAAD scholarship-invitee. Subsequently, she conducted research and gave lectures and conferences as an invited scholarship guest lecturer at Stuttgart University Urbanization Institute, Vienna Technical University and Hafen City Hamburg University many times. Joint Studies: Project, Workshop, Conference, Book, Exhibition, etc. are ongoing. Joint studies with these institutions and other University-Research institutions continue for both Education and Research purposes. In ther continuity, she will continue her studies at HFT Stuttgart as an invited guest lecturer within the scope of the sabbatical for a year starting from September 2023.

Joint works initiated as short projects in 2019; within the scope of design, exhibition and workshops in HFT Stuttgart, Germany in March 2019; It was then held at Trabzon-Turkey-KTU in October 2019, and then at Aristotle University of Thessaloniki/Greece in October 2022. These joint studies will continue as

agreed between the three universities in HFT Stuttgart Germany in October 2023.

She has many publications and exhibitions on national and international platforms and many awards and honorable mentions in the architectural project competitions she participated in. She has founding memberships and memberships in many scientific, artistic, professional and social associations, forums and organizations. She speaks German fluently. Painting, Photography, Music and thematic trips are special interests.

Prof. Dr. Öner DEMİREL, Landscape Architect,
T.C. Kırıkkale University Head of Department of
Landscape   Architecture Faculty of Fine Arts

He was born in Ardahan in 1964. He graduated from Ege University Faculty of Agriculture, Department of Landscape Architecture in 1985. In 1988, he completed his Master's Degree in Landscape Architecture at Ege University Institute of Science and Sciences. and in 1997, he completed

 his PhD in Landscape Architecture at K.T.U. Science Institute.

Between 1987 and 1992, he worked at the T.C Ministry of Forestry. Between 1992 and 2017, he served as an academician at Karadeniz Technical University. He was appointed Assistant Professor in 1998, Associate Professor in 2000 and Professor in 2007.

Between 1990-91, he received the CIHEAM Scholarship, Montpellier (France) and from 1991-92 he received the CIHEAM Scholarship and the Saragosa (Spain) Scholarship. He was granted three Belgian Government scholarships in 1994, 1996 and 2000. Ağustos Between 2001 and June 2002, he conducted research at Arizona State University. Between August 2011 and February 2012, he conducted research at Northern Arizona University with the support of the Research Abroad Project. In 2015, he was granted a 1-year TUBITAK Postdoctoral Research Fellowship (Purdue University/USA).

In addition to environmental and nature protection organizations, he also served voluntarily in non-governmental organizations and served as of various non-governmental organizations president *(President of Belediyespor Tennis Club, TEMA Provincial Representative, TMMOB Trabzon Chamber of Landscape Architects Provincial Representative, Head of Mountain Protection Platform).*

In addition to the research projects supported by Corporate organizations, TUBITAK, Universities and various research Institutions, which he has managed and completed with wide participation at home and abroad as director and researcher, there are books and book chapters that he has edited and he also serves on the editorial board in scientific journals published at home and

abroad. He has served on the scientific committees of international and national conferences, congresses and symposiums, and has published articles in indexed journals and numerous papers presented abroad and at home.

Öner Demirel has been serving as head of the Department of Landscape Architecture at The Faculty of Fine Arts, Kırıkkale University since January 2018. He speaks English and French and is married with two children.

Asst. Prof. Havva ÖZDOĞAN, (MSc.)
Architect
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She was born in Trabzon. After completing her undergraduate studies at Karadeniz Technical University, Faculty of Engineering and Architecture, Department of Architecture, she pursued higher education. In 1995, she earned her master's degree and later her Ph.D. in 2002 from Karadeniz Technical University, Graduate School of Natural and Applied Sciences, Department of Architecture.

From 1992 to 2000, she worked as a Research Assistant at Karadeniz Technical University, Department of Architecture. Between 2011 and 2020, she served as an Assistant Professor at Avrasya University, Department of Architecture. Currently, she holds the position of Assistant Professor at Recep Tayyip Erdoğan University in the Department of Architecture.

Her research interests encompass building science, architectural design, environmental psychology, urban morphology, and urban design.

REFEREES

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Assoc. Prof. Dr. Serap DURMUŞ ÖZTÜRK
Asst. Prof. Dr. Meryem Bihter BİNGÜBULUT

CONTENTS

URBAN SPACES IN THE CONTEXT OF COMPETITIONS: THEIR CHANGING SHAPES AND ACTUAL MEANINGS

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1. Introduction: Contests in Urban Design Policies

Contests can be defined as actions to show superiority in subjects such as knowledge, talent, and beauty (TDK, 2023), and are seen as pioneering actions in the development and change of architectural and urban design fields, as in many other fields. In this respect, competitions are considered a form of education that renews and strengthens professional knowledge (Özer, 2016). Competitions are organized for different purposes. These purposes are: Architecture, Landscape Architecture, Engineering, Urban Design Projects, City and Regional Planning, and Fine Art Works Competition Regulations; "…the development of public interest, culture, art, science, and environmental values through competition, reaching the most economical, functional and innovative solutions among the options, determining the authors, promoting the fine arts and developing professions, establishing professional ethical values, gaining international competitiveness". (Contest Regulation, 2002). In addition to being large and complex, urban design projects differ in terms of purpose, strategy, tools, approach methods, contents, processes, and actors (Karaman, 2008). From this point of view, it is seen that competitions are an important

method for obtaining the most accurate solution specific to the project area. Unlike architectural project competitions, urban design competitions are seen to include wider work areas and multi-functional programs. This situation is defined as follows in the Architecture, Landscape Architecture, Engineering, Urban Design Projects, City and Regional Planning and Fine Art Works Competition Regulations.

> *"Urban design project competitions are: Identity-image work on a high scale with plans and projects prepared in a way to include special application details for the parts of the city that are important in terms of natural, cultural, historical and social characteristics and uses, which determine the urban identity, in public spaces whose implementation priority is determined by strategic plans, mass-open space arrangement work aimed at designing the building and its environment with a holistic approach at medium scale, and competitions involving the environmental design of inter-mass spaces at lower scales. In addition, these competitions should develop strategies in terms of feasibility, livability, sustainability, and cost analysis."* (Contest Regulations, 2002).

In urban design applications, complementary design guides, design infrastructure, application methods, and policies should be defined (Karabay Ayataç, 2000). It is emphasized that an integrated approach should be put forward, especially in terms of urban design policies, frameworks of spatial designs, sustainability principles and policies, identity character, and cooperation (Urban Design Guides, 2016). Policies are defined as main policies, encouraging policies, thought-based policies, policies based on criteria, and policies arranged according to demands, and standards, and it is seen that they are considered as descriptive, auxiliary, and informative policies in design policies (Karabay Ayataç, 2000). In the implementation of urban design projects, it is necessary to develop high-level strategies, intermediate-scale policies, and opportunities, tools and programs for implementation at the urban design scale (Altaban, 2013). General, political, legal and economic tools and strategies are developed in line with the general policies and objectives of environmental improvement, pedestrian zones, facade shaping and protection of featured areas in different application areas of urban design, which aim to increase the quality of the living environment (Çevik and Kara, 1993). It is seen that urban design competitions are an important method and tool used in the context of general tools and strategies (Figure 1). Urban design studies aiming to create and increase the

quality of life and environment are under the name of 'design controls'; urban design policies-urban design plans-urban design guides-urban design programs (Yüksel, 1979; Konuk, 1999).

Population, economy, politics, social structure, geography, natural factors, technology, equipment and infrastructure are effective in determining the shape of cities (Tekkanat & Türkmen, 2018). According to Lynch, the characteristics that determine the quality of urban space are listed as vitality, emotion, convenience, access and control (Lynch, 1984). In addition to the upper scale of the city, there are different factors in the formation of urban spaces. These are listed as legal areas (laws, regulations, plans…), socio-political areas (conflicts between different actors, discussions, reconciliations) and areas related to the process (actors' participation forms, city plans…) (Ünlü, 2009).

URBAN DESIGN POLICIES

Homework Areas	General Policies – Purpose Studies	Tools - Strategies	
		GENERAL	**POLITICS**
in the new residential area	environmental improvement	**competitions,** awards systematic preparation, consultancy services	systematic public studies
in renovation areas	pedestrian zones		studies that support active participation
in a normally developing city structure	facade shaping	frame plans, designs guiding guides in shaping	associations, unions commissions, delegations related units coordination
	protection of featured areas	catalog of special protection zones characteristics	…
		selection and training of employees/workers …	**ECONOMIC**
		LEGAL	public and private donations investments different allowances …..
		Laws, regulations, regulations monument protection act urban modernization law construction-zoning plan formatting strategies	

Figure 1. Urban design policies (Trieb, et al., 1979; Çevik and Kara, 1993).

The objective of this study reveal the emergence and development of the urban design discipline, which is between the architecture and planning scale, providing the transition between the two scales and strengthening the connection, through competition projects, and examine the contributions of urban design competitions to urban spaces through the concepts in their program. In this context, first of all, a general determination of urban design studies is made through the architectural and urban space competition directories accessed from different sources, competitions with urban design content are examined, and determinations and evaluations are made in detail on the basis/context/ infrastructure of the periods, and homework areas.

Architectural and urban design competitions are seen as visionary works that produce ideas in the last twenty years, on the city, urban spaces and urban life for today and the future. These competitions are especially seen in international examples of large urban projects whose applications will spread over a long period in large urban projects. The competitions manifest themselves as multiple works depending on the purpose in different steps within the scope of the programs of visionary projects/applications. It is seen that competition are effective tools within the scope of policies (Çevik, 2006; 2009; 2016; 2005-2023; 2020-2023)

2. Urban Space, Urban Design and Urban Design Competitions

2.1. Urban Spaces as the Essence of Urban Design

In urban studies, the concept of space can be used both in a general context such as social space or public space and in relation to a specific area such as a street or a neighborhood (Petrovic and Murgas, 2021). There are similarities and differences between building interiors defined by horizontal, vertical and ceiling planes and urban spaces. In addition to their similarities in function and form, the interior spaces of the buildings stand out in terms of providing privacy, while it is stated that the outer-urban spaces enable to act and be together with the public in the open air (Krier, 1979). Similarly, there are differentiations between building interiors and urban spaces in terms of form and scale (Aru, 1998). Urban spaces, as all kinds of spaces between buildings in towns and other places, are limited to various heights, and the clear legibility of their geometric features and aesthetic qualities determines their perception as an urban space (Krier, 1979). In terms of urban design, spaces open to everyone in residential areas stand out as urban spaces.

The term Urban Design began to be used in America in the late 1950s, replacing the term "civic design" (civil architecture) as a concept that focuses on the layout, design and relations of civil buildings such as large-scale town halls, opera houses, museums and their relations with open spaces (Carmona, 2008). et al., 2003). Modernism or urban design studies in the first quarter of the 20th century, lack of information on human behavior and how they perceive the environment, insufficient understanding of the human-environment relationship, the failure of the paradigms and theories underlying urban development projects to achieve their goals, many urban design studies focusing on the cultural and ecological environment. It is criticized for not being able to focus (Karaman, 2008). At the Urban Design Conference held at Harvard University in 1956, it

was stated that urban design is a collaborative work area of different disciplines (architects, landscape architects and city planners) (Eraydın and Yoncaci Aslan, 2021). In the process, it is seen that urban design is oriented towards physical, socio-cultural and public issues for the entertainment and use of people from concerns about aesthetics and the space between building masses (Carmona, et al., 2003). Urban design is defined as designing and building urban developments in a way that is both structurally and functionally sound and at the same time it is visually pleasing. It is emphasized that it is similar to the usefulness, durability and feature of bringing a sense of well-being to the user (Moughtin, et al. 1999). Urban design, as a field of social science, focuses on the normative (concentration on the principles of what should be and how it should be) theoretical structure, the human relations and interactions with the built environment. It should feature a good piece of city should have (Karaman, 2008). Urban design projects Total Urban Design (Example of Brasilia), Design of the Whole with Pieces (All-of-a-Piece Urban Design) (Philadelphia neighborhood development), Urban Design with Pieces (Piece-by-Piece Urban Design) (Philadelphia city center) and Plug-in Urban Design (Jubilee Line Extension in London) approaches (Lang, 2005; Karaman, 2008).

2.2. Urban Design Competitions in Türkiye

It is seen that the developments in the field of architecture and urban design in the world affect Türkiye in the formation and development of the urban design competition culture. In this context, the competitions organized by Iller Bank in the 1940-1970 period are important in terms of planning, the competitions organized by the Ministry of Public Works in the 1960s and 1970s stand out. The number of urban design competitions is increasing, the competition issues related to city squares have come to the fore between 1990-2000, and it is understood that it has turned into an interdisciplinary field of study in recent years (Ayataç & Ketboğa, 2016). 1930-1939 development plan, city plans in 1940-1949 and 1950-1959 periods, city and settlement plans in 1960-1969 period, development, tourism, metropolitan area plans in 1970-1979 period, coastline-coastline touristic arrangements, fair and recreation area planning, zoning plan, culture park, monument and its surroundings, coastline and its surroundings, square, national park and martyrdom, fairground and urban design competitions in the 1980-1989 period, the backbone of the city, square arrangements, market and urban design competitions in the 1990-1999 period. In the 2000s, competitions involving the concept of "urban project" and

intervention in urban space come to the fore (Özaydın, 2008). Urban design competitions are defined in three stages as zoning plan competitions (1928-1973 period), garden and landscaping competitions (1940-1970) and urban design competitions (1981 Eskişehir Fair and Leisure Entertainment Cultural Areas Urban Design Competition and after). are classified as competitions for the city's landscape, aesthetics and urban identity, city center revitalization and real estate development (Özer, 2016).

The scale between architecture and urbanism (coastal and tourism) is expressed with the concepts of planning, landscaping and urban design (Yaramış, 2000). In the first years of the Republic, it is seen that the international urban planning competition opened for the planning of Ankara in 1927 and the competition opened for the Istanbul Zoning Plan in 1933 are among the first competitions (Eraydın, Yoncaci Aslan, 2021). The Ulus Square Arrangement Project Competition held in Ankara in 1948 stands out as the first example between the zoning plan and the architectural scale (Yaramış, 2000). The beginning of urban design competitions dates back to the 1960 Rumeli Hisarı Garden Design Competition and the 1969 Side Touristic Layout Plan Competition (Çimen, 2013), and it is considered as the first urban design competition example of the 1980 Eskişehir Fair and Recreation Entertainment Cultural Areas Urban Design Competition (Ayataç et al. Ketboğa, 2016). While urban design was conceptually established before 1980, it was seen that it developed in terms of design and application thanks to competitions after 1980 (Çimen, 2013). Urban design competitions are one of the architectural project competitions in terms of project area definition (problems of living or functioning of an urban space, solution proposals for the boundary of the impact area that includes the immediate environment), ownership of the area opened for the competition, phasing of the project, consistent solutions to complex problems and producing functioning spaces. it is seen that they differ (Erten, et al., 2005). After the 2000s, urban design competitions with similar programs tended to a multidisciplinary approach and concepts such as architecture, planning, landscape planning, landscape architecture, sculpture and engineering began to take place (Çimen, 2013).

3. Methodology: Steps and Sample Selection

In the study, determinations are made based on homework, subjects/scope of urban design studies and a method based on qualitative and quantitative analysis of data is applied. The study is carried out within the scope of examples related to the concept of "urban design", one of the competitions opened in the field of architecture and urban planning.

Competitions:

• periods (1948-1979, 1980-1989, 1990-1999, 2000-2009, 2010-2019, 2020-2023 periods)

• their functions (urban spaces, monumental building-items with city effect and their surroundings, urban districts, residential districts and multiple building-campus settlements) classified accordingly.

44 of the 94 urban design competition samples were determined in line with the purpose of the study; It is analyzed within the scope of its opening date, areal spread, program, competition project examples and prominent features. The prominent features of the competitions according to the periods and functional characteristics and the emergence of the urban design discipline/attitude of the findings of the spatial organization in Türkiye are important to understand and explain the development of the process, determining the different denominations and the competition organizations and dates that correspond to its naming.

3.1. Urban Design Competitions in Türkiye and Its Highlights

Information about urban design competitions has been obtained from different sources such as literature sources, the Competitions Directory of the Chamber of Architects Ankara Branch covering the years 1930-2004, and Arkitera's Competition page. In this context, a total of 94 urban projects, including 6 for the 1948-1979 period, 13 for the 1980-1989 period, 8 for the 1990-1999 period, 21 for the 2000-2009 period, 26 for the 2010-2019 period and 20 for the 2020-2023 period. design competition project was determined (Annex Table 1). Among the competitions whose urban venues stand out, the ones selected according to the periods are listed below.

1948-1979 Period
• *1958-Beyazit (Hürriyet) Square*
• *1970-Eskişehir Fair Leisure-Entertainment Cultural Areas Urban Design Competition.*

1980-1989 Period
• *1982-Minister of Housing and Housing. Slum District. and the Undeveloped Region. Rental Housing Competition*
• *1985-Istanbul Metropolitan Municipality Yenikapı Culture and Amusement Park Urban Design Competition*
• *1987-Istanbul Üsküdar Square Urban Design Competition*
• *1988-Istanbul Beyazıt Square Urban Design Competition*

1990-1999 Period

- *1990-Istanbul Beşiktaş Square and Surrounding Urban Design Competition*
- *1990-Antalya Castle Gate and Surrounding Urban Design Competition*
- *1991-Ankara Urban Spine Northern Division Urban Design Competition*
- *1996-Konya Karatay City Center Urban Design Competition*
- *1997-Isparta-Wednesday Market Urban Design and Architectural Project Competition*

2000-2009 Period

- *2000-Ankara Metropolitan Municipality Palace and Social-Commercial Facilities Architect-Eng. and Urban Urban Design Competition*
- *2001-İzmir Port Region Urban Design International Idea Competition*
- *2002-Antalya Historical Karaalioğlu Park Municipality Building and Its Surrounding Urban Design Competition*
- *2003-Pananos Beach Urban Design and Landscape Project Competition*
- *2005-Konyaaltı Municipality City Square Urban Idea Project Competition*
- *2005-Gebze Historical City Center Urban Design Idea Project Competition*
- *2005- Van Beşyol Square, Hospital Street, Milli Egemenlik Cad and Surrounding. Urban Design Project Competition*
- *2005-Bursa Yıldırım Municipality Kaplıkaya Recreation Valley Urban Design and Architectural Project Competition*
- *2006- Ünye Cumhuriyet Square – Yunus Emre Park Urban Design Project Competition*
- *2008- Küçükçekmece Town Center National Urban Design Project Competition*

2010-2019 Period

- *2010- Edirne Municipality Selimiye Mosque and Its Environment National Urban Design Project Competition*
- *2011- Afyonkarahisar Cumhuriyet Square and Its Surroundings National Architecture. and Urban Design Idea Project Competition*
- *2011- Bursa Metropolitan Municipality Orhangazi Square and Surrounding Urban Design Project Competition*

- *2013- Çanakkale Municipality City Square and Environment Arrangement "Green" Urban Design Project Competition*
- *2014- Düzce University Konuralp Campus Development Plan Urban Design Competition*
- *2015- Kayseri City Sahabiye Neighborhood Urban Renewal Project Competition*
- *2015- Gaziemir Aktepe and Emrez Neighborhoods Urban Transformation Area Urban Design and Architectural Ideas Project Competition*
- *2015- Elazig Municipality Gazi Street Urban Renewal and Facade Rehabilitation National Architectural Project Competition,*
- *2016- Adana - Seyhan Sucuzade Neighborhood Urban Square and Its Surrounding Urban Design and Architectural Project Competition in Urban Transformation Area*
- *2017- Bandırma Onyedi Eylül University Central Campus Urban Design Competition*
- *2017-7 Climate 7 Regions: Neighborhood National Architecture and Urban Design Ideas Competition*
- *2018- Çanakkale Municipality Bazaar, Life Center, Parking Lot and Neighborhood National Architectural Project Competition*
- *2019- Labor, Peace, Democracy Memorial Square and Place of Remembrance International Idea and Design Project Competition*

2020-2023 Period

- *2020- Meles Stream as Urban and Ecological Backbone National Urban Design Idea Project Competition*
- *2020- Izmit Municipality Fethiye Street Reorganization Competition*
- *2020- Taksim Urban Design Competition*
- *2020- Uşak Municipality, Pedestrianized Streets Architecture Urban Design Idea Project Competition*
- *2020- Kayseri Talas Mevlana Neighborhood Square National Idea Competition*
- *2020- Bursa Hanlar Region Çarşıbaşı Urban Design Project Competition*
- *2020- Cumhuriyet Square and Atatürk Street Çamlıbel Urban Design Competition*
- *2021- Büyükada Phaeton Square Urban Design Competition*
- *2021- Şanlıurfa Kızılay Square and Urban Design Ideas Competition*

• *2022- 100th Anniversary Bazaar and Its Neighborhood Idea Project Competition*

3.2. Investigation of Urban Design Contests Depending on Periods, Homework Areas, Subjects and Contents

To evaluate the emergence and changes in the concept of urban design from the Republic to the present, besides the periodic classifications, it is thought that it is important to examine whether the features such as purpose, scope, content and location differ in the urban design competitions in these periods. In this context, urban design competitions are classified as follows.

A) Urban spaces
  • Squares:
  • Streets:
    facade renovation, facade rehabilitation…etc
B) Monumental building-items with urban effect and their surroundings
    castle gate, Martyrs Monument, Selimiye Mosque-monumental building…etc
C) Urban areas
  • Commercial sub-regions
    bazaar, market, commercial facilities, market district, inn district … etc.
  • Social-recreational sub-regions
    fairground, park, culture-entertainment, cultural park, social facility, nature and culture park…etc
  • Broad-defined urban areas
    coastline, port area, beach area, recreation valley, ecological spine… etc
D) Residential zones
  • New housing settlements,
  • City center housing settlements
  • Existing residential settlements
  • Urban coastal residential settlements
    social housing, neighborhood renewal, re-functioning…etc
E) Multiple building-campus settlements
    public buildings: town hall, bus terminal complex, university campus… etc

According to the classification headings given above: 6 of the 94 urban design competitions were held for the 1948-1979 period time, 13 for the 1980-1989 period, 8 for the 1990-1999 period, 25 for the 2000-2009 period, 29 for the 2010-2019 period, and 22 for the 2020-2023 period. It is seen that they are the competitions belonging to (Annex Table 1). It is understood that 47 of these competitions are about urban spaces, 4 of them are about monumental building-items and their surroundings, 38 of them are about urban areas, 5 of them are about residential areas and 9 of them are about multi-building-campus settlements. It is seen that 9 of the competitions cover more than one competition region. The prominent features of urban design competitions are effective qualities-analysis titles, squares, streets, castle gates, martyrs monuments, memorial buildings, commercial sub-regions, social-recreational sub-regions, comprehensive-defined urban areas, new housing settlements, urban central housing settlements, existing housing settlements, urban coastal housing settlements and multiple building-campus settlements (Table 1).

Table 1: Distribution of the samples examined depending on the periods and effective qualities

PERIOD	Squares	Streets	Castle gate	Monuments	Monument building	Commercial sub-regions	Social-recreational sub-regions	Broad-defined urban areas	New residential settlements	Urban center residential	Existing residential settlements	City-side residential settlements	Multi-building-campus settlements
	urban spaces		city-effect monumental building-elements and their surroundings			urban areas			residential areas				multi-building-campus settlements
1948-1979	3						3						
1980-1989	6					1	5	1	1				
1990-1999	3		1			2		2					
2000-2009	8	1		1		1	9	4					3
2010 -2019	11	2		1	1	1	4	2	2		2		6
2020-2023	10	4				2	4	4					1
TOTAL	41	7	1	2	1	7	25	13	3		2		10

3.3. Examples of Urban Design Contests Selected Based on Themes/Topics

Urban design competitions in terms of function and content; urban spaces are handled separately as urban design competitions that reflect urban-influenced monumental building-items and their surroundings, city districts, residential districts and multiple building-campus settlements. Thus, it is aimed to examine the similarities, differences, changes and transformations in the features that stand out in the process of urban design competitions on the same theme. In this context, analyzes of forty-four (44) competition projects were made. Within the scope of these analyzes, the main subject of the competition, the purpose of the competition, spatial presentations, prominent formal features and organizational position depending on the whole are made.

1958-Beyazit Square Arrangement

City Square | It aims to regain the identity of the square, which was lost due to the highway regulations in 1957, and to eliminate the problems that occurred in its formal structure (Ardıçoğlu and Uslu, 2018).

1ˢᵗ Prize (Özer, 2016).

prominent features: **formal editing**
organizational position of urban space in settlement: **central organization**

1987-Istanbul Üsküdar Square Urban Design Competition, Istanbul Metropolitan Municipality

City Square | It aims to revitalize the square with its immediate surroundings and monumental structures, to consider contemporary needs, to bring up-to-date interpretations by adhering to historical and traditional aesthetic values, and to ensure historical continuity (Üsküdar Square Urban Design Project Competition, 1987).
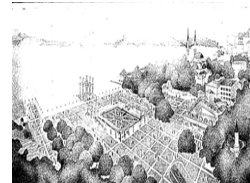
1ˢᵗPrize (Gültekin, 1996)

prominent features: **formal arrangement, continuity**
organizational position of urban space in settlement: **linear organization**

1988-Istanbul Beyazıt Square Urban Design Competition, Istanbul Metropolitan Municipality

34 ha., Square | It is aimed to obtain the projects for the arrangement of Meydan Beyazıt Square and its surroundings and to ensure the cultural continuity of the historical city (Ketboğa, 2015).

1ˢᵗ Prize (Ketboğa, 2015)

prominent features: **formal arrangement, continuity**
organizational position of urban space in settlement: **central organization**

1990-Istanbul Beşiktaş Square and Surrounding Urban Design Competition, Beşiktaş Municipality

10 ha., Square

Square It is expected to develop an environmental order that aims to bring contemporary and correct solutions to the transportation, social and cultural equipment of the square (Mimarlık, 1989).

1st Prize (Yılmaz, 2008)

prominent features: **transportation, equipment, formal arrangemen**
organizational position of urban space in settlement: **central organization**

1996-Konya Karatay City Center Urban Design Competition, Konya Metropolitan Municipality

22 ha., Karatay- 20 Neighborhood

It is expected to create 20 Neighborhoods City Center, a Municipal Building, a Rural Terminal, Tellal (Second Hand) Market, Closed Food Market (Architecture, 1996).

1st Prize (Architecture, 1996)

prominent features: **transportation, equipment, formal arrangement**
organizational position of urban space in settlement: **central organization**

2005-Konyaaltı Municipality City Square Urban Idea Project Competition, Konyaaltı Municipality

6,75ha., Konyaaltı Beach

It aims to integrate with the cultural and urban environment, to emphasize the urban identity, to increase the visual quality, to create a focal point that will provide the social-cultural unity of the citizens, and to bring a contemporary city square to the city (arkitera.com, 2005).
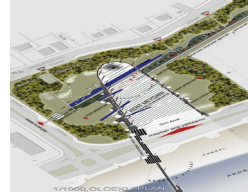
1st Prize (v3.arkitera.com, 2005)

prominent features: **identity, aesthetics, social common life, square**
organizational position of urban space in settlement: **central organization**

2005- Gebze Historical City Center Urban Design Idea Project Competition, Gebze Municipality

Cumhuriyet Square, Gebze Municipality Building and its surroundings

Cumhuriyet Square, Gebze Municipality Building and its surroundings It is aimed to enrich the historical and cultural identity of the project area with the elements of a contemporary living environment, to make arrangements that increase the quality of life in the Gebze city center, and to create a transportation infrastructure that ensures the continuity of the pedestrian areas by considering the upper scale plan decisions (Özyılmaz Küçükyağcı and Star, 2019).

1st Prize (v3.arkitera.com, 2005)

prominent features: **continuity, quality, pedestrianization**
organizational position of urban space in settlement: **gridal organization**

2005- Van Beşyol Square, Hospital Street, Milli Egemenlik Street and Surrounding Urban Design Project Competition

Beşyol Square- Hastane Street- Milli Egemenlik Street and its surroundings

It is aimed to highlight the historical and cultural identity, to evaluate the relations with the city with high-scale decisions, to establish a spatial and functional relationship, to establish the pedestrian-vehicle transportation connection, to produce urban transformation ideas that give an identity to the competition region. (www.spo.org.tr, 2005)

1st Prize (www.spo.org.tr, 2005)

prominent features: **identity, integration, transportation, urban transformation**
organizational position of urban space in settlement: **radial organization**

2006- Ünye Cumhuriyet Square – Yunus Emre Park Urban Design Project Competition, Ünye Municipality

0.55ha., Ünye-Cumhuriyet Square and its surroundings

Integrating the natural, historical and cultural identity of Cumhuriyet Square and Yunus Emre Park with the contemporary urban living environment and urban environmental elements, increasing the visual quality in the city center, creating a focal point that will provide the social and cultural unity of the citizens, regulating the vehicle-pedestrian traffic in and around the square It is desired to strengthen the pedestrian system. (www.arkitera.com, 2006).

Participant (v3.arkitera.com 2006)

*prominent features: **continuity, aesthetics, focus, transportation, pedestrianization***
*organizational position of urban space in settlement: **central organization***

2008- Küçükçekmece Town Center National Urban Design Project Competition, Küçükçekmece Municipality

181.5ha Between Halkalı Square and Sefaköy Region Industrial Area

In the future, it is expected to create a high-quality and worth-living sub-center model that can serve the residential areas in Küçükçekmece and its surroundings, an organized mixed-use city center, with contemporary planning and urban design criteria and principles, with an identity, environment-friendly and designed in line with a contemporary vision. www.arkitera.com, 2008).
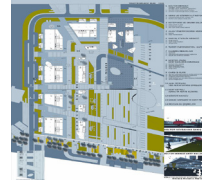

1st Prize(v3.arkitera.com, 2008)

*prominent features: **functional equipment, center***
*organizational position of urban space in settlement: **radial organization***

2011- Afyonkarahisar Cumhuriyet Square and Its Environment National Architecture and Urban Design Idea Project Competition, Afyonkarahisar Municipality

7 ha., Historical monumental buildings in and around Cumhuriyet Square

It aims to organize the square and its surroundings, to maintain the identity of the traditional bazaar space with cultural assets, historical public buildings, civil and commercial architectural examples in the competition area, to obtain architectural and urban design projects, including the selection and design of the Municipality Cultural Center (www.arkitera.com). , 2011).

1st Prize(www.arkiv.com.tr/, 2011)

prominent features: square, continuity, functional equipment
organizational position of urban space in settlement: radial organization

2011- Bursa Metropolitan Municipality Orhangazi Square and Surrounding Urban Design Project Competition, Bursa Metropolitan Presidency

Orhangazi Square

It is expected that Orhangazi Square and its surroundings will be rearranged in accordance with the needs of the users, taking into account the identity of the historical city center, vehicle-pedestrian-tramway relations, spatial solutions for the use of the square at all hours of the day, and the development of green space systematics (www.bursa.bel.tr, 2011).)

1stPrize(www.arkiv.com.tr/, 2011)

*prominent features: **square, continuity, functional equipment***
*organizational position of urban space in settlement: **radial organization***

2013- Çanakkale Municipality City Square and Environment Arrangement "Green" Urban Design Project Competition, Çanakkale Municipality

22.65ha, City Square and Surroundings

City Square and Its Surroundings It is aimed to obtain sustainable-economical-innovative urban open spaces that are suitable for the identity of the square and its surroundings, oriented to the needs of the users, of a spatial - cultural - artistic - social-ecological quality, taking into account the balance of protection-use, integration of the coast with the urban, and bringing them into urban life. (www.arkitera.com, 2013).

1st Prize(www.mimarizm.com, 2013)

*prominent features: **formal arrangement, integration***
*organizational position of urban space in settlement: **radial organization***

2015- Elazig Municipality Gazi Street Urban Renewal and Facade Rehabilitation National Architectural Project Competition, Elazig Municipality

440m long, Gazi Street

It aims to provide the architectural quality of the street, to gain urban aesthetics, to increase the comfort of the physical environment, to support the social structure, to prevent visual pollution, to develop suggestions for facades and floors, to arrange plants, landscapes and water elements (www. arkitera.com, 2015).

3rd Prize (www.arkitera .com, 2015).

*prominent features: **aesthetics, identity, quality, common life, sociability, green, water***
*organizational position of urban space in settlement: **linear organization***

2016- Adana - Seyhan Sucuzade Neighborhood Urban Square and Its Surrounding Urban Design and Architectural Project Competition in Urban Transformation Area

3,28ha., Sucuzade street

It is expected that the urban design project of the commercial, social, recreation and cultural facilities complex, which will be included in the competition area, will be prepared as a whole in harmony with the land, environment and zoning conditions and program data and will contribute to the healthy development of the environment (yarismo.org, 2016)

1st Prize (arkiv.com.tr, 2016)

*prominent features: **square, urban transformation***
*organizational position of urban space in settlement: **gridal organization***

2019- Labor, Peace, Democracy Memorial Square and Commemoration Place International Idea and Design Project Competition, DİSK, KESK, TMMOB, TTB, 10 October-Association

Ankara Gar Square

It is seen that the Station Square preserves its structure as the entrance gate to the city in public memory, and in this context, Monument Square aims to highlight the perceptible square, the dimension of memory, and to strengthen the urban image value by being integrated with the public and its surroundings (www.arkitera.com, 2019).

1st Prize(www.tmmob .org.tr, 2019)

*prominent features: **monument, image, symbiosis***
*organizational position of urban space in settlement: **radial organization***

2020- Izmit Municipality Fethiye Street Reorganization Competition, Izmit Municipality

Fethiye Street and the part of Istiklal Street associated with Fethiye Street

It is aimed to design a contemporary open public space related to its immediate surroundings, to strengthen the urban landscape effect, to contribute to urban life by using it day and night, to develop a lighting concept, to enable artistic-cultural activities, to provide pedestrian continuity, to support commercial use (www.yarismo.org, 2020)

1st Prize (www.arkitera .com, 2020)

*prominent features: **landscaping, lighting, functional equipment, pedestrianization***
*organizational position of urban space in settlement: **linear organization***

2020- Taksim Urban Design Competition, Istanbul Metropolitan Municipality

Taksim Square

Urban space quality, density of use, comfort, suitable for temporary uses, suitable for spatial memory and ecology, suitable for night use, lighting, urban furniture, compatible with pedestrian-vehicle traffic in the city, compatible with cultural-social activities, emphasizing the symbolic value of the square, developing green proposals (www.yarismo. org, 2020)

1st Prize (www.ntv.com. tr, 2020)

*prominent features: **all-day use, transportation, symbolism, green, equipment***
*organizational position of urban space in settlement: **central and radial organization***

2020- Uşak Municipality, Pedestrianized Streets Architecture Urban Design Idea Project Competition, Uşak Municipality

1Eylul Cad. 2.DoğanSokAdak Sok., Abdioğlu S, Dede Hasan Sok., Acun Sok, park

All urban furniture, pavement and road pavements, commercial signs, billboards, lighting elements, etc. It is expected that the design proposals for design proposals, practicable semi-open spatial elements that provide aesthetic language unity are planned, and the locations of the shops and the movements of the disabled are expected to be taken into account in all planning (www.arkitera.com, 2020).

1stPrize(www.arkitera. com, 2020)

prominent features: **formal organization, lighting, accessibility**
organizational position of urban space in settlement: **lineer organization**

2020- Kayseri Talas Mevlana District Square National Idea Competition, Talas Municipality

Kayseri-Talas Mevlana District Square

The park and square area, increasing the quality of urban life, public use scenarios, the cultural house and open spaces in this area, the information house, religious buildings and service units, the roads that interact with this area, and the facades of the shopping units on the ground of the residential multi-story blocks that face the parking area. covers. (www.arkitera.com, 2020)
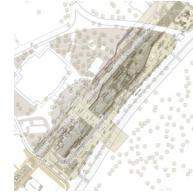
equivalent award .(www.arkitera.com, 2020)

prominent features: **quality, sociability, symbiosis, formal arrangement**
organizational position of urban space in settlement: **central organization**

2020- Cumhuriyet Square and Atatürk Street Çamlıbel Urban Design Competition, Mersin Metropolitan Municipality

Atatürk Street, Cumhuriyet Square and Çamlıbel District

Atatürk Street, Cumhuriyet Square and Çamlıbel Area Preserving the character of the area, contributing to the quality of life, enabling the competition area to become a center of urban focus and attraction once again, making the square a ceremonial area and an urban space that is used continuously and effectively by the citizens, compatible with the environment and climate, applicable, economic, sustainable, accessible projects are expected (yarısmalar. mersin.bel.tr, 2020)

1stPrize(www.arkitera.com, 2020)

prominent features: **quality, focus, functional equipment, climate adaptability, accessibility**
organizational position of urban space in settlement: **linear and radial organization**

2021- Büyükada Phaeton Square Urban Design Competition, Istanbul Metropolitan Municipality

Fayton Square

High-scale concepts, preservation of the memory of the space, flexible-innovative designs, current needs in the landscape, natural and structural environment, socio-cultural structure, artistic-cultural activities that respect architectural identity, include contemporary practices and ecological solutions, lighting, suitable for seasonal and night use. and vehicle-pedestrian relations are expected (www.yarismo.org, 2021).
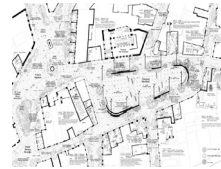
1stPrize(www.arkitera. com, 2021)

prominent features: **memory, formal organization, identity, lighting, use, transportation, functional equipment**
organizational position of urban space in settlement: **radial organization**

2021- Şanlıurfa Kızılay Square and Urban Design Ideas Competition, Şanlıurfa Metropolitan Municipality

0,5797ha., Red Crescent Special Project Area

In projects, social facility structures that are compatible with the region in terms of context and character, compatible with the city focus system, continuity of public space-street space, pedestrian-vehicle accessibility, quality of public space and green space, diversity of use, contribution to the image of the city, compatible with the climate are expected. .sanliurfa. bel.tr, 2021).

1stPrize(www.arkitera. com, 2021)

prominent features: **focus, transport, functional equipment**
organizational position of urban space in settlement: **central organization**

Figure 2. Urban design competitions: urban spaces

If the exemplary competitions should be read in the context of urban spaces;

Urban Spaces: The urban design competition is conducted through examples that prioritize urban spaces such as squares or streets. The square is defined as areas that are covered with a certain landscape or flooring, are almost rectangular, and are surrounded by buildings (Büyükcivelek, 2012). As both defined by buildings and the areas where the buildings are best exhibited (Moughtin, 2003), it is seen that the gathering points where the uses are concentrated form the core and activity center of a region (Lynch, 2012). Similarly, streets are seen as living spaces, classified according to their characteristics such as straight or curved, long or short, wide or narrow, closed or open, and street form is understood to be important in terms of scale, proportion, contrast, rhythm or connections with other streets or squares. Moughtin, 2003). In addition, streets enable people to observe the city on the move, perceive the environment and connect with the whole city (Lynch, 2012). In the urban design competitions examined in this context, it is seen that subjects such as city square and environmental arrangements, city square design, city center design, memorial square, memorial place, facade improvements, renovations and rehabilitation on the streets stand out (Figure 2).
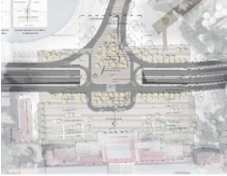
1990-Antalya Castle Gate and Surrounding Urban Design Competition, Antalya Municipality, Antalya Chamber of Architects

50ha., Antalya, Kalekapısı area	Antalya's new protected identity, solution options for the future needs of the city, life culture, adaptability and realization characteristics of the stages of change, a dynamic continuity and a developing city with tourism, are aimed at a "City Center" that the citizens can adopt and identify with their own existence (Gülgeç , 1991).

1st Prize (Gülgeç, 1991)

prominent features: **identity, continuity, center**

organizational position of urban space in settlement: **gridal organization**

2010- Edirne Municipality Selimiye Mosque and Its Environment National Urban Design Project Competition, Edirne Municipality

19ha., Selimiye Complex and its surroundings	*It is aimed to construct the relationship between the mosque and its surroundings with the city, to create an urban meeting place, to increase the visual and physical quality, to create spaces that contribute to the image and life of the city, to protect and improve the area, to provide aesthetic, functional and contemporary solutions-transformation (docplayer.biz.tr, 2010).*

1st Prize (mimdap.org, 2010)

prominent features: **image, formal arrangement, aesthetics**
organizational position of urban space in settlement: **central organization**

2019- Labor, Peace, Democracy Memorial Square and Commemoration Place International Idea and Design Project Competition, DİSK, KESK, TMMOB, TTB, 10 October-Association

Ankara Gar Square	It is seen that the Station Square preserves its structure as the entrance gate to the city in public memory, and in this context, Monument Square aims to highlight the perceptible square, the dimension of memory, and to strengthen the urban image value by being integrated with the public and its surroundings (www.arkitera.com, 2019).

1st Prize(www.tmmob.org.tr, 2019)

prominent features: **monument, image, symbiosis**
organizational position of urban space in settlement: **radial organization**

Figure 3. Urban design competitions: urban-influenced memorial building – elements and surroundings

If the exemplary competitions should be read in the context of monumental building-items and their surroundings;

City-influenced monumental building-items and their surroundings: The competitions, which are effective on the city scale, such as urban monuments and monumental buildings, are considered within the scope of the competition. It is seen that the monumental elements stand out as important sign elements in the integrity of the city. These marker elements stand out as reference points with their easily identifiable features (Lynch, 2012). In addition to the items designed as monuments, there are important buildings that have become monuments in the historical process. In this context, monuments are defined as items that represent remembering and leaving a trace in different ways, from tombstones

to pharaoh tombs, from stelae to statues depicting heroic stories. It is stated that they are designed (Polat, 2019). It is observed that buildings such as the Kale Kapısı and Selimiye Mosque in the examples of the competitions have turned into monumental elements over time (Figure 3).

1970-Eskişehir Fair Leisure-Entertainment Cultural Areas Urban Design Competition, İller Bankası Zoning Planning Department

| 50 ha.,
city center
2.5km north | It is expected to be transformed into an afforested area that will serve a recreational function, to establish a pedestrian and public transport connection with the surrounding residential areas, and to solve education, culture, entertainment-accommodation facilities, business and shopping units (arkitera.com, 1980). | Buying(galeri3.arkitera. com, 1980) |

prominent features: **functional equipment, transportation**

organizational position of urban space in settlement: **cluster organization**

1985-Istanbul Metropolitan Municipality Yenikapi Culture and Amusement Park Urban Design Competition, Istanbul Metropolitan Municipality

| 18ha.,
Inner part of the Istanbul-Aksaray coastal road | It is expected that the general decisions brought by the zoning plan of the region, which has special importance and problems, are more detailed, functional and flexible in implementation, associating the competition area with the coast, ensuring accessibility to the area from different aspects, and taking into account the future coastline arrangement (arkitera.com, 1985). | 1st Prize (Başbuğ, 1987) |

prominent features: **formal arrangement, integration**
organizational position of urban space in settlement: **linear organization**

1991-Ankara Urban Backbone Northern Section Urban Design Competition, Ankara Metropolitan Municipality

| North of Ankara,
Esenboğa Airport area | It is aimed that the northern part of Ankara gains an urban character, the airport is improved, the world fair proposal, the creation of green and recreation areas with Çubuk Natural Park, and accessibility to the surrounding settlements (mimarlarodasiankara.org, 1991). | 1stPrize(mimarlarodasiankara. org, 1991). |

prominent features: **functional equipment, integration**
organizational position of urban space in settlement: **linear organization**

1997-Isparta-Wednesday Market Urban Design and Architectural Project Competition, Isparta Municipality

| 8.05ha.,
City Center | It is aimed to reorganize the area, which has an important place in the memory of the city, in order to create a focus that will positively affect its immediate surroundings and the city, and to bring functional vitality to the area with pedestrian-vehicle traffic, physical identity and commercial-social-cultural spaces (dergi.mo.org, 1997). | 1st Prize (dergi.mo.org, 1997) |

prominent features: **square, transportation, formal arrangement, functional equipment**
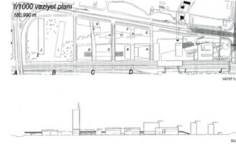*organizational position of urban space in settlement:* **central organization**

Ankara Metropolitan Municipality Palace and Social-Commercial Facilities Architecture - Engineering and Urban Design Competition, Ankara Metropolitan Municipality

31ha., Former Intercity Bus Terminal and EGO bus garage area

It is aimed to obtain a new Business-Culture and Recreation Center, which will be created by the Social-Commercial Facilities to be designed on the same land as the Old Intercity Bus Terminal and EGO bus garage area, a City Hall that will represent the Capital Ankara (dergi.mo.org, 2000) 1. Award(magazine.mo.org, 2000)

1st Prize (dergi. mo.org, 2000)

prominent features: **functional equipment, landscape**
organizational position of urban space in settlement: **cluster organization**

2001-İzmir Harbor Area Urban Design International Idea Competition, İzmir Metropolitan Municipality

500ha., Port District

The competition aims to create the initial ideas about the development of the area, the quality of the urban space and its architecture, to ensure the contemporary development of the city. It is defined as increasing the image of İzmir and creating a new city center around the port in the developing international position of İzmir (Özer, 2001).
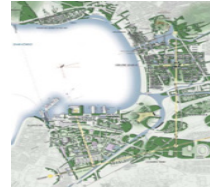
1st Prize (Özer, 2001)

prominent features: **formal idea, center**
organizational position of urban space in settlement: **linear organization**

2002-Antalya Historical Karaalioğlu Park Municipality Building and Its Environment Urban Design Competition, Antalya Metropolitan Municipality

4.8ha., Muratpasa-Kilincarslan District

Integration of existing landscape values with new areas, open space arrangements, municipality unit, city museum, cultural center, social and cultural activities, walking paths, multi-story car park, mirador (large balcony overlooking the sea), children's playgrounds are expected (mimarlikdergisi. com, 2002).).

1stPrize(mimarlikdergisi. com, 2002)

prominent features: **landscape, integration, functional equipment**
organizational position of urban space in settlement: **central organization**

2003-Pananos Beach Urban Design and Landscape Project Competition, İzmir-Selçuk Municipality

Northern part of Pamucak Coastline

It is aimed to integrate the beach with the adjacent "Great Urban Green Area", to protect natural values, and to organize the beach and recreation areas open to the public (yapi.com. tr, 2003)

1st Prize (Erten, vd., 2005)

prominent features: **formal arrangement, naturalness, landscape**
organizational position of urban space in settlement: **linear organization**

2005-Bursa Yıldırım Municipality Kaplıkaya Recreation Valley Urban Design and Architectural Project Competition, Bursa-Yıldırım Municipality

20ha., Kaplikaya Neighborhood

In the light of urban awareness, it is aimed to provide the district with a focal point, "Attraction Center", which will emphasize a new urban identity, increase the visual quality of the city, and enable people to come together with social and cultural activities (mimarlikdergisi.com, 2005).

1stPrize(mimarlikdergisi .com, 2005)

prominent features: **identity, aesthetics, functional equipment, center**
organizational position of urban space in settlement: **linear organization**

2006- Ünye Cumhuriyet Square – Yunus Emre Park Urban Design Project Competition, Ünye Municipality

0.55ha., Ünye-Cumhuriyet Square and its surroundings

Integrating the natural, historical and cultural identity of Cumhuriyet Square and Yunus Emre Park with the contemporary urban living environment and urban environmental elements, increasing the visual quality in the city center, creating a focal point that will provide the social and cultural unity of the citizens, regulating the vehicle-pedestrian traffic in and around the square It is desired to strengthen the pedestrian system. (www.arkitera.com, 2006).

Participant (v3.arkitera.com, 2006)

*prominent features: **identity, aesthetics, functional equipment, transportation, pedestrianization***
*organizational position of urban space in settlement: **central organization***

2018- Çanakkale Municipality Bazaar, Life Center, Parking Lot and Neighborhood National Architectural Project Competition, Çanakkale Municipality

Çanakkale-Central, Kemalpaşa District

The Bazaar and Life Center to be designed in Çanakkale-Center, Kemalpaşa Neighborhood is an attraction point that supports trade and life-long socio-cultural activities that different age groups can benefit from, creating solutions for the parking lot need within the same whole, modern, suitable for urban aesthetics and all with its immediate surroundings. It is aimed to design an architectural design (yarismo.org, 2018)


1ST Prize(yarismo.org, 2018)

*prominent features: **functional equipment***
*organizational position of urban space in settlement: **central organization***

2020- Meles Stream as Urban and Ecological Backbone National Urban Design Idea Project Competition, İzmir Metropolitan Municipality

Meles Stream and Yeşildere Valley

It is expected that ideas will be developed regarding the meanings that the Meles Stream and its immediate surroundings, which have taken a place in the historical memory of Izmir, can be attributed to the future of the city, future visions, spatial integration scenarios in the context of integration into urban life, and solution proposals for the focal areas in its immediate vicinity (yarismo.org, 2020)

3rd Prize (arkitera. com, 2020)

*prominent features: **integration, focus***
*organizational position of urban space in settlement: **linear organization***

2020- Bursa Hanlar Region Çarşıbaşı Urban Design Project Competition, Bursa Metropolitan Municipality

Çarşıbaşı Region and its immediate surroundings

It is expected that the design problem will be addressed with all the historical, spatial, social, cultural, economic layers and environmental relations of the area, and the competition area is defined as A-Hans Zone, B-Competition Area, C-Focus Area (yarismalar.bursa.bel.tr, 2020)

1st Prize (arkitera. com, 2020)

*prominent features: **functional equipment, focus, transportation***
*organizational position of urban space in settlement: **central organization***

2022- 100th Anniversary Bazaar and Its Neighborhood Idea Project Competition, Ankara Metropolitan Municipality

100th Year Bazaar and its surroundings

It is expected that the program will be developed and justified by the competitors in a way that will ensure the continuation of the existing historical, socio-cultural and economic values in the field, solving the problems and creating new values (yarismayla.ankara.bel.tr, 2022)

Equivalent award (arkitera.com, 2022)

*prominent features: **functional equipment, formal improvement, continuity***
*organizational position of urban space in settlement: **linear organization***

Figure 4. Urban design competitions: urban districts

If the exemplary competitions should be read in the context of urban regions;

Urban areas: They are defined as two-dimensional areas that users can enter and have common defining characteristics (Lynch, 2012). Urban regions can be defined formally with the spread of existing metropolitan areas and the development of their areas of influence, with the formation of a functional whole by different settlements, with planning, with the imagined geography, and they can come to the fore with their workforce, housing, economy, service delivery and administrative functions (Eraydın, 2012). In the samples examined, these regions are; trade sub-regions (market, market, commercial facilities, market district, inns region … etc.), social-recreational sub-regions (fair area, park, culture - entertainment, cultural park, social facility, nature and cultural park … etc.) and wide comprehensive - defined urban areas (coastline, port area, beach area, recreation valley, ecological backbone…etc) are seen (Figure 4).

1982-Ministry of Reconstruction and Settlement Rental Housing Competition in Slum Areas and Underdeveloped Regions, Ministry of Reconstruction and Settlement General Directorate of Housing

0.6ha., (600 residences) different climatic zones

Competitors are expected to create a design that will provide optimum cost and economy in the design of different usage styles depending on family structure and life, and to create exemplary housing clusters together with their surroundings, taking into account climate differences (arkitera.com, 1982).
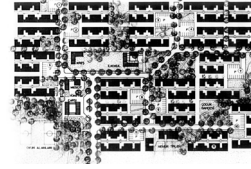
1st honorable mention (epamimarlik.com, 1982)

*prominent features: **adaptation to climate, formal arrangement***
*organizational position of urban space in settlement: **cluster organization***

2015- Kayseri City Sahabiye District Urban Renewal Project Competition, Kayseri Metropolitan Municipality

53.79ha., Sahabiye and Fatih Neighborhoods

With the urban design to be made in the competition area, it is expected that the region will be reorganized within the framework of urban, architectural and landscape design principles in a way that will serve the needs of today's users in accordance with the identity and future vision of Kayseri (arkitera.com, 2015).

Participant(hsymimarlik. com, 2015)

*prominent features: **formal editing***
*organizational position of urban space in settlement: **clustered and gridal organization***

2015- Gaziemir Aktepe and Emrez Neighborhoods Urban Transformation Area Urban Design and Architectural Ideas Project Competition, İzmir Metropolitan Municipality

122 ha., Aktepe and Emrez Neighborhoods

Ensuring economic sustainability by reorganizing social and cultural areas, as well as spatial decisions in urban transformation areas, includes a wide planning and design process that includes decisions on a unit housing to structure, neighborhood, district, city whole and regional scale (arkitera.com, 2015).

Equivalent award (arkitera.com, 2015)

*prominent features: **formal editing***

*organizational position of urban space in settlement: **clustered and gridal organization***

2017-7 Climate 7 Region: Neighborhood National Architecture and Urban Design Ideas Competition, TOKİ

20-35 ha., Dörtyol, shutter, Pamukkale, Artuklu, Odunpazari Örencik, Corlu

Neighborhood texture-culture, sustainability, identity, user orientation, quality of life and space, social life, traditional values, modern living requirements, social integration, architectural elements, urban aesthetics and landscape, silhouette, ecology, new urbanism movements, "neighborhood" synthesis (i.toki.gov.tr, 2017)

1stPrizeAkdeniz(i.toki. gov.tr, 2017)

*prominent features: **formal arrangement, formal synthesis***
*organizational position of urban space in settlement: **centralized and clustered organization***

Figure 5. Urban design competitions: residential districts

If the sample competitions should be read in the context of residential areas;

Housing zones: They stand out as urban design competitions that deal with sites and neighborhoods where there is a high concentration of residential units. In residential areas, besides the housing units, urban equipment that allows families to meet their daily needs and establish social relations is necessary, and outdoor arrangements are important in this respect (Ökten, 1999). It is stated that environmental factors such as accessibility, visual-environmental quality, security, and density in open spaces are effective in determining the values of residences (Topçu and Kubat, 2009). It is seen that the way the houses are connected to the social-public spaces or the hierarchy of transition from private space to public space can vary depending on whether the houses are single-multiple, with or without a garden, etc. (Özdogan, 2022). Residential zones in urban design competitions; new housing settlements, city center housing settlements, existing housing settlements and urban coastal housing settlements (social housing, neighborhood renewal, re-functioning… etc) stand out (Figure 5).
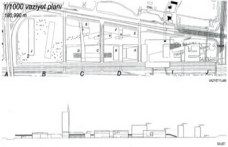
Ankara Metropolitan Municipality Palace and Social-Commercial Facilities Architecture - Engineering and Urban Design Competition, Ankara Metropolitan Municipality

| 31ha., Former Intercity Bus Terminal and EGO bus garage area | 31ha., Former Intercity Bus Terminal and EGO bus garage area | | 1ˢᵗ prize (dergi. mo.org, 2000) |

*prominent features: **functional equipment, landscape***
*organizational position of urban space in settlement: **cluster organization***

2002-Antalya Historical Karaalioğlu Park Municipality Building and Its Environment Urban Design Competition, Antalya Metropolitan Municipality

| 4.8ha., Muratpasa-Kilincarslan District | Integration of existing landscape values with new areas, open space arrangements, municipality unit, city museum, cultural center, social and cultural activities, walking paths, multi-story car park, mirador (large balcony overlooking the sea), children's playgrounds are expected (mimarlikdergisi. com, 2002).). | | 1ˢᵗPrize(mimarlikdergisi. com, 2002) |

*prominent features: **landscape, integration, functional equipment***
*organizational position of urban space in settlement: **central organization***

2014- Düzce University Konuralp Campus Development Plan Urban Design Competition, Düzce University Rectorate

| Konuralp Campus | The campus development plan should be of a nature that considers the existing campus and the areas that have not yet been decided to be built and the forest area as a whole, proposes an open space structure, develops an architectural language for the new buildings to be built, and covers open/closed / semi-closed activity areas of different scales. (yapiisleri.düzce.edu.tr, 2014). | | 1ˢᵗPrize(galeri3. arkitera.com, 2014) |

*prominent features: **functional equipment, formal arrangement***
*organizational position of urban space in settlement: **cluster organization***

2017- Bandırma Onyedi Eylül University Central Campus Urban Design Competition, Bandırma Onyedi Eylül University

| 70ha., Doğanpınar Mah Neighborhood | It is aimed to obtain an urban design for the entire Central Campus and the expansion area, and to obtain the architectural project of the first 3 buildings for which investment approval has been received, and to design a new campus (rarismo.org, 2017) | | 1ˢᵗprize(galeri3.arkitera. com, 2017) |

*prominent features: **functional equipment, formal arrangement***
*organizational position of urban space in settlement: **cluster organization***

Figure 6. Urban design competitions: multiple building – campus settlements

If the sample competitions should be read in the context of multiple building-campus settlements;

Multiple building-campus settlements: In general, units such as official buildings, places of worship, health, education, cultural buildings, trade-shopping and transportation buildings, which are within the scope of public buildings, are considered within the scope of a single or multiple mixed/

functional campus system (Figure 6). In this context, it is seen that social-cultural buildings associated with local government buildings (municipal buildings) and competitions for education campuses come to the fore. In the competitions where local government buildings and socio-cultural buildings are discussed together, expectations for contributions to the public life of the city stand out as well as architectural solutions suitable for needs. Campus settlements are considered to be oriented towards certain user groups as semi-public spaces. It is seen that campuses are classified as common type settlement systems, central type settlement systems, molecular type settlement systems, network settlement systems, cross-type settlement systems and linear type settlement system. (Sıramkaya Büyükşahin and Çınar, 2012). Similarly, campuses are classified as urban campuses, American type campus campuses (academic village) and megastructures depending on the changes in education, economic and socio-political context (Turner, 1984).

4. Findings Regarding Changes and Transformations in Urban Spaces in Urban Design Competitions

Findings regarding changes and transformations in urban spaces in urban design competitions; change-transformations depending on periods, change-transformations depending on effective quality titles, change-transformations depending on competition assignment areas, change-transformations depending on competition topics, change-transformations depending on competition objectives and formal-dimensional-functional-organizational-technological-semantic changes and transformations given in the titles.

Changes and transformations depending on the periods:

Depending on the findings obtained from the data of 94 urban design competitions determined from the Republic to the present, it is seen that the number of competitions with the title and content of urban design has increased continuously. This is particularly evident in a 3-year period in the 2020-2023 period (Figure 7a). Similarly, it is understood that urban design competition areas have diversified in the process. Especially from 1948 to 1979, urban design competitions opened within the scope of urban spaces and urban regions, urban spaces, city regions and residential areas in the 1980-1989 period, urban spaces, urban regions and monumental building items and their surroundings in the 1990-1999 period, 2000- Urban spaces, city zones, monumental building-items and their surroundings with urban effect and multi-building-campus settlements

in the period of 2009, urban spaces, urban zones, monumental building-items and their surroundings, multi-building-campus settlements and residential zones in the period of 2010-2019 and distribution in the form of urban spaces, urban districts and multiple building-campus settlements in the period of 2020-2023.

Change-transformations based on effective quality titles:

It is seen that among the urban design competitions, the competitions related to squares and streets predominate, followed by competitions related to urban areas (Figure 7b). It is understood that urban design competitions, which are evaluated especially within the scope of monumental building items and their surroundings, are very few compared to the others. In this context, 1990- Antalya Castle Gate and Surrounding Urban Design Competition and 2010-Edirne Municipality Selimiye Mosque and Surrounding National Urban Design Project Competition come to the fore. It is seen that there are no examples of urban coastal and city center residential settlements in the examined urban design competitions.

7a-distribution depending on periods and effective qualities

7b-distribution depending on periods and functional regions
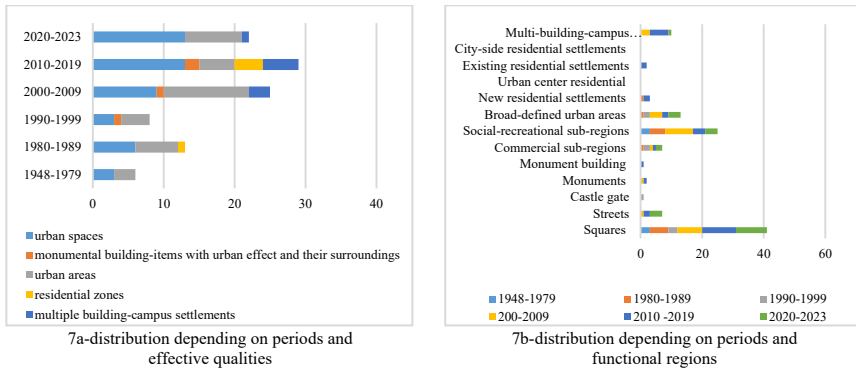
Figure 7. Distribution of period and effective quality titles in urban design competitions

Changes and transformations depending on the competition homework areas:

It is aimed to reach the findings on the changes and transformations that occurred in the competition areas depending on the periods and effective quality titles of a total of 39 urban design competitions, which were analyzed from the urban design competitions. Depending on the urban design competitions examined, it is seen that the competitions are mostly held in city squares, neighborhoods, streets, inner city and coastal areas (Figure 8a). Findings on the

relationship between the effective quality titles in the examined examples and the urban design competition areas are reached. In this context, urban spaces are respectively located in squares, streets and urban areas, monumental buildings-items and their surroundings in monumental elements and squares, urban areas in inner-city areas, neighborhoods and coastal areas, residential areas in neighborhoods and multi-building-campus settlements in neighborhoods and campuses. It is understood that they took place (Figure 8b). Since sufficient data on the size of the competition areas could not be reached, an evaluation could not be made on this subject.

8a- distribution of competition areas depending on the periods

8b- competition area distribution depending on the effective qualities
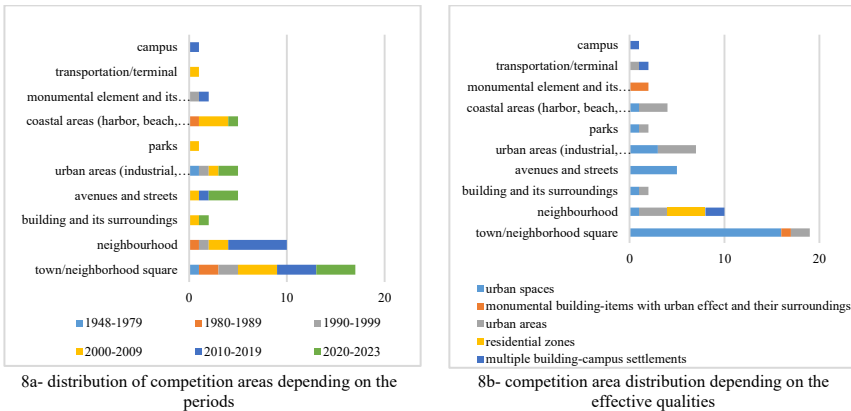
Figure 8. Distribution of competition area in urban design competitions

Changes and transformations depending on the competition topics:

In this part of the study, the findings of the prominent themes in urban design competitions are emphasized and it is questioned whether there are periodic and functional differences (Figure 9). In this context, explanations on the subject and purpose of the competition in the specifications of the urban design competitions are gathered under common headings and they are made comparable with each other. For example, the demand for building solutions with different functions is considered as "functional equipment", the landscaping, square design, facade improvement are considered as "formal arrangement".

In this context, common concepts in urban space competitions are "formal arrangement, functional equipment, square / focus, transportation, continuity, quality, identity, common life and green, urban-effective monument building-items and their surroundings, identity, center, continuity, formal arrangement, aesthetics, image and common life", "functional equipment, transportation, formal arrangement, integration and square/focus" in urban areas, "formal

arrangement, adaptation to climate and formal synthesis" in residential areas, "functional equipment, integration, landscape and design" in multi-building-campus settlements. formal arrangement". It is seen that "lighting, urban furniture, accessibility, use and memory" in urban spaces, and "continuity, pedestrianization, identity and aesthetics" in urban areas come to the fore. In general, it is understood that the subjects of "formal arrangement, square / focus, transportation, continuity" come to the fore in urban design competitions, and the subjects of "lighting, memory, use throughout the day and pedestrianization" are the subjects that have become widespread recently.

1948   1980   1990   2000   2010   2020   2023

Urban Spaces
common concepts: formal arrangement, functional equipment, square / focus, transportation, continuity, quality, identity, common life, green
new concepts: lighting, urban furniture, accessibility, all-day use, memory

1980	1990	2000	2010	2020
*formal editing	*formal editing	*integration	*monument	*lighting
*continuity	*equipment	*aesthetic	*formal arrangement	*formal editing
	*functional equipment	*functional equipment	*integration	*equipment
	*city center	*quality	*aesthetic	*accessibility
	*describing	*urban transformation	*image	*all-day use
	*transport	*identity	*functional equipment	*memory
		*centre	*quality	*climatic
		*square	*urban transformation	*functional equipment
		*focus	*identity	*quality
		*common life	*square	*identity
		*continuity	*common life	*focus
		*transport	*This	*common life
		*pedestrianization	*continuity	*landscape
			*transport	*symbolism
			*green	*transport
				*pedestrianization
				*green

Urban-influenced monumental building-items and their surroundings
common concepts: identity, center, continuity, formal arrangement, aesthetics, image, symbiosis

2000	2010
*identity	*formal editing
*center	*aesthetic
*continuity	*image
	*common life

Urban Areas
common concepts: functional equipment, transportation, formal arrangement, integration, square / focus
new concepts: continuity, pedestrianization, identity, aesthetics

1948	1980	1990	2000	2010	2020
*functional equipment	*formal editing	*formal editing	*formal editing	functional equipment	*formal improvement
*transportation	*integration	*integration	*formal idea		*integration
		*functional equipment	*integration		*functional equipment
		*square	*naturalness		*focus
		*transportation	*aesthetic		*continuity
			*functional equipment		*transportation
			*landscape		
			*identity		
			*centre		
			*transportation		
			*pedestrianization		

Residential Zones
common concepts: formal arrangement, climaticality, formal synthesis

1990	2000
*formal editing	*formal editing
*climaticity	*formal synthesis

Multiple building-campus settlements
common concepts: functional equipment, integration, landscape, formal arrangement

2000	2010
* functional equipment	* functional equipment
*integration	*formal editing
*landscape	

1948-1979 PERIOD: functional equipment, transportation

1980-1989 PERIOD formal arrangement, integration, continuity, adaptability to climate

1990-1999 PERIOD formal arrangement, functional equipment, central square, identity, transportation

2000- PERIOD integration, aesthetics, functional equipment, focus-center-square, transportation, formal arrangement, formal idea, landscape

2010-2019 PERIOD formal arrangement, aesthetics, image, functional equipment, symbiosis

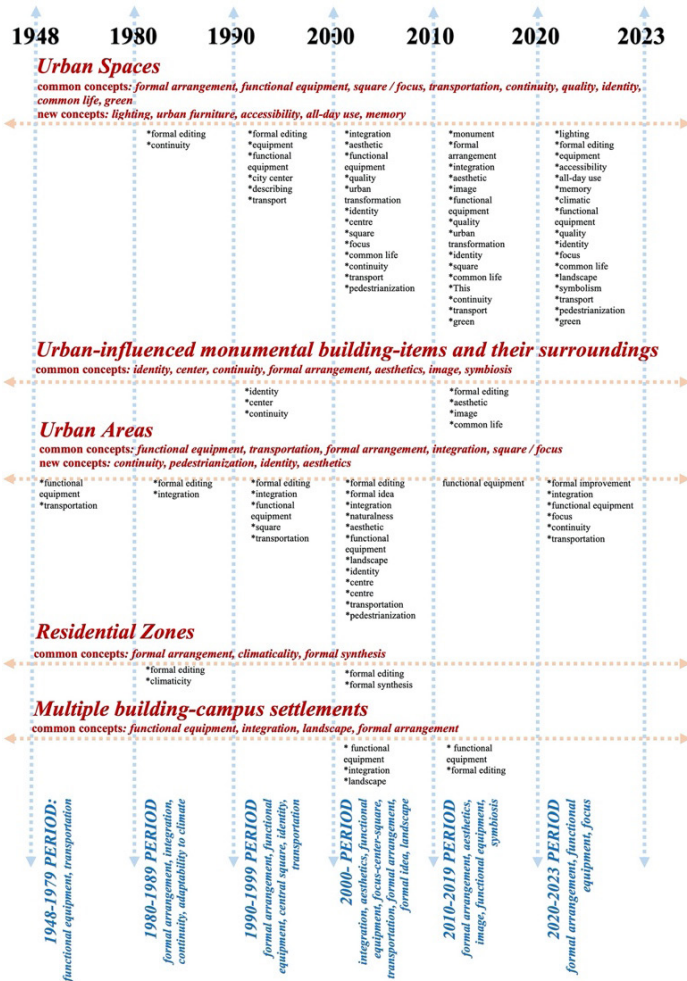*2020-2023 PERIOD* formal arrangement, functional equipment, focus

Figure 9. Common and emerging concepts in competition specifications depending on periods and impact qualities

It is thought that the findings of the influential concepts that come to the fore depending on the periods are important in terms of reflecting the periodical change and transformation. In this context, the concepts of "functional equipment, transportation" in the period 1948-1979, "formal arrangement, integration, continuity, suitability for climate" in 1980-1989, "formal arrangement, functional equipment, center/square, identity, transportation" in the period 1990-1999. The concepts of "integration, aesthetics, functional equipment, focus/center/square, transportation, formal arrangement, formal idea, landscape" in the 2000-2009 period, and "formal arrangement, aesthetics, image, functional equipment, common life" in the 2010-2019 period. It is seen that the concepts of "formal arrangement, functional equipment, focus" come to the fore in the 2020-2023 period. In general, the concepts that stand out in the process of urban design competitions are "formal arrangement, functional equipment, focus / center / square, aesthetics, common life", and the concepts of "memory, use throughout the day, lighting" are the concepts used in recent competitions. It is especially used in homework areas that emphasize the "protection and renewal" of "protection of urban memory, maintenance of public memory".

Changes-transformations depending on the purposes of the competition:

When the examined sample competitions are examined in terms of their purposes, it is seen that the following key statements stand out within the scope of the process and venue classification (Table 2). These expressions give the change that occurs by articulation in the field of urban design, and important and related issues about the city manifest themselves predominantly.

Table 2. Objectives of the competition projects

Urban Spaces	holistic/integrated design
	environmental quality, increasing visual quality, urban aesthetics
	environmental awareness, ecological solutions
	flexible and innovative designs-spaces, a contemporary vision, up-to-date interpretations, contemporary urban living environment
	public memory, perceptible space and memories
	functional diversity, diversity of use, public use, mixed use
	urban focus system, creating a socio-cultural focal point, center of attraction
	increasing the quality of urban life, quality of life, revitalization
	regaining its identity, identity, spatial memory, urban image, spatial memory, architectural identity
	spatial – cultural – artistic – social-ecological sustainable, spatial continuity
	symbolic values
	sustainability, continuity, historical-cultural continuity, historical and cultural identity
	systematic green space, green
	transportation, pedestrian-vehicle transportation, creating pedestrian space, pedestrian space, vehicle-pedestrian relations
	accessibility
	movement of the disabled
	urban transformation
City-influenced memorial building – elements and surroundings	city-city center in the future
	new identity, urban image, public memory, memory dimension
	integrated/holistic design
	perceptible space
	flexibility and continuity
	relationship with the city
	urban meeting place
	urban improvement

urban areas	future of the city, future visions
initial ideas, a new city center, a contemporary urban living environment, creation of new values
urban space quality, urban visual quality, increasing visual quality
urban aesthetics
integration, urban life and integration
flexibility, functionality, accessibility, association
physical identity, new urban identity, urban consciousness, natural-historical and cultural identity, meanings
historical, socio-cultural and economic sustainability
functional vitality, mixed-use - multiple functions and recreation, different age groups
focal formation, center of attraction, point of attraction
large urban green space
pedestrian and vehicle connection with the environment, pedestrian-vehicle traffic
residential zones	identity
future vision
sustainability, economic sustainability, cost and economy
urban aesthetics and landscape
social integration
quality of life and space
building, neighborhood, district, city as a whole and regional scale
design principles and reorganization
usage patterns, user needs
urban transformation areas
Multiple building – campus settlements	new campus, new business and cultural recreation center
integration, integration, wholeness
new architectural language
open-closed-semi-open activity areas

Formal-dimensional-functional-organizational-technological-semantic changes and transformations:

It is observed that the sizes of the competitions have grown depending on the diversity of use of the dimensions, the prominent emphatic functions, whether it is the situation that expresses the numerical multiplicity given in the list, or the sample situation created. occur can be evaluated. It can be seen in

formal and informal formations with its formal formation and strengthening public space identity.

One of the other effective factors in the formation of the quality, character and identity of the space is the technological developments and their reflections on the space in different ways. Technology can be one of the shaping factors in the design and applications in the mentioned urban spaces. In this context, material, color, texture and structure features come to the fore. In addition to these, the size and formation of the space occur depending on their multi-purpose and flexible use. Another important issue is that the meaning dimension is one of the most important dynamic phenomena in the context of revealing and emphasizing the acquired/existing meanings in the concepts aimed at the mentioned venues and competitions and the formation/creation of articulated/targeted meanings.

5. Conclusion and Recommendations

Of the competitions; it is clear that the problem area is defined and the alternatives related to the subject are tested, the issue of participation is strengthened, the democratic environment is presented with the opportunity to offer equal chances, the roles of the relevant institutions and organizations / institutional formations in the competition process are discussed, and transparency and visibility in purpose-oriented evaluations play an important role in increasing the flow of information. Competitions are within the urban design policies; In the structural-spatial and social-spatial shaping of urban spaces, supporting strategies and tools created/used in the context of meeting the purpose of providing livable spaces to its inhabitants and visitors.

When evaluated in the process from the Republic to the present, it is seen that there are examples of competitions that are suitable for the purpose of urban design and are named differently. Eskişehir Fair and Recreation Entertainment Cultural Areas Urban Design Competition opened in 1980 is agood example. It is evaluated that urban design competitions play a leading role in the development and change of the urban design discipline and determine the formation of urban spaces. The qualities/factors that are effective in the formation of urban spaces, urban spaces (squares, streets), city-influenced monumental building-items and their environments (castle gates, monuments, monumental buildings…), urban regions (commercial sub-regions, social-recreational regions, comprehensive -defined urban areas), residential areas (new housing settlements, city-centered housing settlements, existing housing settlements,

urban coastal housing settlements) and multi-building-campus settlements (public buildings- town hall, bus terminal complex, university campus). . In the continuation of this classification, change-transformations; Periods, effective quality titles, competition assignment areas, competition topics, purposes and sample analyses were made as formal-dimensional-functional-organizational-technological-semantic changes and transformations. The methodology created and implemented in this study can be used as a model in different studies.

As a result of the typology, detailed analyses and evaluations carried out, urban design competitions initially focused on urban spaces and issues related to urban areas, but today, urban spaces, urban areas, monumental building-items and their surroundings, multi-building-campus settlements and residential areas. It is understood that it has changed and developed to cover the field. The fact that the competitions related to the city center/square/focus issues are seen throughout the process is accepted as a reflection of the validity and importance of the city square design issue in the urban design study areas. It is especially important in terms of the participation of the citizens in the relevant processes, their gaining urban consciousness, their participation in social life, and their support for common life. In the process, it is vital important to see that the needs such as material-color-texture differences in the aims-contents and final products of the urban space competitions change over time. The changes are due to technology and the meeting of technology with design, functional changes, increasing visibility… in urban spaces.

Depending on the findings obtained from the data of this study, it is seen that the number and diversity of urban design competitions have increased since the Republic, and they have spread from working subjects such as squares and fairgrounds to working areas such as monuments, streets, urban transformation. Similarly, it has been determined that the subjects of study such as square/focus and formal arrangement, which stand out in urban design competitions, have expanded to include concepts such as memory, image, symbol, and identity. It is evaluated that all of these are a reflection of the increasing expansion of the study subjects and areas of interest of the urban design discipline in the process.

As a result, urban design competitions support the development and change of the discipline of urban design and contribute positively to the understanding of their role and importance in providing the connection between architecture and planning. Effective visionary creation studies are efforts to seek answers to the questions of how cities and urban spaces of our time. The future should be, how they should be shaped, what kind of living space-lived space possibilities

can/can be created, what kind of city and urban spaces we want. In this context, in our country and in the world, it is seen that there are important positive contributions to the strategies depending on the process on the basis of the tools handled within the scope of important policies.

In short, urban design competitions are visionary studies/processes that can/should be used on behalf of city-urban space, urbanites/dwellers at different levels and in different detail titles. In these processes; It is important and necessary to establish goals, steps, actors and roles from an organizational perspective with the right approach.

Architectural and urban design competitions have come to the fore in the last twenty years with their aims and features that generate ideas. When the current situation is examined, the competitions are seen as visionary studies on the city, urban spaces and urban life, mainly about today and the future. These competitions are handled within the scope of large urban project-applications, defined and implemented as studies that will spread over a long period of time. The competitions manifest themselves as multiple works related to the purpose in different steps within the scope of the programs of visionary projects/applications. It is observed that competitions have an important position among effective tools within the scope of policies. It is important that the competitions are evaluated in this context as well.

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ATTACHMENTS

Appendix Table 1: Urban design competitions determined between 1948-2023 (94): periods, typology, effective qualities and analysis titles

PERIOD AND REGION	PERIODS AND COMPETITION TITLES	EFFECTIVE QUALITIES – ANALYSIS HEADLINES												
		squares	streets	castle gate	monuments	memorial building	commercial subregions	social-recreational sub-regions	broad-defined urban areas	new residential settlements	city center residential settlements	existing residential settlements	urban coastal residential settlements	multiple building-campus settlements
1948-1979 Period														
A) Urban Spaces	1948-Ankara Ulus Square Arrangement Project Competition	■												
A) Urban Spaces	1961-Beyazit (Hürriyet) Square	■												
C) Urban Districts	1969-Side and Its Surrounding Touristic Arrangement Project							■						
C) Urban Districts	1969-Side and Its Surrounding Touristic Arrangement Project							■						
A) Urban Spaces	1970-Üsküdar Square and Its Surroundings Urban Design Project Competition	■												
C) Urban Districts	1970-Üsküdar Square and Its Surroundings Urban Design Project Competition							■						
1980-1989 Period														
C) Urban Districts	1981-Eskişehir Fair Urban Design Competition							■						
D) Housing Zones	1982-Minister of Housing and Housing. Slum District. and the Undeveloped Region. Rental Housing Competition										■			
A) Urban Space C) Urban Districts	1984-Adana Beşocak Square, Bazaar, İnönü Park, Underground Car Park Project Competition	■					■							
C) Urban Districts	1984-Adana Municipality Culture Entertainment Valley Urban Design Competition							■						
C) Urban Districts	1985-Trabzon Coastline Landscaping Competition								■					
C) Urban Districts	1985-Istanbul Metropolitan Municipality Yenikapı Culture and Amusement Park Urban Design Competition							■						
A) Urban Spaces	1986-Nation Historical City Center Landscaping Competition	■												
A) Urban Spaces	1987-Istanbul Taksim Square Urban Design Competition	■												
A) Urban Spaces	1987-Istanbul Üsküdar Square Urban Design Competition	■												
	1987-Bursa Municipality Zafer and Şehreküstü Squares Urban Design Competition	■												
	1988-Istanbul Beyazıt Square Urban Design Competition	■												
C) Urban Districts	1988-Gaziantep 100th Anniversary Atatürk Culture Park Urban Design Competition							■						
1990-1999 Period														
A) Urban Spaces	1990-Istanbul Beşiktaş Square and Surrounding Urban Design Competition	■												
B) City-influenced monumental building-items and their surroundings	1990-Antalya Castle Gate and Surrounding Urban Design Competition			■										

Category	Competition													
C) Urban Districts	1991-Ankara Urban Spine Northern Division Urban Design Competition							■						
C) Urban Districts	1995-Gaziantep Central Market District Urban Design Competition for Conservation and Development							■						
C) Urban Districts	1995-Istanbul World Trade Center Urban Design Invited Project Competition					■								
A) Urban Spaces	1996-Konya Karatay City Center Urban Design Competition	■												
A) Urban Spaces	1996-Bağcılar Square Arrangement and Urban Design Competition	■												
C) Urban Districts	1997-Isparta-Wednesday Market Urban Design and Architectural Project Competition					■								
2000 -2009 Period														
C) Urban District.-E) Multiple building-campus settlements	2000-Ankara Metropolitan Municipality Palace and Social-Commercial Facilities Architect-Eng. and Urban Design Competition													■
C) Urban Districts	2001-İzmir Harbor Area Urban Design International Idea Competition								■					
A) Urban Spaces	2002-Yalvac Town Square Arrangement Regional Competition	■												
C) Urban District.-E) Multiple building-campus settlements	2002-Antalya Historical Karaalioğlu Park Municipality Building and Its Surrounding Urban Design Competition													■
B) City-influenced monumental building-items and their surrounding	2002-50th Year Park and Martyrs' Monument Complex Urban Design, Landscape Architecture, Plastic Art. Architectural Project Competition				■									
C) Urban Districts	2003-Pananos Beach Urban Design and Landscape Project Competition								■					
E) Multiple building-campus settlements	2004-Gaziosmanpaşa Municipality Service Area Architectural-Urban Design Project Competition													■
A) Urban Spaces	2005-Konyaaltı Municipality City Square Urban Idea Project Competition	■												
A) Urban Spaces	2005-Gebze Historical City Center Urban Design Idea Project Competition	■												
A) Urban Spaces	2005- Van Beşyol Square, Hospital Street, Milli Egemenlik Street and Surrounding Urban Design Project Competition	■												
C) Urban Districts	2005-Bursa Yıldırım Municipality Kaplıkaya Recreation Valley Urban Design and Architectural Project Competition								■					
A) Urban Spaces	2005-Bursa Santral Garage City Square Architectural and Urban Planning Project Competition	■												
A) Urban Spaces	2005-Beylikdüzü Cumhuriyet Street and Its Neighborhood Urban Design Project Competition		■											
A) Urban Spaces C) Urban Districts	2006- Ünye Cumhuriyet Square – Yunus Emre Park Urban Design Project Competition	■						■						
C) Urban Districts	2006- Balıkesir Çamlık Urban and Architectural Design National Project Competition								■					
C) Urban Districts	2006- Bursa Kızyakup City Park Urban Design and Architectural Project Competition							■						
C) Urban Districts	2007- Dicle Valley Landscape Planning Urban Design and Architectural Project Competition							■						
A) Urban Spaces	2007- Başakşehir City Center II Stage – National Urban Design Project Competition	■												
C) Urban Districts	2007- Antalya Metropolitan Municipality Konyaaltı Nature and Culture Park Area Architectural and Environmental Project Competition							■						
A) Urban Spaces	2008- Küçükçekmece Town Center National Urban Design Project Competition	■												
C) Urban Districts	2008- Uludag National Park I. and II. Development Areas Landscape Planning, Urban Design and Architectural Project Competition							■						
C) Urban Districts	2008- Adana Metropolitan Municipality Ziyapaşa Neighbourhood Mimar Sinan Park Section Urban Design National Project Competition							■						

2010 -2019 PERIOD													
B) City-influenced monumental building-items and their surroundings	2010- Edirne Municipality Selimiye Mosque and Its Environment National Urban Design Project Competition				▦								
C) Urban Districts	2010- Zonguldak Lavuar Conservation Area and Its Environment Conservation, Plannig, Urban Design and Landscape Setting Project Competition						▦						
C) Urban Districts	2010- Izmit Coast Landscape and Urban Design Project Competition							▦					
A) Urban Spaces	2011- Afyonkarahisar Republic Square and Its Surroundings National Architecturel and Urban Design Idea Project Competition	▦											
E) Multiple building-campus settlements	2011- Uşak Intercity Bus Terminal Complex Urban Design and Architectural Project Competition												▦
A) Urban Spaces	2011- Bursa Metropolitan Municipality Orhangazi Square and Surrounding Urban Design Project Competition	▦											
A) Urban Spaces	2012- Odemis Municipality City Center and Its Surroundings National Architectural and Urban Design Idea Project Competition	▦											
A) Urban Spaces	2012- Uşak Municipality İsmetpaşa Street and Surrounding National Architecture Urban Design Idea Project Competition		▦										
A) Urban Spaces	2013- Çanakkale Municipality City Square and Its Surrounding Arrangement The "Green" Urban Design Project Competition	▦											
E) Multiple building-campus settlements	2014- Düzce University Konuralp Campus Development Plan Urban Design Competition												▦
D) Housing Zones	2015- Kayseri City Sahabiye District Urban Renewal Project Competition										▦		
E) Multiple building-campus settlements A) Urban Spaces	2015- Tekirdag Metropolitan Municipality Service Building, Square and Surrounding Arangement Architectural and Urban Design Competititon	▦											
C) Urban Districts	2015- Soke Municipality Urban Renewal Based Idea Project Competition Based on Zoning Planning							▦					
D) Housing Zones	2015- Gaziemir Aktepe and Emrez Neighbourhood Urban Transformation Area Urban Design and Architectural Idea Project Competition										▦		
A) Urban Spaces	2015- Elazig Municipality Gazi Street Urban Renewal and Facade Rehabilitation National Architecturel Project Competition		▦										
A) Urban Spaces	2016- Adana–Seyhan Sucuzade Neighbourhood Urban Renewal Area City Square and Surrounding Urban Design and Architectural Project Competition	▦											
C) Urban Districts	2017- May 19 Urban Design Competition							▦					
A) Urban Spaces	2017- Bursa Osmangazi Municipality Cekirge Square Architecture, Urban Design and Landscape Design Project Competition	▦											
E) Multiple building-campus settlements	2017- Bandırma Onyedi Eylül University Central Campus Urban Design Competition												▦
A) Urban Spaces	2017- Elazig Municipality City Square Urban Design and Architectural Project Competiton	▦											
A) Urban Spaces	2017- İzmir Karabağlar Municipality Public Open Space and City Square Urban Design Project Competition	▦											
D) Housing Zones	2017-Neighborhood Design Idea Competition									▦			
D) Housing Zones	2017-7 Climate 7 Region: Neighborhood National Architecture and Urban Design Ideas Competition							▦		▦			
C) Urban Districts	2018- Canakkale Municipality Bazaar, Life Center and Parking Lot and Near Environment National Architectural Project Competition						▦	▦					
A) Urban Spaces E) Multiple building-campus settlements	2019- Traces of Urban Memory Akhisar Old Municipality Square and Surrounding National Architectural and Urban Design Idea Competition	▦											▦

Category	Competition
A) Urban Spaces B) Monument building-item with urban effect. and trans.	2019- Labor, Peace, Democracy Memorial Square and Commemoration Place International Idea and Design Project Competition
2020-2023 PERIOD	
C) Urban Districts	2020- Meles Stream as Urban and Ecological Backbone National Urban Design Idea Project Competition
A) Urban Spaces	2020- Izmit Municipality Fethiye Street Reorganization Competition
A) Urban Spaces C) Urban Districts	2020- Elbistan Municipality City Square and Nearby, Pınarbaşı Recreation Area Urban Design Idea Competition
A) Urban Spaces	2020- Taksim Urban Design Competition
A) Urban Spaces	2020- Uşak Municipality, Pedestrianized Streets Art. Urban Design. Idea Project Competition
A) Urban Spaces	2020- Bakırköy Cumhuriyet (Freedom) Square and Its Neighborhood Urban Design Project Competition.
A) Urban Spaces	2020- Merkezefendi Municipality Meserret Street Life Culture National Architectural Idea Project Competition.
C) Urban Districts	2020- Salacak Urban Design Competition
A) Urban Spaces	2020- Kadıköy Square Urban Design Competition
A) Urban Spaces	2020- Kayseri Talas Mevlana District Square National Idea Competition
C) Urban Districts	2020- Bursa Hanlar District **Çarşıbaşı** Urban Design Project Competition
A) Urban Spaces	2020- Cumhuriyet Square and Atatürk Street **Çamlıbel** Urban Design Competition
C) Urban Districts	2021- Karaduvar Neighborhood Urban Design Project Competition
A) Urban Spaces	2021- Büyükada Phaeton Square Urban Design Competition
C) Urban Districts E) Multiple building-campus settlements	2021- Talas National Garden and Cultural Center Urban Design Competition
A) Urban Spaces	2021- Antakya Köprübaşı City Square and Its Neighborhood Urban Design Project Competition
A) Urban Spaces	2021- **Şanlıurfa** Kızılay Square and Urban Design Ideas Competition
C) Urban Districts	2022- 5 January Park and Its Neighborhood Urban Design Competition
A) Urban Spaces	2022- Istanbul Land Walls Topkapi Kaleici Square Urban Design Competition
C) Urban Districts	2022- 100th Anniversary Bazaar and Its Neighborhood Idea Project Competition

POCKET PARKS AND PARKLETS AS TACTICAL URBANISM STRATEGIES OF PLACEMAKING

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1. Introduction

In today's busy cities, the need for public space necessitates the recreation of spaces remaining from heavy traffic and voids between buildings, which have given a different dimension to the planning, design, and management of urban spaces. Urban space design, which is considered as a practice of rethinking, living, and sustaining life in the city, aims to determine their needs and tendencies by placing users at the center of the design practice. For this, in a placemaking study, researchers follow, listen, and ask people who live, work, and play in a specific space to achieve this. And the information obtained from them is then used in the design, usage and recreating of the urban space by its users. Based on this approach, called "Placemaking" by PPS, it is thought that "If you plan cities for people and places, you get more people and space" (PPS, 2008).

In the context of planning, the city is a whole set of strategies that must be followed. City experts plan the city as the result of this strategy, but pedestrians use that city by putting their city tactics/choices into action. While they are following the strategies, for instance, while they are walking in the city streets, they diverge into an alley, they look right and left, and they stop and walk again. Practically ordinary people surrounded by strategies within the city planned by experts exist within that city; but the city, streets, parks, and gardens that the planners set up manifest themselves in other forms due to the choices of

ordinary people. They change the streets they walk through with their everyday choices; they give different meanings to streets, parks, buildings, etc.; and thus rebuild the city without realizing it (Esgin, 2016).

Today, Placemaking, an important tactical urbanism approach, is being used as an effective tool to make proposals for urban users against existing regulations in creating livable cities. The main application area of this approach, where the main objectives are gathered in certain headings, is the daily life practice of urban citizens (Smart Growth Online, 2018):

- Creating new destinations (improving connectivity)
- Rejuvenating existing spaces (breathing new life into them)
- Involving the community in placemaking (strengthening the 'hearthware')
· Using design as a transformative tool to create inspiring and useful spaces.
- Encouraging collaboration between the community, stakeholders, professionals, and government; taking ownership.

2. Placemaking and Tactical Urbanism

In recent years, placemaking has emerged as one of the most important applications that will increase the amount of green space and human-oriented use, especially in urban spaces that are exposed to intense urbanization. Particularly in placemaking, partners from public, private, non-profit, and community sectors strategically shape the physical and social character of a neighborhood, town, city, or region around arts and cultural activities. It animates public and private spaces, rejuvenates structures and streetscapes, improves local business viability and public safety, and brings diverse people together to celebrate, inspire, and be inspired (Markussen and Gadwa, 2010). As a result of this strategy, "A small-scale, temporary event, an ad-hoc action in public space can spark a change leading to permanent solutions". The strategy can be called as tactical urbanism, urban acupuncture, guerilla urbanism, 'do it yourself' (DIY) urbanism, or creative user-generated urbanism (Herman and Rodgers, 2020).

Small "pop-up" changes in the urban fabric, first seen in cities in the United States, along with the concept of placemaking, gave rise to the concept of tactical urbanism (Davidson, 2013). Placemaking is complex, as it relates to many tangible and intangible features of the landscape or built environment.

These features vary in a wide range from the physical design of the landscape to the overlapping of ethnoscapes, from the relationship of the space with the city to the visibility and imageability of space (Gregory, 2023).

Placemaking can be forms of different applications ranging from organic bottom-up or community-led initiatives to strategically planned top-down initiatives through government intervention or, a partnership of both. All these approaches can be implemented with four different group placemaking (Gregory, 2023):

1. Standard Placemaking: It is an organic approach that often stems from bottom-up initiatives. It involves incremental and perhaps uncoordinated improvements to a place.

2. Strategic placemaking: It involves top-down intervention from government or city officials, which sees major new investments in projects aimed as a catalyst in redefining a neighborhood or city.

3. Creative placemaking: In this approach, it is important to create interesting and vibrant spaces by using art and culture.

4. Tactical placemaking: It involves multiple temporary and experimental projects to activate and promote engagement with urban space.

Tactical urbanism is the term given to the global phenomenon of informal interventions—both cultural and physical—in the urban fabric. It is an umbrella term for many types of sub-activity that share common mechanisms, goals, and objectives, such as hacking, guerrilla, DIY, acupuncture, open source, subversive, privacy, or wiki urbanism. Tactical urbanism, which aims to improve the urban experience through improvement strategies, is usually temporary, low cost, quick to set up and dismantle, informal, spontaneous, and participatory. It is often started by emerging architects, artists, and creative urbanists who work outside of professional cadres (Courage, 2013). The focus of "Tactical Urbanism" is developing new forms of social agency and self-organization in the production and management of urban spaces by developing social capacity and cohesion between citizens and institutions. The three main distinguishing features of tactical urbanism are its open-ended timeframes, its empirical approach as a core purpose, and its specific relationship to public interests (Stevens et. al., 2021). Some of these temporary activities, which focus on the needs and wishes of society, can be permanent in line with the use and acceptance of society (Davidson, 2013).

Tactical urbanism's approach, in the form of small-scale, short-term interventions aimed at inspiring this long-term change, encourages change, proposes local planning challenges, is low-risk high-reward due to its short-term realistic prospects, and provides organization among the actors that shape the city (Pfeifer, 2013).

Because they remain on a local scale and cannot be applied to the whole city, placemaking practices such as tactical urbanization and urban acupuncture do not have the broad effects that standard green spaces provide for a city. Instead, it creates an ecological and cultural climate at the point where it is located by bringing landscape patches to the gaps, albeit at a local scale. It is, therefore, necessary to understand tactical urbanization practices related to placemaking not as a way of optimizing the urban space for commercial gain, but as a strategy to bring radical social change and urban renewal through grassroots democratization – informed by Lefebvre's "right to the city" (Foth, 2017).

The focus of "Tactical urbanism" is developing new forms of social agency and self-organization in the production and management of urban spaces by developing social capacity and cohesion between citizens and institutions. The three main distinguishing features of tactical urbanism are its open-ended timeframes, its empirical approach as a core purpose, and its specific relationship to public interests (Stevens et. al., 2021).

The most important tactical urbanism techniques applied to increase the amount of public green space in big cities where the human scale is lost and focuses on producing small-scale solutions on limited surfaces with micro-interventions (Hamdy and Plaku, 2021). In this way, undefined empty spaces between urban transportation axes and buildings can be re-functionalized within the scope of renovation projects, or they can be transformed into human-oriented urban spaces with long or short-term use of green spaces. The most common tactical urbanism applications of placemaking are pocket parks, parking day applications, and parklets.

3. Pocket Parks

Pocket parks, which are referred to by various names in the literature such as mini parks, vest-pocket parks, or neighborhood parks, are a form of public space that replaces vacant lots or unused places lost from real estate interest with small landscape patches. Another definition of the term 'Pocket Park' is "parks in densely built locations occupying interstitial space between buildings and

bounded by sidewalks and walls of existing buildings". They are typically one to three house lots in size or smaller in three basic locations: corner lots, mid-block lots, and through-the-block lots (Hamdy and Plaku, 2021).

Pocket parks are small spaces designed and built by ordinary people with strong social interaction, and they transform the place where they are designed into an open gathering space where people exchange ideas and enjoy daily life moments with others to get to know each other. The main objective of a pocket park is to live in a space with a spirit of sharing, in a dynamic place, where people can organize events, but they can also read a book in complete serenity. It is fundamental " to animate" the place by thinking of the open space as a large room. Other benefits provided by mobile parks are given below (Armato, 2017):

• Pocket parks create happy oases where people who live or work nearby take a break during the day or simply stop to breathe while passing by and then continue their way.

• Pocket Parks creates a real social network, a platform where people can meet, touch, and communicate with each other by looking into each other's eyes.

• Pocket Parks, while creating a new living space, compensate for the emptiness, abandonment, and dysfunctionality of many places in our cities.

• Pocket parks are not only places to sit or play, but also provide opportunities for scenes to be watched from afar, such as walking down the street, looking out the window, or catching a passing image.

• Pocket parks contribute to the preservation of the city as both a place to live and work, as well as a practical recreation function.

• Pocket parks not only make full use of the area but also create a unique urban landscape structure by increasing the urban green spaces while making effective use of the abandoned areas in the city.

Pocket parks have features such as small areas, built-in high-density urban areas, little but single function, patchy discrete distribution, ecological nature, and high frequency of use (Figure 1). They can be divided into parks with different functions according to different characteristics. Pocket Park can be a park with ecological, social, landscape, psychological, and filling functions depending on its location (Ding and Zhang, 2021).
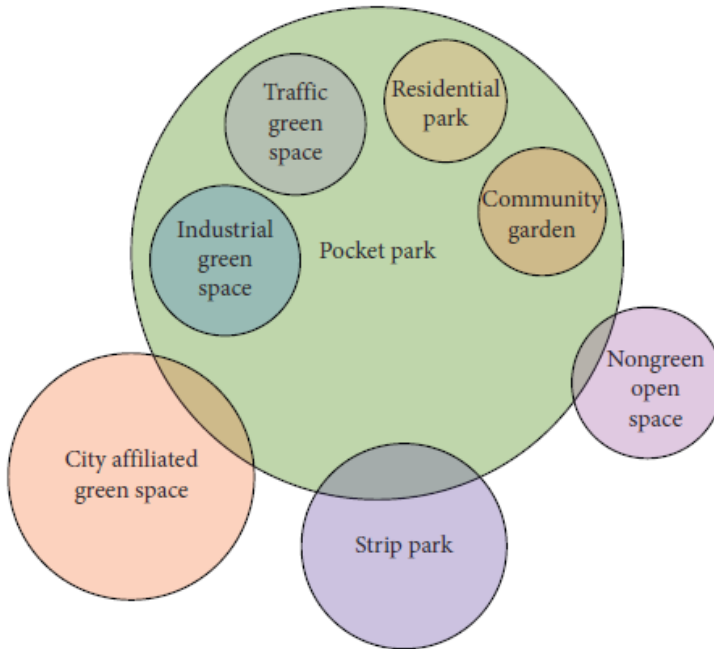
Figure 1: Scope of pocket parks (Ding and Zhang, 2021)

The success of the pocket park is achieved by solving the problems defined by the features such as design features (geometry, furniture, relationship with the immediate environment), the material used to provide sustainability and resilience, and the location of the pocket park and its position in the urban fabric. In response to challenges that may arise in each of these dimensions there are a few steps given in the Figure 2 (Rosso et. al., 2022).

These tiny parks tend to act like scaled-down neighborhood parks despite meeting a variety of needs. Because they are in dense urban areas, they are designed for intensive use. Therefore, their ecological function is limited, but they offer opportunities to increase the number of permeable surfaces throughout the city (Blake, 2013).
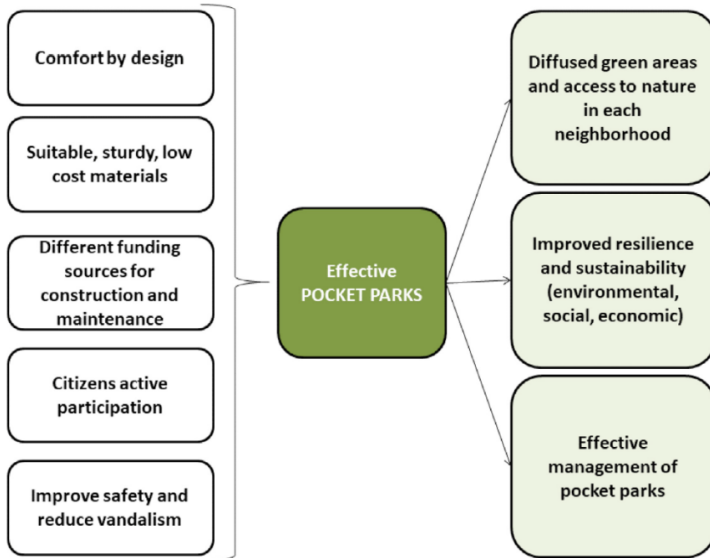
Figure 2: Practices to mitigate the challenges and facilitate the enjoyment of PPs. (Rosso et. al., 2022).

3.1. Paley Park

Opened in 1967, Paley Park is an original "vest pocket park" designed by Robert Zion as the prototype for a new type of privately owned public space (The Cultural Landscape Foundation, 2023). Paley Park is one of the first parks in the garbage parks series in New York. It has an extremely simple plan: a floor slightly raised from the street and a water wall at the end of the park that is the focal point of the space (Figure 3). The park, which is in the shade because it is surrounded by high-rise buildings, is designed to add vitality to the space with the color of the equipment, plants, and water arranged according to a minimalist approach (Carlson, 2022).

Figure 3: Day views from Paley Park (Carlson, 2022)

Paley Park is surrounded by buildings on three sides, slightly higher than the street and surrounded by an iron fence, and a 20-foot-high water wall dominates the rear. The two side walls are covered with English Ivy "vertical lawns", and seventeen honey acacia trees planted on a grid within the central seating area offer a variegated shade over movable wire mesh chairs and marble tables set on a granite tiled floor (The Cultural Landscape Foundation, 2023).

Paley Park's centerpiece is its magnificent 20-foot high "water wall" which provides not only a background of captivating sight and sound but also mutes the background noise of the city. The combined effect creates what The New York Times has called "a place of unparalleled serenity." Paley Park has demonstrated that small urban areas can serve as both a popular meeting spot and an inviting place for relaxation and calm reflection, adding to the delight and vitality of urban living (Figure 4). As a "vest-pocket park", Paley Park has served as inspiration for similar ventures in New York City and around the world (Paley Park, 2023).

Figure 4: Night views from Paley Park (Carlson, 2022)

Paley Park is one of the most widely known and most successful of all pocket parks as it is designed as an oasis away from the bustle of Manhattan while still maintaining clear sight lines and a connection with the street. It is not a multi-functional park, instead, it is primarily a place for sitting and relaxing and, despite catering to a limited user group (Blake, 2013).

3.2. Greenacre Park

Greenacre Park, which has the effect of a beautiful hidden oasis as it is overshadowed by the much taller buildings on either side, was designed by Hideo Sasaki & Harmon Goldstone. The pocket park between Second and Third Avenues was donated by the Rockefellers to provide New Yorkers with "some moments of peace in a busy world." (Davidson, 2013).

The waterfall in Greenacre Park is the focal point of the park and creates a unique sense of silence and privacy with its sound (Figure 5). Dense greenery enhances this tranquility, while the slender structures of the trees and sparse canopy allow beautifully dappled light to pass through (Blake, 2013).

Figure 5: Views from Greenacre Park (Manhattan sideways, 2023)

Beautifully designed rustic stonework is attached to the perimeter of the waterfall and the edges of the park, amongst the green bushes and ground cover in the pocket park, which has an arrangement of movable small tables and chairs. The park also has seasonal flower arrangements around the grounds, and it offers a stunning green paradise under a canopy of foliage (Bartolo, 2021).

3.3. McGraw-Hill Pocket Park

This park serves as a crossing between 48th and 49th streets. Many busy urban dwellers take a breather in this roadside park on the way home after a

tiring workday. The waterfall in the area invites you to the experience of walking through it without getting wet with its extraordinary structure. This park, with its unusual wall cladding surface and tunnel waterfall, activating the spaces between Tall Buildings supports community development and creates safer and more inviting neighborhoods (Figure 6). It is a gift that the McGraw building gives to both its users and citizens (Carlson, 2022).

Figure 6: Views from McGraw-Hill Park (Carlson, 2022)

3.4. Pocket Park/San Diego (RAD Lab)

RAD Lab design group designed a pocket park to transform a parking lot in San Diego into a creative community hub. They started the project by trying to understand what the community wanted for this venue. In the returns they obtained the demand for a place where the local people could have fun was dominant: a place where all ages could mingle and meet and have fun. One of the key elements of design is to bring back the simple, fun, and interesting games we remember growing up in our youth (Figure 7). The pocket park features vintage games that will encourage users to participate and interact with each other (Rad Lab, 2023).
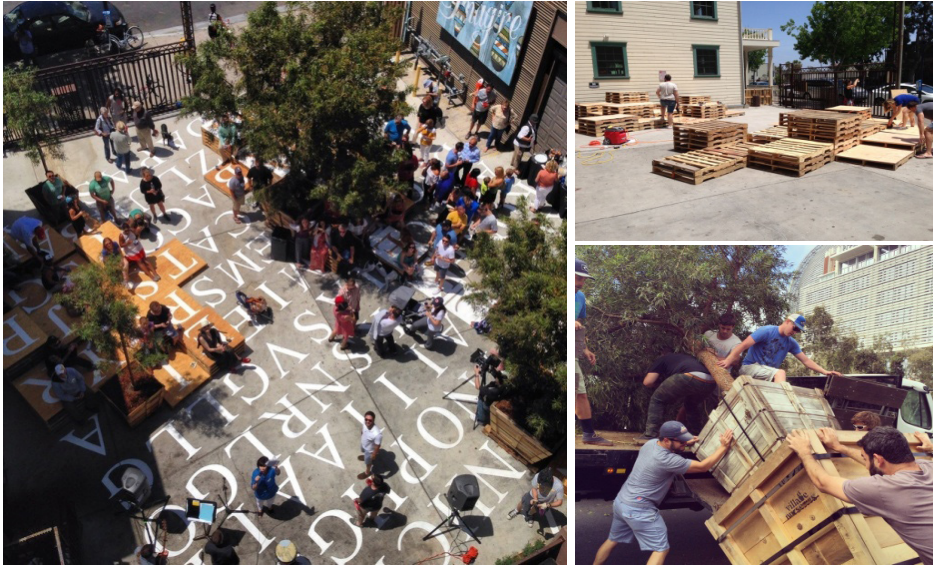
Figure 7: Views from San Diego Pocket Park by RAD Lab (Rad Lab, 2023)

Most pocket parks located in inter-building spaces have a 'key element' that characterizes and distinguishes them from the rest (Figure). Examples of these are the 6-meter-high "waterfall" in Paley Park, the "green wall" that provides the effect of a lush waterfall in Gereenacre park, the "wooden wall" and "tunnel waterfall" in McGraw pocket park, and "the game-themed flooring" in RAD Lab (Koudouna &Economou, 2020).

Figure 8: Main design principles of a pocket park (Jano, 2013)

In such small pocket parks, the presence of natural elements, especially tall trees, and water features, the presence of shaded areas, comfortable seating, and security are considered essential elements in the design of such spaces. Silence in terms of external conditions, isolation from the road, and safety in the region are among other important features (Figure 8). Because the main use of these parks is that the vegetation, water features, and the presence of a calm and safe environment in the park contribute to rest and renewal while offering "short break", "resting" and "contact with nature" opportunities (Koudouna and Economou, 2020).

4. Park(ing) Day

The most famous example of how a tactical urbanism intervention has been formalized and is now planned in cities around the world is the product of an experimental study that the art-design-activist organization Rebar implemented in central San Francisco on November 16, 2005 (Littke, 2016).

This experimental study, led by Rebar, aimed to turn a parking lot in San Francisco into a small temporary park and see what happens next. In the paid parking lot, they put green grass, shade trees, park benches, and a sign saying, 'Park is open' and observed from afar how this space was used for several hours. During this time, people sat on the bench, read a paper, or rested, and then continued their way. After the experiment was over, Rebar posted this app, called "park(ing)", on its website with a photo and explanatory text. In 2006, Rebar initiated a coordinated Park(ing) Day, encouraging groups in cities around the world to participate in the event, as those who had the experience sent back their stories and experiences to Rebar (Bradley, 2015).

Park(ing) Day, an example of urban acupuncture, was embraced by all these strategies as an attractive idea with great potential to capture the imagination on a global scale (Figure 9). A "do it yourself" (DIY) project promoted, designed, created, paid for, and implemented by single users or small groups of volunteers, has been recognized as a form of insurgent urbanism guerrilla action that goes against the traditional practice of urban planning and challenges official rules and regulations (Herman and Rodgers, 2020).

Today, the Park(ing) Day app offers a creative approach to draw attention to the volume of car spaces in the city, by taking over parking spaces and turning them into a place for a day, from libraries to gardens, cafes to music stages, or just a place where people can come and sit. (Courage, 2013).

Figure 9: Park(ing) Day (Ooi, 2014)

To give an example of parking day applications, the purpose of the "Love your Neighbor" application, which is one of the parking day applications in 2014, is to create a temporary space for positive commitment (Build Collective. net, 2014).

A place that celebrates difference, love, and fun – no matter who you are, where you come from, or what life throws your way, you will feel light like a balloon. For this, write on the green cards why you love your neighbor and attach them to a balloon. In the evening the balloons will be released into the sky and anyone from Yohannesburg will find them and be happy (Figure 10). If you want to know who found your balloon, add your email address to your note (Build Collective.net, 2014).

Figure 10: "Love Your Neighbor" parklet in parking Day 2014 (Build Collective.net, 2014)

Examples of park day applications made in 2012, respectively, "Lighter than Air Parking Day Park" created by Interstice Architects (San Francisco), "Golden Gate Park Miniature Golf Parking Day Park" created by Urban Putt (San Francisco), "sPARKing Creativity Parking Day Park" created by Drexel University M.S. Architecture + Design Students (Philadelphia), "Curiosity Shoppe Parking Day Park" created by Alite Designs and California Collage of the Arts (San Francisco), "Soft Publics Parking Day Park" by de LaB and The Rare Studio (Los Angeles) and "Paper park" created by San Francisco Friends School (San Francisco) (Figure11) (Pham, 2012).

Figure 11: Applications from Park(ing) Day 2012 (Pham, 2012).

Examples of park day applications made in 2013, respectively, "The Park-a-Lucious Public Bubble" created by Interstice Architects (San Francisco), "A lush oasis" created by Landscape architecture firm Land Design South (West Palm Beach), "Honk if you love the environment parklet" created by Students from the San Francisco Friends School (San Francisco), "overturned car park" created by Suzanne Nagtegaal and her students at Saxion (Arnhem, Netherlands), "Parklet for keen ping-pong players" created by Pips & Bounce (Portland) (Figure 12) (Pham, 2013).

Figure 12: Applications from Park(ing) Day 2013 (Pham, 2013).

Examples of park day applications made in 2014, respectively, "Green Wave Park" created by Sequoia Design Co (Dublin), "Yoga Park" created by H3 student organizations: Student Planning Association at ASU, Students for the New Urbanism at ASU, and the Bicycle Coalition at ASU along with another local bicycle advocacy group known as the Tempe Bicycle Action Group (Tempe), Gigantic Bubble Making park created by Studio (San Francisco), "In my Backyard" created by BAR Architects (*West Palm Beach),* overturned car park created by Suzanne Nagtegaal and her students at Saxion (*Arnhem, Netherlands),* Street facing Mural created by Massachusetts Bicycle Coalition teamed up with local artists Erica Tyeklár Wells and Zoárd Wells Tyeklár (Massachusetts), Let everyone know what biker love about riding a bicycle park created by Phoenix Spokes People (*Phoenix) (Figure 13) (*Lofgren, 2014).

Figure 13: Applications from Park(ing) Day 2014 *(*Lofgren, 2014)

Examples of park day applications made in 2015, respectively, "Recreation Park" created by The Maryland Institute College of Art's [MICA] Architectural Design Department and Ziger/Snead Architects (Baltimore), "Kayak river park with plastic cups" created by Hawkins Partners (Nashville), "World tiniest National Park" created by the National Park Service Pacific West Regional Office and the Juan Bautista de Anza National Historic Trail (San Francisco), "A Paint-by-numbers park" created by a Nashville art teacher for Smith Gee Studio's (Nashville), "Inflatable rubber ball comfy seats" created by Tuck Hinton (Nashville) (Figure 14) *(*Lofgren, 2015).

Figure 14: Applications from Park(ing) Day 2015 *(*Lofgren, 2015)

5. Parklets

Park(ing) day has evolved into permanent parklet practices with San Francisco's Sidewalk to Parks program to improve pedestrian safety, encourage walking and cycling, and increase pedestrian traffic and spending in local businesses (Stevens et al., 2023). This Park(ing) action, which created the first Parklet app, has since led to a formal planning program in San Francisco and the annual global Park(ing) Day event, which aims to generate critical discussion of the quality and need of public space (Littke, 2016).

The move from Park(ing) Day installation to parklet was a transition from a temporary one-day "urban acupuncture" to semi-permanent business or institution-run mini-street "parks". In this context, Parklets increased awareness of the need for more public spaces and became a new form of public space, triggered by an increased interest in creating space and a new movement to reclaim streets (Herman and Rodgers, 2020).

Parklets, built on a platform to provide a smooth transition from pavement to parquet, provide users with a safe social space from vehicles. Parklets vary in type and quality, from temporary grass-covered mini-parks to portable semi-permanent wooden decks with bike parking, public art, benches, tables, chairs, and even exercise equipment (Herman and Rodgers, 2020).

A parklet is a small barrier-protected public space that is temporarily installed in a curbside parking lot. Parklets on traditional "main streets", with small shopping, mixed-use, pedestrian density, and proximity to good transport links (tramways, train stations, and main traffic crossings) are attractions for users. The factors that affect the emergence of such parklets are the width and configuration of the street and pavement, functional mix, traffic speed, topography, and the permeability of the street network (Stevens et. al., 2022).

The first of two striking examples of creative parklet applications is "Picnurbia" by Alana Green, which stylized an orange picnic wave at Robson square in 2009. The second is "Sunset Parklet" designed by Insterstice Architects as a neighborhood parklet in San Francisco in 2014. Picnurbia, called Orange Picnic Wave, is an installation that aims to encourage the residents of Vancouver to revitalize the center of the city instead of evacuating from the city to the shores during the summer months. The undulating landscape provides a colorful and comfortable place for people to watch, play and relax (Figure 15). At the top of the block, it offers a new urban picnic area experience where people hang out for purpose or more freely (Green, 2023).

Figure 15: Parklet Picnurbia by Alana Green (Green, 2023)

Organized in the summer of 2009 as an alternative space for residents to gather, Picnurbia, with its 116 square meters undulating yellow carpet top form, served as a comprehensive picnic cover for residents and visitors alike. Thus, pedestrians got the space they needed so much in the heart of the city. Designed as a temporary one-summer project, Picnurbia has been so successful that public space advocates have collected 1,167 signatures in just a few weeks, filing a petition to permanently close the block to all motor traffic. City-goers' desire to see Robson Street as a pedestrian-friendly area rather than a car-first area facilitated this change in the long run. Thus the 800-block of Robson shuts down to auto traffic every summer in a seasonal extension of Robson Square (Project for Public Spaces, 2015).

The Sunset Parklet is a new public amenity designed for two local community-oriented businesses in San Francisco's Outer Sunset district on the Judah light-rail transit line. Despite a deceptively regular street grid, the

parklet, which stylizes San Francisco's famous topography with its undulations (like waves or dunes), consists of four strips of material that ripple along its length, providing built-in seating, tables, and local plantings. Articulated around the ripples, the parklet is built from sustainable and reclaimed materials. The structure, which hosts the functions of resting and eating, also includes a bicycle parking area, plant beds, and waterers for street animals (Figure 16). While the topographic platforms are at the level of the bicycle parking area, they also rise to form the living and eating areas (Interstice Architects, 2023).

Figure 16: Sunset Parklet by Interstice Architects (Interstice Architects, 2023)

The 15-meter-long field is divided into 4 equal 18 parallel lanes. They continue straight, like a shoreline, like a beach, until they suddenly diverge

vertically. Each of the four "street" lanes undulates and folds back on itself. So the seats, loungers, tables, benches, planters, and all become accessible floor and circulation areas along the entire length of the Parklet until they recombine to form a raised planter. The strips rise and fall, creating complex juxtapositions. This ensures that the park has space to perform many functions (Archello, 2023).

6. Results

Today, many creative solutions are produced in the long or short term for the increasing need for green space in cities with intense urbanization. It is seen that among these creative solutions, the practices in which the society is included and has a say in producing their own spaces allow people to create the space of the city they live in not only physically but also emotionally. Thus, the citizen can take an active role in the practice of a place where he can decide about any point but transform and change it by using it more. Pocket parks, parking day-like applications, and parklets, which are among the practical urbanism applications of Placemaking, come to the fore as extremely important green space production mechanisms, especially for idle, forgotten, abandoned areas and formless and undefined spaces between buildings.

Despite being undefined in terms of scale, pocket parks, which are miniatures of a real park that focus on a few basic functions in the context of the main theme, are now taking their place in the history of public space as green patches in the spaces between buildings and mini green spaces that define oases to their users, in line with the increasing interest of users. Although the idea of a mobile and temporary public space, which started with Parking Day and expanded with parklets, may not seem appropriate, it brings to reality the idea that there can be a green space solution for every area. These applications, which focus on producing alternatives in undefined spaces on the roadside, show how many areas can be transformed temporarily, and even how quickly they can become permanent if they are defined with the right targets.

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MAPPING AS A METHOD OF DATA COLLECTION IN URBAN SPACES*

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1. Introduction

Cities have been defined differently by changing social, technological, economic, and cultural dynamics in the historical process. Along with cities, it has shown an evolutionary process in the methods used in reading, interpreting, and constructing cities. The city, which was tried to be expressed as a whole, started to be handled piece by piece over time. Thus, alternatives to the methods used to represent the various layers that define, form, and separate the city began to be sought.

Maps have been used since ancient times to explain the relationship between society and space, place and city. Maps have been the symbol of people's bond with the place and the indicator of their attachment to the place. People have created maps to mark where they live, determine the road route, and find a place since ancient times (Şenel, 2014). James Elkins divided the images according to their formal aspects into three different categories: writing, notation, and painting. The map, as a set of images, is located at the intersection of these three concepts (Kürtüncü, 2011). Besides these three images, Mapping uses tools such as sketches, diagrams, symbols, models, and photographs. If a general definition is made, mapping is visualizing images by using various method which occurs in our minds.

*Derived from master thesis is named mapping as a method of informatıon and data collectıon in urban spaces: case of Kugulu Park.

Therefore, the objective features of the maps started to be made to obtain information about a place predominate. Mapping, however, includes parts of the people who compose it, the business where it holds its characteristics, and the society in which it takes place. Briefly and concisely information is conveyed to people in the most practical way to understand on maps (Şenel, 2014). But the information given on the maps can be cultural, political, and psychological, etc. fails to convey information.

Cities keep their dynamic structure alive with the presence of users. For this reason, this information reflecting the characteristics of the users is included in the maps with the mapping method. Urban-public spaces, which are a step of spatial grading in cities, are the places where the space-user relationship can be observed most easily. For this reason, with the emergence of mapping in urban spaces, human-place relations and user-oriented studies have begun to be examined with the help of a new method.

The primary purpose of this study is to examine urban spaces by visualizing social interactions with a creative process rather than a static information-data collection process and to emphasize the importance of mapping in architecture. In addition, mapping; also emphasizes its role in areas such as presenting an alternative to urban studies, examining the effects of users on place-space with a different method, guiding the necessary interventions before design, and emphasizing the importance of public spaces in spatial grading.

Information data collection, transfer, and visualization are done through various past and present methods. However, due to cities' lively, complex, and crowded structures, the methods used began to need to be improved. However, visualizing the data accumulation that occurs with the developing technology and designing cities and urban spaces in the light of this data increases its importance daily. This study, which deals with the concepts of city, space, and mapping and the relationship of these concepts with the individual, examined mapping as a method of information and data collection. In other words, mapping techniques and methods directly related to the user parameter are discussed instead of static graphics with limited interaction with the user in information-data collection and visualization.

2. Urban and Space

2.1. What is Urban?

The city is an open-ended concept because it takes shape according to time and society and addresses a wide field of study (Hayta, 2016). For this

reason, there is no single definition of the city. According to the Turkish Language Institution, the concept of the city is defined as a city and a site (Turkish Language Institution Dictionaries, 2022). On the other hand, Castells describes it as the projection of social values on space (Castells, 1977). Norberg Schulz represents the city differently, as individuals symbolize and visualize the concepts in nature and create a new universe by transferring them (Schulz, 1980) (Table 1).

Today's city is a political geography where we live and shape our behavior. Urban dynamics help the city form and shape due to people's relationships and interactions. In addition, the fact that cities host different identities, cultures, and experiences allows the imaginary map to be in charge and daily life to be experienced in a fragmented way (Aytaç, 2017).

Table 1: Some definitions of the concept of a city

Source	Definition
(Castells, 1977)	Projection of social values on space
(Schulz, 1980)	Symbolizing and visualizing the concepts in nature and creating a new universe by transferring them
(Keleş, 2014)	A mirror and miniature of their societies
(Erdönmez, 2014)	Places that meet the needs of users enable many different activities and host accessible open urban spaces
(Hayta, 2016)	A heterogeneous living space with essential functions
(Aytaç, 2017)	Political geography where we live and shape our behavior

Using different methods, many other disciplines try to analyze the city with their approach and analyze its complex structure (Kozar, 2009). Modern and postmodern approaches have effectively shaped today's city (Harvey, 1996). Postmodern cities have revealed a new urban order due to the blend of modernism and traditions. Postmodernism, which became widespread after the 1970s, emphasized the richness of thought and allowed different cultures to coexist (Aytaç, 2017).

2.2. Space and Place

The character of cities can be observed in the relationship between space and place. In today's cities, the transition from place to space has intensified due to the loss of meaning and the decrease in the socialization environments

of individuals. Space is expressed as impersonal as and more tangible than the place. The concept of place is defined as environments with more meaning and values. In other words, space is given meaning by place. (Madanipour, 2010). Heidegger argues that people create a place to reside between the earth and the sky throughout their lives and this is an existential phenomenon for them (Kaymaz Koca, 2005). Based on this idea, Relph pioneered separating the place from the space and advocated that it is necessary to use experiential information for the perception of the place. Lefebvre, on the other hand, made a connection between social space and place. According to Lefebvre, space has three dimensions; it is a social production, including perceived, designed, and finally, lived spaces. As a result, today's spaces have emerged as a product of space and time planning (Lefebvre, 2014).

Architectural design in the area is effective in the place-user relationship. It prepares the environment for activities, experiences, and vital activities in the space. There is a strong connection between life and architecture. One is the result of the other. Places created by people cause new lives to be formed and shaped. In history, places have been produced in different ways but at present architecture is the branch of art that realizes humanity's effort to create a place. In general, place-making is associated with a sense of belonging. The sense of belonging enables people to attach meaning and attachment to the place. Thus, people establish relationships with their environment beyond the physical bond (Kaymaz Koca, 2005).

The architectural design aims to create spaces that meet the needs of individuals together with the environment by including the place in the design. Thus, urban textures will be made more meaningful. (E. Erdönmez, 2014).

2.2.1 Urban Place

Urban public spaces are areas outside the built environment that have formed an important part of cities throughout history, reflect the complexity of societies, bring the citizens together and meet the needs of daily life. In addition, these places; It is located as part of cities that are accessible, memorable, and have different meanings(Madanipour, 2010).

Bakan&Konuk (1987), divided the urban spaces into two, public and private. He also treated them as structured and unstructured within themselves. He defines public spaces, which he describes as urban outdoor spaces, as places where individuals can continue their lives outside the buildings. Bakan & Konuk, 1987).

According to Krier, if the aesthetic aspect is not considered, all outdoor spaces fall into the category of urban space (Krier, 1979). Urban spaces are places where people pass through, shape, and give meaning to cities (**Çinçik**, 2013).

As cities have many dimensions, urban spaces have multiple reflection dimensions. People tell stories through the urban spaces they design. The primary source of these stories is experiences. Therefore, these spaces should be analyzed with various methods and not with a single approach (Aydın, 2019).

Apart from the natural qualities defined by the geography where it is located, it is to give people some features. The interaction of people with places, their behavior patterns, and their needs in places lead to the formation of hierarchical order in cities (Çınar, 1994). The spatial hierarchy varies to ownership, usage characteristics, and functions (Karaman, 2000). Generally, indoor-outdoor or private-public spaces are divided into different categories and examined (M. E. Erdönmez & Akı, 2005). Public spaces are considered urban spaces or urban exteriors.

There are transitional areas between private and social/public spaces that soften their interaction. These areas are called semi-private and semi-public spaces. Thus, hybrid spaces are obtained by creating spatial stratification instead of separating private and public spaces with a clear line (Bakan & Konuk, 1987).

2.2.2: The Relationship between Urban Spaces and People

Urban experiences consist of an open-ended, unpredictable series of events. This is because of the mutually developing and changing urban space-human relationship (Çinçik, 2013). Users in different professions, age groups, and personal characteristics in urban spaces exist. In this way, changes in perception and actions are observed. In addition, urban public spaces provide the opportunity to transfer this information obtained from users, the cultures, and values of the region they are located in for generations. As it can be understood from here, physical data and maps are not enough to understand urban spaces. As a result of experiences, urban spaces' formation, and development process is shaped (Aydın, 2019).

City life increases the socialization rate of individuals with random encounters. Open public spaces such as squares and parks host these encounters the most and provide opportunities for meetings with many people. Urban

spaces are environments where society and individuals interact and have great importance and influence on human behavior. For this reason, the level of understanding of urban spaces by users, the reasons for preferring these spaces, what activities where and how they perform, and whether the design features of the space allow socialization are among the critical issues that should be examined (M. E. Erdönmez & Akı, 2005).

3. Theoretical Consideration of the Concept of Place

The study of urban spaces leads to investigating the interaction between the individual and the place and the activities performed. While the place symbolizes the dynamic and meaningful aspects of spaces, life is made visible thanks to the character of the place. Morphological features, perceptual values, and physical l and activity components that direct the user are the main features that give the place its identity (Kaymaz Koca, 2005; Schulz, 1980). This section examines the place's morphological and perceptual dimensions and components.

3.1. Examining the Morphological Dimension

The examination of the physical or formal qualities of the place, in other words, its geometrical features, generally concentrates on the studies conducted under the title of morphology. These studies examine the relationship between the physical properties of the elements that make up the place, such as streets, roads, and squares. The concept of morphology is called the science of form (Yazıcıoğlu Halu, 2010). Urban morphology, however, deals with the change of the elements that make up cities over time within the framework of the physical environment (Sakar & Ünlü, 2019).

The street and island/plot pattern forms the basis of the urban fabric. These components direct the movements of individuals and shape the characters of the area they are in as a determinant of their activities (Rasouli, 2013). However, the morphological examination of the place is essential in urban planning, as it takes place as a whole in the historical framework and guides the areas to be rearranged or designed.

3.2. Examining the Perceptual Dimension

The survival of individuals is possible by perceiving the environment in which they will spend this process. Perception represents the process of collecting data from the environment and interpreting it by filtering it. The city

contains many complex layers due to its large and dynamic structure. These layers' perception level also varies due to people's experiences (E. Erdönmez, 2014). The stronger the relations between the layers that make up the city, the more substantial the amount of data to be transmitted to the user. In this context, the city's legibility, what it represents visually, and the user's mind map gain importance. While mind mapping includes the experiences and observations of individuals, the visual qualities of the city are related to the perception of the existing (Coşkun, 2011).

Lynch argues that the elements that make up the city also affect effective mental mapping. According to him, these elements help people visualize the city by experiencing it (Lynch, 1960). In his study in 1960, he determined the five basic city images that individuals use while expressing the environment on the horizontal axis: roads, borders, nodal points, regions, and sign elements (Köseoğlu, 2018).

Urban images are formed by arranging and making sense of what the environment offers people to observe. Its primary purpose is to guide. In addition to being on maps, images allow people to act and collect information and data. In this way, it is effective in organizing and directing activities. Sometimes a few of the images are remembered more easily or earlier. The reason for this is the state of being organized, which is also an essential part of Gestalt theory, the degree of seeing people as necessary, and the remarkable physical characteristics of objects (E. Erdönmez, 2014). The ability of cities and their components to differ is associated with the Genius Loci (Spirit of the Place), in which Schulz explains the concept of place (Schulz, 1980). This difference shows the necessity and importance of examining a place in a perceptual dimension.

3.3. Place Components

Many theorists have studied the place and its components in different ways. For example, M.R.G. Conzen morphologically, Kevin Lynch dealt with the place from a psychological point of view and associated other elements with the place. In later studies, Relph, Canter, Punter, and Montgomery examined the place and its components by considering psychological, physical, and sociological values together (Montgomery, 1998), (Yazıcıoğlu Halu, 2010) (Figure1).

Scale
Intensity
Permeability
Vertical Texture
Landmarks
Space Systems
Adaptability
Space to Building Ratios

Form   Activity

Place

İmage
(Cognition,Perception,
İnformation)

Diversity
Vitality
Street Life
People Watching
Cafe Culture
Flow
Pastimes
Opening Hours
Attractors
Fine Grain Economy
Events & Local
Traditions

Symbolism & Memory
Imageability & Legibility
Sensory Experience
Knowledgeability
Psychological Access
Cosmopolitan Fear

Figure1. Place Perception (or Place Making) Components
(Montgomery, 1998),(Yazıcıoğlu Halu, 2010)

The relationship between the physical design of public spaces and their use is a subject that has been studied by architects, urban planners, and researchers for many years. For this reason, investigating how and why urban spaces are used is essential for developing space in terms of design. Examining physical and activity patterns allows us to understand and evaluate urban spaces (Rasouli, 2013).

3.3.1. Activity Patterns and Principles

Examining the activity types and interactions with the place necessitates the determination of the activity patterns in that place. According to Carmona, spatial organization is essential in determining user movements. Space designs that support user movements and interaction with each other are called functional spaces. As a result of this interaction and communication, activity patterns are formed. For this reason, he argues that urban designers should observe places and interact with people to redesign or improve them. Thus, users want to stay and spend more time in the new places created. In addition, Carmona defined two types of participation on the ground, active and passive. Passive participation; consists of activities such as sitting and observing. This type of participation is served by equipment such as benches and green areas. On the other hand, active participation requires more movement and allows for socialization; activities such as walking or cycling. In active participation, users benefit from equipment such as walking paths and playgrounds (Rasouli, 2013).

Conversely, Montgomery associates its principles with two concepts, diversity, and vitality, to determine the framework of activity patterns. He describes the most significant success criterion of a place's design as vitality. Vitality; the density of people on the streets at different times, the number of events or festivals, etc., as the situation of reviving a place, in other words, giving rhythm. Its diversity describes the coexistence of different activities in different sizes and places. He argues that the way to preserve diversity in urban spaces is for many individuals with different tastes and characteristics to access these places (Montgomery, 1998) easily.

3.3.2. Physical Patterns and Principles

Form or physical patterns are associated with urban design principles. These principles were created to design a city with a higher quality of life (Köseoğlu, 2018).

Lynch defines a good city as an area with many activity areas and physical patterns or qualities that meet the needs of individuals. The degree of people's understanding of patterns of the physical environment and functions in urban spaces, in other words, legibility, is an essential criterion for a good city. For Lynch, the principles of creating an excellent urban form/physical quality are divided into five; vitality, access, control, perception, and adaptation (Lynch, 1981), (Montgomery, 1998).

The physical patterns of the built environment in urban spaces affect human activities and, thus, the formation of the place. Accessibility of a site in terms of its physical patterns is possible if it allows the actions needed. Principles that create the interaction and relationship of physical and activity patterns with each other; scale, sign element, density, mixed-use, permeability, connection, green space and water space, image formation, legibility, adaptability, complexity, horizontal and vertical texture, public space, movement, and architectural form (Montgomery, 1998), (Rasouli, 2013).

4. The Adventure of Conversion of Map to Mapping

Maps are the means of representation of the inner and outer worlds of man, in other words, mental and physical worlds. They allow individuals to scale and make sense of the world in their minds. The place of maps in human communication dates back to ancient times (Harley, 1987). Before the invention of writing, maps were formed due to people painting the roads they used and new information acquired by travelers on stones (Sarı, 2013).

Before the 15th century, personal stories were on maps, and mermaids or monsters were included. Over the years, stories have been erased from maps, and geographical features have begun predominating (Kozar, 2009). In the 17th and 18th centuries, known as the Age of Enlightenment, it was seen that the maps were of scientific quality and only had a geographical feature. Although cartography moved away from art with its scientific nature, experiential and subjective maps continued to be designed as long as humanity existed (Alanyalı Aral, 2018).

According to the work of J. H. Andrews, maps from this period; includes empires, kingdoms, or some pieces of land that dominate the region. Other components that make up the map have been added or gained in size over time, such as rivers, seas, cities, forests, or islands. Streets or private property, in general, did not appear on maps until the 20. century (Andrews, 1996).

The map concept gained a different identity in the 1980s, with B. Harley pioneering. A new process has emerged with the emergence of mapping, which will examine many factors more comprehensively, reflect their interaction with each other and include the use of space. D. Harvey, D. Cosgrove, J. Corner, and D. Wood contributed to the transformation of maps into mapping with their research (Alanyalı Aral, 2018). Thus, the information and data used in the study and design of the place are objective, fixed, and singular; they accelerated the transition to subjective, variable, and multiple (Şenel, 2014). Maps designed this way have regained the old flexible expression style with the mapping method. In this process, maps created with mapping samples that allow critical experiments have been used instead of maps that are coded and considered neutral (Kozar, 2009).

Generally, a map processes spatial information in two dimensions with the determined projection system. Mapping is beyond the map; it is a design product that adds different information to this plane, can also include three-dimensional data, and uses expression styles such as graphics, diagrams, sketches, and pictures (Acar, 2019). After the Age of Enlightenment, innovative mapping techniques began to be created. In the 19th and 20th centuries, statistical and zoning methods were added to these techniques. Then, with the development of technology, GIS, satellites, and various computer programs started to be used. No copying, analogy, or imposition is at the core of map-making. Its primary purpose is to make visible what can be imagined or not and what is not seen. This is possible with mapping types and methods. Mapping keeps the information cycle alive by producing different results in each place examination (Kozar,

2009). However, mappings can be conceived as a political act, a scientific document, or a work of art (Deleuze & Guattari, 1987).

Maps are essential because they are a document that sheds light on their periods (Harley, 1987). The maps people created with the instinct of transforming what is happening around them into information and data, collecting and transferring later on, have a creative process representing the state of belonging. Although it is thought to contain only information and has rules and limits, it has been revealed that the influence of the person who draws it cannot be ignored. Another fact that makes the map subjective is that it gives the actions of classification, reduction, and selection to its creators and evaluates time and space together. Thus, newly created maps bear the traces of a cumulative culture by being influenced by the maps created by societies in different periods (Sarı, 2013).

As a result, describing or depicting is only one of the features of maps, and in the essence of the map, revealing, relating, and rearranging information or data. Thus, mapping explores and recreates potential (Kozar, 2009).

4.1.1. Data Mapping and Spatial Relations

Map; it is called a schematic representation, which includes cities, various physical attributes, and roads located on the sea or land. D. Wood (1992) also mentions it as a diagram showing data distribution to spaces. According to this definition, maps are communication tools that represent the availability of information and data in space. Their most distinctive and essential quality is their capacity to construct objects with space. Thus, maps are created to define and design a place[1] (Alanyalı Aral, 2018).

Maps should not be treated as neutral and error-free abstractions. Maps, which can manage data, have the power to reveal a place's potential and direct people's actions in places (Kozar, 2009). For example, power and propaganda maps can be given, which are created to adopt specific ideas while conveying information about the place. Especially in the wars of the 20th century, the parties used mapping as a metaphor for each other (Sarı, 2013), (Geographic, 2016).

In the same period as the Dymaxion map designed by Fuller, an artist from Uruguay interpreted the map differently and questioned the traditional map (Figure 2) (Corner, 1999).

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[1] The word Cartography which is a mapping technique and art has been used as the equivalent of the word "Mapping" and "Map".
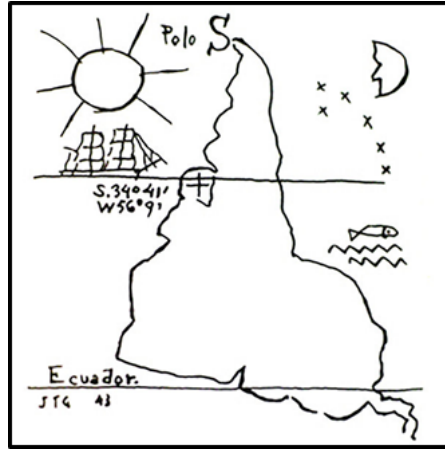
Figure 2. Reverse Map of South America, 1943 (Corner, 1999)

This study criticizes the usual location of the S and North at the top of the map. The maps were oriented to the north when northern Europe pursued an expansionist policy. The artist refers to how such habits contain a specific spatial hierarchy and symbolize power. There are many examples of mapping designed by artists who do not conform to traditional boundaries. (Corner, 1999).

Today, maps have been further developed by mapping methods. By using these techniques and methods, different and unique world motifs can be created. In mapping examples, data is in a constant state of change and formation as it interacts with the person and the place. (Şenel, 2014).

As it can be understood from here, mapping is a system that includes the relationships and interactions of the data they use with the objects they represent, unlike the geographical map. For this reason, classification actions are included in the mapping group. Thus, it is possible to obtain maps whose object differs from the map. From this point of view, the exhibition area, encyclopedia, and catalog turn into map examples. These are products that emerge as a result of mapping an object on classifications or spaces (Acar, 2019).

4.1.2. Mapping in Information and Data Visualization

Diagrams, tables, timelines, Fusion Charts, Jp Graph, and Gephi, are tools used in visualization (Gürler et al., 2018).

Today advances in computer technologies lead to data rain. Keeping up with the speed and amount of added, developing, and updated data has become increasingly challenging. In some cases, people's analysis, understanding,

and conclusion processes are slower than the growth of this data. Developing data collection and visualization methods offer new alternatives to avoid such problems. Putting complex data in order allows for choosing and evaluating the appropriate analysis (Tutulmaz, 2019).

Mapping methods are among the practical and preferred data collection and visualization methods. Since 1980, map metaphors have been used to form social identities and create knowledge in various science and art branches. The impact rate on social life has increased with the spread of digital mapping. This is an indication of the role of the new mapping age in the formation of socio-spatial identities (Pickles, 2004). In addition, visualization through mapping allows to design of different relationships and obtaining further data instead of clarifying the existing information (Şenel, 2014).

4.1.3. Mapping and Data Visualization in Architecture

Denis Wood (1992) also mentioned mapping to measure or describe the world and its creative and constructive features. He describes mapping as an artistic design, which has been of great critical analysis, planning, and design of cities and structures for many years. From this point of view, the only purpose of mapping is not to reflect reality. The shaping effect of living spaces is dominant among the functions of mapping. In the 20th century, mapping was a quantitative and numerical investigation of existing conditions in the early design and planning stages. Stages maps are artificial, powerful abstractions containing individuals' views and behaviors. It symbolizes the invisible part of the earth (Corner, 1999).

The maps we use in architecture and planning are not limited to physical and geographical maps. In architecture, maps are mental, design, theoretical, functional, and physical. These initially representational mappings have become a design tool used in architecture thanks to their creative side. It is in harmony with technique and aesthetics. Thus, the mappings were not used only as a base and started to express relational networks (Güleç, 2021).

One of the first examples of this new technique is the work of Venturi and his colleagues. Venturi, Izenour, and Brown searched for a common language to examine the cities. They determined Las Vegas as the research area and read it physically. In the study, symbols, signs, and writings were used together for the first time to express the city. In addition, a new form of representation was created by establishing interaction between speed, space, indicator, scale, and visuals. Thus, they aimed to obtain a dynamic research method to emphasize the

place of the signs in architecture and give the maps a new character. Information collected by observation; the city's symbols, its atmosphere, the writings read on the signboards, and the mapping of the focal points was recorded. This new method made various information not initially noticed in the city visible (Şenel, 2014), (Venturi et al., 1977). The architectural design developed by the mappings is also justified. Maps have moved away from just the location analysis at the beginning of the design. It has begun in all stages of initiation, process, and research. It evaluates physical objects and variables together. It has a structure that develops imagination as well as analysis. Vision is of great importance in terms of architectural design. This way, hybrid designs that take shape according to the variables emerge (Güleç, 2021).

For architects and urban planners, space is a more complex and dynamic environment than it is defined. In addition to the physical process discussed, it is necessary to examine other sociological approaches. Spatial experiences can change as a result of external influence, and this needs to be constantly restructured. For this reason, it is more accurate to explain the variable structure of the object, space, and time trio with mappings rather than plans (Corner, 1999).

Mappings have enabled architectural designs to take shape according to many different movements and approaches or have revealed their current status. Thus, the values of the architectural maps are expressed with various symbols or inscriptions, and freedom is gained visually and conceptually. As can be understood from this, mapping reveals the potential of a place. It reflects that place's history, relationships, activities, and possibilities. Many types of mapping used today make reading, interpreting, and analyzing cities and urban spaces easier. After 1960, mapping, which can express the relationship between invisible and visible information, increased its visibility even more thanks to computer programs. Meanwhile, the concept of virtual reality came into play. Mappings are no longer the represented object but the representation of itself (Güleç, 2021).

Maps become an example of mapping containing quantitative information by processing various information and combining it with topography. Most such mapping examples are created in Geographic Information Systems and ArcMap programs. For many years, the data on topographic maps have been used in reading or designing the city or urban

space. GIS also includes information not visualized in spatial terms in these maps and assigns specific symbology values. It shows data as points, lines, or areas and can be expressed with various color values (Cortes, 2009). GIS is a digital information system that enables data collection or data processing, storage, and visualization by utilizing location. It serves data entry, digitization, coding, processing, classification, spatial-statistical analysis, visualization, and data management. It makes finding common or different values easier by creating various parameters and researching their interaction. It turns the recorded data into empirical information. This way, and extensive complex data can be categorized and analyzed more easily (Uluğtekin & Bildirici, n.d.).

4.2. Mapping Types

Cartography, supported by various technological methods, has gained a new dimension regarding content, process, and expression. It is essential to visualize the globalizing world regarding knowledge and culture. Geolocation is widely used in many fields, such as digital games, the military, observation, science, and advertising. In addition, mapping methods are used to detect, analyze and analyze the existing information complexity. In general, mapping has the feature of being an object that affects society but also an affected product. These modern mapping examples were created with the help of various methods; it can be expressed as a recording tool used in psychology, technology, politics, and art (Sarı, 2013). Mapping in research; will be examined into four main groups: creative, cognitive, behavioral, and activity mapping.

4.2.1. Creative Mapping

Creative mapping is a design tool that reveals the different dimensions of the place it reflects. It makes the vital cycles and their interactions visible. In architecture and urban design, creative mapping, which offers many alternatives to the designer, is considered one of the eye-opening methods. Space and time, independent of each other, allow us to evaluate data such as experience or perception in different ways and together. These evaluations can be expressed numerically, verbally, or emotionally. Creative mapping, which represents the critical approach, acts as an interface in design creation. This artistic expression style reveals the spatial experiences of individuals in their subconscious. The designer plays an active role, and the space consists of symbols, memories, images, and various emotions.

It includes some factors that need to be examined in architecture but do not have a common language, and it is seen as an unusual new approach (Alanyalı Aral, 2018).

Mapping leads the designer to think about the connection with the place. However, thanks to creative mapping, the process is at the forefront, not the standard symbols. Thus, reading movements that start from different points can have different meanings. This method, which is flexible, abstract, and variable, comes up with many types, such as introductory design diagrams, motion maps, sensory maps, power maps, trace maps, and energy mappings (Kozar, 2009),(Şenel, 2019) (Figure 3).

Figure 3. New York's Fragrance Ranges, Kate McLean, 2013 (Voon, 2016)

4.2.2. Cognitive Mapping

Cognitive mapping involves identifying, regulating, and organizing spatial information through various stages, such as coding, storage, and processing. As individuals interpret their experiences, they establish a relationship between their movements and the space, known as a spatial experience. This relationship is coded in mind by tracing user movements. According to Lynch's theory, cities comprise five elements: paths, borders, nodes, zones, and landmarks, which shape the concept of direction and contribute to the legibility of the space. By using mind mapping techniques, we can analyze the formal relations of urban areas, how their form is perceived, and their overall design. Evaluation of cognitive maps can be done through criteria such as simplicity-complexity, drawing style, the interaction between spaces, and conformity to reality.
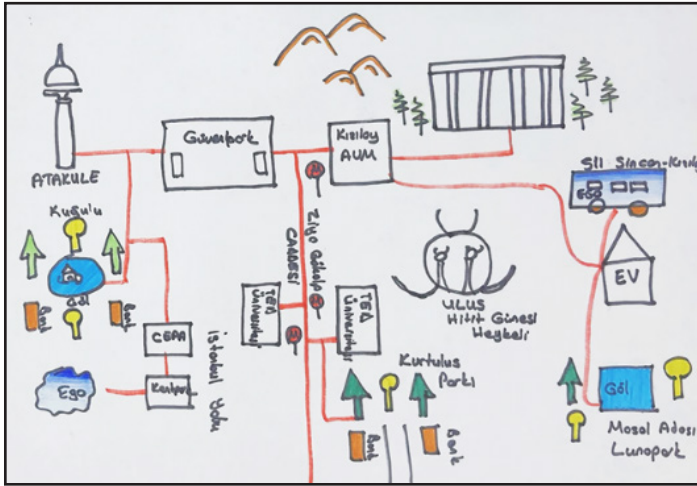
Figure 4. Cognitive Mapping Example of Ankara City

4.2.3. Behavioral Mapping

Certain elements and simplified symbols have been used for years while designing spaces. Then, a model of these places or, nowadays, a model in a digital environment is created. Is there a difference between their functionality or physical qualities and the actual use of these spaces? Or are the symbols just an indication? As these questions began to be asked, different alternatives started to be sought to examine the user-place relationship. Behavior maps offer opportunities such as collecting data about a place, creating analyses in various ways, exploring the different qualities and potentials of that place, and examining how it shows in occupancy. It also guides the designer in user-oriented design. Behavior maps, which do not resemble ready-made models or templates, can be used in various spatial systems as a dynamic and sensitive tool, as in other mapping examples. Behavior mapping is a tool and observation product used in a place's study, design, and analysis. It was developed under the leadership of Ittelson in 1970 to record behaviors performed in a designed space. For this, it is necessary to map where the observation is planned, determine the types of behavior to be examined, set the observation times, or it with a method (photograph, video), and choose a coding style. After these conditions are met, analyzes are obtained. There are many ways to create behavior mappings. Simple behavior mapping can be expressed using a matrix, table, trace system, or behavior mapping created with GIS Figure (5) (Marusic & Marusic, 2012).

Figure 5. Behavior mapping and behavior matrix of cyclist tracks using GPS
(Goličnik & Ward Thompson, 2010)

4.2.4. Activity Mapping

Activity mapping is a method of observing the actions and movements of individuals without being independent of the environment. In addition, it allows users to examine the types of activities, their frequency, and distribution in the determined place. The interaction of the physical characteristics of the area under investigation and the activity patterns can be expressed graphically, numerically, and verbally. This method generally answers how or how the relationship between individual activities and urban space should be. In creating activity mappings designed to examine more places, the research of Conzen, Lynch, Montgomery, and Golicnik is used (Rasouli, 2013).

Activity mapping is an answer to various questions. Some of these are questions such as the relationship of the activities of individuals with the physical patterns of urban spaces, the effect of the physical characteristics of the urban space on user activities, the types of activities in the examined area, and the number of visitors. It is a new method used to create information gathering and analysis based on place theories. This mapping method visualizes the frequency of observed activities. In other words, it is formed by processing the activity patterns of individuals on the map in the designated place. To create an activity mapping, a place's activity, and physical patterns must be determined first. Then the area to be observed should be divided into regions with the activity potential (green spaces, playgrounds, parks, etc.). Observations should be made in the specified order and intervals and recorded. Simple activity mapping should be created by processing these activities into maps. The data should then be plotted

at their actual location on digitized maps via GIS (Figure 6). The database should be created by preparing the attribute tables of the activity points transferred to the GIS. Activities processed in these tables, type, location, activity participation, and design features of the space should be created on separate maps and tables based on symbology and frequency (frequency) values. Daily and mixed activity maps should be designed using a GIS database. The mapping examples and tables in this process reveal the potential relationship between the designated area design the activities performed(Rasouli, 2013).
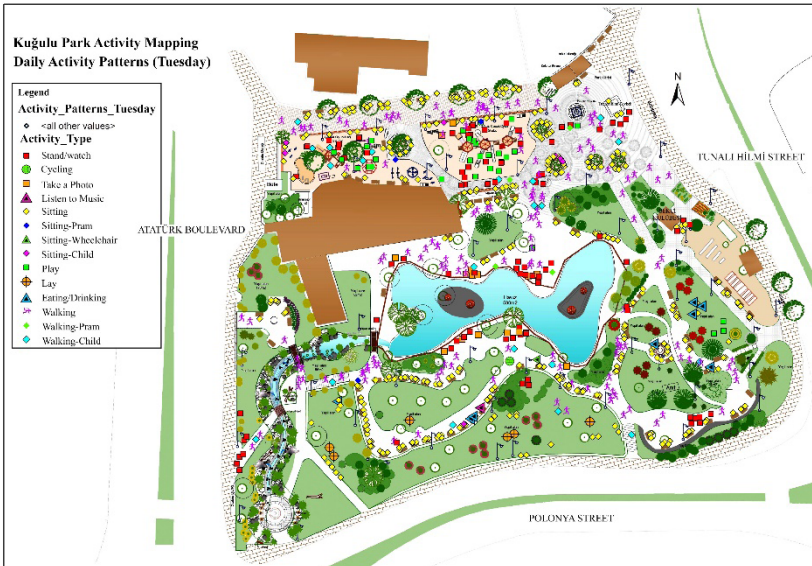
Figure 6. Example of Activity Patterns (Daily) Mapping

4.3. Mapping Techniques

In modern urban planning and architectural design, effective, innovative mapping techniques are used in space perception or application. Corner describes these techniques as basic techniques used to realize all mapping methods. These; are drift, layering, game-board, and rhizome (Corner, 1999).

4.3.1 Drift

Situationists formulated this technique. This group, which started to operate in Paris in 1950-60, consisted of some intellectuals and artists of the period. Guy Debord is an essential representative of the Situationists. The mappings of Paris he made are also called psycho geographical guides. He created these mappings

due to wandering around the streets of the city by following his dreams. He designed his language rather than an objective way of expression and placed this subjective representation into daily life by using a cognitive mapping style. The new form of expression created the mapping of alternative routes and moved away from the stereotyped understanding of reading. It has also started to be called derivation or drifting in the city like a dream. The priority of the maps created with this technique is based on expressing their performative features, the series of events, and how they organize and realize the events occurring in an environment (Corner, 1999). These mappings, which emerged as an opposing view to the idea that the city should be perceived as integrative of the period, contain a design that includes piecemeal mental areas of the route experienced in the city (Alanyalı Aral, 2018).

4.3.2. Layering

Layering is the name given to the technique created by overlapping different layers to obtain a heterogeneous texture, especially used in urban designs. Bernard Tschumi and Rem Koolhaas pioneered this technique during a competition held in Paris. Each separated layer contains a system within itself according to its functions or usage purposes. When these layers are combined, a surface with multiple complex hierarchies emerges, not a single principle (Corner, 1999).

Layers; it shows components such as grids, paths, links, extensions, and borders. Unlike the map and plan examples presented in limited patterns, this technique has a flexible structure that allows various uses and even transformations (Kozar, 2009), (Corner, 1999).

4.3.3. Game-Board

This technique, called game-structured readings, incorporates the performance factor into mapping. The game board technique has a structure that includes other techniques mentioned before (Kozar, 2009). This technique designs a common platform by constructing the space like a game board with the participation of various factors. This innovative technique was used for the first time in Raoul Bunschoten's architectural office Chora. It is aimed at making designs that include local values and the views of individuals. With the game board technique, it was desired to involve various authority communities and users in these processes. Such factors are defined as active players and various scenarios are created (Alanyalı Aral, 2018).

Bunschoten wants to consider the presence of various players in this process, as cities have a vibrant and multi-layered structure. Interpreting those involved in the process together creates new and different relationships. It visualizes possible scenarios developed in this way with the help of various graphic mappings.

4.3.4. *Rhizome*

Deleuze and Guattari attribute the features that distinguish the map from the copy to the reasons that it does not contain repetitions of the same things and is clear and connected. In addition, the documents contain a specific hierarchy and form the tree logic. However, mapping is a technique with the opposite rhizomatic nature and has many meanings and effects, leaving the starting and ending points to the user. Deleuze and Guattari studied and developed the rhizome/rhizome technique. The rhizome, independent of trees and their roots, connects one thing to another and forms open-ended multiplicities. Although it does not have a center and hierarchy, it continuously develops and changes (Corner, 1999).

Mapping examples created by the rhizomatic technique; it has a structure that includes the interaction of quantitative and acquisitive data with the ground, allows various combinations, and consists of the perceiver in the process (Alanyalı Aral, 2018).

5. Result (Conclusion)

Mapping is a method that transforms location information into different data and can convey complex, interrelated data. At the same time, it is a flexible design tool that makes the city's dynamics, potential, and emotions visible. While existing maps play a restrictive role in the design, mapping plays a role that triggers creativity. This study aims to draw attention to the importance of architecture by examining different mapping methods. Mapping generally consists of information, data, connection, and representation. Exploring the mapping is aimed to contribute to the planning and implementation stages of the urban design process.

The experiences, perceptions, and activities of users in cities and urban spaces are the values that make up that place. The mapping approach to the human-environment relationship opens different windows. The study examined mapping methods and techniques that include the importance of the place by moving away from the stereotyped structure of the existing maps.

However, mapping helps concretize data and allows users to experience additional data. The most important feature distinguishing mapping from other methods is that it will enable exploring, structuring, and re-expressing spatial and social interactions. This method is aimed to present an alternative to reading the dynamic structure of urban spaces by visualizing visible/invisible information and data by mapping cities and urban spaces. Today, collecting, recording, and analyzing information/data in cities and urban spaces has multiple structures. For this reason, mapping methods and techniques are supported by various computer technologies. GIS allows us to manage and analyze complex data in different combinations. These innovative approaches; define an information and data collection process that liberates potential, reveals urban connections, offers interactive evaluation, is dominant in visuality, and helps to convey the origin of design rather than a static process.

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CONSERVATION-LED URBAN SPATIAL QUALITY ASSESSMENT IN HISTORICAL COMMERCIAL STREETS: THE CASE OF '*SAKARYA UZUN ÇARŞI*'

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1. Introduction

Urban spatial quality, especially in public areas, can be examined in relation to how well it supports social interaction and human needs rather than how well it fulfils the space's functional requirements. Although discussions on the conservation of the built environment are constantly on the table, when it comes to meeting today's public space needs, historical environments have been defeated by the effects of globalisation, urbanisation, rapid consumption, and the acceleration of technological advances. Especially considering the inadequacy of urban public space in meeting the changing human lifestyles and needs, it is a recognised fact that it falls short of requirements and is difficult to avoid. Although they face extinction with time, modern and traditional ways of living coexist and interact, helping to shape the physical and societal formation of the city (Önal,1999; Doratlı and Önal, 2000). Due to this, it has become more vital to preserve historical settings, which are seen as a building stock as a whole, independent of the significance of protecting individual buildings.

Historical settings have played an important role in shaping the city's identity through shaping the social fabric (Ertaş Beşir et al., 2023). They are the backbone of the social and cultural structure, bringing the people together via activities such as trade, marketing, and entertainment, notably through the streets and squares they house (Gehl, 1987; Lynch 1961). In this context, Ottoman commercial centres, which are essential in terms of urban images and consist of streets, seem like historical public places interconnected with the city's social structure today (Kuban, 2007; cited in Akar, 2009). Such places include covered bazaars, inns, and marketplaces on the main street. Commercial centres situated on streets, which may be seen in many towns, are known as 'Uzun Çarşı' (Turkish). They are named after their long streets functioning as Wheat Inn (Buğday Han), Coppersmiths Bazaar (Bakırcılar Çarşısı), and Saddlery Market (Saraçlar Çarşısı) (Akar, 2009).

The word Çarşı is a combination of Persian and Arabic words "Cihar" (four) and "suk" (street, street) and is named as "Cihar-Suk" (Cezar, 1985). Bazaars are described as places where shopping is made, belonging to the same kind or close business lines formed on both sides of a street, members of the different professions are located on separate streets, containing numerous stores in organic and relevant order, used with or without a cover (Özdeş,1998; Tarus, 1947, Soykut, 1971, cited in Yeşilbaş, 2018). Streets that provide the transition between building blocks in bazaars are the most basic elements and cannot be considered apart from the transition areas as much as the shops inside. (Dilaveroğlu and Kara Pilehvarian, 2022).

According to the Turkish bazaar tradition, this type of bazaar is created in and around regions of heavy use, therefore it works actively in the communities (Dilaveroğlu and Kara Pilehvarian, 2022). However, because they are made up of small units, they are the commercial zones that change the fastest in the city. When it comes to historic commercial centres, the process of protection, maintenance and repair, as well as change and transformation, should be methodically handled. Countries have adopted many measures of preservation in this process, beginning with the imperative of protecting the identity based on the historical past with the city and natural surroundings where the structure is located (Alkış and Oğuzoğlu, 2005). In England, for example, a conservation strategy has been implemented for all urban land use, but in France, it has been related to socioeconomic situations (Demirel, 1993). In Turkiye, the preservation of the historical environment serves four purposes: (1) to make people living

in society live in an environment that contains traces of the historical past, and gain a solid historical awareness, (2) to see preservation as a tool to create a national identity, (3) to argue that historicity alone cannot be a reason for conservation, and if it has value in terms of art, culture, and the environment, it should be protected, and (4) to consider conservation for a commercial purpose, considering cultural tourism (Güçlü, 1990). When seen through the lens of these goals, historical bazaars can be viewed as a chance for all four approaches to take place. While they are periodically replanned and shaped for conservation, this shaping can take the form of restoration on an urban scale or a single building scale for various priority reasons, or it can take the form of street rehabilitation projects in the case of historical trade centres such as bazaars, which are made up of many streets and are subject to rapid change over time.

For different reasons, restoration and street improvement projects are carried out in stages, either over the entire area or on certain priority streets. However, the practice of implementing these projects may be shaped by the region's status as a tourist attraction, the availability of economic opportunities, the diversity of socioeconomic and demographic data regarding property owners or municipal services, or the influence of political trends (Erdoğan and Özkök, 2017). With the effect of cultural tourism, which is encouraged by conservation approaches aesthetic-based urban design decisions can also guide (Erşan and Demirarslan, 2020). In this study, the role of spatial quality in street-based changes in historical bazaars will be evaluated from the user's point of view since human experience and observation are often neglected or secondary in making urban design decisions among these various factors.

Within the scope of this research, Uzun Çarşı District has been chosen as a case study. It is located in Sakarya, Adapazarı; has undergone restoration in 2017 in parts; and comprises pedestrian priority commercial routes. It was intended to assess the urban spatial quality at the street scale using on-site observation and fieldwork on the streets that have and have not been renovated. To objectively measure the urban spatial qualities in pedestrian priority areas, this study has adopted a measurement tool prepared by Reid Ewing, Otto Clemente, Susan Handy, and Ross Brownson. The evaluation parameters will be explained in the research background section, then the case study area will be defined. The measurement of the relevant parameters and the following steps of the evaluation will be explained in the Methods and Data section.

2. Research Background

2.1. The Problem of Priority in Historic Street Rehabilitation

Historical environments develop and change over time, albeit by resisting the developments and changes around them. Changes in these settings caused by the deployment of new initiatives can have both beneficial and negative consequences. In this context, immovable cultural and natural assets have been tried to be protected via conservation-led urban ordinance plans to safeguard and manage the consequences (Taşmektepligil and Polat, 2021). The initiative projects governed by the regulations not only maintain and sustain current value but also promote interest in the region by improving people's quality of life (Doğan, 2022; Taşmektepligil and Polat, 2021; Gokce, 2012). These projects include conservation, maintenance, repair, and functional change processes for the purpose of protection (Erşan and Demirarslan, 2020), which are carried out in stages, and to stop the process of consolidation or wear to preserve the historical values in their original form as much as possible. Within this given context, the examples of street rehabilitation will be emphasised in this study, which is the intervention technique for dysfunctional structures and building groups, and the restoration work is prepared and applied based on the fragmented approach in urban conservation.

Examples of such projects involving street restoration/rehabilitation were reviewed from the appropriate literature to determine which factors were prioritised in planning. Since there has also been few research on street restoration from this respect, different approaches to the causes of priority in conservation practices have been further investigated. In one such planning activity conducted in Amasra, Turkiye, the priority criteria for restoration were determined according to topographic and morphological structure, sectoral structure, demographic structure, geological structure and seismicity, protected areas and registered cultural assets, existing land use, and transportation (Amasra Belediyesi, 2018). On the other hand, Cohen (1999) measured the current level of protection in cities based on urban character, field boundary clarity, sense of locality, interior space, proportions and relationships, style, and design. Expressing the current protection level in percentages according to the results, he suggested that these percentages, which are described differently in various studies, can be planned according to the conservation potential of the regions.

Özkan (2004) used this technique in Turkiye inns, with coefficients ranging from 1 to 6, representing architectural quality, preservation status, courtyard

ownership; type of structure, the physical state of structure, and the initial-built function. According to the evaluations made on the property and the secondary proposed function, the rates of preservation of the originality of the buildings were determined, and it contributed to the determination of the priority areas in the planning. In a similar study, Ünlü (2009) used the Historical Trade Centre Urban Design Project, and the analyses were carried out on the property regarding urban landscape and open space use, solid-void ratio, physical and functional status of the buildings, and social structure. That study has also employed Cohen (1999)'s method and the sub-regions were created according to the current level of protection and priority level in planning was suggested (Erdoğan and Özkök, 2017).

On an urban scale, it has been accepted as a criterion that the priority areas for restoration should contain examples of civil architecture such as mosques and baths on the axis, where businesses, workplaces, and offices are located. Consequently, it is hoped that the city may attract more local and foreign tourists and that the region may become more active (Çanakkale Belediyesi, 2016). At the street scale, in the rehabilitation works carried out in Safranbolu due to time constraints, priority streets, the main arteries starting from the Kazdağlıoğlu Mosque and Square, which is the historical city centre in Safranbolu Old Bazaar District, to the bazaar and Valilik Konağı (Governer's House) were determined. In the interviews carried out with the people who experienced this process, it was stated that there was a lot of tourism activity in the selection of the places that were intervened. They were the first places you encountered when you entered the area; they were located at the junction of the axes where three highways constantly flowed; and there were many monumental structures.

In the conservation-led urban plan prepared for Odunpazarı, Eskisehir, it has been observed that the streets are primarily selected for their rehabilitation work in order to protect the existing users without having to leave and to create tourism activity (Erşan and Demirarslan, 2020). The rationale behind the selection was associated with the densest and busiest streets where the most traditional and unique examples of Odunpazarı houses are located (Özbozkurt, 2019). The fact that the settlement style of Turkish houses in the Ottoman Empire is most prominent in these places is said to be the starting point of Odunpazarı (Özbozkurt, 2019). It is also generally said that the entrances are made from this street and seen as the main axis. Such works at the building scale have aimed to improve the built environment and living conditions with the improvement of the bazaars with the aim of promoting craft and trade (Özbozkurt, 2019).

The aforementioned studies were conducted at an urban scale and in historically significant areas close to the city centre. It was found that factors like transport corridors, population density along axes, and the quantity and creativity of examples of civil architecture are useful in identifying the priority intervention areas. Regarding streets that are historically significant, open to active commercial usage, and predominately pedestrian, it is crucial to identify their comparable features. This is particularly important when performing an urban spatial quality analysis.

2.2. Urban Spatial Quality Analysis

Urban design can be handled in multiple ways in the context of physical, socio-cultural, and socio-economic changes in urban space and it is the result of detailed research, regulation, and practices (Kaplan et al., 2003; cited in Aydemir et al., 2020; Mandeli, 2019). The projects created in this context are focused on the built and open space designs influenced by natural, historical, cultural, social, and economic features, along with the applications that allow for both vehicular and pedestrian circulation between them, as well as urban landscape and street furniture related to the building-street-open/green space relations (Mandeli, 2019). It seeks a comprehensive and multi-scale strategy through urban identity and image components (Kentsel Tasarım Rehberi, 2016; Mandeli, 2019). According to the urban design guidelines for the projects created with related concepts, they have been crucial elements in the design of living urban public spaces, mixed-use spaces, places suited for human scale, and accentuating images in constructing the built environment (Kentsel Tasarım Rehberi, 2016).

It becomes necessary to decide on the quality-of-life standards and indicators to take the spatial dimension into account as it starts to be discussed in similar guidelines as the quality of life. In this context, research that deals with the spatial dimension on various scales -city, district, or neighbourhood- with subjective and objective aspects has been conducted. Therefore, a significant field of study has been developed around the impact of public places on the quality of urban life. The development of more comprehensive methodological approaches has begun to quantify the quality of urban space using both the tangible features of urban space that can be measured and the intangible data gained from the user experiences (Evans, 1994; Marans, 2017; Salihoğlu and Türkoğlu, 2019; cited in Yener Metin and Polat, 2021).

To find solutions to the issues that may arise during the design and implementation stages in public places, urban design tools, particularly design

guidelines, have been developed throughout various spatial scales in diverse geographies. These guides primarily focus on how people use public spaces, as well as modifications and updates to how they identify and represent the city's distinctive character and rich historical fabric. Respecting cultural history has been crucial in this transition process, as seen by the use of site-specific urban furniture, planting, and building proportions. It is aimed at creating directions that complement the modern city structure, the demands of its users, and the area's historical texture and locale (Yener Metin, 2020).

In the design guidelines (See Bath & North East Somerset Council, 2015). of the city of Bath in the UK, one of the projects examined in this context, the organization of the street layout in the city centre and the effect of the spatial configuration on the pedestrian circulation and movement patterns, the quality expectations for the material, the applications regarding the details and maintenance are given in the format of practical instructions. Priority was given to streets, squares, and passageways, aiming to measure the architecture and landscape of the city with accessibility, and the ratio of building masses and streets within the built environment and human scale parameters. In the Tonsley Urban Design Protocol, on the other hand, the focus is on the analysis of the social and architectural texture at the local scale, the public spaces included in the improvement area, the street landscape and the facade and interface, details, and materials. In order to establish a world-class city image and enhance the quality of the built environment, the Hong Kong Urban Design Guidelines are based on pedestrian movements, concentrating on the research of open spaces, building sites, street networks, and urban landscape components. For Cambridge, the goal is to develop a complete and practical vision while working with guidelines (Carter, 2013). To improve the quality of public spaces in city centres, revitalization, and conservation options were prioritised, and new structures, signboards, pedestrian areas, parks, and street views were evaluated and suggested. The suggestions open to renewal in harmony with cultural heritage were also encouraged (Carter, 2013; cited in Yener Metin and Polat, 2021).

The majority of the research was conducted at the urban and municipal scales, and the criteria including facades, transportation, open spaces, buildings, and landscape were measured. There aren't many studies that quantify the street-scale quality of urban design empirically using spatial perception. In this regard, the urban spatial quality features will be taken into account when evaluating the allocation of priority to restoration in commercial streets in the chosen

open street bazaar, where walkability and pedestrian priority transportation are crucial.

As a case study in this regard, the Uzun Çarşı region was selected since it features pedestrian priority streets and restored/renovated in parts. In the analysis, an urban design tool that measures urban design qualities through pedestrian experiences, which was started to be researched by Reid Ewing in 2000 and developed in 2005 with Otto Clemente, Susan Handy, and Ross Brownson, was used. Using this technique, we can objectively examine how people value the historic street environment, what they find visually appealing, and how these factors affect how people perceive the walkability of urban street space. The details of the measurement tool adopted in this study and the method of its application will be explained in the 'Methods and Data' section.

3. Introduction to the Case Study Site

Within the scope of this study, the historical Uzun Çarşı region (Figure 1) located in Adapazarı district, which is one of the 16 districts and the central district of Sakarya province in the northeast of the Marmara Region, located along a street that develops from south to north, will be examined. Uzun Çarşı is also located in the middle of the same street, which is known by different names in the literature such as Sakarya Road, Atatürk Boulevard, Bankalar Road, Eski Kandıra Roads (Figure 2).

Figure 1: The Location of the Case Study Site.
(Adapted from Coğrafya Harita, 2016 and Sakarya Büyükşehir Belediyesi, 2023)

Adapazarı doesn't have a long tradition of existence because its urbanisation just began there in the second half of the 19th century. Urbanisation

is heavily reliant on migration. The city's customs, lifestyles, and architectural textures have changed because of the migrations it has received. These textures include the Uzun Çarşı and its surrounding areas, which are located in the initial settlement area of Adapazarı, within the designated Urban Protected Area in 1991 (Figure 2) (Artırma, 2007).
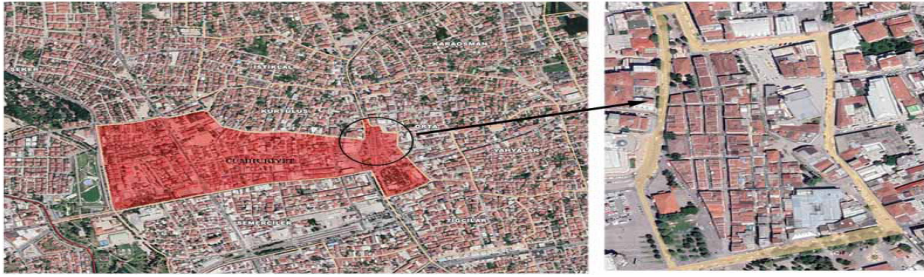
Figure 2: Cumhuriyet Neighbourhood (Left) And Uzun Çarşı (Right). (Adapted From Adapazarı Belediyesi, 2015)

The study area consists of the street networks that include the Shoemakers Bazaar (Ayakkabıcılar Çarşısı), Coppersmiths Bazaar (Bakırcılar Çarşısı), Rice Bazaar (Pirinç Pazarı Çarşısı), Aynalıkavak Square, Unkapanı Square, Vegetable Shops (Sebzeciler Çarşısı), Tinsmith Bazaar (Tenekeciler Çarşısı) and Butchers Bazaar (Kasaplar Çarşısı), which have developed in and around Uzun Çarşı Street (Figure 3). In total, it consists of 7 streets and 2 squares, namely Unkapanı and Aynalıkavak Squares. Among the streets, Uzun Çarşı Street and Bakırcılar Çarşısı Street were restored in 2017. Uzun Çarşı Street is 280 meters long, Bakırcılar Çarşısı Street is 130 meters, Pirinç Pazarı Çarşısı Street is 130 meters long, Ayakkabıcılar Çarşısı Street is 44 meters, Sebzeciler Çarşısı Street is 73 meters, Tenekeciler Çarşısı Street is 76 meters, and Kasaplar Çarşısı Street is 79 meters long.

Figure 3: Uzun Çarşı and Other Marketplaces Nearby (by the authors)
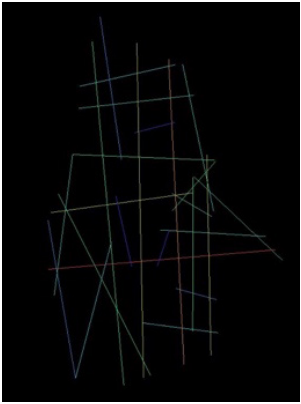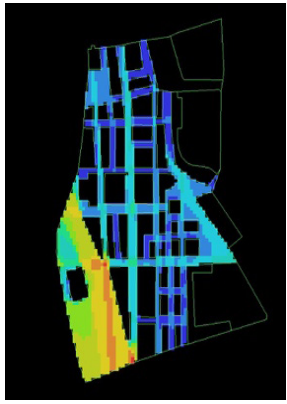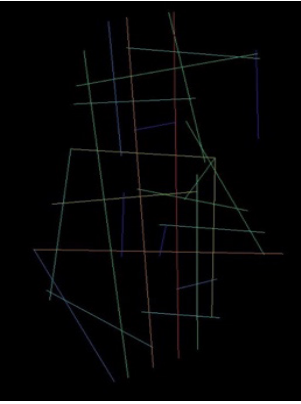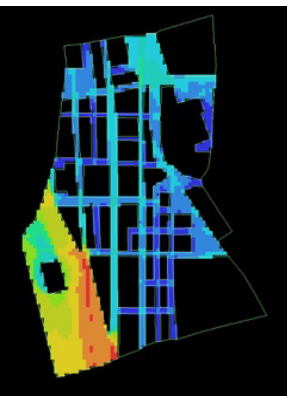
4. Methods and Data

Uzun Çarşı has been spatially analysed in two main steps. At first, with on-site observation, the streets that have undergone restoration works in 2017 have been determined and Uzun Çarşı Street and Bakırcılar Çarşısı Street have been identified as such, while the other five streets were restrained. Pedestrian experiences (accessibility, degree of connectivity, etc.) can be affected by the way the streets are connected to each other and their integration rates in bazaars that also work with the connected street network. Thus, in this study, the streets were selected with the space syntax method to compare the streets that are undergoing restoration or not but have similar configurational relations. Then, the urban design quality was measured comparatively over the streets of the bazaar, its status in 2006 representing the period before the 2017 restoration and its status in 2023 after the restoration. The following section will explain the data processing stages of this two-step analysis, respectively.

4.1. The Selection of the Streets

The growth and development in cities and the change in street networks will also have an impact on the use of public spaces and thus will guide design preferences. Given this, the street network of Uzun Çarşı has been analysed through the space syntax method by utilising the DepthMapX program. The space syntax method can explain the spatial experience of people through the potential pedestrian movements by focusing on open urban space (Hillier and Hanson, 1984; Xu et al., 2020; Palaiologou and Griffiths, 2019). In this study, based on the axial and VGA (Visibility Graph Analysis) maps produced for the Uzun Çarşı area, the values of connectivity(C), step depth (topological depth), and normalized relative asymmetry (RRA) have been calculated (Zadegan and Azari, 2009; Zadegan, 2002).

Table 1: Comparison of the Space Syntax analyses before and after the rehabilitation.

	Axial Map	VGA
2006		
2023		

Among the streets that have undergone changes and not, it was important to determine the ones with similar syntactical features and showing similar connections to the street network system to compare them to each other in equal terms. In the examination conducted at two different times on the streets selected within the study area, the 2006 zoning plan, which was first created after the 1999 earthquake before the 2017 restoration, and the current 2023 plan, it was found that there was no significant change in the use of the area after the restoration (Table 1).

The connectivity value and normalized integration values (RRA) of the streets and the number of steps calculated from the centrally located Uzun Çarşı Street, where circulation is the most intense, are compared in Table 2. Out of the two restored streets, Bakırcılar Çarşısı Street has been selected as one of the opponent streets to compare. Another street has been determined according to the accessibility patterns of the Bakırcılar Çarşısı Street from the Uzun Çarşı Street chosen as the carrier point for this research.

Table 2: Comparison of the Syntactical Values

	Connectivity		Step Depth		RRA	
	2006	2023	2006	2023	2006	2023
Bakırcılar Çarşısı Street	**6**	**7**	**2**	**2**	**0,4163**	**0,3847**
Pirinç Pazarı Street	**5**	**7**	**2**	**2**	**0,4887**	**0,3847**
Ayakkabıcılar Çarşısı Street	5	5	3	3	0,4706	0,4489
Sebzeciler Çarşısı Street	9	8	2	2	0,3620	0,4168
Kasaplar Çarşısı Street	13	14	2	2	0,2172	0,1923
Tenekeciler Street	7	8	2	2	0,4706	0,4649

Since this study aims to make a comparison between two streets that have undergone restoration and those that have not, according to Table 2, among the streets without restoration, Pirinç Pazarı Street has the most similar syntactical relations to the restored Bakırcılar Çarşısı Street, and thus was selected for comparison (Figure 4).
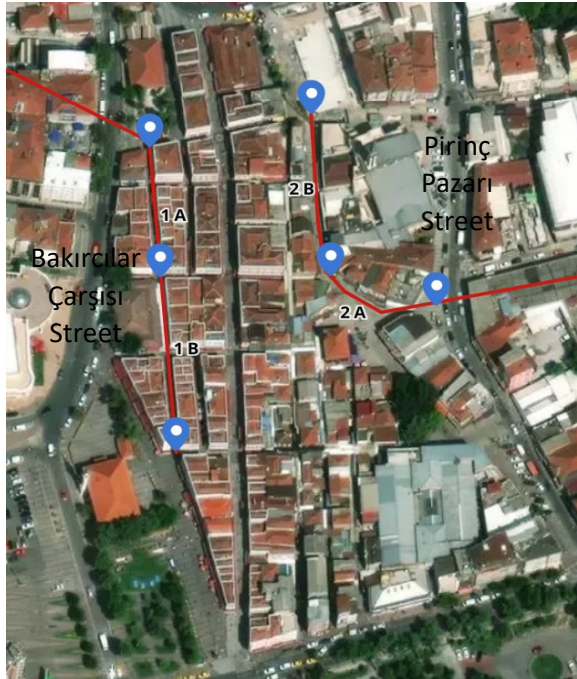
Figure 4. The Chosen Streets and Their Positioning Within
The Marketplace (Adapted from Maphub, 2022)

Even though Sebzeciler Çarşısı Street and Kasaplar Çarşısı Street can be reached at the same number of steps (step depth), their connectivity and RRA values showed that these streets are more integrated to its surrounding other places compared to Bakırcılar Çarşısı Street. Although Ayakkabıcılar Çarşısı Street and Tenekeciler Çarşısı Street had similar values in connectivity, Ayakkabıcılar Çarşısı Street remained deeper with 3 steps in the same street network, while Tenekeciler showed less similarity than Pirinç Pazarı Street.

4.2. Measurement of the Urban Spatial Quality

In this section, the spatial quality measurement tool adopted from Reid Ewing, Otto Clemente, Susan Handy and Ross Brownson will be introduced. In this approach, a quality assessment based on spatial perception is introduced and the human experience is prioritised as a pedestrian. The method followed fieldwork guidelines for the measurement of five parameters out of the fifty-two parameters that have been validated and tested many times by various other scholars: Imageability, Enclosure, Human Scale, Transparency, Complexity

(e.g., Ameli et al., 2015; Ewing & Clemente, 2013; Ewing et al., 2016; Hamidi and Moazzeni, 2018; Maxwell, 2016).

Ewing et al. (2006) have emphasized the variety of use of space, transparency and comfort level, and safety through the physical characteristics of the space within the scope of ensuring walkability., They have aimed to objectively measure the perceptual qualities, namely imageability, enclosure, human scale, transparency and complexity. Among these, *imageability* can be defined as the physical elements and arrangements of the space and the features that help to visualize the space in the mind by creating different sensations and long-term effects (Ewing et al., 2006). An imaginable city is a city that is well-formed, consists of various places and immediately recognizable to people who visit or live there. (Lynch,1960). The quality that makes a place different, recognizable and memorable is imageability (Ewing and Clemente, 2013). *Enclosure* is the visual definition of streets and other public spaces by buildings, walls, trees and other vertical physical elements (Herzog and Leverich, 2003; O'Neill, 1991; Ewing et al., 2006). When the height of the vertical element is proportional to the width of the spaces between them, they have a room-like quality, the structures as walls and the pedestrian paths as floors (City of Denver,1993). *Human scale* is the degree to which the size, structure and proportions of the physical elements that define the space are perceived by users and measured on the basis of human walking speed (Arnold, 1993, Hedman, 1984; transmitted by Ewing and Clemente, 2013). *Transparency* is related to the connectivity between spaces and the visibility of activities in the spaces to potential users, in other words, it is related to people's ability to see and perceive what is happening in a street or other public space (Ewing et al., 2006; Ewing and Clemente, 2013). *Complexity* can be expressed as the visual richness of a place (Herzog and Leverich, 2003; O'Neill, 1991; Ewing et al., 2006). It is a quality often used in visual assessments (Elshestaway, 1997). It depends on diversity in the physical environment, the number of buildings, architectural diversity and façade decoration, diversity in the landscape, diversity in signage and human activities (Ewing and Clemente, 2013).

The urban space analyses aimed at on the selected streets in this research has focussed on the objective measurement of the above defined five perceptual qualities of urban space. By measuring these parameters, it will be possible to understand how the physical characteristics of the built environment affect the societal behaviour. To calculate the qualities defined in the adopted guide above, score sheets have been used to record the results by walking systematically

during the on-site observation. The content of the score sheets is as given in Table 3.

Table 3: Spatial Quality Parameters in the Scoresheet
(Ewing and Clemente, 2013)

Imageability	
I1	Number of courtyards, plazas and parks
I2	Number of major landscape features
I3	Proportion historic building facade
I4	Number of buildings with identifiers
I5	Number of buildings with non-rectangular shapes
I6	Presence of outdoor dining
I7	Number of people
I8	Noise level
Enclosure	
E1	Number of long sight lines
E2	Proportion street wall
E3	Proportion sky
Human Scale	
H1	Number of long sight lines
H2	Proportion windows at street level
H3	Average building height
H4	Number of small planters
H5	Number of pieces of street furniture and other street items
Transperancy	
T1	Proportion windows at street level
T2	Proportion street wall
T3	Number of active spaces on the ground floor
Complexity	
C1	Number of buildings
C2	Number of colours of buildings, highlighted colours
C3	Number of outdoor dining
C4	Number of public art elements
C5	Number of pedestrians

The measurements were carried out on street segments divided at ~90-100m intervals. The results of the study will be based on a systematic comparison of the values obtained from the measurements carried out on 2 street segments of approximately 100m each of the two selected bazaar streets.

5. Analyses and Results

The study area was analysed using the measurement guide providing qualitative perspective to urban design prepared by Reid Ewing, Otto Clemente, Susan Handy and Ross Brownson as explained above. To set an example for the measurement set by the criteria given in Table 3 in the Section 4.2, Table 4 below illustrates how on the site observation measurement carried out to measure the values of 5 urban spatial quality parameters over the four segments defined within the case study area; however, shows it over only one (namely segment 1A) of them for the word limitation of this paper. Table 5 shows the street view images of each of the street segments of five chosen street further.

Table 4: Representative Site Observation in
Parallel with the Score Sheet Applied to 1A
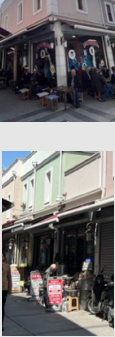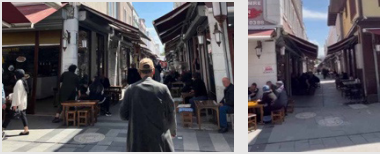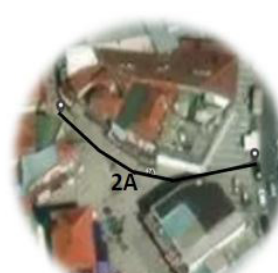
Imageability Score: +102					
I1	None	**I2**	None	**I3**	%100
I4	 2 identifiable elements	**I5**			
		I6	 4		
I7	5/3/3	**I8**	3/3/3		
Enclosure Score: +4.55					
E1	2	**E3**			
E2	%80, %80				
Human Scale Score: +113,47					
H1	2	**H2**	 %100		
H3	6				
H4	None				
H5	54				
Transperancy Score: +230,31					
T1	%100	**T2**	%80	**T3**	%100
Complexity Score: +6,96					
C1	14	**C2**	7 colors (pink, brown, blue, yellow, green, white, light green) 2 highlighted colors (brown, white)		
C3	4	**C4**	None	**C5**	4

Table 5: Street layouts and street views at eye level of the streets

		Urban Layout	Street View
Bakırcılar Çarşısı Street	1A		
	1B		
Pirinç Pazarı Street	2A		
	2B		

The comparative analysis of the quality performance values for the 4 street segments shown in Table 5 is presented in Figure 5 below.
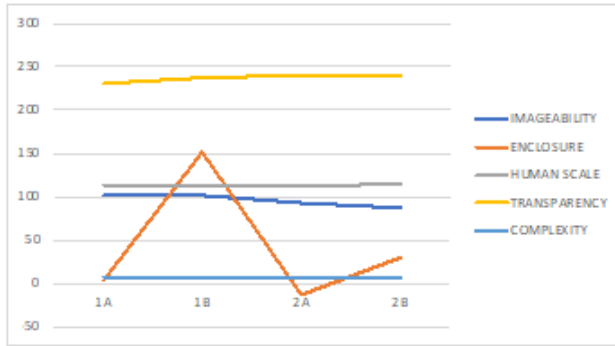
Figure 5: Comparison on The Scores of Spatial Quality Parameters

As can be seen in the graph above, changes were observed in the enclosure parameter of both streets. Within the same street, among the values of each segment pairs (between 1A and 1B of Bakırcılar Çarşısı Street; and between 2A and 2B of Prinç Pazarı Çarşısı Street) showed noticeable difference at their enclosure rates. The difference was more prominent on the Bakırcılar Çarşısı Street. The reason for this is that the top cover in the 1B increased the measured value in enclosure compared to the 1A. The comparisons between Pirinç Pazarı Street and Bakırcılar Çarşısı Street made by combining the analyses made on street segments are shown in Figure 6.

Figure 6: Comparison of *Pirinç Pazarı* and *Bakırcılar Çarşısı* Streets

The comparison has shown that transparency was the highest measured quality, and complexity was the lowest. Although there is no significant difference

between the streets, human scale and transparency values were the higher scores among the five quality scores in Pirinç Pazarı Street; and imageability and complexity values in Bakırcılar Çarşısı Street. The significant difference was observed in the enclosure values and that Bakırcılar Çarşısı Street was found to be more enclosed.

6. Discussion and Conclusion

This study has aimed to evaluate the role of urban design qualities in the priority of restoration in historical commercial streets, in terms of urban quality parameters. Uzun Çarşı, which has streets that have undergone priority street rehabilitation and is located in the urban protected area, was chosen as the case study area. When the measured values were compared, it was seen that the 'enclosure' criterion may influence this prior choice.

Bazaars have an important place in the formation of historical urban environment and tissue due to representing the lifestyle, cultures and traditions of their period (Mehanna and Mehanna, 2019). Since this environment, which changes over time due to natural causes or interventions, is shaped by the needs of users, urban design studies are carried out to ensure the continuous use of space. Although the decision regarding which building will be restored in urban design and rehabilitation projects in bazaars, as historical commercial environments, is based on social, economic, political, cultural, and many other factors, it is known that the characteristics of the streets where the buildings are located also have an impact.

The link between urban design attributes and restoration priority in old commercial streets was examined on Uzun Çarşı in this study. First, it was determined that the transportation corridors nearby, the population density on the axes, the abundance and creativity of examples of civil architecture were all effective and such studies were primarily conducted at the urban scale.

In this context, this study focuses on the reasons for restoration priority in historical commercial streets. With its current historical background, historical commercial streets and regional restoration, Uzun Çarşı has created a suitable study area for this research. It is known that there are few studies on the parameters affecting the restoration priority in the literature. The method developed by Reid Ewing, Otto Clemente, Susan Handy, and Ross Brownson was used to objectively measure the spatial quality of historical and commercial streets, where pedestrian movement is important, in the context of urban spatial quality through walkability. In the application of this method, the historical

commercial streets of Uzun Çarşı provided a suitable environment as pedestrian priority and walkability.

Since we clearly define the boundaries of public space and establish the balance between building masses and spaces, there is no appreciable difference in the effect of urban design qualities in the gradual restoration and street rehabilitation in historical commercial streets, in terms of imageability, human scale, permeability, and complexity. The worth of the internal space has been found to be higher on the refurbished and restored streets, and this value rises as people evaluate the place more favourably. The four attributes were not found to be related in this study's priority area selection initiatives, which are considered to be completed in stages, and conservation development plans created for conservation. It has been noted that the increasing closure value affects the priority of restoration in historic commercial streets by strengthening the user's concept of space and by fostering a sense of closure through the continuity revealed by the facades in a particular order. Through this research, it has become clear that the closure values may be used as a planning criterion for choosing the priority areas in the historic commercial streets that need to be renovated.

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THE EFFECT OF THE LAMBERT PLAN ON THE SPATIAL DEVELOPMENT PROCESS OF ERZURUM

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1. Introduction

The early years of the Republic are very important for Turkey's planning history. The urban planning practice of the period was characterized by the main policies of planning the national state space and building the national economy (Keskinok, 2010). With the declaration of Ankara as the capital, the establishment of industrial cities and the creation of a new development pole emerged as important tools for the desired changes in Anatolia. Interregional integration and development were intended, and an egalitarian and fair development model was put into practice. In urbanization practices, the comprehensive planning approach, industrialization and rural-urban integration became important. For these three variables, which are considered as the basis of development, the establishment of factories by the state was put forward as an important tool in initiating economic development. In terms of space, the public space of the republic was emphasized and the expropriation of land for urban development was considered (Keskinok, 2010). In this period when the modern city was seen as the cornerstone of the nation-state, it was thought that the modernization of cities would be achieved through development plans (Çetin, 2012).

The map, which includes information on the cities planned at that time and spread across the country, shows the cities and the places where state factories were established (Figure 1). The map reflects the policies of the period that aimed at the development of all regions and cities. As can be seen from the

map, Erzurum was considered as an important centre in eastern Turkey. The first planning activities for the city, where the railroad network was to be extended and factories were proposed within the provincial borders, were carried out in the second half of the 1930s.

Figure 1. Planned Cities, State Factories, and Railway Lines During the Republican Era (Keskinok, 2010, p. 178)

There are many articles in the literature on planning studies in the Republican period; however, there is no publication describing the first planning experience of Erzurum with the plan document and related field solutions. Such studies describing the plans bring new information and documents to our urban history and reveal historical data (Çabuk, 2012). Old development plans have an important place for the understanding of the spatial formation process from the past to the present and revealing the planning understanding of the period. Therefore, conducting such a study on the city of Erzurum will reveal important findings about the formation process of its current spatial structure and provide information about the urban spatial structure of the republic. Another study evaluating the plan was published by the author of this chapter in a different context and in a more limited way (Dursun, 2020).

The first plan of Erzurum was formulated by the French planner J.H.Lambert in 1939 and was one of the plans drawn up with the aim of modernization and development in the early years of the Republic. It is also of great importance as it is the plan that constitutes the core area of Erzurum. The plan, which shaped the development of the urban form for about twenty years after its preparation, was prepared according to the method of making plans through planners invited from Europe, which was practiced in the early years of the Republic. Since Erzurum did not have a urban development plan in the early years of the Republic, zoning

activities were carried out in an irregular, unplanned and unprogrammed manner. Since there was no map of the city, no progress could be made on where the streets should be opened and where sewage and infrastructure facilities should be built. Despite the demands of the relevant authorities in the late 1920s and early 1930s about the lack of a city plan and the need for its preparation, budget and shortage of specialized personnel slowed down this process. İsmet İnönü›s visit to the east, the establishment of the Third General Inspectorate in Erzurum, and the will of the Inspectorate in 1936 to create a modern plan for the city of Erzurum were developments that initiated the planning process and overcome these problems. As the city had been the site of major battles in the past, much of it was in ruins and the Municipality lacked the financial means and personnel to organize the city. Naturally, the initiation of planning by the state was the right and appropriate solution in that period. Tahsin Uzer, who was in charge of the General Inspectorate at the time, was among those who made great efforts for the plan. Firstly, a map of Erzurum was prepared and the process of urban planning was initiated. Tahsin Uzer decides to bring in experts from abroad to prepare the plans of Trabzon and Erzurum and allocates 18000 liras from the budget of the Inspectorate of the Ministry of Nafia. French city planner Jacques Henri Lambert was assessed as the right person for the planning work and an agreement was signed with him. To put it briefly, the planning process was initiated and carried out with the directives of the government of the Republic of Turkey, the local administration and the former Governor of Erzurum Tahsin Uzer. The planning process continued throughout 1937-38-39. Lambert prepared the draft projects in 1937 and completed the analysis for the final project by conducting fieldwork. The plan, which was submitted to the Ministry of Nafia for approval, was sent to the municipal council in 1940, considering that it should be approved by the Municipal Council. The municipal council, which approved the plan without examining and discussing its content, had great difficulties when the plan was put into practice. There were many criticisms that the plan was not suitable for Erzurum and these problems were conveyed to Ankara (Küçükuğurlu, 2011a).

In this study, the Lambert Plan as the first planning experience of the city of Erzurum is analysed with the examination of the plan report. First of all, it is focused on the Lambert Plan's decisions that influenced the development of Erzurum's central area, assess their implementation, and explore their impact on the current urban spaces. In the context of these planning decisions, the current situation of urban spaces has been questioned and planned or unplanned developments have been revealed. The land use decisions outlined in the Lambert Plan, including transportation, commerce, housing, green areas, conservation areas, as well as new neighborhoods and industrial areas, was analysed by

comparing them to the current urban landscape. Additionally, the plan's notes, phasing, and other mentioned concerns in the plan report were assessed.

2. Erzurum before the Lambert Plan

There is no information available about the base map utilized for planning of Erzurum prior to the Lambert Plan. Nonetheless, we can observe the region where the city centre of Erzurum extends and the outer castle from the 1904 map created by Lieutenant Colonel Fuat Bey (Figure 2).
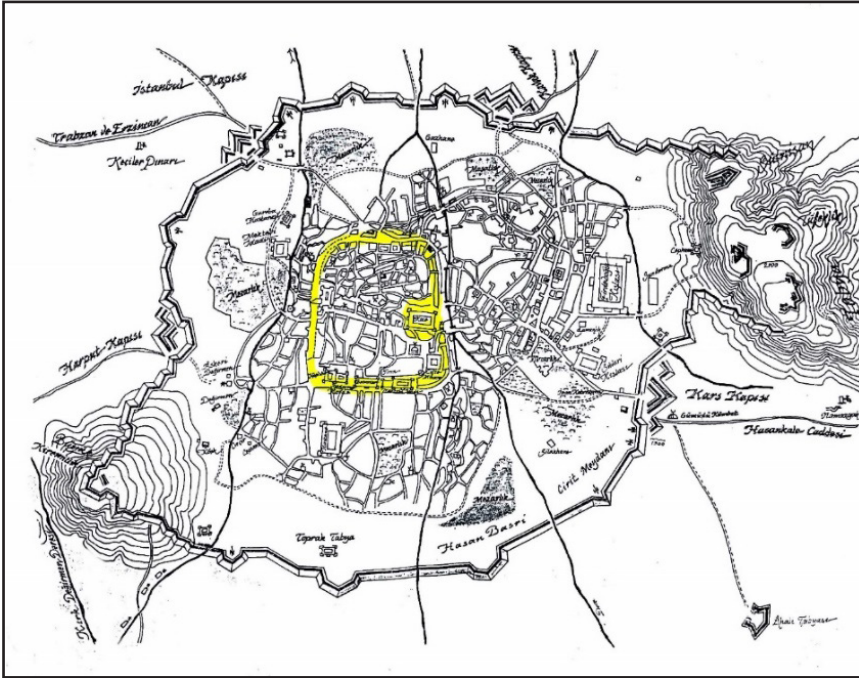
Figure 2. Erzurum Map of Colonel Fuat (Yurttaş, 2000, p. 64)

Erzurum is a city situated at the base of the Palandöken Mountains, bordered by the Erzurum Plain to the north and fortifications to the east. The outer fortress, featuring castle gates named after the direction they lead (such as Istanbul Gate, Harput Gate, Ardahan Gate-Kavak Gate, Tabriz Gate, and Kars Gate), encircles the city. The inner fortress is located in the central area of the city. As indicated on the map, the outlines of Cumhuriyet Street, currently Havuzbaşı, began to form. The residential areas are primarily surrounded by graveyards and ramparts. Streams also flow through the central area of the city in a south-to-north direction. In addition, it is observed that historical buildings such as inns, madrasahs, tombs, mosques and schools are densely located in the

city centre. Based on all this information, it can be evaluated that the spatial data that will be the basis for Lambert's plan are the inner and outer walls of the castle, castle gates, historical public buildings, stream lines and irregular urbanization with organic forms. In the plan review phase, the formation process of the core of Erzurum city will be revealed through the way these uses are evaluated.

3. Lambert Plan

In order to present the plan and its organization objectively, a urban plan and an explanation report are required. A document of the Lambert plan was sought through historical Erzurum books and library searches. An image of the plan was found in the literature review. However, this image is not a city plan, but a diagram showing the school districts and walking distances (Figure 3). The report of the plan is mentioned in only one source in the relevant literature. This source is the summary of the plan report titled "Erzurum Urbanism Plan, 1939" published by Lambert in the Journal of the Union of Municipalities in 1941. There is no visualization of the city's first plan in any source, and this is a major problem in tracing the history of Erzurum's spatial development. Understanding urban development, planning efforts and the urban environment in this process is only possible through the preservation and transmission of these documents to future generations. It was observed that Lambert's article, published as a summary of the plan report, included a 1/2000 scale zoning plan of Erzurum (Figure 4). This plan is not included in any other source.
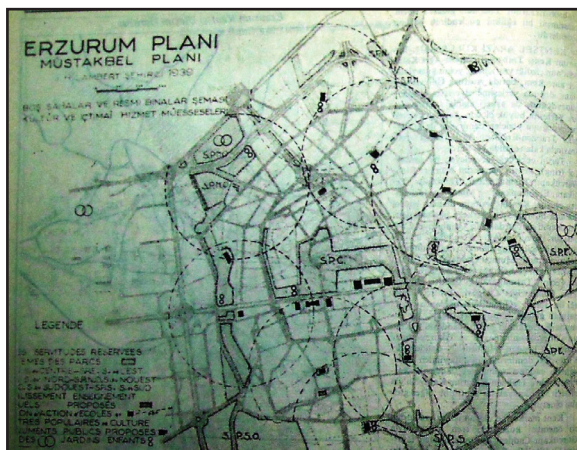
Figure 3. The diagram showing the service areas of the Lambert Plan.
(Source: Erzurum Analytical Etude Report, 1965).
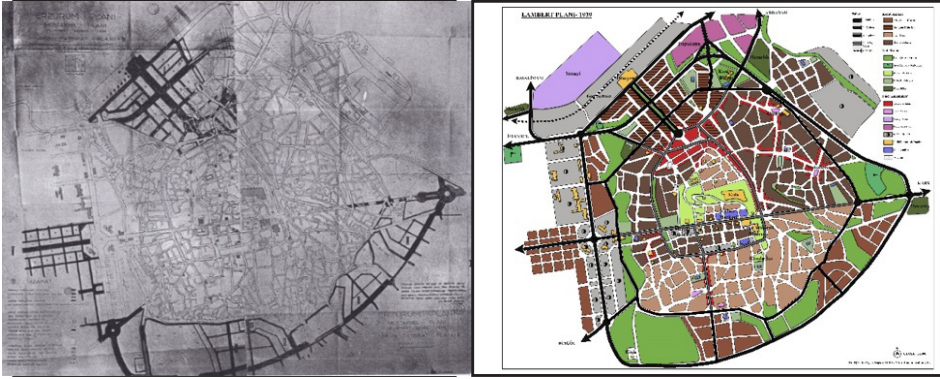
Figure 4. Lambert Plan, Analyzed and Colorized Version
(Lambert, 1941; Dursun, 2020)

This study investigates the correlation between the current layout of the Erzurum city centre and the planning decisions outlined in the Lambert Plan. The fundamental components of the city's future vision predominantly determine the spatial decisions outlined in the plan. The establishment of passenger and freight stations and transit vehicle connections with Asian countries, along with completion of the Sivas-Erzincan-Erzurum railway, are the primary guiding elements of the planning endeavour. Based on these principles, it is desired that the city's economy will improve and the quality of life will increase. With the plan, arrangements have been made to mobilize these principles and related urban activities have been proposed. The plan envisages a population of approximately 100,000 people. It was aimed to create an urban environment where this population could live comfortably. It was assumed that Erzurum's population, which was 33,800 at the time of the plan (1935), would triple in about 30 years (Doğanay, 1983). The plan aimed to respond to the needs of this population and the new socio-economic structure.

Within the scope of this study, the planning explanation report addresses the following categories: I-Analysis, arrangement, and implementation of the road network; II-Market and commercial centers; III-Residential areas; IV-Green spaces, including public squares, parks, and sports fields; V-Protection areas and newly designated public spaces; VI-Industrial zones; VII-Plan notes; VIII-Phasing; and IX-Other considerations. In the remaining part of the study, the plan's suggestions for addressing these issues, their current significance in shaping Erzurum's urban environment, and the extent of their implementation will be assessed.

3.1. Transportation

The proposal suggests a four-level urban transportation system. The transportation network, as illustrated in Figure 5, shows how the city evolved. The primary roads (numbered 1 in Figure 5), which are 18 meters wide, encompass the city's historical center and run across Yenikapı, Mumcu, and Gürcükapı streets. These roads connect to all the local roads and accommodate traffic from outside. It is acknowledged that the reconstruction of the inner fortress walls facilitated the opening of the first-tier roads. The secondary roads (designated as 2 in Figure 5) function as secondary ring roads and encompass the old urban area and afford access to newly developed regions. Additionally, these roads serve as a critical connection line between the train station and the northern residential vicinity. Additionally, these thoroughfares serve as a critical connection line between the train station and the northern residential vicinity. They are designed to link inner and outer neighbourhoods.
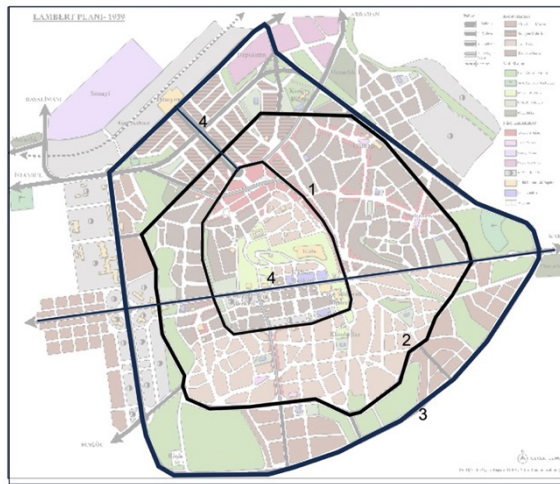
Figure 5. Lambert Plan and Road Grades

The third level of roads, marked with 3 in Figure 5, are called external belts in the city. They are ring roads designed to connect the provinces and encircle the city. Existing outer castle gates are intended to be used for this road system. The design of this road system at this level is determined by the location of main train station, İstanbul-kapı, Kars-kapı, Ardahan-kapı (Kavakkapı), and Harput-kapı. The Great Boulevard of Erzurum, which runs south of the city between the Great Sand Stream and Köşk in the direction of Kars Gate, is one of the roads in this category and it is also planned to serve the new neighborhoods, adjacent

parks and military areas. The Northern Boulevard, designed as a complement to this road, is in the north of the city next to the train station.

Fourth-level roads, shown as 4 in Figure 5, are planned as axes. These roads are the last tier of roads to be considered together with urban design solutions. The east-west lines of the Cumhuriyet street, which began to appear in the city during the pre-planning period, were designed as the main artery of the plan. Cumhuriyet Street became the largest and most significant axis of Erzurum during this process. The street, which continues in the direction of Kars Gate, was planned as the most important entrance to the city. This street is intended for both touristic travel and as an alternate route in the case of accidents on the primary road. Another major axial road is the one connecting the train station and Gürcükapı, designed to provide passengers exiting the station with a view of the castle. The area between the station and castle has been furnished with squares and monuments to create a picturesque landscape. Building heights have been adjusted to preserve the view rather than obstruct it. The axis is designed as a broad, tree-lined street that runs between the station and Gürcükapı and ends with a fountain in Gürcükapı Square. The square will be encircled by banks, commercial buildings, and a bazaar. It is also planned to close the streamlines in this historic area and use them as roads.

When the formation of the city centre is evaluated together with the physical structure of the current centre and the Lambert plan scheme, it is understood that the first level roads are opened according to the plan, the second-level roads are mostly in line with the plan, the third-level roads conform to the plan except for minor route divergences, and finally the fourth level roads are only partially compatible with the plan (see Figure 6).

Figure 6. Overlaying the Lambert Plan Road System with today's satellite imagery

Looking at the present road system, it is evident that the section of Cumhuriyet Street that was intended to extend towards the east from the Çifte Minareli Madrasa was not realized. The transportation system of city centre is significantly impacted by the Lambert plan. The inner-city creek lines were covered according to plan, and highway lines were opened from the city gates to the surrounding provinces. The station building played a significant role in the urban transportation system and the distribution of functions. In summary, Lambert's transportation system was shaped by the inner and outer fortress walls, urban streams, and narrow, curving, and dead-end streets. This system is still operational in the central area of Erzurum today.

When evaluating the transportation proposals in the Lambert plan, it is evident that the first proposal is for a graded road system. Dead-end streets were not proposed in compliance with the laws and regulations of the period. By prohibiting improvements and new buildings on existing streets, a step towards modernization was taken and measures were taken to ensure that the opportunity for modern urbanization was not missed with limited interventions. Although the plan does not show the airport's location, it has been proposed under the transportation category. As it may be situated in the north-eastern part of the city, the plan accounts for its proposed road connection. Additionally, road connections are included between the old and new development areas, with corresponding recommendations. Building height has been determined in proportion to road widths, and suggestions for afforestation along suitable arteries have been made.

3.2. Commercial Areas

Cumhuriyet Street, Gürcükapı, Gölbaşı and Taş mağazalar Street are the commercial areas recommended for preservation in the Lambert Plan (Figure 7).

Figure 7. Commercial areas in both satellite image and Lambert plan

Gürcükapı Trade Center: The city's main bazaar is planned to be built around Gürcükapı. The plan entails expanding the market area and establishing an urban grain and trading exchange within the new trade square located in Gürcükapı. The transportation system supports the squares. A new neighborhood is proposed in the sparsely built area between Gürcükapı and the Tortum road on the northeastern border of the city. As before, this designated region will be utilized by the villagers and their transported goods. In the subsequent period, after the establishment of warehouses and livestock zones along Tortum Road, the community will relocate, and a bus station or residential areas will be constructed in this location.

Gölbaşı Trade Centre: The plan proposes the construction of a marketplace that combines commercial and residential areas along the southern roads surrounding Gölbaşı neighbourhood square. Furthermore, this commercial hub is proposed to merge with the residential area towards the northwest. Presently, this region accommodates both residential and commercial buildings.

Mahallebaşı Trade Centre: The existing trade centre is of immense importance for Erzurum, and the plan proposes several measures to make it more accessible to the wider region. These measures included organizing the square, providing road connections, widening the new road from Kumbet to Kars Gate, and building connecting roads to the new transit road in the north. In the area surrounding this bazaar, the construction of three-storey buildings is allowed and shops with porticoes were permitted on the lower floors to serve the neighbourhood.

Although Mahallebaşı is one of the city's well-established commercial centres, it has been neglected in recent years as evidenced by satellite images. In response, the area has been subject to urban transformation with the demolition and clearance of one to two-storey buildings. Shop designs with porticoes, which would have been very useful for harsh winter conditions, were not implemented in the area. Today, the commercial units in the area are in the form of sub-dwelling shops and neglected one-storey buildings. In addition, open-air stalls and sales made at the stalls are common in the area.

Taşmağazalar Street Trade Centre: The commercial areas, which were located along a long street in the conditions of the period, were evaluated in a way that would allow the expansion of traditional trade and residential areas with the Lambert plan. In terms of physical structure, 3 parallel and longitudinal roads and the creek line (by covering it) were used in the plan. The street is currently used as envisioned in Lambert's plan and is an important commercial area.

It has been transformed as a pedestrian street and is predominantly inhabited by jewellery stores.

Apart from these four centres, there are commercial areas proposed in the plan (Figure 8).

Figure 8. East and Şeyhler District Trade Centres in
Satellite Image and Lambert Plan

East Trade Centres: A concentration of settlements has been observed in the area where a new administrative region (State District) was established in western side of the city. The region is of great economic importance. As part of the plan, it has been proposed to open a secondary market in the neighbourhood where Muratpaşa Mosque is located and to expand Cumhuriyet Avenue north-south direction in commercial terms. This will make the region a hub serving the neighbourhoods in the southwest and east. Currently, the commercial activities and heavy usage in the area indicate the implementation of planned decisions; however, the physical condition, road widths, and construction quality are not in optimal condition.

Şeyhler Neighbourhood Trade Centres: This neighbourhood is in the southern part of the city and currently has a few shops around a military area. The plan proposes the establishment of a vegetable market in the area. This new activity is planned in the region in relation to the proposed southern bypass and new neighbourhoods. Trade units will also be located on the main roads here.

The current situation of the area shows that the building blocks and road system is generally followed as planned. It is seen that the commercial units in the area are mostly located around the main roads. The proposed vegetable market is not located in this area.

When the commercial areas in Lambert's plan are analysed, it is seen that the plan takes into consideration the existing values and develops commercial activities. It is understood that the areas where trade is concentrated are used as commercial centres. The central area was developed by considering the economy, commercial relations, and transportation of the city. In addition, the commercial areas in the plan were determined by considering the settlements of the workers, the distance to these areas and the industrial zones.

3.3. Residential Areas

Before giving information about the residential areas, it would be appropriate to briefly mention the population calculations. The total population of the various locations identified as residential areas in the plan is between 85.000 and 90.000. According to the European planning approach at the time of the planning report was prepared, a population of 200,000 in per thousand hectares is recommended. Taking this information into account, 200 people per hectare was considered when planning for Erzurum. Based on this, it is estimated that the land area of Erzurum Municipality is approximately 400 hectares and can accommodate 80,000 inhabitants. Considering that the city will develop towards the northwest and east after the boundary line proposed in the plan is reached, necessary roads have been planned in these areas. With the assumption that the population will be 100.000, housing areas have been organised considering that the mentioned areas will also develop, and the population density will increase.

The residential areas planned in different zones are designed to serve within the economic context of the city. Some areas are designated for residential use only, while others are designed for both commercial and residential use (Figure 9).
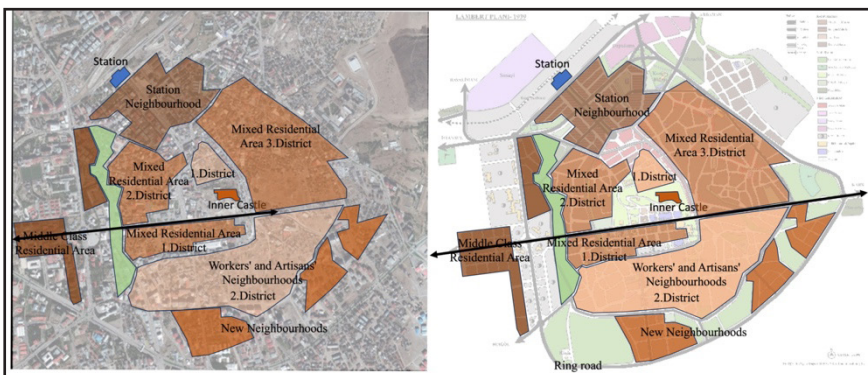
Figure 9. Middle Class Residential Area, New Neighbourhoods, Workers' and Artisans' Neighbourhoods, Mixed Residential Areas and Station Quarter in Satellite Image and Lambert Plan

a- Middle class housing: Garden houses suitable for families are proposed for middle class in two different areas.

1) In the first zone, a 25% density development is considered on an area of 40 hectares. The estimated number of people expected to live in this area is 6000. This area covers the neighbourhoods between the administrative area (Devlet Mah.) and Çaykara Stream. This area, which is currently located in Erzurum city centre, has official institutions and public houses. The green belt proposed along Çaykara Stream next to this residential area has not been realised despite being planned.

2) Around the proposed ring road in the south of the city, there is a second residential area as a new neighbourhood group. The building density proposed for this area is around 20%. The projected population is approximately 8000 people. The ring road has been opened from the south in a slightly different way than planned shape. Although a regular settlement was proposed for this area in the plan, it is a problematic residential area in terms of physical infrastructure today and it is currently undergoing a transformation process.

b-Worker and Artisan Neighbourhoods: 2 Storey Small Family and Artisan Houses

This type of housing area is divided into two areas and the first part corresponding to the sloping area north of the castle is planned as a residential area for 1000 people with a building density of 30%. The second part with a building density of 35%, covers half of the 70 hectare Muratpaşa neighbourhood, Dere neighbourhood, Aşağı and Yukarı Yoncalık, Hasani Basri, Müftü Efendi, Vani Efendi, Sultanmelik, Yukarı Habip Efendi, Hacı Cuma, Taşmescit and Yeğen Ağa. It is planned as a 7,000-population labour settlement area. There are also some proposals for apartment buildings. Although there are proposals for low-rise buildings in the plan, today this area is dominated by high-rise apartment buildings. There are two-storey buildings on the northern slope of the castle, but this area has started to decline today. In the second area in the south, apartment buildings and depressed areas are together. Today, urban transformation projects are being developed in both areas.

c-Mixed Zones: Residential and commercial areas

These areas are located in three separate zones around the important commercial areas of the city centre. The first area of 10 hectares south of the castle has a 33% building density and is home to 5000 people. The second

zone is located between Gürcükapı and Mumcu. The planned population of this 15hectare area with a building density of 40% is around 11.000 to 12.000. The third zone is the area between Gölbaşı and Mahallebaşı. This 14-hectare area is planned to accommodate approximately 11-12.000 people. Today, all three areas are a mix of commercial and residential uses. The third area has become a depressed area where urban transformation projects are being implemented.

d-Train Station Neighbourhoods: Residential and commercial areas

It is designed as an area consisting of three-storey buildings. A population of 12,000 to 13,000 people is thought to be able to live on 12 hectares of land with a building density of 50%. The area, which was an inn area in the pre-plan period, will become a place with a population of 25,000 with the housing area decision.

The area with high density is a very problematic area of Erzurum in terms of urbanisation (building proximity, road width). The buildings in the area have 4 to 8 storeys. In this area, where the construction conditions recommended by the plan are not complied with, the quality of life is significantly reduced due to pollution, shading and icing caused by the current construction situation, especially in winter months.

When the residential areas are evaluated, it is seen that the Lambert plan allows construction up to a maximum of 5 storeys, worker housing is proposed around the industrial and commercial areas, projection and density calculations are made and planning decisions are made accordingly.

3.4. Green Spaces: Squares, Public Gardens, Sports Fields

3.4.1. Parks and Gardens

Lambert's proposal for park systems in the city is divided into three different zones. The Central area, which covers the area between İçkale, Üç Kümbetler, Taşhan and Yakutiye Madrasahs, is the first area in the core of the city. Neighbourhood Gardens is the second park system designed for the neighbourhoods within the central area. The final park system consists of a system of large parks around the city. Lambert's plan includes different proposals on how these lands could be organised (Figure 10).
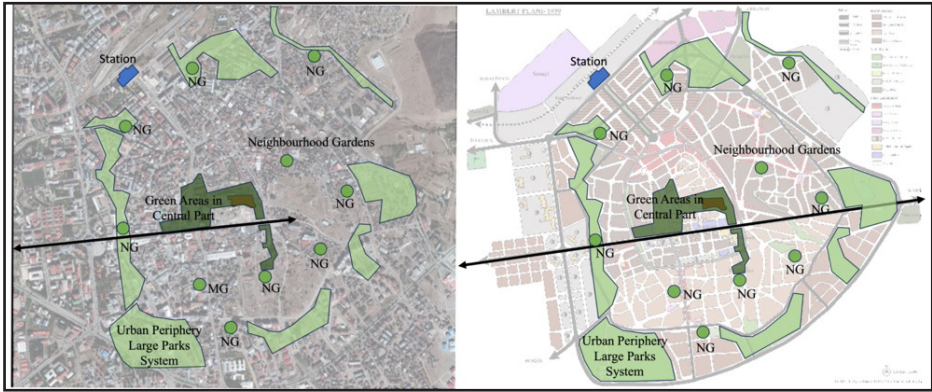
Figure 10. Green Space Proposals in the Central Part, Neighbourhood Gardens (NG) and Urban Periphery Large Parks System in Satellite Image and Lambert Plan

In the central area, there is a proposal to remove the historical buildings and create a Black Sea Park. In addition, squares are proposed around the castle, gardens are planned to be created between Yakutiye Madrasah, Mumcular Street and Çifte Minaret, and in the Black Sea Park, and afforestation is proposed. Furthermore, Üç Kümbetler Gardens are proposed. The central area, which is the first zone in the parks system, is a total area of 40 hectares and 8 hectares of it, excluding monuments and buildings, are considered as gardens.

Karadeniz Park and its surroundings, where historical buildings such as Yakutiye Madrasah, Lalapaşa Mosque, Taşhan, Castle, Çifte Minareli Madrasah are located and planned as a centre of attraction, is now the subject of urban transformation works as a highly problematic region. Urban transformation projects today aim to transform the area around the inner castle into a recreational centre similar to the Lambert Plan. On the other hand, the area where the Yakutiye Madrasah is located today serves as the main square of Erzurum. It is noteworthy that the developed urban regeneration projects aim to increase the attractiveness of the area and are very similar to the Lambert Plan.

Gardens to be established around public cultural centres and schools constitute neighbourhood gardens as the second green system. This system keeps no place in the city more than 300 metres away from a garden or a square. Two different types of gardens are proposed. Dry gardens are uncultivated gardens, consisting of hills and rocks decorated with grasses. The other type is the actual gardens and is conceived as a green garden. The streams flowing through

the canals and mills were planned to irrigate the plants in these gardens by making small pools and meandering areas when necessary. In order to increase Erzurum's plant diversity in these areas, it was stated that experiments other than poplar and wisteria trees should be carried out. Unfortunately, the idea of neighbourhood gardens proposed in the Lambert Plan was not implemented and none of the garden proposals were realised.

The third green area proposal of the plan is the Urban Periphery Large Parks System. These areas are large green spaces outside the city, designed to include recreational and play areas. They are designed to surround the built-up area of the city. The part of this system that corresponds to the west of the city is a park area starting from Köşk in the south and descending along Çaykara Stream towards the north. This park system is 800 metres long and designed to include small waterfalls and pools. It is stated in the plan report that waterfalls and pools can be easily organised by bringing the mill waters, which are planned to be transferred to the areas north of the city, to this park. Located between the old city and the new administrative centre, this park system includes two playgrounds. In addition, a 600 m long green area is planned along Station Street, from the station to the business centre.

Green screens have been created in the north of the city, taking into account the air currents along the transit route. Furthermore, it is proposed to establish a second screen along the railway line during the completion of the railway line. Thus, a buffer will be created with the workers' neighbourhoods. Around Kars Road in the east, green areas are planned in two hilly areas on opposite sides. In the south, a green system connecting Kars Gate and Istanbul Gate is proposed along Park Street designed as a ring road.

Although the city was planned to have approximately 26 hectares of green gardens, none of the green areas proposed in the Lambert plan were realised. The approach of 2 or 3 square metres of park space per population in European cities of the period was used in the Lambert plan, and for Erzurum, 2 m^2 of green space, 6 m^2 of free space and 1 m^2 of children's park per person were proposed. According to Erzurum Metropolitan Municipality's Master Plan Explanation Report, despite the recommendations of the Lambert Plan, Erzurum currently has approximately 2 square metres of green space for per person. In terms of the sustainable urbanisation of Erzurum, it is seen that an important opportunity has been missed by not following the green system proposals of Lambert plan.

3.4.2. Stadiums

The plan proposes the construction of municipal stadiums serving various purposes at three different locations in the city (Figure 11). The first stadium is proposed for wrestling, football and other sports in the area between the station and Istanbul Gate. A protocol tribune, a public tribune, spectator squares and a tribune of honour for tennis were planned to be built on the land, which was partly an old cemetery at that time in Erzurum. The second stadium of the city with the largest width is proposed between two hills in the direction of Kars Gate. It was stated that the area around the existing small stream in this region could be used as a demonstration area for agricultural competitions and fairs with the land arrangements to be made. Finally, a third stadium was proposed on west side of the Istanbul Gate. This stadium is designed as a huge stadium, including tracks that will be used for the training of horse riders when the city is fully expanded. A large amphitheatre is proposed to be built on the northward slope of this area.
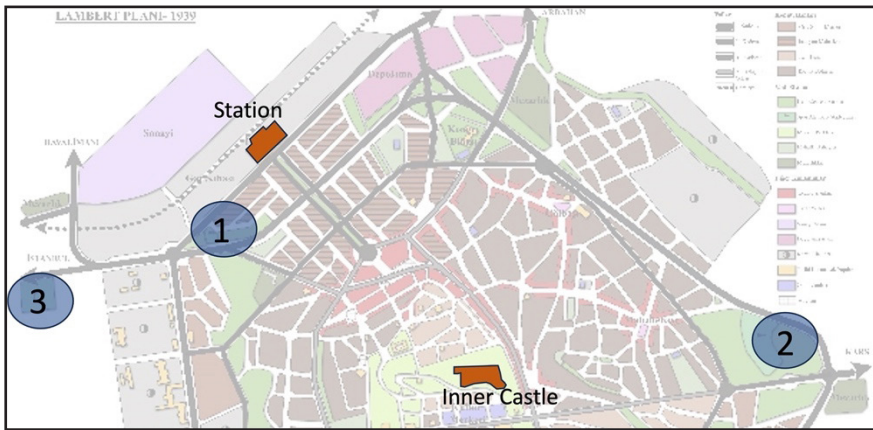
Figure 11. Stadiums suggested on Lambert Plan

It is understood that the plan gives special importance to the inclusion of sports in urban life. Basketball and bowling areas were proposed in a section of each park in the city reserved for children.

The Lambert plan reflected the ideology of the period towards modern urbanisation by offering squares, public gardens, sports fields and green areas. Playgrounds, football fields, children's playground, indoor and outdoor pools, clubs and public houses were proposed and suitable locations were identified. In addition, attention was paid to issues such as increasing green areas and ensuring green continuity.

3.5. Conservation Areas and New Public Spaces

Conservation and Renovation

This section deals with the restoration and conservation of monuments and buildings of artistic and historical importance. In addition to preserving the existing condition of all historical buildings in the central area of the city, it is proposed to demolish the ruined buildings around the historical buildings and establish gardens in their place. In these gardens, squares, new landscapes and new roads will be created. Park systems such as the Central Black Sea Park, Lalapaşa, Yakutiye and Üç Kümbetler Parks are proposed to create axes, vistas and views extending to the monumental buildings. By linking squares and roads, the historic plan aims to preserve valuable monuments, historic buildings, fountains and residences that are in keeping with the historic fabric of the city and need to be saved.

The plan proposes significant changes in old settlements. The settlements in the centre preserved their existence until the Republican period, but most of the buildings have been demolished and are not in use. The lower floors of the two-storey stone houses are used as stables, hay barns, tandoor kitchens, dung storages and ablution centres, while the upper floors are used for daily life with wooden ceilings and earthen roofs. There are narrow unpaved roads between the buildings, allowing people and animals to pass. The Lambert Plan proposes significant changes, from road widths to the number of storeys. However, it is emphasised that all the means available to the state should be used in this direction in order to make and follow up urban arrangements, which are extremely difficult to realise.

New Buildings

The plan emphasises that the activities in the city centre should be maintained in order to keep the urban life alive. It is thought that this can be achieved through the preservation of historical and cultural buildings and some proposed new buildings in the central area. As shown in Figure 12, one of the proposed buildings is the new government centre. The new building is planned to be constructed opposite Lalapaşa Mosque and south of Cumhuriyet Street. These buildings are surrounded by a square decorated with trees and new monuments. Today, unlike what is proposed in the plan, this area is densely populated with commercial units and the only building located in the area is the Yakutiye Municipality building.
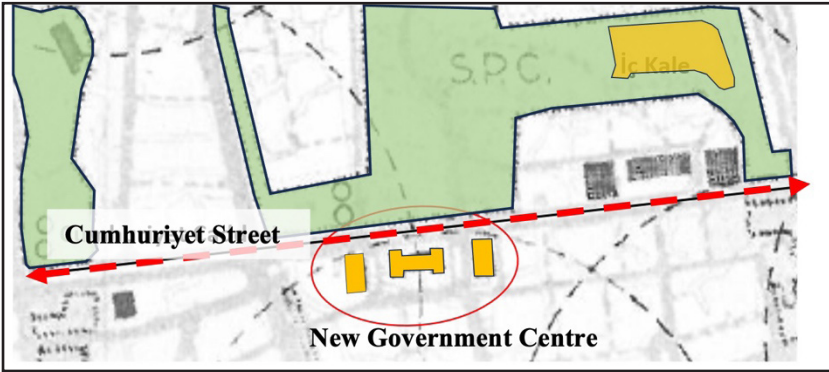
Figure 12. New Government Centre in Lambert Plan

Cumhuriyet Cultural Centre (Figure 13) is the other proposed new building. In the Lambert plan, it is proposed to create a new neighbourhood from east to west along Cumhuriyet Street, south of the citadel. In this neighbourhood, three new buildings and a cultural centre are planned. For the new buildings, a department of the University of Fine Arts, a library of Turkish History and Literature, and a museum are proposed. In addition, exhibition areas are planned for the findings of the excavations in Ulucami and Çifte Minaret and artefacts that will witness Turkish history. The remaining buildings are considered as additional buildings for these activities. One of the buildings in the cultural centre was allocated to the fire department. Despite the proposals in the plan, this area continued to exist as a slum area for a long time. In the last decade, it has become a part of the urban regeneration projects that have started in Erzurum. Today, several replicas of old Erzurum houses and a landscape project in the form of a square have been implemented in the area.
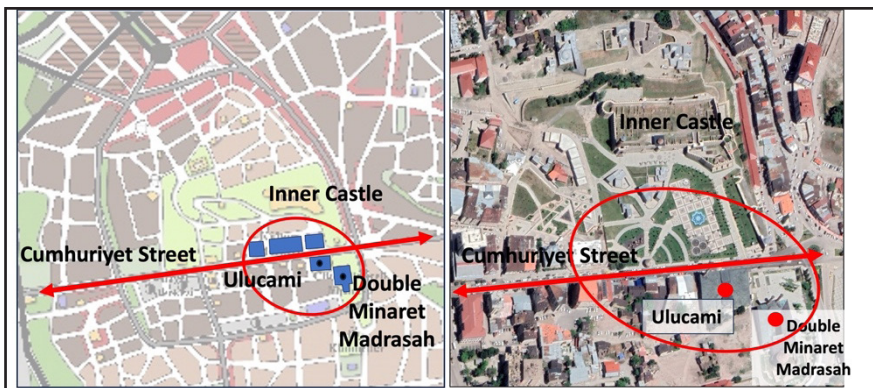
Figure 13. Cumhuriyet Cultural Centre in Lambert Plan and Satellite Image

Lambert planned cultural centres for each neighbourhood (Figure 14). These areas were proposed to include a central building, a small school, a meeting hall, a debating hall for the neighbourhood, a dispensary and a school for medical aid, courtyards and gardens. Furthermore, it was planned to establish Artisans' Workshops and Industrial Schools in these areas and near the bazaars. The schools would provide training in a variety of crafts, including stone carving, pottery, simple bricklaying, leatherwork, precious metals and rare stones. In this way, it is intended to revitalise and spread engineering within the community. It is thought that industrial products will contribute to the growth of the city. Also, it is believed that the encouragement of production processes and the establishment of an official school for this purpose will develop the arts.
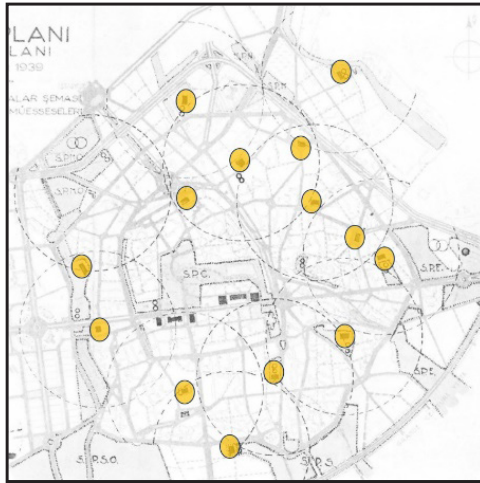
Figure 14. Public Cultural Centres and Artisans' Workshops at neighbourhood level in Lambert Plan

The plan proposed schools and social service buildings for urban life, a new facility for children near Karadeniz Park, new entertainment areas, cinema and theatre. When today's urban fabric is analysed, it is seen that there is no implementation about these issues.

The Lambert plan suggests the relocation of the government agencies from city centre to the south around the ring road. The lands in this part of the city can also be used for the relocation of military areas such as the buildings on Yenikapı street and the Şeyhler barracks.

The recommendations presented in the section are aimed at developing the right planning options in the contexts of urban life, urban space, human relations

and conservation of urban space by taking into account the plan period. Urban services that everyone can access equally and urban spaces with high quality of life are the right planning strategies that will contribute positively to both economic and social life. It is planned to create attraction centres on Cumhuriyet Street. Despite all these recommendations of the Lambert Plan regarding public space and conservation, the city centre of modern Erzurum has developed completely differently. Although historical buildings have been preserved, their surroundings have recently come to the agenda in different ways. Proposed new public buildings, cultural centres and art workshops in neighbourhoods have not realized, and military zones have not been moved out of the city. To put it briefly, no plan decision other than the preservation of historical buildings can be observed today. Spatial development in the central area of the city has been stalled for about a hundred years due to expropriation problems and financial difficulties. Ideas that were not implemented were abandoned in time.

The historical and cultural values of Erzurum were emphasised in the Lambert plan and efforts were made to protect them. In the construction of the city, it is proposed to protect the buildings with historical, aesthetic and artistic value and to clean the buildings around them. Suggestions have been made for the protection of natural beauty and monuments, and the provision of transport links.

3.6. Industrial Areas

In order for the desired changes to take place in the city, there must be an activity that will revitalise the city's economy. Lambert suggested the development of industry in Erzurum for this purpose. To support industrial development, he proposed the construction of an industrial area, workers' quarters, new roads and a railway. Lambert emphasised that the industrial area should be located in a large area with regular air flows and suitable for draining water towards the north of the city. It was also suggested that the city's water distribution project should be organised to take into account the water requirements of this area. It was recommended that the sewerage system should be connected to the collectors located to the north following the natural descent of the ground. As a buffer zone around the industrial area, housing with gardens for workers is proposed. In the Lambert plan, there is no indication of the industrial area and the workers' neighbourhoods around it. It is estimated that an industrial area can be constructed in accordance with the healthy city approach if the issues mentioned in the plan report are taken into consideration. In addition, there are

suggestions such as establishing direct connections between the industrial area, train station and transit roads, and facilitating access to the urban area.

In the light of this information, it can be estimated that the industrial zone is located north of the Istanbul gate and is bounded by the railway line to the east and the transit road to the south. Since the industrial zone is located outside the city, three main roads, one to the north of Istanbul Gate and two to the west of Ardahan Gate, are proposed to connect the industrial zone to the city. It is recommended that the existing neighbourhoods around the proposed industrial area be renewed in accordance with the plan. These neighbourhoods are residential areas where rural activities are carried on and where there are buildings in the form of barns on the lower floor and residences on the upper floor. With the industrial area proposal, renewal in this area will be facilitated and animal husbandry activities will be transferred outside the city.

While the size of the proposed industrial area was determined according to the population of the planned area, its location was determined in such a way that it would not have a negative impact on the urban area by paying attention to the dominant wind direction of the city (from southwest to northeast). Proximity to the workers' neighbourhoods has also been taken into consideration.

4. Plan Notes

In addition to basic site selection decisions for the urban development, the Lambert Plan outlines detailed building regulations. The following general regulations are listed in the plan report: projects should be prepared to obtain a permit from the municipality for the construction activities and roads to be opened in residential and commercial areas. Within these projects, the width of new roads should be no less than 10 meters. The tallest buildings in residential zones cannot exceed six meters. -Property owners are obliged to act in accordance with the provisions of the plan and the share division specifications set out herein. -After the projects have been approved by the municipality, the roads must be constructed before the shares under municipal control are abandoned. -A syndicate of property owners must be established in accordance with the terms and conditions for the division of shares. This syndicate should fulfil the tasks related to the roads built and to be built. -Requests for construction in areas of less than 200 square metres and more than 5% slope will be rejected. -Areas with more than 10% slope should be afforested.

The construction conditions defined for the middle-class residential zone are as follows: - Square or rectangular parcels formed during land division in

these areas must be no smaller than 500 meters. -22% of the land cannot be used for construction purposes. -The widths of the residential facades shall not be less than 10 metres, and the withdrawal distance shall be 5 metres. -Building heights shall not exceed 12 metres. -Afforestation is obligatory up to 30% of the land. -Industrial facilities producing noise, gas and steam are prohibited in these areas. -Commercial units can be built in some parts of this zone. -In addition, commercial units can be built on the lower floors of apartment buildings permitted by the municipality.

The construction conditions defined for the artisanal residential zones are as follows: -in this zone, which encompasses a significant portion of the city, construction in areas less than 225 square meters will not be authorized. -The narrowest width of any plot must be no less than 12 meters. -For areas smaller than this, 50% of the land must be planted. - Construction on the plots will not exceed 50%. - Not more than one facade shall have a common wall for any building. - Building heights will be limited to 10 meters. - The maximum slope allowed for construction is 10%. - Commercial units may be constructed on the lower floors of the apartments. -The municipality may allow these areas for small scale craft activities. -Noise, gas and vapour generating facilities are prohibited in this zone.

The construction conditions defined for mixed residential areas are as follows: -No construction is allowed on land smaller than 226 square meters in this combined residential and commercial zone. -The width of the land must not be less than 12 metres. – In areas smaller than this, 50% of the land must be designated as a garden. -Construction area must not exceed 50% of the land. -Common wall can be built on two sides and -no building heights may surpass the width of the road. -14 metres maximum height may be allowed on roads wider than 12 metres. -The maximum slope for construction is 10%. -Noise-generating non-sanitary industrial facilities will not be allowed in this area. However, industrial units already located in the area will be allowed (Gölbaşı tile and bricklayers zone). -Industrial facilities and constructions will be prohibited in this area and transformation to a residential area will be ensured. -Sheds for car and animal garages may be permitted by the municipality.

The following construction conditions are outlined for the New Station neighbourhood: -no more than 50% of the plots in the region will have a construction area. -the minimum parcel size required for construction will be 400 square meters. -buildings taller than 16 meters will not be permitted, except for those situated on the transit road and park road with a height allowance of up

to 20 meters. -additionally, construction on second degree roads cannot exceed a height of 10 meters. -shops, department stores and commercial galleries can be built in this area at the point determined by the municipality.

Building conditions specified for industrial zones: - building lots with less than 30,000 square meters and no more than 80 meters of frontage will not be constructed. -new roads will have a minimum width of 16 meters, and slopes will range from 1% to 4%. -No property (hangar, workshop, or store) may share a wall with its neighbouring unit. A setback distance of 5 meters must be maintained from the land boundary. -Construction area shall not exceed 60%. -Planning will be done in a way that municipal vehicles can pass. -No residential units will be allowed in this area. -Only accommodation for guards, administrative officers and essential traders will be allowed. -Municipality permission is required for all construction.

Defined conditions for Parks and Public Spaces: -With the permission of the municipality, it is possible to open doors and windows on the facades of buildings facing the free areas and parks. -Parks of more than three hectares in size must have a stall, toilet, washbasin, toy and cake shop. -Each of the neighbourhood gardens should have a children's playground. They should include a sandy beach for the kids and large and light shelters for the entertainment of the elderly. They should also include parks, swings, porticos and playgrounds. -The elements of light construction mentioned herein must be located 50 metres from the monument if it is located in a park containing a historic building. -Areas such as wrestling, horse racing and sports fields must be surrounded by a 20-metre-wide road. 12 metres of this is a side road. -A car parking area of 2000 square metres must be provided within 200 metres of such areas containing health facilities. -In addition, free areas for public transport vehicles to stop and wait should be considered at a distance of 200 metres.

Issues related to buildings: -balconies and overhangs less than 4 metres in height must not be permitted on the street pavement. -Threshold and stair foot are allowed on the passageway as in the form of a protrusion. There must be a distance of 0.80m between the stair foot and the street. -Building overhangs that are above the 4-meter level can reach up to 5% of the width of the passageway. However, on the widest streets the overhang must not exceed 1.20 metres. -With the permission of the municipality, carved eaves and covered balconies can be made on the doors of state-owned buildings for rain protection. -No building door must be less than 2.50 metres in height.

The plan notes related to taxes, which are municipal revenues, are as follows: - the municipality collects road taxes from buildings constructed along road lines. The municipality has the authority to impose taxes on protrusions, such as stairs and thresholds (excluding bay windows and balconies), that are on the fronts of buildings. Taxation is applicable to signs and warehouses located on shop, store, and neighbourhood gates, as well as any occupations on pedestrian crossings. The municipality may tax these occupations and has the power to terminate them. -Property owners whose land is adjacent to new roads are included in the construction process of these roads. For roads up to 12 metres wide, property owners are required to participate in 50% of the road costs. -The construction and maintenance of pavements along the roads is left to the property owners. For the financially disadvantaged, the municipality organises these areas, but charges ¾ of the cost to the property owners through taxation.

Regulations on roads: -animal transport from the city centre and new neighbourhoods should be abolished. -the speed of vehicles should be kept under control on selected roads and squares. One-way roads should be arranged and car parking areas should be built according to the distances shown in the plan.

Conditions for Department Stores: -large commercial stores are permitted on major roads in the city centre. -regulation by the government is required for the creation of these units during the initial period by reducing or eliminating taxes for a few years. -large commercial units will be useful in the harsh winter seasons, as in the mountainous cities in the west. -the distance between the shop front and the arch will have a depth of 4 metres. -the ceiling height will be 4.5 metres. -For the arches of the portico, a distance of 4 metres will be left from column to column.

5. Implementation of the Plan with Staging

This section outlines the phases for implementing the plan to create the proposed urban environment.

a) Widening the roads that connect the station (1939) to the city and modern construction of these areas.

b) Establishing a property owners' association and constructing new roads to boost the population of the new station neighbourhood.

c) Opening roads, establishing landscapes, and creating different levels of roads connecting neighbourhoods are among the proposed initiatives.

d) Rehabilitation of the old neighbourhoods and opening the main roads within these neighbourhoods.

The plan estimates that 12 years will be necessary for completing the first three items. Furthermore, it is recommended that an Urban Planning Bureau be founded in the city to oversee the proper execution of the plan, the timely completion of works, and monitoring.

They will review construction documents for building permits and manage construction activities. The department will be headed by a Turkish planner, with support from two to three science officers and several assistant engineers. This office will liaise with the planner and receive his advice during the implementation of the plan.

6. Other Issues

6.1. Water Services

As people reside with animals for most of the year, water systems play a crucial role. According to the city's new plan, there will be substantial modifications in water usage. The sewerage system is arranged according to the transportation network proposed in the plan and can be implemented immediately. For a projected population of 100,000, it is proposed that the water and sewerage network be established prior to opening and paving of new roads. A revised estimation of water requirements (for fire, sanitation, and drinking purposes) has been made for a population twice as large as the previous estimate, which was for 50,000 people. The water requirement was calculated as 150 liters per person per day based on the 1930 standard.

6.2. Sewerage System

The plan outlines that the city's topography sloping towards the north and the existence of parallel streams flowing in the same direction make for appropriate places for disposing of household water. The plan provides specifics on the principles governing the construction of the sewer system and covering the streams for this purpose.

Consequently, the network should adhere to the proposed primary roadways, which should also serve as conduits for distributing clean water and disposing of contaminated water. For stream coverage, construct a line that is four meters wide and two meters deep, while considering the widest part of the

road crossing the stream. Implementation and projects should account for the severe winter conditions in Erzurum.

6.3. Fire Services

With regard to fire services, the plan recommends placing fire valves every 200 meters on the water distribution network. In addition, it proposes establishing two fire departments in the city. Most of the personnel will be situated at the central fire department. This facility is planned to be located on the south corner of Cumhuriyet Street, east of the new municipality square. This location will guarantee proximity to the administrative center, government street, and the neighbourhoods to the south (south-west and south-east). Gölbaşı market fire brigade is planned in the north, close to the industrial and railway zones. It will serve close to the station and western neighbourhoods. Thus, with strategically located fire departments and a planned transportation system, the city will be capable of responding quickly to any potential disasters.

6.4. Baths

Plan recommends preserving the local public baths and implementing additional improvements to enhance overall public health. The plan includes a gradual modernization of these popular sanitary facilities in the city. The plan includes a gradual modernization of these popular sanitary facilities in the city. Especially south of the Murat Pasha mosque, it was proposed to rehabilitate the baths on the Kum stream as part of the proposed road developments.

6.5. Cemeteries

The inability to use the cemetery within the city during the plan period necessitated the construction of a new cemetery outside the city. The first cemetery area proposed in the area where Gümüşlü Kümbet Street is located today stands out with its potential for expansion and its distance from the city. Erzurum's second cemetery is proposed to the north of the Istanbul gate and on the edge of the newly planned industrial zone. These two cemeteries will be encircled by a green screen of poplar and acacia trees to organise their relationship with the city.

7. Conclusion

The first plan shaping the city centre of Erzurum is examined in detail in this study. The central business district and its immediate surroundings of today's

Erzurum constitute the entire urban area of the Lambert plan. The study delves into a detailed examination of the initial blueprint that structured Erzurum's city centre. Hence, this study explores the contribution of the Lambert plan in shaping the existing city centre.

In the plan, a population projection calculation was made in accordance with the relevant laws and regulations of the period as a basis for spatial decisions, and the necessary area calculations for all urban functions were made based on this population estimate. Choosing 1965 as the target year, the plan is based on the scenario that the population of the centre of Erzurum in 1939 will reach three times the size. The city's population reaching 105,000 in 1965 substantiates Lambert's correct assumption.

The functions and location choices proposed in the plan show that methods have been developed in accordance with the objective of creating an industrial city that played a significant role in Anatolia's Republican-era development. While determining the upper form of the city, it is understood that a modernist approach was taken in accordance with the "Industrial City" (Tony Garnier) model. The industrial growth model was proposed as the model for Erzurum's urban development. Within this framework, Erzurum was planned as an industrial city and the necessary infrastructure for industry, such as the train station, worker housing, and transit connections, were proposed.

This plan is not a plan made with formal concerns and enhances the city's physical fabric, promotes health, and adds social amenities. In the development areas, smooth forms have been created. The Lambert plan proposed to create urban textures with regular geometry (Günay, 2005), which is the basic characteristic of European cities, in three regions. These areas encompass the İstasyon (Train Station) and Devlet (State) districts as well as Cumhuriyet Street. The plan defined and protected the basic elements that shape Erzurum's current city centre. The Lambert Plan plays a crucial role in the spatial planning history of Erzurum, encompassing elements such as Cumhuriyet Street, the station area, the station neighbourhood, the commercial hubs of Gürcükapı, Mahallebaşı, and Gölbaşı, Taş Mağazalar Street, the conversion of the castle walls into roads, ring systems, axis roads, peripheral transit roads, and the administrative district. From these perspectives, the Lambert Plan is very important for Erzurum's spatial planning history. However, the decisions suggested in the plan, which were crucial to enhance the quality of urban life, such as the central park between the citadel and Yakutiye madrasah, a green system encompassing the city, community gardens, and diverse residential areas comprising cultural

centres, art studios, industrial hubs, playgrounds, and athletic facilities, were not implemented. Unfortunately, the modernism-based urban understanding and dream adopted in the early years of the Republic was limited by unimplemented plan proposals. In accordance with the goal of creating a modern society in Erzurum, it is seen that the goal of creating the desired change in social and cultural areas with modern urban plans and practices could not be realised. One significant factor contributing to this predicament is the failure to implement proposed activities (e.g. cultural centers, green spaces, workshops, community gardens, etc.) and arrangements (e.g. enhancing accessibility and utility of historic and aesthetic assets, etc.) proposed for social transformation. Most of these practices necessitate expropriation and are challenging to implement due to the economic and political conditions of the time. However, it was observed that certain decisions regarding transportation were prioritised in order to enhance liveability and achieve the primary objectives of the plan. It is understood that other plan decisions were revised in the following planning period.

As the initial city plan and one of the planning studies during the Republican Period, it is imperative to analyse the Lambert plan. This analysis offers a chance to assess the higher form and organization of following planning studies. Revealing the planning decisions and their effects on the formation of urban spaces will constitute an important input that will guide future research not only in Erzurum but also in the history of urban planning in Turkey.

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REVITALIZING CULTURAL HERITAGE AND TOURISM TOWARD URBAN DESIGN PROJECTS FOR AMASYA CITY

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1. Introduction

Even though cities are considered residential areas, they formed without designing the spaces which also forms the basis of the social and economic elements of the cities. The city can be defined as a physical, social, economic, and political entity (Krier, 1979). If the cities are considered as the greatest materialization of civil culture and understanding, then, space is the physical materialization of this idea. The clusters of buildings separate from each other in the city are limited to having a well-known public space everyone can use, but they have also been rewarded due to the user volume of these areas. Probably the relationship between a constructible environment and the city is fundamentally a matter of scale (Brenner, 2019). The shared space may belong

to a single family or group, or the socio-cultural space, which is small enough to establish social intimacy, is strong enough to regulate visitor behavior. However, when the size and structure of the group go beyond that, social understanding and public space require definition. It could be required to explain to everyone in which space they are allowed to act freely. And the place where the individual private space begins should not be deprived of our connection with the historical places where the cultural heritage upsprings. When this basic qualification of the space is combined with the fact that the cities cannot physically exist without the streets, the necessity of transforming the streets and areas between them into spaces sets at the center of all urban discussions (Berg and Meer, 2016). While urban design in Europe reshaped the streets during the Renaissance, baroque period, 19th-century advocacy for late-period Medieval patterns, and even the Modernist approach, the design of the spaces has formed the heart of urban design (Lindner, 2006). In addition to the utilitarian and physical roles the space has, it is also a social instrument. The ordinance of the daily routine of the street also facilitates social participation on many levels. Streets provide a place for interaction together with the things we know and the things we do not know. Commercial exchange, organized entertainment, coincidental meeting, watching people, use of the streets for social interaction, and the importance of the streets in creating a vital society are essential for the routes that should be followed by urban design projects (Ross, 2020). Urban transformation and renovation projects can change the direction of urbanization in a way that will combine the social and economic aspects of the street with the cultural and historical spaces of the city. This kind of projects to the city, which bring the new spaces needed by the city, can also embrace the center and historical heritage around they are clustered (Mela and Toldo, 2019). Thus, socio-cultural and historical spaces integrate with socio-spatial spaces and make the existing life within the city more livable. However, functionalizing this idea can be very difficult for cities limited in terms of scale and layout plan. It is extremely difficult in terms of creating a socio-spatial space and reviving the historical and cultural heritage, especially in an area stuck between a river and a transport railroad. This process has been similar for Türkiye as well and Amasya comesfirst among the cities we can see the finest example of this development.

2. Urbanization Patterns of Amasya as a Heritage City

During the Ottoman period, Amasya served as a cornerstone in terms of urbanization and structuring for the surrounding provinces. Amasya, which

was the center of the cities in its region, also set an example in terms of the urbanization of the surrounding cities. However, Amasya being identified as a settlement dates back to ancient periods (Doganbaş, 2003). Its urbanization adventure, which started by being a city of the Hittites, extends to the present day. Amasya, located on a narrow channel that extends west to east, carved from limestone and travertine rocks by Yeşilırmak River, which in Hittite texts is named Kummeşmaha, and Iris in the Ancient Period, includes Mount Harşena, which immediately towers in the north of the river, and the city's castle (Dönmez, 2010). Contrary to the city center, there are Protohistoric Period (5000-2000 BC) settlements characterized by numerous mounds, large and small, within the area covered by the borders of Amasya province. Amasya, which is understood to be on the border of Hatti Country (Hattusa) localized in the immediate environment of the Kızılırmak (Marassantiya/Halys) in the Hittite Kingdom Period (1650-1190 BC), was part of the Upper Land, roughly corresponding to today's Tokat and Sivas. There are opinions that Hakmiş (Hakpissa), a state center in the Upper Land of the Hittite Kingdom, was today's city center of Amasya, even the Harşena Fortress (Dönmez, 2010b). The systematic archaeological excavations initiated in the Harşena Fortress provided new and important findings about the prehistory of Amasya, as well as the Seljuk and Ottoman periods. Although some findings found in the layers of the Ottoman Period during the studies concentrated in the Harşena Castle and the Maiden's Palace districts were found in another stratification that did not belong to their period, their presence indicates the pre-urban settlement of Amasya (Dönmez, 2007).

The settlement in Amasya must have started to turn into a city simultaneously with the establishment of the Kingdom of Pontus (301 BC). The fact that the first king Mithridates I (301-266 BC) made the city the capital (281 BC), has led to the beginning of urban transformations in Amasya, which has probably been a town-scale settlement in the Maiden's Palace district and its immediate surroundings (Fleischer, 2009). Accordingly, the defense systems especially in the Maiden's Palace district and Harşena Castle having been created with smooth cut stones with a more archaic appearance compared to other parts of the city indicates that these walls were started to be built in the 3rd century BC. It is understood that from Iron Age Amasya, which was established and started to develop in its close vicinity with gradual slopes extending from the Maiden's Palace district to Iris, a city system has been adopted with Kingdom of Pontus, consisting of the Harşena Castle, the Maiden's Palace district and Old Town on the coast of Iris (Enderûn in Ottoman Period) (Nicholson and Nicholson,

1993; Georges et al., 1872). Although it is thought that the smooth and intact walls located in the grounds of Yalıboyu houses on the side of Yeşilırmak and stretching along the river were built during the Roman Period, it should also be considered as a possibility that they could have a history dating back to the 3rd century BC (Kocabıyık, 2014).

While the fact that Amasya has constantly stayed in the same area the same way during the historical process from the oldest settlement to today's settlement has allowed the castle and some of the ruins around it to survive with repairs on the foundation of their re-use, it has led many Ancient Period urban elements to stay underground or disappear. Concordantly, it is understood that the topography of the city did not change much in the Hellenistic and Roman periods, Late Antiquity, and the Middle Ages (Öztürk, 2009). It is understood that the city expanded along the southern bank of the Yeşilırmak by finding appropriate grounds, neighborhoods spread out outside the walls of the city and the number of bridges connecting the two banks of the river increased accordingly during the period from Late Antiquity to the 17th century. The aspects of the city reported by Evliyâ Çelebi in the 17th century being roughly consistent with the transfers of Strabo indicate the unchanging topography of the city (Yüce, 2004). Amasya's neighborhoods divided into two by Yeşilırmak are connected with five bridges that have survived to the present day. Those are, from west to east, Istasyon Bridge, Magdenus Bridge, Low Bridge, Helkıs Bridge, and Kunç Bridge. Consisting of vaults built with cut stones, Low Bridge is distinguished from the others with its craftsmanship dating to the Ancient Period. The ones apart from Low Bridge, which is directly connected to the city described by Strabo, most probably belong to the Seljuk and Ottoman periods.

The city space of Central Amasya has an important accumulation with the historical cultural texture it carries on it as layers. Historical city spaces and traditional city textures carry both cultural and spatial importance as evidence of the past, and the concept of "conservation" comes to the fore in keeping these areas alive. Amasya stands out as a city with an organic urban texture from the pre-modern period. Along with modernization, especially after the 1960s, the historical city has faced the problem of aging of the historical texture, as well as the pressure of central development. The area where the social and cultural fields of the city are centered, especially the Yalıboyu Houses, and the economic value created by the region formed by these houses are also very important in terms of the potential city economy. Tourism is one of the important sectors of the city and a great majority of tourism activities within the city taking place

in this old texture makes the relations of the area with the city in general very strong. Tourism development integrated with the old city texture is another important potential of Amasya.

Operations to protect the historical city texture of Amasya were initiated with the registration decision taken by the High Council of Real Estate Antiquities and Monuments on 22.09.1979. With this decision, a total of 210 buildings were registered as "antiquity to be protected". Again, with the decision of the same council dated 08.05.1981 and numbered A-2809, sub-zoning was carried out and transition period development conditions were identified. The authorities regarding the Law on Protection of Cultural and Natural Properties were given to the High Council of Immovable Cultural and Natural Properties of the Ministry of Culture and Tourism in 1983. Ultimately, the archeological boundaries have been finalized with the decision of the Ankara Council of Protection of Cultural and Natural Properties dated 05.05.1992 and it has been stated that the areas defined as the "interference transition area" and "the area to be decided by the conservation plan" should be included in the plan during the construction of the conservation plan. In addition to conservation operations developed by official channels, civil sensitivity towards conservation has also emerged in the city. The first conversation operation attended by the civilians was the Yalıboyu Houses Conversation Project. Then, the Amasya Cultural and Natural Heritage Conservation and Education Foundation was founded in 1996.

It is proposed to use a construction technique that is compatible with the existing texture but does not imitate the old one and carries the architectural features of the period for the new buildings that will be built within the archeological site. Instead of an imitative approach of keeping/preserving the old throughout the site, it was preferred to present architectural examples of the period. This way, it is underlined that it is possible to create a city texture where modern-old buildings can exist in harmony. Building-function relation is one of the basic principles in terms of conversation. Changes are seen in the area of utilization and authenticities of the buildings according to function changes, and in this context, the issue of functional change, especially in protected areas and registered buildings, is of great importance in terms of conversation and keeping. In addition to preserving original qualities in buildings that will be used for tourism, providing the necessary space and comfort for service is one of the main problems to be solved. On the other hand, existing functions have been evaluated both in terms of necessary reinforcement standards and according to the needs of the new space set up. Existing main functions within

the conversation area are listed as residential, commercial, tourism areas and public areas.

The promenade area on the opposite bank of Yalıboyu, which is determined as a special project area, is an axis that needs to be reconsidered in terms of urban quality and visual values that continue to the square. It is incontestable that the opposite bank of Yalıboyu, which is the most attractive place in the city and is a focal point in terms of tourism, also has an important visual value. It has been thought within this context to reconsider visual values in the promenade area, fix the building facades, bring billboards to a certain standard, and reconsider the pedestrian axis by integrating it with the square. One of the main discussion points within the urban conservation approaches, especially with the development in the tourism sector, is not to create spaces that serve only the tourism sector but also to create living spaces that are contributed to daily life. In this sense, the archeological site located in the city center of Amasya appears as an important example with both its existing historical and cultural values, and tourism potential. There are significant monumental and civil architecture examples in the archeological site at the city center, and the region has started to become the subject of tourism and has caught a certain demand.

The area that attracts the most attention in terms of tourism is the Neighborhood of Hatuniye which stands out with its added values such as Rock Tombs of the Kings and Yeşilırmak. While it is envisaged that tourism activities in the region will continue, attention has been tried to be paid to establishing a tourism-residence balance instead of allocating the area completely for tourism facilities. The main reason behind this effort is to create an area that can continue its daily life, instead of a space that exists only with tourism. When the recent preferences of the tourism sector are checked, it is seen that areas of daily life are preferred more, and tourists would rather wander the miscellaneous streets of the city instead of predetermined routes that are touched up to look pretty. While the tourism potential is discussed in terms of the added value it will contribute to the economy of the city in the development plan operation for conservation, bearing capacity of the city, future supply-demand relationship, and residence-tourism relationship were also examined. From this point of view, it is envisaged that an ongoing demand should be created rather than a tourism sector that will be rapidly consumed and lost. On the other hand, it has been tried to prevent an approach that destroys the existing values that need to be preserved for the sake of tourism. The aim is to first reveal the existing values of Amasya and

to provide a planned development in the tourism sector by planning resource management.

Although tourism investments appear as an important tool in sustaining textures that need to be preserved, they are also evaluated as a threat as they create spaces that continue to exist as decorations. While achieving the balance of usage-preservation is aimed within the scope of the development plan for conservation, methods of how to finance the conservation process and creation of an applicable planning process were revealed. In this sense, tourism investments create spatially conservable environments. When looking at the conservation of space, especially from the aspect of financial resources, the tourism sector provides the required resource. On the other hand, the need for resources to be coverable should not be perceived as an indicator of a correct conservation approach is maintained. Since it is also not possible to allocate the entire building stock to tourism investments for the sake of conservation, it is imperative to develop an organizational model and financial tools. The prior condition for innovative models to be successful in conservational development plan study is that the awareness of conservation should be adopted by different segments of society. From other aspects, it is seen that Amasya has a certain background and experience in terms of both organizational culture and increasing financial resources. Amasya has also managed to benefit from the financial resources of the government. Conversational development plan studies aim to develop the existing organizational culture and resources and to develop a model that involves the local. Developing priorities and triggering projects against financially available resources is important for coming up with a viable plan, rather than a plan that just lists the requirements.

3. Material and Method

In this study, the Neighborhoods of Hatuniye, Hacı Ilyas, Kurşunlu, and Hızırpaşa located between the Helkıs Bridge and Kurtbogan Bridge within the borders of the Central district of Amasya province, which has natural and cultural landscapes extending among the Yeşilırmak River and Valley in the Central Black Sea Region of the Black Sea Region, has been selected as the study area (Figure 1). The neighborhood of Hatuniye has cultural heritages, being an archeological and natural site area, both Neighborhoods of Hatuniye and Hacı Ilyas create one of the important tourism corridors of the city of Amasya, Neighborhoods of Kurşunlu and Hızırpaşa entering the urban transformation process soon were influential in the selection of these areas.

Figure 1. Location of the study area (Authors)

The city of Amasya is known as one of the oldest settlements of Anatolia and different civilizations are dated. The city, which has a history of 8500 years; has hosted 17 civilizations, mainly Hittites, Phrygians, Persians, Romans, Byzantines, Seljuks, Ilkhans, and Ottomans. Traces of the civilizations that lived here can be seen in many parts of the city, and this diversity makes the city of Amasya different from other cities (Anonymous, 2021). Due to the reason that Harşena Castle is in the city center, the Neighborhood of Hatuniye, which is located within the boundaries of the operation site, was determined as a Grade 1 Archeological and Natural Site Area. There are 3 "Registered Monumental Buildings" and 68 "Registered Civil Architecture Example Buildings" in the Neighborhood of Hatuniye. Chosen as operation sites, the total size of the Neighborhoods of Hatuniye, Hacı Ilyas, Kurşunlu, and Hızırpaşa is 586.714 m². According to the address-based population registration system dated 31 December 2019, the population of the Neighborhood of Hatuniye is 126, the population of the Neighborhood of Hacı İlyas is 1.847, the population of the Neighborhood of Kurşunlu is 2.219 and the population of Neighborhood of Hızırpaşa is 5.972 (TUIK, 2021).

Neighborhoods of Hatuniye, Hacı Ilyas, Kurşunlu, and Hızırpaşa located within the borders of the Central district of Amasya province, where the field studies were carried out, constitute the main material of the study. The city

map of 2020 obtained from the Municipality of Amasya describes the study area, Conservational Development Plan, master plans prepared for the city, observations from the field studies, images obtained in different time intervals during the field studies, Google Earth images, Photoshop CS6 programs are other materials that were used in the study.

According to the purpose of the study; a literature review was made about urban transformation, urban renewal, social space concepts, and historical features, architectural structure of the Neighborhoods of Hatuniye, Hacı Ilyas, Kurşunlu, and Hızırpaşa located within the borders of the Central district of Amasya province. In line with the data obtained and field studies, the existing problems in the area were detected and green texture analysis, transportation analysis, function analysis, and natural and cultural landscape components analysis were carried out. Proposals were made in the light of the findings obtained.

4. Results

In the study, we argued that the city of Amasya should have an invigorating effect, not only with its traditions and historical texture from the past but also in a way to cover today's conditions. For the city of Amasya, some analyzes were carried out within the boundaries of the study area to identify the problems related to revitalizing the cultural heritage.

The results of the existing problem analysis, green texture analysis, transportation analysis, structure-function analysis, and natural and cultural landscape components analysis carried out in this study are as follows:

1- According to the existing problem analysis; it was determined that urban reinforcement elements such as seating units, lighting elements, trash cans, information signs, directional signs, floor coverings, sales units selling souvenirs, playground elements, top cover elements are not compatible with the historical urban texture, there are no qualified green areas within the study area, there is no tourism information center, and the areas used as parking lots are insufficient.

2- According to the green space analysis; it is seen that there is no continuity of the green space throughout the study area, and it exists in parts as small spots. No planting design was found on the roadsides of the Neighborhood of Hatuniye due to the narrow street texture. It was detected that the planting design was mostly made with roadside trees in the central refuge (Ziya Paşa Boulevard) between Istasyon Bridge and Helkıs Bridge in the Neighborhood of Hacı Ilyas,

grass areas, and bush groups in the Shahzadahs Tour Route and garden of the Mosque of Bayezid II, and grass areas in the gardens of the residences. There are green areas in the form of tall trees in the idle space considered as urban emptiness in the Hâkimiyet Park in the Neighborhood of Kurşunlu, and the Neighborhood of Hızırpaşa (Figure 2).

Figure 2. The map showing green space analysis (Authors)

3- According to the transportation analysis; motor vehicle and pedestrian use is combined along the Yeşilırmak River in the Neighborhood of Hatuniye and the Neighborhood of Hacı Ilyas and Magdenus Bridge and Low Bridge are only used by pedestrians. The neighborhood of Hatuniye is closed to motor vehicle use between 09.00 pm and 09.00 am. There is a bicycle road between Helkıs Bridge and Istasyon Bridge, and a railway passing through the historical street texture which was built in the 1950s within the boundaries of the area along the Yeşilırmak River and is still used today. Motor vehicle and pedestrian use are combined in the Neighborhoods of Kurşunlu and Hızırpaşa (Figure 3).
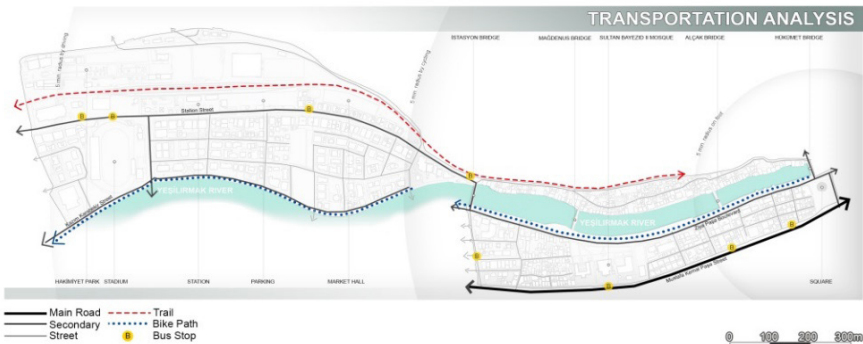
Figure 3. The map showing transportation analysis (Authors)

4- According to the function analysis; the architectural texture of the study area consists mostly of residences and buildings with mixed-use where residence

and commerce are together. It is seen that building functions are mostly boutique hotels in the Neighborhood of Hatuniye, commercial buildings and residences in the Neighborhood of Hacı Ilyas, public institutions and sports areas in the Neighborhood of Kurşunlu, and residences in the Neighborhood of Hızırpaşa (Figure 4).
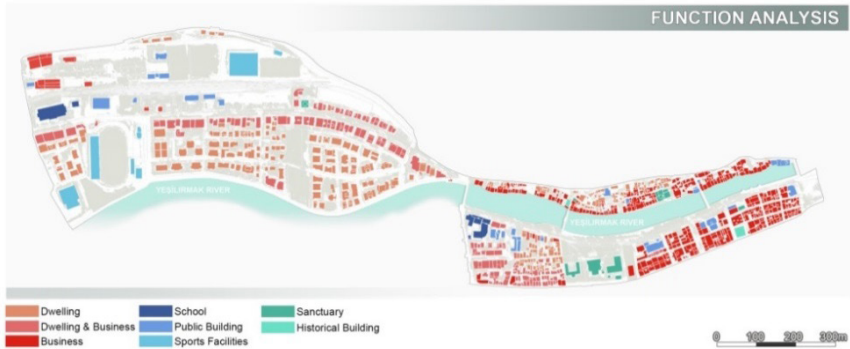
Figure 4. The map showing function analysis (Authors)

5- According to the natural and cultural landscape values analysis; Yeşilırmak River and Valley, and Harşena Castle make up the natural landscape components of the study area, while residence texture, commercial buildings, museums, archeological sites, mosques, mausoleums, bridges, accommodation units, educational buildings, roads (vehicle road, pedestrian road, bicycle road, railroad), parking areas, green areas, scenery, water pools and urban reinforcement elements in the area (seating units, lighting elements, trash cans, information signs, directional signs, floor coverings, sales units selling souvenirs, playground elements, top cover elements) make up the cultural landscape components. These components are directly related to the tourism activities carried out in the city (Figure 5).
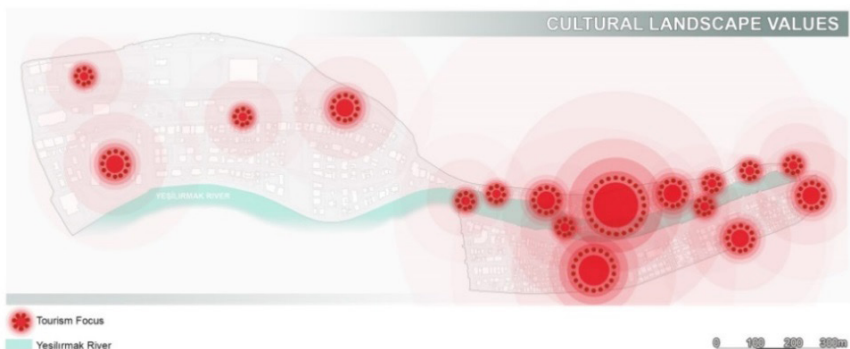
Figure 5. The map showing cultural landscape values analysis (Authors)

5. Opportunities and Barriers to Revitalization in Amasya City

The city of Amasya was developed on a limited piece of land, which is surrounded by mountains, around the Yeşilırmak River, which divides the city into two. This limited area has made the settlement of residential, commercial, and industrial areas in the city problematic. However, the urban elements that were most affected by this limitation have been green areas, squares, and consequently, social spaces. The existing lands were generally used as residential areas, but unfortunately, the social spaces that were supposed to cluster around them could not find a place in the city in the scale and amount they should have. However, many lands in the city are idle and about to be idle. These areas can be revitalized by using the elements of urban planning through urban transformation projects and by conserving the historical-cultural texture with the space syntax where social spaces (socio-spatial) are functional.

The cultural and historical landscape elements and structures of the city of Amasya have prevented the development of the city, especially towards the north. Since this area was declared a conservation area, there is no chance of intervention in the conserved area, except for very rare lands among historical buildings. Restricted intervention areas are currently idle, but it is essential to establish an integrated relationship with the area for these areas to be considered social areas. Istasyon Avenue, located in the continuation of Old Town, where historical spaces are located, was considered an area suitable for Development in the northern part of the city. However, especially the multistoried buildings built in the 1960s have cut off not only the historical buildings at Istasyon Avenue but also the relationship of the avenue with the river and social spaces. Especially the historical buildings have almost disappeared between the topographically high elevation area to the north of the avenue and the multistoried buildings. However, due to the residences and other buildings located in this area being old and their earthquake resilience being very low, it is possible to bring the area to an urban planning and development plan that will highlight historical and cultural elements with urban regeneration projects. Particularly, green corridors can be created along the river and from the river to Istasyon Avenue.

The railway passing through the north of the city, together with the river in the south, is one of the two mobile urban elements that bring movement to the city. However, the railway is destroying the city as an urban split due to intercity freight transport. Transportation has become difficult, especially for pedestrians on both sides of the railway. However, the existence of the railway is an element that enriches the city. Therefore, it can diversify the urban texture

by enriching it. Bridges and passages that will be designed by some creative and innovative methods can transform the existence of a railway from an urban split to an urban bridge. It is possible to achieve a more sustainable urban design by combining the technical infrastructure and urban design tools that will minimize the damage caused by the railway to its environment, such as noise, accidents, and air pollution.

6. Discussion and Conclusion

Historical cities with cultural heritage values establish a connection between the past and present of societies. According to Ahunbay (2014), these cities, which have the characteristics of a historical document, are important as open-air museums. Historical cities are changing over time with the population increasing and depending on social and economic impacts (Velioglu et al. 1993; Avcıoglu, 2016). This causes deterioration in the urban identity and weakens its place in the social memory cultural heritage needs to be transferred to future generations without them losing their meaning in the conservation and revitalization of historical textures.

This feature of the city of Amasya, which has hosted different civilizations from past to present, has also been reflected in the urban open spaces, resulting in the formation of an extremely heterogeneous structure. In this sense, the diversity in the study field shows itself in function areas, physical space, and socio-economic and cultural structure. The area is one of the most important opportunities for the city of Amasya with the values and potentials that it has.

The fact that the city of Amasya is surrounded by mountains and has the Yeşilırmak River, which divides the city into two, has limited the transportation, construction, and development of open spaces of the city. The neighborhood of Hatuniye, considered within the scope of the study, has been used as a residential area from the past to the present due to its natural and cultural landscape components. Today, most of these residential areas are transformed into boutique hotels or museums. The Mosque of Sultan Bayezid II has been used as a gathering space for religious purposes since ancient times, and after the 1950s the development around the mosque increased and the usage situation changed. Ziya Paşa Boulevard and the bank of Yeşilırmak River in the Neighborhood of Hacı Ilyas are urban open spaces planned for recreation purposes. Neighborhoods of Kurşunlu and Hızırpaşa are urban open spaces formed because of the development of transportation technologies and changes

in the transportation axis with population growth and will soon enter the process of urban transformation.

In their free time, people of the city of Amasya are walking along the Yeşilırmak River in the Neighborhood of Hatuniye and Neighborhood of Hacı Ilyas, have conversations, hang out, eat food, and spend time with recreational activities, perform sportive activities on June 12th Stadium located in Neighborhood of Hızırpaşa, and spend time at the Bazaar Area established two days a week, Wednesday and Saturday, and at Hâkimiyet Park in Neighborhood of Kurşunlu. Local and foreign tourists visiting the city prefer staying at the boutique hotels located in the Neighborhood of Hatuniye and performing tourist activities such as visiting the cultural landscape components that are important for the city, eating food, buying local products, and visiting historical and cultural areas. The narrow streets of the Neighborhood of Hatuniye and the Neighborhood of Hacı Ilyas are connected by historical bridges, so both recreational and tourist activities are carried out together.

In the study carried out by Seckin (2004) and Seckin and Dülger Türkolu (2006), it was researched how the open spaces in the historical city center of Amasya changed from past to present, how much they were affected by this change and how they are used today. It is seen that the open spaces in the city date back to the 3rd century BC and particularly some parts of the Neighborhood of Hatuniye and the Neighborhood of Hacı Ilyas have reached today without undergoing much spatial change from that date to the present. According to the studies of Seckin (2004) and Canik (2014); the existence of historical buildings in the Neighborhood of Hatuniye has contributed to Neighborhoods of Hatuniye and Hacı Ilyas have both cultural and historical and touristic value. In the studies of Kazas Demiralp (1998), Seckin (2004), Seckin and Dülger Türkoglu (2006), and Canik (2014); it is seen that there are differentiations in other Neighborhoods of the city depending on the economic, political, technologic, social and cultural changes.

In the study of Kurt Konakoglu and Kurdoglu (2017) on the urban identity of Amasya; It is seen that the Yeşilırmak River and Valley creating the natural morphology of the city of Amasya are the main factors shaping the layout plan of the city, the city has entered a rapid urbanization process after the 1950s, the green areas were lost due to rapid concretion in the city after the 1965s and the historical city landscape was damaged due to 5-6 story buildings replacing the traditional 2-3 story residence texture, after 1980, within the scope of the Tourism Encouragement Law numbered 2634 (1982), the historical texture

in the city center was placed under conservation and agricultural areas were opened for development, and this situation had a negative impact on the urban ecosystem and urban identity by decreasing the green areas in the city. Moreover, it is apparent that the wrong planning decisions taken for residential areas in the city, which would negatively affect the urban identity, directly affect the tourism activities carried out in the city (Kurt Konakoglu, 2018). It should also not be overlooked that the fact tourism in natural site areas causes more harm than good. This process continuing will result in the irreversible deterioration of the natural morphological processes.

Although legal regulations in Türkiye, especially the ones enacted in the 1980s, such as the Environmental Law (Numbered 2872), the Law on Protection of Cultural and Natural Properties (Numbered 2863), the Law on National Parks (Numbered 2873) are seen as a step towards protection of natural and cultures values these are regulations with no environmental awareness, which were made as a requirement of international relations, and the opening of fertile agricultural lands, coasts and forests for development within the scope of the Tourism Encouragement Law numbered 2634 (1982) is an indicator of these.

In this regard, it is important to take the right planning decisions for the healthy development of cities and to reach the target determined with the least environmental impact, the least cost, and the most estimation in the shortest time, considering all the components that make up the city, covering the past, present, and future in cities.

7. Suggestions for the Use of Open Spaces in Amasya City

The study area has a very strong potential in terms of residential, commercial, and touristic functions due to the abundance of civil and monumental architecture examples and their special status within the city. Two proposal scenarios were brought up for the study area to balance residential, commercial, and touristic functions.

Proposal Scenario 1: Due to the green areas being limited in the city center of Amasya, idle spaces around Istasyon Avenue and the areas that will be obtained by urban transformation can be transformed into green areas. A green corridor will be created between Old Town, where historical and cultural heritages are located, and June 12th Stadium can be fed and extended with corridors that will be created around the streets that extend from the Yeşilırmak River to the railway. Some of these streets can be closed to vehicular traffic and opened to the use of the city people. Especially the area beginning with

lodgings at the eastern end of Istasyon Avenue is possibly be transformed into a green corridor up to Kurtbogan Mosque with planting projects and landscape planning, consisting of hidden gardens, theme parks, walking and jogging paths, bicycle roads, wide green plains, and resting areas. This corridor can reach June 12th Stadium and its surrounding by continuing after Kurtbogan Mosque. The new spaces to be created in the stadium and its surrounding can be designed in a way to serve street sports. Sports areas where sports such as tennis, basketball, volleyball, football, table tennis, and skateboarding can be done can be created around the stadium. In addition to these, areas, where other sportive activities such as archery and tug of war attract the attention of especially young people and children, can be added. Catering areas reflecting the local culture and serving the visitors can be created in the gardens formed by planting and landscaping around these activity areas. The stadium can be renovated within the scope of the urban transformation project and transformed into a complex with cultural spaces that will serve the region. Moreover, the stadium's roof can be opened to the citizens for walking and observation, as in the stadium of Göztepe Sports Club. Additionally, the topographically sloping field located on the north of the railway can be opened to the users with terracing. The observation areas that will be created can be transformed into greener areas with planting and landscaping. As a continuation of the sports facilities located in the north of the railway, sports such as climbing and trekking can be done in this area.

Proposal Scenario 2: Since the city of Amasya is rich in historical and social culture, the surroundings of Istasyon Avenue can be brought together with the spaces to be designed with socio-cultural-oriented activities. Especially since the historical buildings in the Old Town are used as hotels or museums, areas where visitors to this area will spend more time and rest can be found in the areas to be created on the north and south axis of Istasyon Avenue. Particularly the market hall, based on similar examples in the world, can be transformed into an area where people can taste the vegetables and fruits, instead of an area where they are just sold. Various local products produced in this area can be sold in the small squares and gardens that cluster around it. Another open-air museum that will be hosted by Amasya can be added to this area connected to the green square that will be created between Kurtbogan Mosque and Station. An exhibition area where in particular train wagons and vehicles are displayed can be extended to the Market Hall and turned into sub-spaces where the citizens and tourists can have fun. Moreover, the nostalgic trains that will depart from this area can take the users on a trip where they will have food at certain times of the day, and the

wagons in the display area can be used as boutique hotels. It is thought that Wagon Hotels will attract tourists visiting the region and especially young people. The idle areas around the stadium can be shaped into cultural entertainment spaces for young people. Especially places where sports competitions are displayed, watched, and performed can be added to this area. An art quarter where there will be a presence of entertainment spaces where folk dancing can be learned and performed and artistic activities such as music education can be clustered. The new cultural-oriented area of the city can be integrated with the river by adding balconies and bridges on the riverbanks, which extend to the river. The streets in our previous proposal, which are directed towards Istasyon Avenue from the river, can be transformed into vehicle-free areas with cultural elements and reinforcements.

Urban renewal projects should be handled with a holistic approach that is in harmony with the existing city plan and urban design processes. The application should be divided into stages, when necessary, for the renewal project to be successful. It is extremely important to increase the quality of life of the city people and ensure they are socialized by creating livable and quality urban areas in renewal projects.

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POST-DISASTER RECONSTRUCTION STRATEGIES AND THEIR EFFECTS ON HISTORIC URBAN TEXTURE IN BEIRUT[1]

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1. Introduction

Cities evolve and take shape over time through the accumulation, development, and transformation of their physical and social components. Interventions in urban areas have the power to change the built environment by redefining spaces and reshaping the interactions between different elements. Changing and reshaping the urban sites through various interventions also shapes the relationships of individuals and societies. During normal periods, interventions tend to be limited in scope, but following

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[1] In the preparation of this article, the doctoral thesis titled "Post-War/Armed Conflict in Urban Areas: Beirut and Sarajevo Experiences (Bilgili, 2021)", which was prepared in the Istanbul Technical University, Graduate School of Architecture, Restoration Doctorate Program, was partially used. The text summarly presented at the *2022 UrbanMetaMapping conference: Mapping "Post-Conflict" Cities hosted by the Leibniz Institute for Research on Society and Space (IRS), 20-21 October 2022,* with the title " Historical Development of Beirut: Post-Disaster Reconstruction Strategies and Effects on Historic Urban Texture (Bilgili, 2022)".

catastrophic events, more comprehensive interventions are implemented in urban areas.

The end of post-war Lebanon in 2005 and the blast in 2020 reiterated a recurring pattern of distinct 15-20 year periods in the country's modern history. Upon reflecting on post-disaster reconstruction of Beirut's historic core, it becomes evident that the historical, social, political and economic aspects of life were deeply intertwined with various forms of warfare.

The population of the country is about 6.1 million. Beirut is a significant port city and around a third of the country's population lives in the capital Beirut[2]. The country has a multi-religious and multi-sectarian social structure. The majority of Muslims are Sunni and Shia. The Druze are in the minority. Christians are mostly Catholic and Orthodox. The Maronite's are the largest Christian group in the country.

Lebanon, which was ruled by the Roman, Byzantine Umayyads, Abbasids, Fatimids, Ayyubids, Mamluks and Ottomans, has a deep-rooted historical and cultural background (Kassir, 2010). The social and physical character of Beirut has been influenced and changed throughout history by its historical, cultural and social background. Since the 19th century, many local, regional and global disturbances, such as wars, armed conflicts, political upheavals, social disputes, economic disorders have had an impact on this transformation.

Since the depression of 1860, political and religious upheavals have been frequent in Lebanese history. The dissolution of the Ottoman Empire and the change of administration in Lebanon, the Arab-Israeli war in 1948, the Arab nationalist movements of the 1960s, and the 1975-90 war were some of them in the last century. Each of these historical events has caused various problems at different scales for Beirut, and has led to the search for solutions. The urban modernisation efforts of the Ottoman and French Mandate Periods, rapid and unplanned urbanisation as a result of local and regional migrations, infrastructural problems, social and economic dynamics of the city and the region have changed the urban fabric. Furthermore, political and ideological interventions in the demolition and reconstruction process of the city transformed the urban fabric.

The 1975-90 war resulted in nearly 150,000 deaths, 300,000 injuries, and one million people forced to leave their homes. Urban and rural settlements suffered extensive damages from armed attacks. The estimated cost of the war-

2 According to the United Nations 2018 Data, the population of the city is around 2,385,000 except for Syrian immigrants. Source: https://esa.un.org/unpd/wup/ DataQuery/ Access Date: 23.05.18

related damages were at least $10 billion (Charlesworth, 2006; Khalaf, 2002). All of Beirut was damaged during the war, while the Beirut Central District (BCD) was largely destroyed. The area was a repository of centuries-old historic structures, including important monuments from the Ottoman period and French colonial period. The war resulted in violence between several sectarian groups. The devastation of Beirut's city centre became a symbolic representation of the destruction of Lebanese society.

Post-war reconstruction began in 1991. Infrastructure projects, restoration of historical buildings, archaeological excavations, construction of new buildings and landscaping projects continued in the BCD until 2020. The project was launched not only to reconstruct the historic city center but also it was launched with the aim of rejuvenating the Lebanese economy, bringing hope of social recovery to the country's citizens and symbolising the resurrection of Lebanon. However, the explosion at Beirut Port on 4 August 2020 was a disaster that once again affected the entire city. It caused severe destruction to the port and the surrounding area including BCD.

This study examines the historical development of Beirut considering the historical and architectural background of the city since the 19th century. The study mainly focuses on historic urban sites and buildings. The correlation between damages and post-disaster urban reconstruction was discussed. The damage documentation studies and emergency works of the post-explosion period were evaluated in comparison with post-war practices. Accordingly, answers to some questions have been sought. Some of these questions are as follows:

• How did the change of state administrations and planning approaches affect the historic urban sites of Beirut?

• How urban areas turned into conflict zones and what kind of urban morphology emerged during conflicts in Beirut?

• How was Beirut's post-disaster urban reconstruction process managed?

• How post-conflict interventions influenced and changed the urban texture of Beirut? How post-explosion management and intervention process will affect?

• How sociological and political transformations and tensions had an effect on Beirut before and after the disasters?

• Did Beirut's urban reconstruction process turn urban spaces into conflicted zones?

• Do disasters play a role in promoting social reconciliation or trigger social conflicts?

Post-war reconstruction of the BCD was conducted by a comprehensive real estate movement and resulted in the destruction or deterioration of war-damaged traditional urban texture. In the post-explosion period, similar approaches towards the port and its nearby surrounding will be certain risks for cultural heritage sites. Accordingly, the current risks, threats and potentials were examined and discussed in detail considering the historical development and post-war interventions in the city so far.

The study evaluates the pre and post-explosion state of the Beirut Central District (BCD) and its surrounding areas through in situ analysis and detailed examination. Extensive research on post-war reconstruction and the history of Beirut was conducted at the archives and libraries of the American University of Beirut (AUB), the Arab University of Beirut (BAU), the Lebanese American University (LAU), the French Cultural Centre (IFPO), the Ministry of Culture/ Antiquities Directorate General (DGA), Beirut Municipal Libraries, the Association for the Preservation of Natural Sites and Old Buildings in Lebanon (APSAD), and Solidere Company. In addition, interviews with the engineers, architects, urban planners and historians of these institutions provided valuable information for the elaboration of this research.

2. Urban Development of Beirut until the 20th Century

Beirut was a small Ottoman city with five thousand inhabitants in the mid-19th Century[3]. After the mid-19th century, the social and physical structure of the city began to change due to administrative, political, sociological and economic factors. The Muslim population was in the majority until the mid-19th Century (L. T. Fawaz, 1983). As a result of the conflicts between the Druze and the Maronites in 1860 and the massacres in Damascus and Lebanon (Özkaya Duman, 2006), the Maronites began to migrate to Beirut in 1870 in search of better living conditions. They preferred to settle in the eastern peripheries of the city (Calame & Charlesworth, 2009, p. 41). Until mid-19th century, commercial and residential zones were spatially separated.

The Ottomans started to work for modernization of Beirut with administrative reforms since the mid-19th century. The municipality was founded in 1868, and the city began to be developed, with new roads and city

3 For detailed information on Beirut, see Kassir (2010).

squares constructed as part of the urbanisation initiative. Beirut became a city with several facilities such as a power plant, tram and postal service at the beginning of the 20th century (Fig. 1). Furthermore, new neighbourhoods such as Zokak Blat, Ghabi and Saifi in the north; Ras Naba, Moussaitbeyh, Ras Beirut and Kantari in the south and southeast direction were built (Fig. 2). Universities, colleges, and various social organizations were also established during this period of expansion and modernization in Beirut, which saw the development of a more extensive transportation network and increased access to electricity and other amenities.
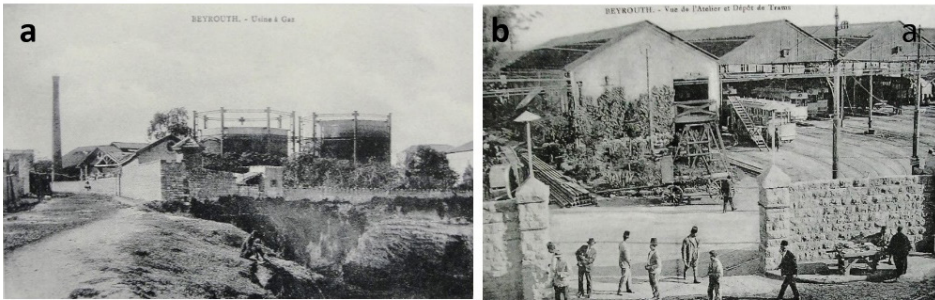
Fig. 1: a) Gasworks and power plants, 1888 (Debbas, 1986, p. 204);
b) Tramway Depot (Debbas, 1986, p. 192).

Fig. 2: Beirut Plan, 1876, (Source: Beirut Arab University Library).

3. Development of Beirut during the French Syria-Lebanon Mandate Period (1920-1958)

During this period, the establishment of French Mandate and the Independent State of Lebanon's in 1943 were two crucial structural changes

regarding state administration. The modernisation of Beirut during the French Mandate period and the rapid urbanisation associated with the rapid population growth during the independence period significantly influenced the urban transformation of Beirut.

Following the collapse of the Ottoman Empire and the end of World War I, Syria and Lebanon were ruled by the French military administration. The French authorities divided the region into Syria and Lebanon, and Beirut was declared the capital of Great Lebanon in 1920. In 1923, the League of Nations gave France the mandate over Lebanon and Syria. The French Mandate authorities initiated a modernization movement in 1924, which involved demolishing Ottoman buildings and creating a new, modern city center (Fig. 3). A commercial centre was created within the historic fabric of the city. They built the National Museum and Parliament buildings and named the main streets around the Place de l'Etoile after British and French generals such as Allenby, Foch and Weygand (Fig 4). Khans were converted into theatres, and the number of floors of Lebanese houses increased (Barakat, 2004, p. 488; Yassin, 2012, p. 68). A regional plan was prepared in 1932 to indicate interventions such as main roads, streets, public spaces, and zoning density. The airport was opened in 1939.

Fig. 3: The urban fabric of Beirut before the construction movements of the French Mandate Period (Palmer, 1923).

Fig. 4: a) Allenby Street; **b)** Place de l'Etoile; **c)** Maarad Street
(Source: Berjawi's archive).

After Lebanon gained independence in 1943, the government institutions were shared according to the population ratio of Christians and Muslims, considering the country's demographic structure. This strategy aimed to ensure the representation of different groups and identities with the denominational quota system. Nevertheless, the confessional system[4] has also been the source of political disintegration in the country, leading to political and socio-cultural conflicts in the following decades.

Three waves of migration changed the demographic and spatial structure of Beirut. The first one was in 1922; when Armenians arrived in Beirut from Turkey. The first Armenian camp was built in 1922 next to the Beirut port, which was also used as a quarantine area (Medawar Camp) in the 19th century (M. Fawaz & Peillen, 2003b, p. 9). The second was the migration of Armenian and Syrian Orthodox Christian refugees from Hatay in 1939. The influx of Christian migrants led to a growth in the population of Beirut and its suburbs. Initially, these communities resided in temporary houses around Beirut in the 1920s Later, they settled in economically disadvantaged neighbourhoods towards the east of the Beirut River, including Bourj Hammoud, Khalil Badawi, and Karm ez-Zeitoon, where predominantly local Maronite families resided and farmed (M. Fawaz & Peillen, 2003a, p. 204; 2003b, p. 9).

Political events in the regional context, the geographic advantages and economic opportunities of resulted in the population increase and subsequent slum development on the periphery. Slums developed in camps and low-income areas where international refugees settled (1920-55), in the residential areas of rural migrants (1950-75), and in areas established by displaced people during and after the civil war (M. Fawaz & Peillen, 2003a, p. 203). Settlement density

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4 Confessionalism, or Taifiyye as it is called in Arabic, is the allocation of state authorities to religious groups and the government is governed by a sectarian quota system. See Hess and Bodman (1954) for more.

increased and extended to Ras Beirut and Raouche in the west, to the Quarantine and Beirut River in the east, and up to military cemeteries and hippodrome in the south (Beirut American University library-MP912.56925 / BEİ 1945C).

Palestinian refugees migrated to Beirut both during and after the Arab-Israeli war of 1948. Initially, they settled as tenants, but eventually became permanent in places where Armenians previously inhabited, particularly in Quarantine. Permanent camps, such as Mar Elias, Dbayyeh, Tall Zaatar, Jisr el Basha, Sabra-Shatila, and Bourj Damane, were built on the outskirts of Beirut with the support of UNRWA between 1949-52 (M. Fawaz & Peillen, 2003a, p. 204; 2003b, pp. 10-11). Today, some of these camps still exist as urban decline areas due to poor living conditions, insufficient public services, and security weaknesses.

The Port of Beirut played a crucial role in facilitating the commercial activities of Gulf countries due to the boycotts of Israel by the Arab states and the non-use of the Port of Haifa. Additionally, Beirut's liberal banking sector and economy made it an attractive alternative to Haifa (Calame & Charlesworth, 2009, p. 42). In the 1950s, Beirut became the prime destination for shopping and entertainment for Arabs in the Gulf countries. However, the old city centre proved inadequate in catering to the rising numbers of visitors and increasing commercial activities. Hence, Hamra and Sodeco Streets emerged as new commercial hubs of the city, featuring offices, hotels, cinemas, and stores (Barakat, 2004, p. 489).

Sectarian divisions between settlements became more visible towards the civil war. Eastern settlements like Aschrafia, Saifi, Gabi, and Gemmayzeh were home to Christian communities, while the western settlements of Basta, Bourj Abu Haydar, and Zarif were predominantly Sunni. Msaytbeh and Ras Beirut were multi-religious and multi-denominational settlements. Slums emerged in the city's periphery, inhabited by Armenians, Syrians, Palestinians, and immigrants from the Lebanese countryside (Yassin, 2012, p. 68).

The rapid and uncontrolled growth of Beirut resulted from migration based on economic, political, and sociological motives. There were attempts to produce a master plan for the city, with the French planner Michael Ecochard's plan aiming to renew the city center and organize the urbanization of the city that expands towards the periphery. However, due to the second Arab-Israeli War in 1967, there were insufficient human and financial resources to create "new cities"(Nasr & Verdeil, 2008, p. 1121; verdeil, 2012a, pp. 254-256).

The high population density, poverty, lack of education, slums, and inadequate infrastructure services were the basis of radicalization and militancy

in Beirut. Palestinian refugee camps were the areas where soldiers were recruited for the Palestine Liberation Organization to fight against Israel in the 1970s. Lebanese Muslim youth, who were neighbours of the camps, began a riot against the Lebanese state due to poverty and injustice. Moreover, Christians perceived the armament of Palestinian groups and other Muslims as a threat to them (Barakat, 2004, p. 490; Calame & Charlesworth, 2009, pp. 43-44; El Khazen, 2000; Yassin, 2012, p. 69).

4. Armed Conflicts in Beirut and Reconstruction Plans of War Period

Lebanon was seen as a promising model for reconciling sectarian divisions through modern political institutions until the outbreak of civil war (Binder, 1966). The Lebanese State, which embodied institutionalized confessionalism, lost its broad-based consensus in 1975 by distributing public authorities according to the sectarian identity. The intertwining relationship between religion and politics ultimately led to the collapse of the state and the onset of the civil war (L. Fawaz, 1994; Salamey, 2009). The violence in the country escalated, resulting in massacres and deportations during the period known as the two-year war (1975-77). The Lebanese civil war expanded to an international scale with the occupation of Lebanon by Israel and Syria. In the 1980s, approximately ninety armed groups conflicted with each other, some affiliated with Lebanese political factions, while others were associated with different organizations from neighboring countries such as Palestine, Iran, and Syria (Calame & Charlesworth, 2009, p. 44).
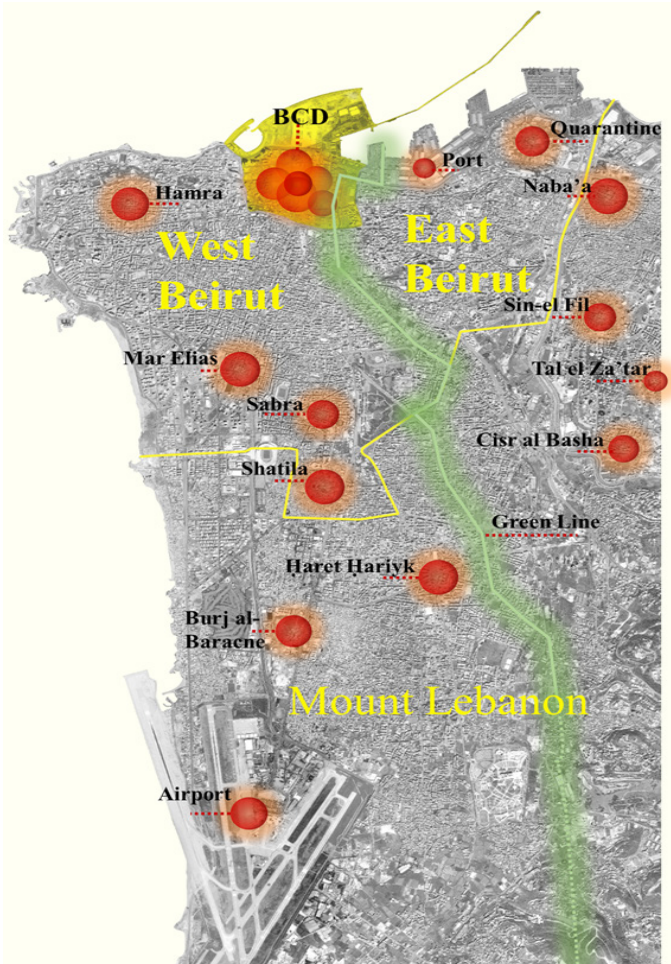
Fig 5: Beirut during the war 1975-90/Areas with the most intense armed-conflicts and green line (Bilgili, 2021).

The conflicts during the civil war primarily concentrated in specific symbolic areas of the city (Fig 5). The Palestinian refugee camps in the east and the city center were the main targets of these attacks. The attacks on refugee camps can be interpreted as cleanse the backyard against external pressures and threats, establish spatial dominance, and create homogeneous and safer zones. The attacks on the city center and the hotel district were aimed at targeting the financial and administrative hubs, as well as symbols of power and wealth in the city. Displacement of rival groups and the destruction of their settlements were carried out with the intention of reorganizing the urban space both

demographically and physically. As a result, these conflicts spread from the port and market districts to locations like Place de l'Etoile and the Parliament building, and from Banks Street to the Hotels zone, as different factions sought to gain control over strategic urban spaces (Fig. 6).
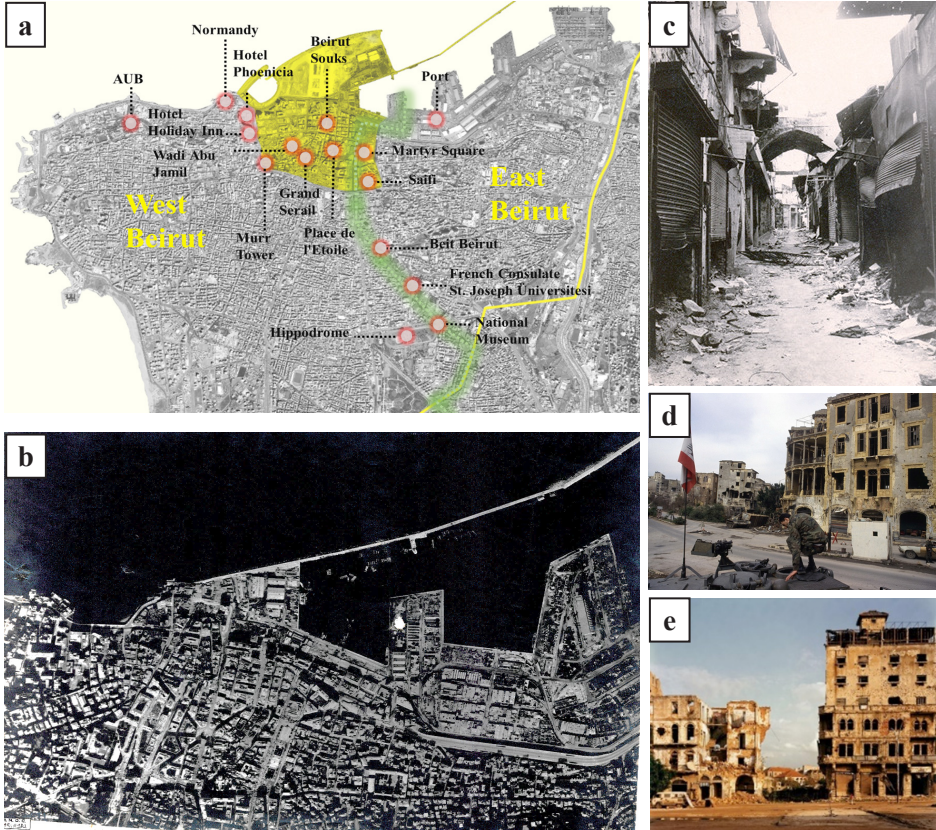
Fig. 6: a) Green Line, mostly affected sites and buildings during the war (Bilgili, 2021); b)1977 aerial photo of BCD, Port Beirut and surroundings (IFPO/BEY1016290); c) Beirut Souks during the war (Source: APSAD) d) Beit Beirut; e) Martyr Square (Depardon, 1991)

The attacks on high-rise buildings such as Hilton, Phenicia, Holiday Inn, and Burj al Murr in the Hotels district were aimed at gaining strategic superiority and capturing militarily advantageous positions (Fig. 7). These buildings were targeted not only for their military and strategic significance but also for their symbolic value, representing social segregation, and having religious or political connotations. For instance, the attack and siege of the Holiday Inn Hotel can be attributed to military motives as well as class discrimination between the

affluent and the impoverished, or as a symbolic representation of the capitalist bourgeois system. The hotel was one of the towers constructed in the 1960s to accommodate business people and bankers, and it symbolized modernism and the financial growth of Beirut during the post-independence era (Fregonese, 2008, pp. 158-159,171; 2009, pp. 314-315).
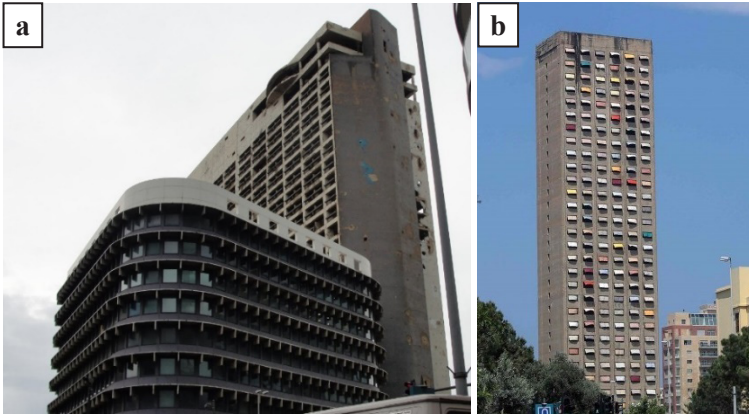
Fig 7: a) Holiday Inn Hotel (Bilgili, 2018); b) Murr Tower (Bilgili, 2018). The rocket and bullet marks are mostly on the east side of the Holiday Inn Hotel facing the city centre. Affected by the attacks of the National Movement militia positioned in the Murr tower.

Despite Beirut's history as a city where people from diverse cultures, beliefs, and ethnic groups coexisted since the 18th century, sociological and political polarization during and after the conflicts created a distinct division. The civil war divided Beirut into East and West Beirut, transforming the Beirut Central District, a residential and commercial area encompassing various ethnic and religious groups, into a battleground.

The "green line" or "line of contact," which runs from the port in a north-south direction, passing through Martyrs' Square and along the Damascus road before reaching the suburbs, served as a border demarcation (Fig. 5). During this period, significant public buildings and banks were looted, civilians were forced to flee, and structures were repurposed for military use (Omeyrat, personal interview, 20-21 January 2018). According to wartime photos, barricades made of garbage, rubble, and burnt vehicles were erected along the line, creating a physical barrier between the conflicting parties. Structures were booby-trapped with explosives, and military checkpoints were established. This resulted in a zone devoid of human presence between East and West Beirut, giving rise to a new urban morphology shaped by the conflicts.

During the war period, two attempts were undertaken to develop a master plan for the reconstruction of Beirut. The first plan was initiated by the Lebanese State, which formed a committee advised by APUR (Atelier Parisien D'Urbanisme) in 1977, at a time when the level of destruction was relatively limited. This plan had two main objectives: the reconstruction of the city center and the preparation of a national development plan.

The master plan prioritised the city centre, placing particular emphasis on restoring the historic Beirut Souks for the revival of the commercial hub. The objective was to unite the Lebanese populace by restoring the pre-1975 state of the city center. The plan suggested minor and moderate alterations, collaborating with real estate firms in heavily damaged zones, whilst conserving the existing urban fabric and the profiles of the previous owners and users. The master plan also aimed to provide support to owners and users in the reconstruction process, considering their financial constraints. The preservation of the original urban texture and facilitating the return of legal users to their properties were key objectives. The plan sought to maintain the traditional function of the city and the Beirut Central District (BCD), ensuring the protection of its multi-layered cultural heritage. The master plan aimed to guide the reconstruction efforts by promoting the participation of stakeholders, preserving the city's historical character, and revitalizing the commercial and cultural significance of the city center.

The Beirut Central District (BCD) was envisioned as the focal point for management, trade, and tourism, with a focus on restoring religious and historical buildings, as well as public and administrative structures. The master plan suggested a combination of demolition and renovation for the less affected Ghalghul and Saifi Districts, as well as the Banks Street area, due to their proximity to the BCD and their potential for expansion in the financial sector. While the initial plan did not prioritize the preservation of cultural heritage, it did propose the restoration and reconstruction of approximately 75% of the buildings to their original state, recognizing the importance of preserving the existing cultural heritage. This aspect of the strategy aimed to restore the city's architectural character and heritage (Aygen, 2013, pp. 100-101; Charlesworth, 2006, pp. 65-66; verdeil, 2012b, pp. 8-9). The plan was approved in 1978 but could not be implemented due to Israel's involvement in the war in 1982. Subsequently, a second plan was developed by IAURIF (Institut d'aménagement et d'urbanisme de la région Ile-de-France)in 1986. This new plan incorporated proposals from the earlier APUR plan of 1977. It included recommendations

such as the demolition of certain old souks, the development of the Normandy area, and an increase in structural density within the designated areas.

5. Post-War Reconstruction of BCD

Following the signing of the Taif Agreement in 1990, the master plan studies for the reconstruction of Beirut resumed. One plan, prepared by the consultancy firm Dar al-Handasah, initially proposed the demolition of all remaining structures from the war in the Beirut Central District (BCD). However, this plan faced public opposition, leading both Dar al-Handasah and The Council for Development and Reconstruction (CDR), a Lebanese governmental organization, to abandon the proposal (Makdisi, 1997). Critics of the plan argued against the extensive construction of highways, skyscrapers, and the potential damage to the historic urban fabric of the city. They also voiced concerns about the potential social and economic segregation that could result from a "ghettoization" of the BCD, catering primarily to the rich and powerful (Kabbani, 1992). There was apprehension that the future city center would primarily benefit the upper class, neglecting the needs of the middle and lower classes (Beyhum, 1992). In response to these criticisms, the master plan and its proposals underwent revisions. The reclamation area, originally designed as an island, and the twin towers, envisioned as a symbol of Beirut's future, were canceled. Furthermore, adjustments were made to reduce the density and number of floors outlined in the plan, reflecting a more inclusive and balanced approach to the reconstruction (Makdisi 1997).

In 1991, Law 117 was enacted to facilitate the establishment of real estate companies and grant them extensive authority in various aspects, including expropriation, marketing, and selling of properties. This law was a response to the economic downturn in Lebanon after the war and the Lebanese government's inability to fully meet the demands of reconstruction. It aimed to create a more effective economic and management model by involving the private sector in reconstruction projects. This arrangement allowed for a more dynamic and efficient approach to reconstruction, leveraging the expertise and resources of the private sector. However, it also raised concerns about the concentration of power and decision-making authority in the hands of a single company, potentially limiting public participation and oversight in the reconstruction process.

Solidere (the Lebanese Company for the Development and Reconstruction of Beirut Central District), founded as a Lebanese joint-stock company in 1994, has a multifaceted role, operating as a land developer, real estate developer,

property owner, and property and services manager. It was capitalized through contributions in kind, which included rights to the property lots located within the prewar city center, as well as cash subscriptions. Under the Law 117, the Lebanese government authorized with significant responsibilities in financing, expropriation, planning, and implementation processes for the reconstruction of the Beirut Central District (BCD). As a result, the reconstruction process of the BCD was partially shifted away from state control and entrusted to a real estate company managed by entrepreneurs and investors.

During the initial stages of the reconstruction process, one of the challenging tasks was addressing property issues involving legal owners, tenants, and illegal occupants. Resolving these issues required complex procedures, including expropriation and negotiations with the affected parties. Solidere, as the company responsible for the reconstruction of the Beirut Central District (BCD), played a role in supporting the evacuation of legal right holders and reconciling with illegal occupants.

By 1996, Solidere had facilitated the evacuation of 1,185 legal right holders and 20,078 families from the BCD area. This process involved identifying the rightful owners and tenants, negotiating compensation or alternative arrangements, and ensuring their cooperation in vacating the properties. The total cost of these evacuation operations amounted to approximately 191 million dollars. (Solidere, 1995). Thus, a large-scale property movement and extensive demolition process was initiated in the BCD through expropriations. Solidere proposed three options to the legal right holders which include:

- Transferring or selling of ownership/tenancy rights to Solidere Company for a fee,
- Becoming a shareholder of Solidere Company in exchange for ownership/tenant rights,
- Retaining the tenancy or ownership rights. Who wish to retain the right of ownership must comply with the conditions set by the Solidere Company. In this case, however, some of the conditions imposed by Solidere, such as the obligation to participate in urban rehabilitation costs, impose an additional financial burden on the right holders. Additionally, rightholders, who have sufficient financial resources and willing to carry out rehabilitation, were obliged to carry out the works under the technical guidance of Solidere. Right holders who wanted to get their property back after expropriations had to pay %10 more than the value of the property to other right holders in return for not participating in urban rehabilitation costs.

Parcels were merged by means of expropriations executed in accordance with these options (Fig. 8). Expropriations did not only lead to the transfer of individual rights but also compelled religious institutions and foundations to vacate the BCD due to the dominance of the powerful and wealthy families (Schmid, 2006, pp. 371-372). As a result of the expropriation processes carried out on the basis of marketing approach, economic gain, radical alterations occurred within the physical and social fabric of the BCD (Fig. 8). Additionally, buildings damaged during the war, but deemed unsuitable according to Solidere's criteria, were demolished.

Fig 8: Plot-parcel status of BCD before and after the expropriations (Source: Solidere).

The reconstruction and development project of the BCD (Fig. 9) covers approximately 1.8 million square meters (8% of the Beirut Metropolitan area). 608 thousand square meters of this area is reclamation land (Solidere 1995). The aim was to restore and revitalize the area, making it a thriving financial, cultural, and entertainment center not only for Lebanon but also for neighbouring countries as in the past. The devastation caused by the war was considered as a "unique opportunity" to conduct comprehensive planning in BCD (Solidere, 1995).

The objectives of the reconstruction plan included:

• Preserving the "urban memory" by considering the historical, architectural and archaeological richness of the BCD and restoring the Place d'Etoile, churches, mosques and residential buildings;

• Presenting the archaeological heritage revealed in excavations as integrated with the modern city;

• Ensuring the integrity of the new urban texture with the old one that survived the war and providing the connection of BCD with surrounding areas;

• Increasing the life standards of residential areas such as Zokak El Blatt and Saifi that needed to be protected;

• Creating multifunctional social areas for production, trade, culture, entertainment and shopping on the reclamation area and the coastal line;

• Reconstruction of the historic Souks of Beirut;

• Construction of multi-storey buildings in the hotel zone and new development areas;

• Construction of open and closed parking areas;

• Building modern infrastructure were the main objectives of the reconstruction plan.

Fig. 9: Master plan for BCD/Solidere Area (Solidere, 2002).

The reconstruction plan was divided into two phases. The first phase involved completing infrastructure works such as road construction, seafront protection, marina development, landfill treatment, and additional reclamation. It also included archaeological excavations and construction works for restoring preserved buildings, reconstructing souks, commercial and office buildings, residential buildings, public buildings, and hotels. Key areas within the historic core of Beirut, such as Beirut Souks, Place d'Etoilé, Maarad Street, and Banks Street, were focal points of this phase. The construction of two new hotels near the Hilton Hotel, the completion of Starco-Lazarieh office buildings, and the development of new areas in Saifi and Wadi Abou Jamil were also included in this phase.

The second phase focused on Martyrs Square and its surroundings, as well as the development of the Hotels area. It involved the construction of production, entertainment, cultural, and shopping spaces, with the completion of the landfill process (Solidere, 1995). While the first phase was initially planned

to be completed by 1999, the duration of archaeological excavations exceeded the initial timeline.

The reconstruction efforts in the BCD have made significant progress since 1994. Infrastructure works were successfully completed, and various public spaces, art centers, commercial areas, bazaars, and residential areas were constructed. The Normandy dumping area was expanded by utilizing the rubble generated by the war, debris from post-war demolitions, and other waste materials. Solidere, the company responsible for the reconstruction, obtained approximately 300 thousand square meters of land through landfill activities. In exchange for undertaking the infrastructure works, Solidere was granted rights to the reclaimed land (Fig. 9). This allowed for the expansion and development of the BCD, contributing to the overall progress of the reconstruction project.
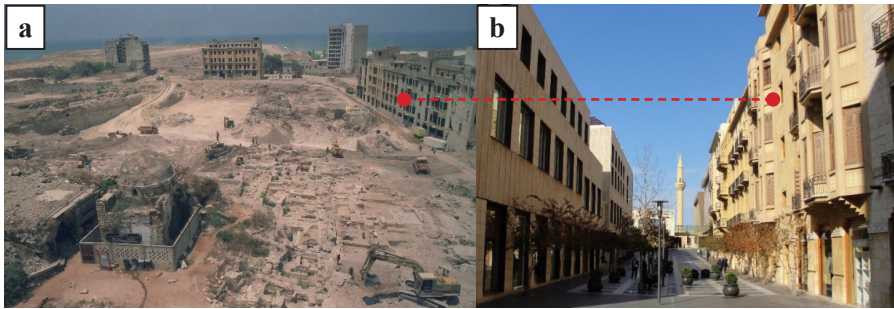
Fig. 10: Archaeological excavations on Beirut Souks area before construction (Source: Solidere); Beirut Souks and retained/restored buildings (Bilgili, 2018).

The reconstruction process in the Beirut Central District (BCD) provided a unique opportunity for extensive archaeological research and exploration of the city's rich history spanning over five thousand years, including Phoenician, Persian, Hellenic, Roman, Byzantine, Umayyad, Abbasid, Mamluk and Ottoman periods. Solidere, in collaboration with the Directorate General of Antiquities (DGA) and UNESCO, signed a cooperation protocol in 1994 to facilitate archaeological studies within the reconstruction project.

The rescue excavations were planned to be completed within a timeframe of 2 to 2.5 years. Financial support for the excavations was provided by Solidere, the Hariri Foundation, and the UNDP (United Nations Development Programme). These organizations recognized the importance of preserving

and studying the archaeological heritage of the BCD during the reconstruction process.

To ensure a smooth workflow and prevent any interruptions in the reconstruction works, Solidere coordinated the infrastructure projects with the ongoing archaeological excavations. This allowed for simultaneous progress in both areas without compromising the integrity of the archaeological sites (Fig. 10). Several renowned institutions and organizations participated in the archaeological excavations in the BCD. These included the Lebanese University, the American University of Beirut, the French Institute of Near East, the Museum of London, the University of Amsterdam, Leiden University, and the Leverhulme Foundation. Their involvement and expertise contributed to the comprehensive exploration and understanding of Beirut's historical layers and civilizations throughout the ages.

Fig. 11: Structures that survived during the urban reconstruction process of the BCD, (IFPO/GBEY-14-10 C01-0055).

During the reconstruction process in the Beirut Central District (BCD), Solidere and governmental units employed various intervention approaches to the buildings in the area (Fig 12, 13). These approaches included demolition, conservation, restoration, refurbishment, renovation, rebuilding, and remodeling. Solidere, in collaboration with government authorities, categorized the retained buildings into three categories: historic, exempted, and standard. A total of 292 buildings were retained, out of which 27 were religious and public buildings (Fig. 9, 11). The retained buildings underwent repair, renovation, or alteration based on choices of decision makers. The repair of retained buildings in districts

such as Marfaa, Mina al Hosn, Saifi, Wadi Abou Jamil, and Zokak al Blat was mostly completed (Fig12, 13).

The focus was also on the construction of new buildings and the development of multifunctional open and closed areas as part of the renovation and development of the BCD. The construction of new buildings took place alongside the restoration of historic structures (Fig. 12, 13, 14). According to Solidere, the aim was to revive the spirit of the BCD while constructing the new (Muhammed Al Amin) mosque and preserving the architectural beauty and historical importance of mosques, churches, synagogues, tombs, and other historic buildings together (Solidere, 2012).

The Wadi Abou Jamil and Saifi districts were designated as low-rise residential areas, with consideration given to the local Lebanese architecture. Most of the new constructions in these districts were completed. It is worth noting that although many buildings survived the war, some were ultimately destroyed during the reconstruction process. However, the Synagogue of Maghen Abraham in Wadi Abou Jamil was an exception and managed to survive and be preserved.

Synagogue Maghen Abraham

Fig. 12: New constructed buildings in Wadi Abou Jamil and Synagogue Maghen Abraham (Source: Solidere).
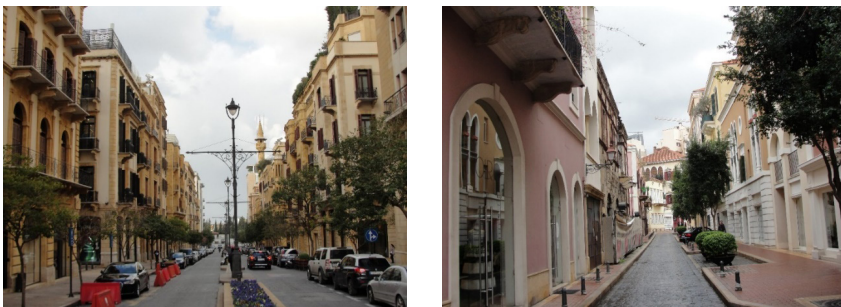
Fig. 13: Restored buildings on the Foch St. and Saifi Village (Bilgili, 2018).

Fig. 14: Martyr Square, Muhammed al-Amin Mosque, Saifi Village and new constructions around the square (Bilgili, 2018).

The restoration and revitalization of the historic city center took priority, driven by the economic crisis and the aim to attract visitors and boost the reconstruction efforts. The development of new Beirut Bazaars and the coastline was planned to create points of attraction and enhance the BCD with entertainment venues, shopping centers, and cinema complexes.

The ruins of the historic Souks of Beirut were cleared, and new Souks were constructed, occupying the same location but with larger dimensions. The new Beirut Souks were inaugurated in 2009. Solidere claims that "not only a shopping centre was built, but also a part of the city was restructured with the new Beirut Souks" in its annual report of 2008. It is also stated that "the historical value of the area would be better appreciated when the street layout dating back to the pre-Roman period is followed and integrated with historical squares, monumental structures, and archaeological sites within the Beirut Souks (Solidere, 2008 p. 55)." During the excavations conducted in the souks, archaeological remains such as the medieval fortification wall and Byzantine mosaics were discovered and presented in the souks after being restored (Fig. 15).
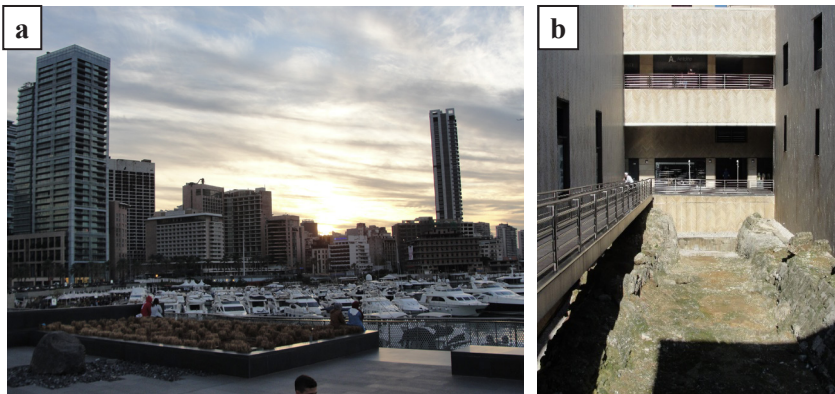
Fig. 15: a) Hotel District and Zaitune Bay (Bilgili, 2018), b) Part of archaeological remains in Beirut Souks (Bilgili, 2018).

The Hotels district, Zaitune Bay and the planning of the shoreline are other integral parts of the project in the BCD (Fig. 15). Solidere defined these areas as a national value due to their connection to Martyrs' Square and the surrounding areas. They were interpreted as a natural spaces that express urban life and shared experiences, contributing to the overall vision of the revitalized BCD (Solidere, 2012).

The southern part of Beirut Souks, the Cinemacity building, multi-storey underground parks, new buildings around the square, and the marina on the coastline have been completed. The Hotels district has seen substantial construction activity, with most of the buildings finished. Construction works are ongoing in the northern souks and high-rise constructions in Martyrs Square and its surrounding areas.

One notable addition to the BCD is the construction of the Mohammed El-Amin Mosque, located in an important corner of Martyrs' Square (Fig. 14). However, the design and symbolism of the mosque have sparked controversy and unrest among religious groups. The design concept of the building with its references to Turkey and Egypt was interpreted as an effort to position Lebanon in the Sunni world.

Although major construction activities for the landfill have not yet commenced, recreational spaces with social, cultural, and commercial activities have been utilized. The restoration of historic and public buildings, the construction of Beirut Souks, and the development of residential areas in the Saifi and Wadi Abou Jamil districts have all contributed to the revival of the city center. The BCD has regained its status as an administrative and commercial zone.

Solidere's efforts in the reconstruction of the BCD have attracted the attention and interest of other real estate developers, entrepreneurs, architecture offices, and construction companies. Solidere's work in the BCD has been showcased in international exhibitions and has received various awards in categories such as architectural design, landscape, lighting, and publications about the projects. The reconstruction process of the BCD between 1990 and 2020 is almost complete. However, Beirut faced a new disaster on 4 August 2020, the effects of which will continue for many years.

6. The Port Explosion and Ongoing effects on Historic Beirut

The explosion in the port of Beirut on August 4, 2020, was a devastating event that had a significant impact on the city and its residents. The explosion, caused by the ignition of a large quantity of ammonium nitrate stored in a

warehouse, resulted in the loss of over 200 lives, left more than 7,000 people injured and around 300 thousand people lost their houses[5]. The residents of Beirut noted that they did not suffer from that extensive destruction of the explosion even during the war. The explosion also caused extensive damage to buildings and infrastructure within a wide radius from the center of the blast (Fig. 16).

The port of Beirut, being the epicenter of the explosion, was completely destroyed. The force of the blast caused widespread destruction, shattering windows, collapsing buildings, and causing structural damage in the surrounding areas. The impact of the explosion was so powerful that it was felt several kilometers away, and almost all buildings within a 10-15 km radius from the explosion's center were affected to some extent (Fig. 16).
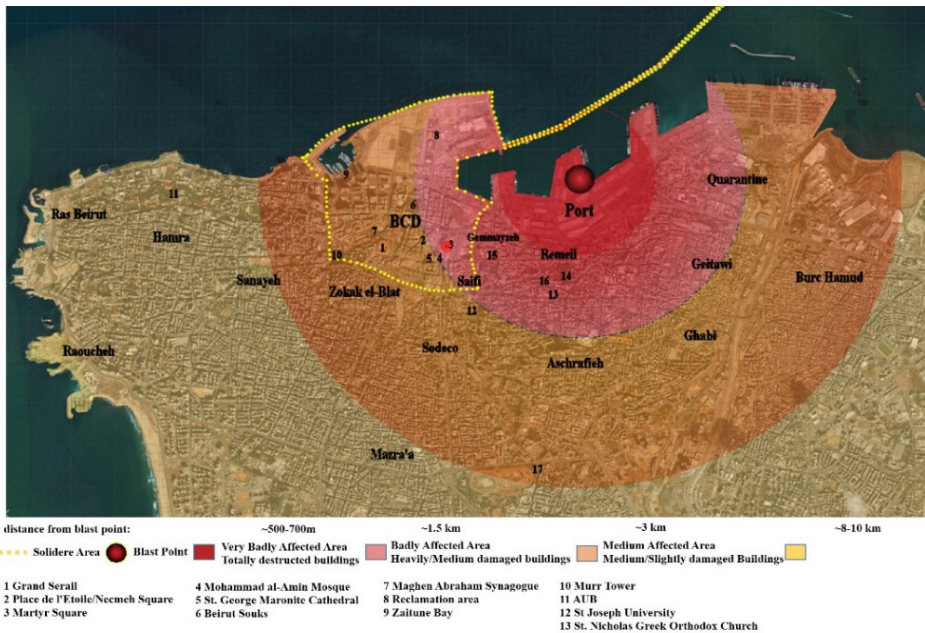
Fig. 16: Areas affected by the explosion (Bilgili, 2021).

5 Estimates suggest that at least 50,000 residential homes were heavily damaged as a result of the explosion. Additionally, it is estimated that 9,200 buildings within a 3-kilometer radius of the port were affected, impacting the lives of approximately 219,000 people. The total death toll from the explosion is believed to be higher than the official casualty figures indicate. This is due to the presence of a significant number of unregistered Syrians living in Lebanon who may not have been accounted for in the official records (Tacchi, 2021).

The cultural heritage sites in Beirut, which were already damaged during and post-war period, could not be effectively preserved after the conflict. The lack of sufficient legal and administrative tools, financial resources, public awareness, and the pressure of real estate development have contributed to the continuous deterioration and potential destruction of these sites. Thus, cultural heritage sites of Beirut were deteriorated continuously and open to destruction (Fig. 17). The heavily damaged historical buildings in the settlements that were primarily affected by the explosion were mostly abandoned or in use but neglected structures.

Fig. 17: Some of the damaged cultural heritage of
Beirut before the explosion (Bilgili, 2018).

The Director-General of Antiquities at the Ministry of Culture in Lebanon reported that the explosion had damaged approximately 640 historic buildings in Beirut. Out of these, it was noted that 60 buildings were at risk of total collapse (Mroue, 2020).

Severe structural damages and loss of materials caused by explosion on the walls, roofs, facade elements, wooden floors and joineries of the historic buildings were observed after the explosion. The window frames of nearly all buildings were shattered or detached, and the facades materials such as stones, bricks, and decorative elements fell off. Structural cracks, especially at the corners of buildings, were a common form of damage. The walls were collapsed

due to losing the stability of the corner as well as the cantilevers and wooden floors. In many buildings, the central halls (Iwan) with their triple-arcaded facades and wooden floors suffered severe damages, depending on their design and construction techniques. These areas experienced significant structural failures and material losses (Fig. 18, 19).

The range of damages varied from slight damage to total destruction. Damages mostly depending on the distance from the blast point, pre-blast state of the heritage buildings and initial design of the structures. The explosion had a widespread impact on joineries, plasters, facade materials, and ornamentations, causing damage to these elements throughout the affected area (Fig. 18).

Fig. 18: Some examples of damaged buildings by explosion (AFP, 2020)

Fig. 19: Villa Linda Sursock before the explosion (Bilgili, 2018), b: Villa Linda Sursock interior damages explosion (BeirutHeritageSociety, 2020), c: Villa Linda Sursock's exterior damage after explosion (BeirutHeritageSociety., 2020).

The recovery and reconstruction of Beirut after the explosion will likely draw upon the experiences and approaches taken during the post-war reconstruction period. Sooner or later, a new real estate movement will be initiated in the port and surrounding settlements. Despite the extraordinary efforts of local experts and the efforts of international organizations since the explosion, the course of urban recovery also strengthens this possibility. External financial resources will be encouraged to start the post-explosion reconstruction process. However, the aid and investment flow to Beirut was limited, considering the economic loss due to the Covid19 pandemic in the world.

As can be seen from the post-war reconstruction process, there are three main potential sources of finance for post-explosion reconstruction of Beirut. Those source of finance is affecting the transformation of urban landscape with other legal and administrative factors. These sources are:

- International aids: International organizations and NGOs provided financial aid to support the recovery efforts in Beirut. This assistance came in the form of grants, loans, or technical expertise, aiming to facilitate the rebuilding and rehabilitation of the affected parts of the city and restoration of historic buildings. However, the availability and extent of international aid influenced by various factors, such as COVİD19 pandemic, competing global priorities, economic constraints. Those aids generally were used for emergency humanitarian purposes (UN, 2021). It also provided for people who need to repair minor damages of their homes at low costs.

- Investments at the states level: Those financial sources often prioritize strategic areas such as the port of Beirut.

- Internal and external private investments: Private investors, both domestic and international, are attracted to areas in Beirut that offer promising commercial opportunities. They generally focusing on the real estate ventures on affected sites, including the development of residential properties, commercial complexes, and other high-value projects.

Lebanon has been grappling with a severe economic crisis since 2019, which has been further exacerbated by the global COVID-19 pandemic. The country already had difficulties in dealing with economic problems due to regional turmoil such as Syria war, Israel-Palestine conflicts, and migrations mostly from African and Arabic countries. The economic hardships have sparked social unrest and protests across the country before the blast, with people from

various factions expressing their dissatisfaction with the state administration. The explosion at the port of Beirut acted as a catalyst, intensifying the protests and leading to increased public outrage against the government. The blast not only caused significant human and material loss but also highlighted the existing corruption, negligence, and mismanagement within the state institutions. A new and uncertain threshold was reached by the explosion.

Political and economic uncertainties, as well as concerns about corruption, hindered the effective utilization of international aid and investments. The protesters expressed mistrust towards the state administration, accusing it of corruption and mismanagement. They were concerned that the aid and investments may not be used for their intended purposes or may be diverted for personal gain. This lack of trust poses a significant obstacle to the transfer of international aid to the government and undermines its ability to effectively implement reconstruction and development projects. Additionally, some property owners reacted to the restoration initiatives of cultural heritage in their property until their "corrupted" governors change (Fadel, 2020).

Aids and investments to be made at the level of states and international monetary funds are subject to the legal, administrative and financial capabilities of the states. Regulations on Lebanon's management and economic programs and the use of financial resources are requested to be guaranteed. Besides, concessions will be given to people and institutions that will provide resources. It is known that Hezbollah as a political party is effective in the Lebanese government. Apparently, the region is open to new conflicts if the enforcement of Lebanon without Hezbollah continues in exchange for aids from the politically effective countries in the region such as Israel or France.

The post-war reconstructions had lasted for approximately 30 years, which was very significant in terms of continuity of the process and workload. Nevertheless, the port explosion once again highlighted the risks associated with investment in the Middle East. Accordingly, investors are likely to be hesitant in committing resources to a region where there is instability and uncertainty. Thus, if the political and economic landscape becomes more stable and predictable, it can create a conducive environment for construction projects to resume.

The strategic location of the Beirut port on the Mediterranean Sea presents significant opportunities for private investors and states interested in participating in its reconstruction process. Being situated on an important transit route, the port holds economic and geopolitical significance for the region. Moreover, The Mediterranean Sea has been a focal point for various countries and regions, each

with their own interests and struggles. Countries such as Greece, Turkey, Egypt, Syria, Libya, as well as Western nations, have all had vested interests in the Mediterranean due to its economic and strategic importance. Private investors and states want to take part in the process due to the port's strategic location for the region. The concessions which will be acquired in return for constructions, make the current situation an attractive opportunity.

After the explosion, the damage status of cultural heritage sites was quickly assessed through the extraordinary efforts of local experts and volunteers. Urgent measures were taken for the damaged cultural properties, including the collection and storage of building materials, supporting the damaged structures, and roof renovations to protect buildings from rain. Restoration work on some specific structures has also been completed in the past three years (Fig. 20). In the aftermath of the blast, various national and international meetings/conferences have been organized for the reconstruction of Beirut, resolution of infrastructure problems, and preservation of cultural heritage (Dubeissy, Sadek, & Daccache, 2021). International architectural competitions targeting professionals and students have been held as well.

Fig. 20: a) The Blue House in August 2022 after restoration work, photo: Justine Chalfoun (Proctor, 2022) , b) Rmeil 722 and 723 (beirutheritageinitiative, 2021).

The rise of urban transformation in settlements surrounding the port such as Marfa, Achrafieh, Gemmayze, Mar Mikhael, Geitawi and Quarantine increased. It is important to note that real estate enforcement in the BCD and neighbouring settlements has resulted in the rapid destruction of cultural heritage sites of all Beirut. Historical buildings that were already heavily damaged by the explosion face an even greater threat of destruction during the post-explosion period. International organizations, NGO's and local volunteers provided financial and technical support for documenting damages, preparing restoration projects, and

undertaking repair works for cultural properties like museums and religious buildings (Proctor, 2022). However, the most challenging problems arise with the repair of historic buildings under private ownership. Because most of the historic buildings are not legally under protection. Some owners do not have financial means to restore their properties, while others are motivated to sell their properties for financial gain. Additionally, real estate entrepreneurs threaten these structures as they seek to replace them with new buildings that align with their commercial interests.

7. Conclusion

Following the devastating civil war from 1975 to 1990, Beirut Central District lay in ruins, bearing the brunt of war-inflicted destruction and natural deterioration. Recognizing the need for a comprehensive and transformative approach, it was determined that a profound resurrection, rather than superficial remedies, was necessary to address the damage in the BCD (Solidere, 2012, p. 40). As a result, a considerable number of buildings were intentionally demolished during the city's reconstruction, surpassing the count of structures lost during the war itself. However, this reconstruction process affected archaeological heritage sites and other cultural properties that came to light during the course of new construction endeavors.

The preservation of Beirut's urban memory while embracing progress and adaptability was a central objective of the reconstruction plan. According to Solidere, preferred to "maintain the memory of the place without getting stuck in it (Solidere, 2012, p. 40)." Basic principles of reconstruction plan such as protection of historical values, ensuring the connection between the landfill area, the historical centre and the sea, planning the public spaces, pedestrianization of the BCD, improving transportation facilities, maintaining cultural identity were defined as the genetics of the city and seen as constant parts of the plan. Furthermore, the possible changes in the physical environment and architectural forms according to living forms and demands were accepted at the beginning of the planning process.

To achieve the goal of preserving urban memory, a combination of approaches was adopted. This involved the retention and repair of selected cultural properties, the in-situ or relocated preservation of archaeological heritage, and the retention of original street names, as exemplified by Beirut Souks. However, irreversible interventions such as demolitions, renovations, and reconstructions were also preferred to intervene in urban areas and historical

buildings. While some historic structures were preserved, the decision-making process was often influenced by cost-efficiency and high return on investment, leading to the demolition of traditional buildings. Others were repaired and subsequently sold or rented by Solidere. These interventions resulted in the transformation of both the physical and social fabric of BCD.

Solidere considered the reconstruction of the BCD as a critical step towards revitalizing Lebanon's collapsed institutions, economy, and devastated cities, taking into account the post-war social context of Beirut. The BCD served as a melting pot for various Lebanese communities, and the objective was to revive it as a hub for management, trade, tourism, and social activities. Public administration units such as ministries, embassies and municipalities have settled in the BCD. Commercial spaces were allocated to business administrators. The city experienced a resurgence in tourism. However, despite these efforts, the BCD did not fully realize its potential as a social and commercial center that could be accessed by all Beirut residents and serve as a space where diverse societies coexisted.

The reconstruction process in the BCD has primarily been driven by private sector initiatives, with Solidere leading the efforts as a commercial company. Solidere and its joint investors aim to generate financial gains through the management of these reconstruction works. As a result of these efforts, the real estate value in the city center has significantly increased. The rise in real estate prices has created a situation where only individuals or companies with high incomes can afford to purchase or rent properties in Beirut. This resulted in a socio-economic divide within the city, as access to the central area becomes limited to those who can afford it. On the other hand, public spaces Parks, archeo-parks, squares, and recreational areas have been designed along the coastal line, providing residents of Beirut with open spaces for recreation.

The reconstruction process in the BCD can be described as comprehensive and well-planned, with a holistic approach to planning and implementation. However, in contrast to the BCD, other parts of the city did not experience the same level of controlled and planned reconstruction. The BCD is surrounded by five peripheral quarters: Mina el Hosn, Zokak el-Blat, Bachoura, Saifi, and Port. The boundaries of the Solidere area and reconstruction efforts of BCD divided the quarters from each other in terms of physical and social texture. Although, the Solidere area was reconstructed with the tabula-rasa strategy to ensure the economic development as a central business area, it appears that there is no clear reconstruction strategy for the neighbouring sectors of the Solidere area and

the rest of the city. The BCD has gentrified with organized roads, landscaping, multi-storey luxury residences, hotels and restaurants.

In contrast to the rapid and comprehensive reconstruction in the BCD, the alteration of the urban texture in other parts of the city has been slower and more localized, often occurring at the plot or parcel level. However, in the neighbouring areas, the pace of alteration has been accelerated. This is primarily due to their convenient proximity to the BCD, offering easy access to its amenities. Additionally, these areas provide an opportunity for residents and businesses to avoid the high rental and sale prices associated with the BCD. Unfortunately, this increased real estate pressure and demand for development in the peripheral areas have had detrimental effects on cultural heritage sites. In some cases, cultural heritage sites have been intentionally left exposed to weathering and decay, ultimately leading to their destruction. This is often done to make way for the construction of multi-storey buildings and other modern structures.

The post-war period in Beirut witnessed the issuance of laws, such as the amnesty law, aimed at resolving conflicts and erasing memories associated with the war. However, the reconstruction process of Beirut's historic core became a subject of symbolic contestation. Urban spaces became battlegrounds for competing narratives and interests (Khalaf, 2006; Makdisi, 1997). The buildings that survived the war were considered as unwanted remnants of the war and demolished.

According to Solidere, "triple-arched facades of the French Mandate Period, Ottoman arches and cornices, Islamic friezes and inscriptions, the neo-oriental designs of the 1920s and 30s were preserved by providing contemporary comfort conditions" (Solidere, 2012, p. 59). However, it is important to note that the physical changes to cultural heritage sites were driven by economic and political objectives. Ideological preferences, including nationalism, influenced decisions regarding cultural layers and interventions on historic urban sites. While some buildings from the French Mandate Period were preserved or replicated in new constructions, the buildings from the Ottoman Period, except for religious structures, were often demolished or altered, such as the Grand Serail. There are also discussions surrounding the deliberate removal of ruins from the Islamic Period, including the Umayyad, Abbasid, and Mamluk Periods, for political reasons. The demolitions in the Wadi Abou Jamil area, which had once been home to Jewish immigrants from Syria and Iraq during the Arab-Israeli war, can also be seen as a form of erasure. These actions raise concerns

about the selective preservation and destruction of cultural heritage sites and the potential manipulation of history for political purposes.

Beirut remains a city marked by disorders, inadequate infrastructure, and sectarian divisions. Beirut's cultural memory sites are fragmented and changed. The post-war urban landscape, as noted by Sawalha (2010, p. 12), transformed into "the eclectic composition of restricted areas that evoke nostalgia and memories."

The economic crisis that was already unfolding in Beirut prior to the port explosion was further compounded by the catastrophic event. Political uncertainty escalated as the Lebanese people protested and some authorities resigned. If the recovery process following the explosion is approached using the same methods as in the past, it will be challenging to avoid urbanization issues, the loss of authenticity in the historic urban fabric, and the destruction of cultural heritage.

Efforts by international and local expert institutions to mitigate real estate pressures and preserve cultural heritage have proven ineffective without addressing underlying legal and administrative challenges. Resolving these issues is crucial to ensure the success of post-explosion initiatives and the preservation of Beirut's cultural heritage. However, the post-explosion process with the involvement of international organizations can be turned out an opportunity to address the chronic problems faced by Beirut. The shared desire of the people of Beirut was to express their collective response to the government in the aftermath of the explosion and to clean and rebuild their city. This presents an opportunity for the reintegration of the divided social and urban structures within the city.

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URBAN PLACES, DAİLY LIFE AND IDENTITY CONSTRUCTION

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1. Introduction

Urban spaces contain all the balance of the part where the pulse of the city beats, social/social action interaction is ensured and new scenes/faces of daily life change (Amin and Thrift, 2002). This spatial fiction brings users together with the city, symbolizes their power and transforms them into living/experienced foci. It is important that the inner dynamics of the city are breathed/breathed with alternative spaces, bring people together, bring them together, integrate them, and leave memories/memories/traces through common experiences (Şahin and Çevik, 2010a). However, the fact that the user responds to spaces that direct his/her individuality and collective behavior supports the cultural and identity building acquisitions that remain in the background (Şahin and Tavşan, 2018).

Cities expand for social purposes, transform into places and become imaginatively rich with relationships and interactions experienced through common spaces (Pol, 2002). The fact that these spaces maintain cultural signs/remotes related to place and time makes it easier for cities to be shaped in memories. Interpersonal relationships/ties, sociality groupings, activities/representations/performances that emerge in spaces create an awareness of

urbanity and the form editing of the new identity is directed (Hopkins and Dixon, 2006).

The differentiation of urban spaces is reflected in physical and social appearances through their historical past and experiences. Each place's own essence, story, witnessing keeps alive the ground where everyday life passes and will pass, and emphasizes the fact that unseen/unseen semantic inferences are experienced by tracing the traces of the "spirit of the place" (Norberg-Schulz, 1980). This approach directs cities and spaces to the ontological view that lives and survives, and builds imaginary attachments by collecting the worries, worries, experiences, hopes, sadness and happinesses that exist on them. The depth of existence of spaces includes the people/s it covers and initiates mental and internal fluidity. The re-established context of interaction and belonging presents common thoughts and ideas on the basis of unity, while different ideas/dreams support new perspectives and develop the ability to interpret. Spatial formation and its aura affect political discourse and judgments and transform the physical structure of the state surrounding life into a common language (Harvey, 2017; Işık, 2009). The aura, which is in psychological and sociological interaction, includes the energy, spirit, emotion or atmosphere that is at the core of the space (Öksüz, 2016). In addition to conveying the sense of time, evidence of human presence in the space and the concept of permanence to the user, it stimulates actions and guides the imagination (Erkartal and Ökem, 2015). The urban aura, on the other hand, is constantly changing/transforming with different user profiles directed at them and alternative social/social encounters. In these spaces, the liberated masses face different images/elements, leave traces, and differentiate and source new experiences (Aytaç, 2007). The formation of aura sensation is possible by carrying the urban rhythm in the body (Yıldırım, 2014) and associating spatial contrast, smell and randomness (Bayrak, 2008).

The fact that urban spaces are loaded with images due to scale changes, that they offer awareness in addition to functional formation, that they maintain a sense of belonging, that they increase semantic inferences, that they carry identity formation and life culture causes intensity (Kostof, 1991). While human-space interaction provides connection, the shares that occur in it and the relational spiral structure affect the quality and character of mutual dialogues. With these aspects, urban spaces are seen as parts of the existential whole for urbanites (Lang, 1987; Lefebvre, 1991). It initiates its own unique identity

fiction beyond offering semantics and belonging with its aspects that invite to daily life rhythm/ritual (Lefebvre, 2017).

The presentation of spaces with different contents facilitates the capture of important clues in perceiving/recognizing the city and people (Krampen, 1979). Questions about the density of social/social space, the potential of the power that offers association, and the quality/character of the user can be answered with participatory observations. The fact that daily life experiences and cultural practices/practices are specific to the urban space affects their consumption activities and the teachings of the habits gained (Akış, 2020; Ekrem, 2006). In this study, examples that make the differences of urban spaces specific to the place and the action inferences of daily life that support the formation of identity are examined from a general perspective. The process of creating an identity for existence through political and ideological discourses/arguments is discussed sociologically in determining the signs of sociality in spatial integrity.

2. Urban Space and Daily Life

Urban spaces present the processes through which daily life passes, the practices through which accidental relationships/interactions are established, and the arrangement through repetition/rhythm without distinguishing between individual or collective clustering (Certeau, 1984). Urbanites come together at certain times during the day, gather and take actions in line with common goals. Regarding the relational status of daily life culture with spaces, it is necessary to integrate with other people/s, environment, events and objects by covering social life. With these aspects, the development of emotions related to sociality, community/crowd and place is kept alive. In the functional context, with urban spaces being the flow places of social actions, urbanites can use their leisure time, use time efficiently, and be at the center of vital experiences (Kalekin-Fishman, 2013). Urban spaces in the middle of daily life are fictionalized for the purpose of spending time, shopping, having fun, playing, resting, talking, watching/watching, observing, walking/running, eating and drinking, etc. with temporal and personal/collective differences (Lefebvre, 2017), (Figure, 1, Figure 2).

Figure 1. Spatial interaction and personal/collective action views in the middle of everyday life, Rome, Collesium (left), Campidoglio Square (right)
(F. Şahin Archive)

Figure 2. Spatial interaction and personal/collective action views in the middle of everyday life, Paris, Eiffel Tower (left), Trocadero Square (right)
(F. Şahin Archive)

Actual associations related to sociality are considered among the indispensables of daily life. Belonging to a place, joining groups/crowds, contacting those with common interests show the relationship networks/ structures presented against social needs (Sennett, 1999). The social character and characteristics of urban spaces affect the established relationships/interactions, spoken language, discourse, behavior, and movement measures. However, different forms of expression, representation/ceremonies, and expression practices can emerge and a unique social language can develop depending on the cultural and vital environment offered. The originality of spaces that are attractive and attractive to people is the transformation of sociality opportunities/ opportunities into shared experiential playful relationships (Esgin and Çeğin, 2018). The social actions and experiences that develop depending on the spaces ensure the reproduction of daily life. It is ensured by thematic formations that urbanites are affected by social structures, develop and change, come together/

gather together, and establish belonging. The activities presented in urban spaces are experienced in the fluidity of daily life and the psychological implications, common perceptions and sense of identity that arise in use are reproduced as regulars (Gehl and Svarre, 2013), (Figure 3, Figure 4).

Figure 3. Spatial evolving action views, Rome (F. Şahin Archive)

Figure 4. Spatial evolving action views, Cologne (F. Şahin Archive)

Although the diversity of the spaces distributed in the city, different architectures, functional constructions that offer belonging produce sociality with a similar/common language, today, new faces of urban spaces appear under a single cover/roof. In building designs that are customized by offering more than one different function together, urban model construction is used solution-oriented (Şahin and Hocaoğlu, 2015, Şahin and Aslanöz, 2022), (Figure, 5, Figure 6). Beyond the symbolic formation, the fact that it covers new meeting points, thematic support of sociocultural alternative spaces and current changes are among the reasons for preference. Different architectural features that are unique with the combination of diversified urban spaces are reflected in the building identity/character (Şahin and Sennou, 2023). The formation of service understanding through spatial function paves the way for the grouping network relations of physical fiction in the transformation of sociality. This characteristic approach provides spatial separation and paves the way for users to exhibit their differences (Oldenburg, l999).

Figure 5. Views of urban spaces under a single cover/roof,
Berlin, Sony Center (F. Şahin Archive)

Figure 6. Views of urban spaces under a single cover/roof,
Rotterdam, Markthal (F. Şahin Archive)

Organizing urban spaces in physical architectural formation and supporting them with activities have functionality for the human needs and sociality gap related to the daily life of urbanites (Cihanger, 2018). By spending more time in these spaces, people/users are offered the opportunity to establish friendship/friendship, and by integrating with imaginary/symbolic discourses, the stance/language of the cultural associations of the place develops (Rapoport, 1977; Agnew, l993). The city/city part is re-established intellectually, it gains vitality/dynamism-oriented continuity, and the multilayered face of subcultural groups in political, religious, recreational and virtual sociality emerges (Altay, 2004).

Urban spaces are separated by the differentiation of social experiences and gain meaning in cities depending on developmental characteristics. The transformation of the economy, politics and culture, which constitute the whole of the society, directly affects the spaces it hosts/lives in. Urban spaces where everyday relational products/actions are exhibited show the life cycle of everyday life (Akış, 2020). These spaces are an organism that lives outside of formality/decoration, where productions are fictionalized with the encounters of urbanites, where a common public self is formed. The presentation of social

communication/interaction, encouraging the feeling of freedom, increasing and sustainable activities/participation correspond to the cultural fabric of the city (Ergin, 2001; Aytaç, 2007). The idea of being the showcase of the city varies depending on the power of mutual interaction between people and places (Krier, 1979), (Figure 7, Figure 8).

Figure 7. Space views reflecting the idea of being an urban showcase, Haffencity, Hamburg (F. Şahin Archive)

Figure 8. Space views reflecting the idea of being an urban showcase, Amsterdam (F. Şahin Archive)

Urban spaces strengthen the partnership and integration of urbanites with their identity and define the areas where daily life formalism is built (Şahin, 2016; Gökgür, 2008). Reflecting the experiences/past, memories and semantics on spaces through urban identity help to reinforce the social environment culture. Social space and the developmental process of daily life always add new physical formations to accumulation factors, kneading and differentiating them (Lefebvre, 1991; Doğan, 2007).

Urban spaces show publicity depending on physical architecture, usable/ functional, social space setup and are separated from each other through the principles/qualities they offer. Public space formations include actions/s and

fields of action that are open to everyone, are not restricted by power, and give individuals equal freedom (Altman and Zube, 1989, Şahin and Çevik, 2010a). These spaces play an important role in determining social identity and mass culture and initiate individual/collective interaction/communication movement in daily life. While supporting urban spaces with different activities/actions creates an alternative to people's sensory needs, it offers its users the purposes of enjoying/enjoying, having fun, establishing belonging, and getting rid of difficulties/difficulties in return for their lifestyles. These spaces accompany the flow of daily life and show their fragmentary formation by filling the temporal gaps between home and work life (Chaney, l999; Şahin and Çevik, 2010b), (Figure, 9, Figure 10).

Figure 9. Space views supported by different activities/actions, Bruges (F. Şahin Archive)

Figure 10. Space views supported by different activities/actions, Prague (F. Şahin Archive)

2.1. Sociality

Imaginatively, the hierarchical ratings of space reveal their distinctions and transitions become evident. While the spaces presented in the appearance of social political objects gain importance in the process, they are defined, and relational commitment is exhibited through the style/styles produced and

transformed into products (Lefebvre, 1991; Cuthbert, 2007). The physical form/ geometry of the space is immobile, moving beyond stagnation with strong social and political loads and includes reflexivity, and the reality of new discourses in ideological dimensions is reflected outward. While the traces of social life are examined through space, the orientation of the ties and secrets established with the past is considered normal. Cultural processes are processed with spatial categories and their existence is adopted by repeating the power/dominance indicator and daily life practice (Castells, 1977; Soja, 1996; Aslanoğlu, 1998), (Figure 11, Figure 12).

Figure 11. Installed/preserved memory space views, Pristina (F. Şahin Archive)
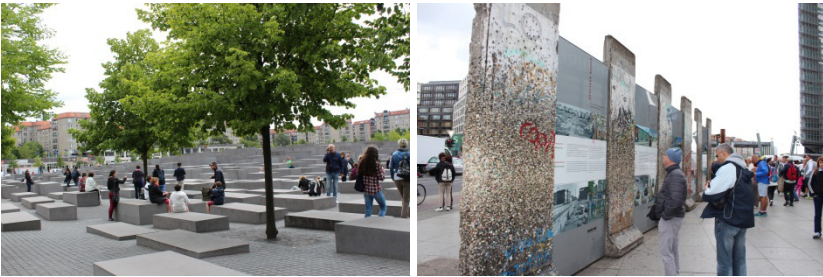
Figure 12. Installed/preserved memory space views, Berlin (F. Şahin Archive)

The fact that urban spaces enable the formation of sociality depends on making the themes of encounter, acquaintance, interaction, communication, cooperation/participation sustainable (Massey, 1984). Individual or collective relationships are supported by the new faces of the space, which are divided into alternative sub-spaces and left in potential use. The relationship of social processes/practices through spatial forms (physical/geographical) and their

effective use with living/living, events/shows/performances paves the way for social integration (Harvey, 2017). However, the reality of the embodiment of spaces, the infiltration, transformation, reshaping/production of the sense of local belonging that leaves a mark on memories into the perceptual gaze comes to the fore. The memory spaces established help the individuals in the human and cultural interaction dimension it covers for the formation of new identity. While identity/s shape the cultural, social and political form of space, spaces reshape people's social life, offer a network of relationships, and foresee a pattern of thinking within value judgments (Ilgın and Hacıhasanoğlu, 2006).

Urban space reproduces the practices and intellectual/intellectual images of social life. The sociology of space is expected to exhibit a human attitude, accumulate memories, express belonging to identity common feelings, include forgetting, and reflect collective. In this respect, the existential efforts of space to find itself develop different strategies/tactics through sensitivities (Aytaç, 2007). In order to strengthen social action, a space is opened to sociality while clustering, gathering, meeting and association of people with a separate group and belonging is organized.

2.2. Identity/Identification

While spaces provide the distinction of inside/outside through their physical constructions, they show the prominence and signs of identity elements in the whole equilibrium of the piece. Experiential examinations, habits and traditions are represented with solution proposals that emphasize the planned sociability within the physical architectural space. Accordingly, the identity problem that develops with user interaction comes to the fore in the spatial use process. Identity includes forms of experience that are similar individually or collectively and through defining differences (Smith, 2005), (Figure, 13, 14).

Experienced actions/events, settlement/residence and related interactions that remain in the moment (place-place, vehicle/s, physical elements/images with participant-related instantaneous value, life parts/sequences/traces) are seen and a memory value is formed over time-dependent experiences (Çevik, 1989; 1991; 2011; 2022). While the existence of experiences/exes/memories develops depending on the physical-spatial and social-spatial environment interaction, it is important to explain the mutual transitions, communication, and qualities that support the cyclical process (Çevik, 1991; 2017; 2022a).

Spaces use their characteristics/characters that can be defined and distinguished by the physical reflection of different themes in order to establish

their own identities (Çevik, 1991). In this context, the array of identity, the relationality within the organized continuity/integrity, and the evaluation of the elements/qualities that play a role in different degrees of strength are exhibited/shown with the use of inter-urban, urban, urban texture and urban space. Reducing or eliminating the component and quality activities that support the phenomenon of relationality causes multifaceted negative factors/consequences through identity/identification (Çevik et al., 1996; 1998; 1999; 2022).

Figure 13. Individual/collective experienced space views,
Barcelona (F. Şahin Archive)

Figure 14. Individual/collective experienced space views,
Vienna (F. Şahin Archive)

Urban spaces suggest an instrumental, communicative, systemic, living/experienced, abstract/concrete, discursive intertwined understanding and include theoretical possibilities guided by differences (Özdemir, 2010). Identity building, which is included in a spatial process, is supported by the sense of belonging, sensory commitment, internalization of values, and continues its vital activities with resistance and struggle. Although the presence of the social actor is seen in different groups, environments and spaces, the establishment of identity and it's becoming decisive paves the way for the new social network density (Soja and

Hopeer, 1993). The fact that spaces surround their users, imply who they are, and present the temporal accumulation of strong emotionality shapes individual, collective identities that are mentioned/mixed with narratives. Beyond passive, excluded abstract fiction, spaces affect the active identity of the social space that integrates with the participants and turns into a place. The semantic depth of spaces is considered important in terms of increasing actions/experiences, gaining identity and opening to existential layers. Each space defined on the social map of the city reflects its identity and facilitates the transition to the themes in the memories (Rattansi, 1997), (Figure 15, Figure 16).
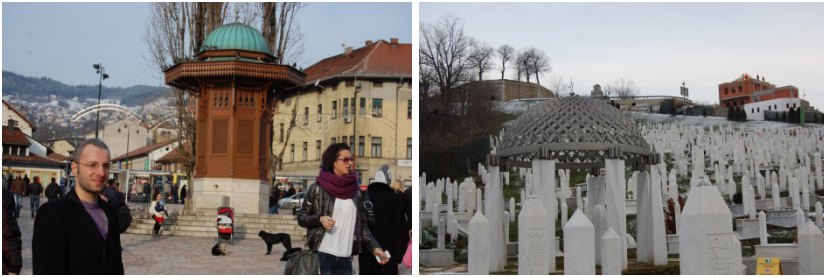
Figure 15. Space views reflecting the carried semantic depth, Sarajevo (F. Şahin Archive)

Figure 16. Space views reflecting the carried semantic depth, Mostar (F. Şahin Archive)

The social structure of urban spaces produces collective identity images/elements and builds adoptable lifestyles. The fact that the identity signs of the place remain behind the invisible physical dimension, the storage of memories, and the feeling of belonging show different aspects of sociality (Bilgin, 2007). In this context, identity/identification is embodied through space and place and becomes evident with the combination of belongings. The difference/otherness carried by the spaces, the perceptions of alienation and the cultural parts within the subjective evaluation lay the groundwork for the formation

of new sociality. Reading the relational situation between people/s and the environment through identity highlights the concepts of perception, meaning, belonging/commitment to place, self-determination/sovereignty, and privacy (Çevik, 1991).

● **Spatial Perception:** It is the mental process of environmental knowledge through the use of the senses and producing a sense of fact by using memory (Yüksel, 1979; Çevik, 1991). People accept and evaluate the elements/images seen in their environment and the regulations involving temporal change. The direction of certain processes experienced between the influencer and the affected (subject-object) and perception and perception inputs vary depending on personal characteristics (Çevik, 1991). Genetic structure, gender, age, profession, all conditions, psychological status, all kinds of sociological positions, fears, joys, previously experienced accumulated memories/judgments/values affect perception (Çevik, 1991; 2019).

The perception process operates sensory/non-sensory, felt/not felt formations in holistic interaction. Beyond the one-way view, the act of mutual approval, objective elements and their arrangements, differentiated perception depending on the personality structure takes place under social conditions (Becker and Keim, 1972; Çevik, 1991). Individually differentiated perception tendencies are shaped within the event, object, situation, action, social/cultural environment, and their interaction is reflected selectively on needs, expectations, knowledge, and value judgments (İnceoğlu, 2010).

● **Spatial Meaning:** It plays an important role in the communicative/ invisible bonds established between the individual-society and the environment-human. The semantics attributed to spaces vary according to time and situation through individuality and are formed by the interaction of signs/ remotes, symbols/symbols, images/elements in physical terms. Spaces are defined by the placement of concrete parts on mental maps, psycho-social situation interpretations, semantic inferences in individual/collective memories (Gustafson, 2001).

Beyond associating the visual parts in spaces with life, people structure cognitive processes for semantics. The semantic inferences evaluated for the physical and thematic formation of urban spaces are supported by the feelings, feelings, and thoughts they leave on people. While meaning/semanticity gives identity to urban spaces, it adds awareness to the beings that the living cannot explain. For these reasons, spatial and group identities are defined and it becomes easier to accept environmental culture (Rapoport, 1990).

● **Spatial Belonging/Loyalty to Place:** While people's sense of having rights/responsibility over places is the combination of parts that complete the integrity of belonging, attachment to place feeds the mentality of belonging, being familiar, and staying safe (Sancar & Severcan, 2010). The emotional, conceptual and functional bonding of individuals increases spatial belonging. Space, place, time, memories, actions, activities, and games are in psycho-social needs and keep the perceptual development of individuals towards their environment dynamic (Manzo, 2003).

Awareness of belonging is conveyed through individual and social positioning and feeling belonging there. While belonging/place commitment plays an important role in terms of the formation of the self and the definition of identity values, the spatially related bonding action reinforces the personal traces and the objects used. Thus, it emerges that people see/reflect themselves in space, feed them, and maintain their desire to remain immortal and shows their identity (Spencer, 2005).

● **Spatial Self/Sovereignty Field:** The continuity of individual/group social identity formation and spatial dependence go through a dialectical process. The change, transformation, integration of individual identity and the values it offers are read through spatial attachment. Since spontaneity involves the act/act of doing, the transformation and change that requires acceptance/intention take place authoritatively and supervisively (Bilgin, 2011). Ownership is not a necessary condition for the process of self-determination, but content/meaning is produced by the abstraction of the physical dimension of the space and covers the pattern of discovering/creating the self/abilities of individuals. The spontaneity of the space ensures the follow-up of individual traces and reveals the area of sovereignty that reinforces the sense of ownership, belonging, and loyalty to the place (Ilgın and Hacıhasanoğlu, 2006). The domain of sovereignty includes personalized markings that are in the use of the individual/group/society, reassuring, presenting scale differences, and creating a border order for other users (Edney, 1976; Lang, 1987).

● **Spatial Privacy:** It is the acceptance of environmental life in order to observe equality between people, not to cause discomfort and to establish sensory communication on the self. Loneliness is the process of selecting/editing optional relational/interactional facts and controlling boundaries for sharing private spaces with the use of concepts of loneliness (Rapoport, 1990).

Privacy differs according to the form/type of relationship established by individuals, proximity/distance, social status and culture. It is separated/classified

as private/individual, personal, social and public privacy and corresponds to the distances needed to perform actions in spaces (Madanipour, 2003; Yörükhan, 2012). Thus, while the relations between human-human groups and society are regulated, necessary functional solutions are produced for the formation of self and identity.

3. Urban Space, Experiences, Time and Transformation

Space is seen in the acquisition of place quality, which is experienced beyond the phenomenon of geometric form and has a soul (genius loci). While the integration of three-dimensional elements/parts and the maintenance of perceptual experiences complete the concrete space, the character formation of the place is the inclusive factor that reflects the soul. Evaluation of the use of order, object, time and light in the features that transform space into place provides the transfer of concrete reality depending on the spirit of the place (Norberg-Schulz, 1980). Transformation is not only a formal concept, but also a phenomenon that is faced with the protection, storage, development, uncovering of the "Spirit of the Place" (Genius Loci) or the creation and articulation of new essences (Çevik, 2019, Çevik, et al., 2022b).

The holistic construction of space and its atmosphere offers a place-related "sense of presence" apart from the function-related approach. It is desirable to give attention to the sum of qualitative characteristics, reflecting everyday life and preserving its timeliness. The transformation of the space where the experiential method is adopted into a place and the changes that will affect daily life, where the roles on people depending on the possibilities of action are discussed, considered important. The idea of being/staying in the world, which requires spaces to be considered as a vital experienced phenomenon, is renewed through its differentiation with existing beings (Heidegger, 1971). For this reason, beyond being present in a space, the reality of being spatially present is accepted in the formality of being undetectable/incomprehensible. The movements and actions of the subject have a decisive role in the transformation of spaces into experiential, vital places. Spaces differ depending on the nature of the actions performed, and the spatial relationship of bodily behaviors is made possible by the evaluation of subjective experiences (Bollnow, 1963).

The vital dimension of spaces passes through temporal processes according to actions and sensory experiences. The boundaries of the time series consisting of fragmented and moments are continuous within each other. As a being, the

body acts as a moving/dynamic boundary between the past and the future and carries the past into the future. While space and time are parts of the inseparable whole, an instinctive correlation is achieved with the methods of perception, experience, construction/repair, and protection that define the determining characteristics of change (Bergson, 2007). In urban and urban memory, interruptions, ruptures that occur within the scope of time-dependent change, which positively or negatively affect the continuity in the change-transformation that takes place/comes to life, can sometimes manifest itself with irreparable losses and disappearances (Çevik, et al., 2022b).

The types of time shaped by biological, psychological, environmental factors offer a flow of rhythmic/repetitive cyclicality and linearity involving progressive/change. It is considered important to establish a balance between internal time experiences with personal differences and experiences experienced in the external time period. The understanding of the physical environment changes through people's perception of time, and the traces of the past and experiences can be seen in spatial details (Lynch, 1976). The fact that temporal collage points to historical change and development/progress creates a strong intuition for the discontinuity of opposites. The intellectual approach to the past situations of the objects seen and how their memories will be in the future affects the passage of imaginary time in spaces. With the perception of temporality caused by the subject movement, differentiating time sections can be passed in the routes, contrast-forming light, sound, smell situations can be experienced now/in the moment. Mobility in the city can help to understand the changes and transformations hidden in the stable state of the environment (Hetherington, 1998).

It is important to enrich the time-dependent fictional intellectualism of spatial programs and to protect vital traces with different dimensions. It is possible to reorganize the temporality of the completed urban spaces with appropriate new functions and ensure that they live at all times. The clock arrangements of these spaces, which are left in open use, support new thematic formations. Intra-spatial movements, activities and actions provide insights into the temporal distributions and proposed programs. The fact that event, movement and space sequence patterns offer composition together paves the way for the sequential experience (Tschumi, 1996).

New designs/architectural interventions implemented with the effect of globalization are in collage formality dominated by foreign parts that are similar, imitated, and cannot provide integrity with disconnected reality. Global

fluidity and fashion trends are turning urban spaces into foci that suggest short-term relationships with an emphasis on transience. However, everyday life is fragmenting/dividing and reaching an appearance that does not have a sense of belonging. Urban spaces driven by mental chaos postpone local relationships and offer artificial relationships/interactions in the social distance where identity-free, emotional pattern is broken. Images/elements that help recall the sociality history of urban spaces and experiences are under the influence of globalization and technological developments (Jameson, 2011). Urban images and cultural elements are seen as very important in the formation, maintenance and transfer of social and urban memory. This continuity, which can be preserved in urban memory, prevents the emergence of interruptions and breaks in both urban and collective memory. Otherwise, interruptions and breaks in urban memory lead to the disappearance of the "urban spirit" and the disappearance of urban users through the decrease in their ties with the city, memories and cultural values (Çevik, et al., 2022b).

Individualization/loneliness, rationality, insecurity, and consumption habits that come to the forefront in modern cities weaken conventional relationship networks and give a temporary/volatile, fictional shape to social relations that are identified with spaces. In this context, the problem of establishing public ties separates social relations and group formations on a spatial scale and restricts the possibility of social political action (Fainstein et al., l992; Kurtuluş, 2005). With the accumulation of urban capital that enables the evacuation of common life, new classes foreign to urban spaces are formed. The state of social exclusion causes cultural separation between people and the disappearance of urban identity elements. Instead of the lost holistic identity, fragmented identities come to the forefront of differentiating spaces and the awareness of public responsibility is devalued (Habermans, 2007).

The known understanding of sociality changes to meet current needs and offers new formal content. Although the social/social thematic fiction processes of urban spaces aim to embrace/embrace their users and make them feel at home, they remain outside of reality and can fail in emotional attachment (Harvey, 2006). Globalization accelerates the interaction between time and space, and cultural, political integrity and face-to-face communication are disappearing. While information does not develop through local units, the distances that allow people to connect and keep them alive disappear. Communities/crowds show fragile and short-lived transience, and as a result of fast life, localized sociality is left behind (Bauman, 2006).

Temporary social relations networks are formed with the fact that urban spaces support consumption habits by producing capitalist strategies, differentiation/sharpening of the city seen in the complex structure, interesting and remarkable formation orientations for recognition (Urry, 1999). The differentiation of spatial qualities affects the habits, tastes, tastes, and dialogue of the users. Behaviors, movements, attitudes and habits are rebuilt in the social/ social life. This process nurtures introverted orientations, individualization and isolation. Removing urban spaces from social relations, rendering them meaningless, and using non-random metallic contents more show consumption-centered transformation. Although the neutralization of cities depends on demographic, economic and political reasons, the threatening spread of the walls of fear towards people in spiritual depth turns into an impersonal balance (Sennet, 1999).

The fact that it is the center where anonymous, socially isolated capitalist intellectualism related to the city and urban spaces is reflected ensures the gathering of passive crowds and the meeting of foreigners. Since it is not known how strangers will react to actions and events, it is doubted, and it becomes difficult to stay in a mixed normalization and ritual (Bauman, 2005). Temporal and spatial distances are reset with technological advances, and polarizations draw attention instead of homogeneous human coexistence. While this formation provides the opportunity to move away from regional restrictions and to be liberated, it increases the tendency to be out of place/homeless. Getting rid of physical obstacles is a sign of the transformation of mobile abilities into action. The fact that locality loses its semanticity and the forms of sociality and spatial identity built leave no trace shows that distances (far/near) exist and disappear (Bauman, 2006).

Different identity coexistence in urban spaces makes heterogeneous, cosmopolitan perceptual perspective evident and materialism, impermanence, insecurity, loneliness-laden sociality is moving away from the sharing, intimate relationship networks offered by traditional society. This spatial fiction combines self/personality values in modern life, the tools selected in time use increase awareness and evoke a sense of participation. New urban spaces reinforce the act of individual existence with relative contextual sociality. Especially in urban public spaces, communication and information effective social distinctions, modern loneliness, introversion reflexes and virtual attachments/passions come to the fore (Banerjee, 2001).

4. Conclusions

Urban spaces are supported by functional/usageal, socio-cultural formations guided by physical architectural fiction, and produce language/style, discourse, representation, symbol, image/element, prestige and identity that are developed in their own way. The continuity of the hierarchical order in the city is ensured by the integration of user-interactive spatial parts and personal/collective belonging and identity are built. Spatial related experiences, daily routines, and lifestyles can be influenced by political power and seen as the object of identity politics. However, the formal transfers that remain in the memories are made through identity texture and mental forms, and urban spaces participate in life with their new faces. Experiencing intellectual actions that enable social traces to be brought to the forefront structures and renews the practices while giving a new perspective and dimension to spaces.

The daily life-based change of urban spaces occurs with the increase and differentiation of environmental behavior scenes with the actions of perception, learning, knowing, understanding, evaluation, emulation/interpretation. The relationship between daily life and urban space, which is based on repetition, plays an important role in understanding the current identity of the city, where the traces of the past ties of social culture can be maintained and spatial changes can be seen. The change process of daily life against the needs includes routine habits/practices (eating, drinking, walking/running, resting, watching, playing, being surprised, talking, etc.), space time fluidity and production consumption balance. The phenomenon of daily life, which is renewed/will be renewed every day, changes the routine variety of actions depending on the production situation in which people/s live. While the transformation of the speed and time dilemma takes place in the basic structure of daily life, it causes people to review their thoughts/ideas and behaviors towards spaces and to gain innovation.

The phenomenon of public space strengthens the meeting centers that compare and keep together cultural, social and artistic activities with people in the daily life of cities. Supporting these spaces with individual/collective alternative actions helps to gain new identities by living the city consciously in the hustle and bustle of daily life. The possibilities/activities offered by the usable/functional approach of urban spaces and their being unifying, improving, developing and inclusive increase participation and enable the reproduction and transformation of publicity. While the forms/forms of spaces multiply their experiential diversity and signs of difference, they lay the groundwork for a

democratic, liberating, aura original identity that needs to be built spontaneously in the face of globalization and consumption habits.

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CHANGES IN VIEWING URBAN ENVIRONMENT: THE URBAN SPACE PERCEIVED BY GEN-Z

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1. Introduction

Along with the changing environmental factors (like climate change and disasters) and the technological innovations (like digital mapping, artificial intelligence and internet of things), the spatial perceptions of different users, peoples' patterns of space use and the experiential qualities of urban spaces started to vary. In this context, it is necessary to consider the urban space from the points of different generations, especially from the view of new technology lovers, the Z generation (or Gen-Z). Gen-Z as a user profile is examined within the scope of the present study through different theoretical and scientific perspectives formed around the generational features of Gen-Z. Therefore, the main problem of the study is questioning the present and future status of urban spaces via the changes in the perceptions of user groups belonging to different generations and assessing Gen-Z's position as one of the latest user groups that open new questions in the field of urban space.

Within the scope of the changing life practices of different generations, the changes in urban space perceptions are questioned. In light of the changes that the urban space has undergone, the newly appearing virtual space experiences and the problem of how meaning is attributed to urban space by users from different generations were analyzed via literature review. At this point, the purpose of

the study is to emphasize the meaning of urban space for the Z generation, the digital natives, and the differences they create from other generations in terms of attaching meaning to urban space.

Users' perceptions and uses of space have changed, and there is a greater demand for unique spatial experiences as a result of various parameters such as environmental conditions, shifting needs, and habits of different user groups. Urban life patterns are changing quickly in today's environment, and users need to keep up with this shift. Many researchers have mentioned that change is inevitable within the scope of time and space concepts and that space users can only survive by keeping up with this change.

In the first part of the literature review, in which the differentiation of social life, daily life, individual, communities, and uses of space are analyzed together, the change of daily life dynamics according to generations is examined. In the second part, the user-oriented change in the perception of urban space is emphasized. In addition, it was determined that the way of thinking and the perception of space gained a different form from other generations due to the physiological changes in the brain structures of Generation Z (Gen-Z). In this context, urban space users are customized as "Gen-Z and others" and the study focused on why Gen-Z is so different. In the third part, with the foresight that the lifestyles of the users will be different for each user type, it has been underlined that the perceptions of different types of users regarding urban spaces are also evaluated differently.

The changing perceptions of different user types in the urban space and their reflections on user behaviours are considered important. In this study, the changes in the lifestyle of users due to the effect of technological development, and the effects of this change on users' perceptions of urban space were examined through different user groups. In this context, the study focused on the changes in the perceptions, feelings, and attitudes of Gen-Z users, who adopted different space practices, towards the urban space.

2. Phase of Change

About the association of the fast life brought by urban dynamics with the concept of time, Harvey (1997) mentions that when the concepts of time and space undergo a major change, the urban individual must also change his essence. While the speed of modern life and the necessity of overcoming spatial obstacles create the concept of "compression" in the life of an urban individual, it brings with it the space-time compression that the individual experiences and the difficulties that this feeling contains. This experience deeply shocks

and unsettles the user, and then a process of transformation and change begins individually and socially (Harvey, 1997, p. 270).

In a crisis environment filled with insecurity and uncertainty, where spatial boundaries are expanding and the world is turning into a "global village", the individual's "essence" is shrinking, and the depth of meaning starts to be experienced in which the past, the experienced moment and the future are questioned (Harvey, 1997, p. 296). Thus, the process of change begins. The classical way of the artist expressing himself in literature, painting, or architecture has gained a new dimension. In Harvey's perspective of change, what modern life gains and loses deeply affects the urban citizen, and the button that initiates change is pressed to adapt to this cycle. The boundaries of the defined space disappear by expanding, and the individual begins to make new definitions in this crisis environment. The state of "compression" experienced in the daily flow is a harbinger of changes in both space and life dynamics.

The place of individual experience in the large-scale network of social change and interactions is among the concepts that need to be questioned. Considering that space is a place formed within the scope of the individual's current and foreseeable needs, the place of individual experience in the production of new space is undeniable. The change that begins in the essence of individuals spreads in waves to the social order and social life. The change in daily life is reflected in the spaces over time. Thus, the seeds of change sown in the individual directly affect the experience and find a place for itself in the scale of space. The change in the space does not always remain at the physical or functional level, the context and meaning of the space also changes.

Lefebvre (2020) mentions that the conception of space as a "social product" contains unforeseen problems. He emphasizes that space should be perceived not as a "product" or an "object", but as a set of relations and quoting Hegel, says that a concept only emerges when what it expresses is under threat as it approaches its end transformation. When space is thought of only as a "product", it assumes a passive and empty meaning. Space is not static but dialectical (Lefebvre, 2020, p. 24). Therefore, since the place is in contact with the conditions, individuals, or communities, it is a living structure that is shaped by new concepts when it is under threat.

2.1. Reflection of Change in Urban Space

Urban dwellers are those who have urgent or expectable needs, uncertain boundaries, and contradictory, anthropological values, at the same time are social and introverted, need exploration and serenity, satisfaction and dissatisfaction,

and need to accumulate and distribute. The structure that responds to all these situations and problems of the citizens, or tries to respond to them, is the urban space, which appears as a shelter, neighbourhood, or residence. The "environments" offered for these needs are dogmatic and inadequate (Lefebvre, 2019, p. 69). At this point, it is like urban formation to draw a new "spatial framework" and to seek answers to these needs.

Lefebvre (2017) mentions that the changes and transformations in daily life have reached a dimension that is not open to discussion, and the main question is whether these changes improve life or make it unbearable. It states that the individual's acceptance of these changes depends on the necessity of a social consensus, which requires more than an individual disposition to consent. In his book "Critique of Everyday Life", Lefebvre defines the concept of "everyday life" not just as consumption-oriented actions where daily needs (eating, sleeping, etc.) are met, but also as a situation that explores the context of these actions in society and includes deep structures (Lefebvre, 2017, p. 7). While individuals tend to increase their comfort at the point where the current situation and needs change, the effects of the change begin to reflect in daily life in urban spaces. Lefebvre (2017) suggests examining the transformations of existing values in daily life, instead of eliminating the existing conditions in the criticism of daily life. According to him, it is essential to internalize life, to place "life" in the mobility of different concepts, and to try to understand what "everyday life" includes (Lefebvre, 2017, pp. 21–23).

According to Sennett (2019), the designer should advocate for radical and effective change to create a narrative beginning. He states that the boundaries of urban spaces cannot be formed by walls, and the ambiguity of the borders is important. He states that the use of spaces with a function different from the original purpose of use adds character to that space and that the users living this secondary meaning draw "loose boundaries", not solid walls, in space-time dimension. In this case, according to Sennett, the boundaries need to be as vague as possible, for the functions to be intertwined, and for the necessity to be divided into defined zones to be removed to create spaces with narrative power (Sennett, 2019, pp. 230–231). The concept of space and the change and transformation of the point of view, content, and usage of this concept should be questioned in every space where an individual who needs change not only on a structural scale but also on an urban scale or socially exists.

3. Generations and Urban Space Perception

Generation is defined as "groups that were born in the same years, share the same current conditions and destinies, face possible similar troubles, and are liable to similar responsibilities" (https://sozluk.gov.tr/). According to another definition, while sharing a common time and place in the historical process, a generation is a group of people who share similar beliefs and common value judgments (Tessler et al., 2004 cited in Karaibrahimoğlu, S., 2021). Studies on the idea of generation and the features of generations have been driven by the observation that people born in the same period share similar traits while those born in different generations have different features (Davis et al., 2006; Adıgüzel et al., 2014 cited in Düzenli et al., 2019)

The first studies on "generation" in the academic sense were started by Auguste Comte in the 1830s. Comte defined generational differences as "forces acting in time" and argued that sociocultural changes and developments occur by transferring them to the next generation (Comte, 1974: 635-641 as cited in Kokmaz, D., 2022).

Individuals' behaviours change as generations get older. This phenomenon, known as the "ageing effect" explains why different generations behave differently over time. Each generation is unique from the others due to its history and individuals of knowledge. The sociocultural and political legacies of earlier generations are the cause of this distinction (Dereli and Toruntay, 2015 cited in Düzenli et al.)

When Generations X, Y, and Z are examined the "product-centred approach" felt in Generation X and the "consumer-centred approach" in Generation Y left their place to the "context-centered approach" in Gen Z. According to this approach, individuals have adopted being a "facilitating guide" instead of being a "wise personality", and focused on "adding value together" instead of "making a difference" (Çalış, D., 2022).

Princeky (2001) pointed out that the new generation's way of thinking is different from previous generations because the way of life in the world in which they were born is different (Prensky, 2001a). Çalış (2022) mentions that in Karl Mannheim's generation theory, besides the similarities of individuals to their parents, it was suggested that the similarities between individuals stem from the similarity of the conditions in the period they lived in and the historical, social, and political circumstances. It can be said that individuals' lifestyles and ways of thinking are directly related to the conditions of the period they live in. At the point where the need for social order increases in a community, society

"needs to enter a new phase" (Kuran, 2019, p.20 as cited in Çalış, D., 2022). Therefore, the changing conditions, wishes, and needs of the people living in the society not only shape the social life but also change the users, laying the groundwork for a different cycle (Bekman, G. and Gündüz, Ö., 2022). In this direction, Gen-Z in which the lifestyles of the world they were born in, the level of technological developments of the period, their needs and spatial perceptions are discussed within the scope of the study, and the effect of the social life-changing depending on different parameters on the perception of urban space of Gen-Z user has been found worthy of examination.

3.1. Generation Z and Others

The members of this generation born between 1996 and 2010 are named in different ways such as "generation i" (internet generation), "next generation", and "instant online" (Aydın, Ç., 2014 cited in Karaibrahimoğlu, S., 2021), "digital natives", "e-generation" ((Prensky, 2001a, Tari, 2011, cited in Kokmaz, D., 2022), "instant online generation", (Levickaite,2010 cited in Kokmaz, D., 2022), net generation, "crystal generation" (Taş et al. 2017 cited in Karakurumer, D. et al., 2022).

Members of Gen-Z are intertwined with digital communication opportunities and, thanks to this technology, which makes physical distances unimportant, they can communicate visually and audibly with other individuals in any environment where there is internet. They see technological devices such as phones, tablets, and computers as part of their bodies and can use them with a high level of competence, and they feel incomplete in the absence of these tools. Unlike previous generations, since they communicate with other individuals through digital networks, they are more physically alone and are defined as a generation that is prone to exist individually (Strauss and Howe, 1991 cited in Karaibrahimoğlu, S., 2021). It is a generation that does not experience a world model without technological infrastructure and digital networks, can connect to virtual places anytime, anywhere with smart technological tools, communicate with other individuals with emojis from virtual chambers instead of communicating with other individuals by physical contact and talking (Taş et al. 2017 cited in Karakurumer, D. et al., 2022). Since Gen-Z individuals have been engaged with the online world since they were born, they feel at home in this environment, and for this generation, digital environments are their safe haven. Since they are physically alone in virtual environments, individualization is at the forefront and they have a self-centered perspective (Koran, 2020 cited in Kokmaz, D., 2022).

The common features reached by the researchers conducted to determine the characteristics of the Gen-Z can be listed as follows; (Kuran, 2021) (Kokmaz, 2022);

- As an effect of the age at which they were born, their visual perception has developed
- As they are used to living with technological speed, they consume everything instantly.
- They prefer individuality as they are prone to virtual interaction.
- Their imagination develops as their virtual space experiences become richer.
- Thanks to the rapid interaction in the digital world, their ability to deal with more than one subject at a time has developed
- They prefer to base their learning on games and storytelling, they do not like classical methods and memorization. Instead of written exams, they prefer methods where they can express themselves more freely and unlimitedly, such as presentations and conferences.

In the studies on cyber technology, since the individuals of Gen-Z have been under the influence of the digital world to a large extent during their upbringing, negative experiences have been observed in communicating face-to-face with these individuals over time. Since these individuals feel more comfortable in online environments (Riva et al., 2012 as cited in Kokmaz, 2022), they prefer virtual interfaces to interact with others. With the desire of Gen-Z individuals to exist in the virtual world as well as the real world, the situation where virtual and real environments complement each other and the transition between the two worlds can be found easy and meaningful (Singh et al., 2016 cited in Kokmaz, 2022).

Bekman (2022) mentions that defined as digital revolutionaries in Francis Fukuyama's "The End of History and the Last Man", this generation is the first "global generation" in the world, as it is a generation that enjoys eating similar foods, prefers to listen to the same style of music, adopts the same fashion sense, and likes to communicate with emojis and symbols. (Puiu, 2017 cited in Bekman, G., et al., 2022) This global generation, which prefers digital interfaces as an interaction and communication method, has created a new generation of public interaction spaces as a socialization space. This generation; is a digital generation that exchanges information on different topics and contents in chat rooms, interacts with other individuals who share the same ideology in terms

of playing similar video games, and meets their needs in virtual shopping environments.

3.2. Why the "Z" is So Different?

Gen-Z also called N-(net) gene or D-(digital) gene, is defined as the first group born and raised in the internet world. This group includes individuals using phones, computers, tablets, etc. They spend almost all their time "on the screen" with tools that can be connected digitally. Prensky (2001a) defines this group, which is supposed to speak today's digital languages as their mother tongue, as "digital natives". Prensky, on the other hand, refers to the group of ancestors of digital natives who were not born into digital life but embraced most perspectives of the new technological world as "digital immigrants". According to Prensky; "Digital immigrants" always act like immigrants speaking with an "accent" bearing footprints from the past. Due to their brain structure, immigrants interact, socialize, react, learn step by step, and choose to live slowly, differently from their children born into digital life. Digital natives with children, on the other hand, want to receive information very quickly and react more quickly, while preferring multiple experiences in parallel in the same process (Prensky, 2001a). Mannheim (1952) stated in his article "The Problem of Generations" that individuals are more influenced by the time and environment they live in than their parents, and the impact of social events and situations on generations is of great importance. (Mannheim, 1952) Therefore, it is expected that the concept of space for this generation, which was born into definitions such as virtual space, digital environment, cloud system, online space, and electronic network is also different from its parents.

Prensky (2001b) quotes Bruce D. Perry as saying that different kinds of life experiences lead to different brain structures. According to this argument, the brain structures of younger generations change concerning the environment in which they grew up (Prensky, 2001b). Therefore, as the brain structures of the users change with the changing living conditions, it is inevitable that the preferences of places and the ways of interaction will be completely different as a result of the digital environment that prevails today. Contrary to the understanding that the human brain does not change physically according to external stimuli, research by social psychologists shows that people raised in different cultures do not just think about different things, they think differently. In addition, there is strong evidence that the environment and culture in which people are raised affect many of their thought processes and that their thought

patterns change or are even determined by their experiences. An important finding of brain plasticity research is that brains are not randomly, easily, or arbitrarily rearranged, but regenerate when studied with sharply focused attention for a few hours a day, on certain days of the week. (Prensky, 2001b).

At this point, the use of virtual interfaces chosen by the Gen-Z, which is called digital native, as an interaction method, emerges as an inevitable result in the physical change of brain structures, the formation of new thought patterns, and, accordingly, the differentiation of social interaction experience. It can be said that the generation born and raised in the computer age thinks differently from their parents, and their cognitive structures progress in a simultaneous and parallel cycle, regardless of sequential and successive linear processes.

In light of the popular term "rewired", the brain changes and reorganizes itself differently according to the inputs it receives. At this point, it becomes important to invent a new methodology for each subject at all levels for the interaction of "old" and "new". Prensky (2001b) argues that the brains of digital natives are different as a result of the digital input they receive over time and that acquiring new knowledge through digital tools is a good way to reach digital natives in their "mother tongue". According to the latest research in neurobiology, it is an unquestionable fact that different types of stimulation change brain structures thus affecting the way people think (Prensky, 2001b).

Due to repeated exposure to digital media tools in social life, skills to read visual images in three-dimensional space, multidimensional visuospatial skills, mental mapping skills, formulating hypotheses by making observations, inductive exploration skills, monitoring multiple locations simultaneously different dynamics specific to the Gen-Z have developed, such as the ability to respond more quickly to unexpected stimuli. While these individual cognitive skills are not new, they are new in certain combinations and intensities. A new generation has now emerged with a very different combination of cognitive skills than the previous ones. While attention spans can be considered as "short" according to the living habits of the previous generation, they are not short for digital experiences that occupy an important place in the lives of the Z generation (Prensky, 2001b).

4. Urban Space Definition of Generation Z

Urban areas are a whole with their physical characteristics as well as the sociological and social meanings of the society they are in. While evaluating the cities as a whole, Aristoteles considered the relations of the individuals living

in them with each other and the reflection of the different daily lives in the city on the urban spaces as the most basic elements that constitute the identity of the city. With this perspective, no urban space is alike. Cities have shaped the individuals and society living in each period and have changed in the same way by being affected by the formation of cities. This state of interaction can be compared to an organism that we can describe as a living city (Erdönmez et al, 2016).

Urban space perceptions of different user types can also be considered different, with the prediction that the living style of the users will be different according to each user type. Düzenli (2019) says that children of Gen-Z live in an age with a variety of modern technological means of communication and transportation. Even though they are geographically separated, they are still able to connect verbally and even visually by using digital technologies (Düzenli et al., 2019). Generation Z was born into a world of networks that defied the boundaries imposed by predecessors. From the perspective of Generation Z, there is no distinction between physical-analog experiences and digital-virtual ones; it is just how life has always been. When they were young, televisions, laptops, tablets or phones served as means of communication, amusement, and play; as they grew older, however, they have also become means of study, commerce, and payment (Larkin et al., 2018).

Born into a different technology-oriented worldview, Gen Z's perception of urban space is different from their parents, Generation X and Generation Y, because they have a structure based on visual memory, are speed-oriented, producing and consuming information instantly, and care more about virtual space experiences than real urban space interaction. It is an undeniable fact that the perception of urban space is changing rapidly for the individuals of the Gen-Z, which is defined as a "breaking generation" in which their brain structures are physiologically transformed due to being the first generation born into technology, and therefore their perspectives on urban space are different from previous generations. In today's world, urban life practices are changing rapidly, and the user has to keep up with this change. A typical individual living in a metropolis has started to use online map interfaces, whereas once they used maps to navigate from one place to another in everyday life. It is an indication that the Z generation's "position reporting methods" have changed, as it follows the volume it occupies in space as a "moving point" on the screen interface, without being able to detect which street or block it is outside of the coordinate plane it occupies physically.

The media theorist Marshall McLuhan's theory about the "global village" describes how humans are surrounded by technology that almost eliminates the effects of location and time and how they are connected (Gibson and Murray, 2016 cited in Kılıçarslan et al. 2019). The everyday activities and individual roles both locally and globally have shifted as a result of the rapid advancement of technology, built mass communication methods, and global transportation.

It can be observed that the actions of the parents of Gen-Z such as "asking for directions" and "giving directions" are now in the era of Generation X and Generation Y. Therefore, Gen-Z's interaction with urban space and urbanites has weakened and a more individualized experience is prefered. It is an indication that the way of communication has changed with the online spatial location reporting methods, and the perception of urban space and urban communication have also evolved in the latest situation with the increase in the technological possibilities of Gen-Z. Virtual experiences now occupy an important place in the lives of the Gen-Z, whose interaction with the city and its inhabitants has weakened. With this new situation, new space experiences have been moved to different interfaces, squares, which are the urban gathering areas of X and Y generations, have been replaced by virtual cubicles, shopping streets, and bazaars have been replaced by internet sites.

As the technological possibilities increased, the shape of the urban interaction, which was accepted as necessary, changed, but its "need" did not change. Individual communication is an inevitable need in urban space and the user always needs the presence of another person and has to interact with the public and society. With the foresight that the intergenerational perception of urban area uses and the route of use are different, Gen-Z has developed different communication options thanks to the technological opportunities specific to their era. Therefore, Gen-Z can be accepted as a new typology that is not sensitive to physical real space and does not have the habit of communicating between physical space and their feelings. It was foreseen that this new situation would make a difference in the perception of the user.

While Gen-Z is programmed to reach any city particle through the screen interface without making room in its memory and then forget it, it can be said that generations X and Y chart their route by associating their memories, experiences, and feelings with this point when moving from one point to another in urban space. While generations X and Y may have an attachment to an urban space, for Gen-Z, the same point can only be any urban space where they satisfy

their requirements. In this case, the status of belonging to the city and being a part of the urban district varies for users of different generations.

5. Conclusion

In Maslow's (1954) pyramid of human needs, there are two categories of needs for each person. When the first group of needs (physical ones) are satisfied, a second set of needs (those related to the psychological side of people) appear. The need to start social contacts and relationships is thus one of the basic requirements that all humans have. Accordingly, social interactions and relationships are described as innate requirements as well as a means of meeting other wants, therefore humans cannot survive without forming social connections (Rafipour, 2003 cited in Zare 2015).

For the urban space to meet the common demands of society and reveal its social expectations, it is necessary to "make the multitudes live together and offer a humane environment", similar to the expression used by Erzen (2019) in the definition of the city. The way to achieve this depends on the design of spaces that are flexible enough to respond to the expectations and needs of the city user physically and psychologically. At this point, "who the user is" becomes important. While parameters such as age, social status, and generation define the user, it is important to evaluate the concept of "generation" differently due to its social content (Erzen, 2019 cited in Karaibrahimoğlu, 2021). Since generations define groups with similar concerns and priorities in the same period, under the same social conditions, their perspectives, wishes and needs differ, and their preferences for experiencing space are also affected. The communication of Gen-Z, one of the current users of urban spaces, with each other and with others has been determined as a subject to be questioned at this point.

Digital technology, and growing up in uncertainty all stand out as being fundamental to the Gen-Z's worldview and behaviour. The world of Gen-Z will continue to be heavily influenced by technology, both because of its potential and its pervasiveness. As technology compresses information, communication, and time, it will also compress ways of living in the physical World. According to Larkin (2018), instead of the compartmentalized office hours and work week of previous generations, we are transitioning to a 24/7 lifestyle, self-defined by individual objectives. The ideal places to work will have a variety of requirements and amenities in small, mixed-use urban areas that are busy during the day and night (Larkin et al., 2018).

The main problem of this study can be defined as the questioning of the future of urban spaces with the change in the perceptions of the user types belonging to different generations in urban spaces, resulting from the developing technology and changing living conditions. In this study, it was aimed to analyze the perception of space and lifestyle of Gen-Z to examine the new usage patterns of urban spaces, with a focus on the "context-centred approach", which was felt dominantly in the Z Generation period. A future prediction was created by making a comparative analysis of the urban space experience of Gen-Z, who are called "digital natives" and assumed to use technology as their "mother language" (Prensky, 2001a), with the "digital immigrants". The urban space debate of Gen-Z has been analyzed in comparison with other generations in terms of relations and interactions.

The world of Generation Z will continue to be heavily influenced by technology, whether through its potential or its pervasiveness. Technology will compress Gen Z's method of living in the physical world as it compresses knowledge, interaction, and time (Larkin et al., 2018). The weakening of social relations as fundamental urban principles is being observed in today's societies, as a result of an expansion in the size and realm of cities as well as their intensified speed and density. As a result, people no longer feel a sense of belonging or a connection to a specific place (Huffman, 2006 cited in Zare, 2015). It may be beneficial to create an environment that encourages the development of interactions and relationships in how users in the urban space interact with one another. Humans expect the environment they inhabit to be constructed to accommodate their requirements and achieve their objectives. Designers should therefore take into account the changing spatial needs and preferences of various groups. In the end, expectations, requirements, and tastes vary among generations. To create designs that are appropriate for all possible inhabitants, it is crucial to understand/diagnose the changes and differences between generations.

Beirfly, the main proposal of the study is the importance of designing urban spaces to make them user-oriented, flexible, and open to change and development. The study underlines the importance of keeping the physical and functional boundaries of spaces more ambiguous and flexible so that they can function in line with the changing living conditions of generations and the hierarchy of users' wants and needs.

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LIVELINESS AND LIVABILITY IN STREET DESIGN AS A PUBLIC SPACE

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1. Introduction

Public and urban space concepts are significantly intertwined (Iveson, 2007; Banerjee, 2001; (Staeheli and Mitchell, 2007; Cassegard, 2014; Goodsell, 2003; Mitchell, 2003; Squires, 2002). Jurgen Habermas (2003) defines the public sphere as a social space where individuals openly and freely discuss social issues and influence political action through this debate. It is noted that this definition refers to two distinct public spheres, and the terms "sphere," "space," or "realm" are used interchangeably in many original texts. Iveson (2007, p.3) provides clarity on these varying usages by introducing two classifications: "topographical public spaces" and "procedural public spaces". In the topographical concept, Iveson prioritizes the spatial components and spatial dependence by illustrating public spaces as walkways, avenues, streets, alleys, and squares where society can freely express their objections. Therefore, public spaces do not only represent a geographical dimension of a certain place in a city. They also provide an opportunity for the formation of public opinion (Iveson, 2007, pp. 3-4). According to Durmaz (2021, p.43), Ivenson's topographical public space includes a material/physical aspect, whereas the procedural one refers to the communication relations between people, the discussion of ideas and political behaviors and is more related to the sociological field than the physical dimension.

Thus, roads including sidewalks, squares, parks, and beaches, which are open and accessible spaces in the city, are considered public spaces. A well-designed public space effectively enhances the social, physical, and psychological

well-being of the community (Mehta, 2007). Carr et al. (1992) identified eleven different types of public spaces based on their functional characteristics. These are public parks, squares, plazas, monuments, marketplaces, streets/ avenues, playgrounds, community gardens, greenways, parkways, atrium/ indoor marketplaces, everyday spaces in the neighborhood, and waterfronts. Kürkçüoğlu and Ocakçı (2015) summarized the areas between buildings into two categories: geometrically-point gathering or dispersal spaces and geometrically-linear transition spaces. UN Habitat's Global Public Space Handbook classifies public spaces into six categories, three of which are physical and the remaining three are nonphysical. In the physical category, there are public spaces such as streets, avenues and boulevards; squares and plazas; sidewalks, passageways and galleries; bicycle paths that are part of everyday life. And public spaces that are open to everyone during the day and free of charge, just as parks, gardens, playgrounds, public beaches, riverbanks, and seashores. In addition, public spaces that are under the responsibility of public institutions, require a high level of maintenance and are accessible free of charge, or sheltered spaces that are open to everyone on a not-for-profit basis, such as public libraries, public/ community centers, municipal markets, public sports facilities, museums.

Those within the first category are literally, considered public spaces. They are owned and maintained by the public, freely accessible 24/7, and allow for mobility--an essential urban function. In fact, they have the most versatile flexibility of any public space, hosting open-air markets, artistic performances, events, political rallies, demonstrations, and informal economy activities. They can therefore be defined as "multi-use public spaces". On the other hand, they are the most vulnerable spaces when motorized vehicles dominate pedestrian use (UN-Habitat, 2015, p. 27). In 2018, the United Nations distinguished four typologies of public spaces: streets, open public spaces, public facilities, and markets (UN-Habitat, 2018). However, to simplify, "open public spaces" can be divided into two categories: open environments such as streets, sidewalks, squares, gardens, and parks, and "closed public spaces" such as public libraries, museums, etc., which are created for non-profit purposes and can be used by anyone. In both categories, the aim is for these spaces to become 'places' with a clear identity" (UN-Habitat, 2015, p. 128).

A matrix connecting and integrating a city is often formed by streets and public spaces. Among these, streets are considered the place where land use and transportation are connected (Connecting Transportation & Land Use Planning, 2003). Given that transportation areas like streets and avenues comprise about

30-40% of urban land use (Kellett, 1999), streets have a special position for their public and functional quality. Beyond their numerical superiority, streets are transit areas that facilitate the movement of people (Kostof, 1991). Further, streets serve as urban spaces that allow for social interactions between people and bring together individuals from diverse social backgrounds. Studies have shown that people tend to spend eight to ten times more time on the streets than in parks (Toomey, 2012). For this reason, it is concluded that streets should be prioritized over parks since they not only occupy more urban space but also account for a larger portion of people's daily lives (Girling and Kellett, 2005; Burton and Mitchell, 2006).

Streets are also associated with the concept of prosperity. In the past, prosperity was defined solely by economic indicators, i.e. the higher a person's income or wealth, the more prosperous he or she was considered to be. In more recent times, non-economic factors such as quality of life have been recognized as significant components of prosperity (UN-Habitat, 2022, pp.1-2, 60). By providing the necessary infrastructure for health, education, science and technology, culture and recreation, safety and security, and public spaces, prosperous cities enable their population to maximize their potential and lead fulfilling lives (UN-Habitat, 2022). In terms of public spaces, indicators of a prosperous city include the amount of green space per capita, the land allocated to open public space, the proportion of land for streets, and accessibility to public space (UN-Habitat, 2022, pp. 70-73). A prosperous city seeks to have ample and high-quality streets to foster effective communication and mobility for all residents. If a sufficient proportion (maximum 30%) of well-designed roads and boulevards are created, it can be beneficial for reducing crime and promoting various economic opportunities and diverse user functions (UN-Habitat, 2022, p.71). UN-Habitat (2018, p.4) recommends that for a well-functioning and prosperous city, on average 45-50% of urban land should be allocated to streets and open public spaces, compared to 30-35% for roads and sidewalks and 15-20% for open public spaces. However, debates over how and for whom to design high-quality streets emerged in the 1960s, and alternative approaches have been developed to the present day.

How to measure key street design qualities is defined in PPS and NACTO studies. The Project for Public Spaces (PPS), a non-profit planning, design, and education organization founded in 1975, has developed the Place Diagram as a comprehensive tool for evaluating the success of public spaces. Accordingly, the four characteristics of a successful public space are access & linkages; uses

& activities; comfort & image; and sociability. NACTO (2013, 2015), a group of major North American cities sharing transportation ideas and practices to collaborate on solutions to the nation's transportation challenges, published design guidelines to help cities improve the physical and social quality of streets. These guidelines are based on measuring access, safety and mobility, environmental quality, economic benefits, public health, and overall livability to determine street success. However, while NACTO addresses transportation-oriented street design, and PPS addresses placemaking-oriented street design, these studies have not critically examined the evolution and changes in the attributes targeted by street design approaches.

This study provides a scoping review of the changes and evolution of strategies for liveliness and livability in street design. Starting with the question "What is the street for? and how does it live?", this scoping review aims to improve our understanding of designing streets for livability. The sub-objectives are to identify similarities, strengths, weaknesses, successes, and shortcomings of street design strategies that encompass the dimensions of liveliness and livability, and to provide a framework for evaluating the range of street design strategies.

Scoping reviews are regarded as a relatively new method without a clear methodology. They exist at the interface between traditional reviews and systematic reviews. Systematic reviews attempt to thoroughly address a specific question and provide responses based on predetermined criteria (Munn et al., 2018). Conversely, scoping reviews tackle a more extensive research topic and map the key ideas that form the foundation of a research area, even when starting with specific questions (Peters et al., 2015). Hence, scoping reviews take a more comprehensive approach.

The literature on street design and livability is too large, complex, and heterogeneous for a definitive systematic review. Therefore, conducting a scoping review prior to a full systematic review would be beneficial to future research. The studies that have been conducted have primarily focused on the relationship between street design and engineering, its influence on community participation, or the measurement methods and variables of streetscape. Additionally, the majority of the studies focus on the quantitative side of the topic and do not include a critical scoping assessment (Karndacharuk et al., 2014; Hassen and Kaufman, 2016; Harvey and Aultman-Hall, 2016; Dumbaugh and King, 2018; Stavroulaki and Berghauser-Pont M., 2020; Rui and Othengrafen, 2023). Furthermore, the scope critique of street design concepts through liveliness and

livability strategies has not been addressed, considering the increasing diversity of street design approaches in recent years. Various books, journal articles, research reports, street improvement guidance documents, laws, and various websites were analyzed. The publications identified in this review were selected and evaluated based on chronological and scope priority, and the concepts were mapped using tables and figures.

2. Once Upon a Time: Street

The Etymology, Function, and a Brief History of the Street

Many terms are used to describe circulation channels, such as road, trail, alley, passageway, street, avenue, boulevard, arterial, secondary, pedestrian, shared road, and highway. Although each of these terms refers to channels through which goods and people move, they have slightly different connotations. The most frequently used term, road, designates a linear path "with a developed surface for the use of pedestrians and vehicles," whose primary function is to carry traffic. The second term "street" in Turkish *"sokak"* comes from the Arabic root *"zukak"*, which means "a road with houses on both sides, which may be narrower or shorter than an avenue" (Türk Dil Kurumu, n.d.). The English equivalent "street" comes from the Latin "strata" (Etimoline, n.d.) and means a public passageway in a built environment that is paved with a hard, durable material. A street is a road in a village, town, or city, especially one lined with buildings. According to another definition, a street is a public lot adjacent to buildings where people can gather, interact, and move freely in an urban context (Dictionary, n.d.).

Bernard Rudofsky, who defines "the street is a volume, not an area," advocates beautiful street details. According to him, "[the street] cannot exist in a vacuum; it cannot be separated from its surroundings. .... The street is the matrix: urban room, fertile terrain, and reproductive space. Its survivability depends as much on the right kind of architecture as on the right kind of humanity" (Rudofsky, 1969, p. 110). A similar approach was taken by Christopher Alexander on the relationship between the street and architecture. Alexander argued how a building interacts with the street and that no building should be higher than four stories. According to him: "A building with a living façade [facing the street] is part of the social fabric, part of the city, part of the lives of all the people who live and move around it. ... If the facade fails, the space will never come alive" (Alexander, 1977). Thus, while the primary function of streets is to move people and goods from one place to another, streets whose

principal function is as public spaces bring together land uses, and the design of the street volume defines its functional areas and users.

The street is a social reality as well as a three-dimensional physical form (Moughtin 1999, p.130). Therefore, it should be analyzed in terms of who uses it, how they use it, its purpose, and changing social and economic functions. The street is a link as it connects buildings and facilitates the movement of pedestrians and vehicles through it. However, the expressive function of streets in providing a space for recreation, conversation, entertainment, and ceremonies, and in facilitating communication and interaction between people is less tangible (Moughtin, 1999, p.131). Norberg-Schulz (1974, p. 81) describes the streets of the past as a "microcosm" because they presented a condensed summary of the character of the city to a stranger. According to Lynch (1960, pp.47-56), a street is distinguished from a simple trail by its series of interconnected spaces. As a result, the function of a street is not only to pass through but also to stop and spend time there for a reason. The street is thus distinguished from the trail, where the functions of place (rest) and road (movement) compete to dominate each other.

Throughout the history of cities, the design components of streets, including the physical elements of street width, network, and landscape, have varied. Among the most memorable urban streets of the pre-medieval world are those of Mohenjo-Daro, with its hierarchical and regular street widths integrated into the infrastructure system; Miletus and Priene, with their orthogonal arrangement of the street network; Corinth and Pompeii, with their distinction between paved vehicular and pedestrian streets; Marzabotto and Timgad, with their orientation to the points of the compass; and the streets of Ur, which constantly change direction following the topography, winding and unpredictably ending in a cul-de-sac. In ancient and medieval continental European cities, the street primarily served as transportation despite its commercial uses. During the Renaissance, however, one of the most aesthetic aspects of the ideal city was discovered in Genoa and Florence, where the curvatures of narrow medieval streets were straightened and clarified by the use of perspective. Sidewalks, which had been forgotten during the Middle Ages, arose once again after the Great Fire in London. The first signal-controlled pedestrian crossing was installed in 1868 near the Houses of Parliament at the intersection of George and Bridge Streets. Haussmann's street network transformation operations during the Baroque era (1850-1870) turned Parisian streets into a space for new socio-cultural habits, as well as a site of control and command. In 1886, the modern automobile for

daily use, invented by Carl Benz, converted the street into a speed-regulated "machine". The modern city of the early 20th century no longer featured streets, but instead had roads, avenues, boulevards, and highways designed exclusively for automobile use, rather than pedestrian use.

Criticisms on Modern Street Design

Jane Jacobs, Kevin Lynch, Herbert Gans, Colins Buchanan, and Bernard Rudofsky, relentless critics of post-war American and British urbanism and contemporary writers of the period, developed an unprecedented counter-discourse on the importance and design of streets at a time when cities were being completely destroyed by modern architectural and planning principles in the name of urban renewal. Initially, Jane Jacobs (1961) explains how modern planning principles altered the city's streets as follows:

"The erosion of cities by automobiles...proceeds as a kind of gnawing, first small nibbles, then heavy morsels...Here one street is widened, there another is flattened, a wide avenue becomes a one-way flow...eventually a network of expressways is established (p.338)...The character of the city blurs until every place looks like every other place, and the sum of these is No Place (p.349)."

For Jacobs (1961, p.45), the process described by Moughtin (1999, p.130) is the creation of "large islands of buildings and derelict spaces [floating] in the middle of an amorphous sea". Jacobs (1961, p.45) associates the use of streets and sidewalks with security, using the concept of the "effective number of eyes on the street". Therefore, Jacobs (1961, p.39) calls for the proper design of streets and their function as livable spaces for attractive cities. Lynch's (1960, p.3) study of images of three American cities was a reminder of the importance of streets in terms of aesthetics rather than safety. For Lynch, streets and roads serve as the skeletal framework of the city image within the visual hierarchy. Thus, to attain prosperous cities, streets should be regarded as their foremost identity determinant (Karndacharuk et al., 2014).

American sociologist Herbert Gans (1968, p.19) posited that the social environment of a street holds greater influence than its physical characteristics. On the same note, Bernard Rudofsky emphasized the significance of social and cultural aspects at a grander level. Rudofsky (1969, p.106) authored "Street for people: A Primer for Americans" during an era when Americans commonly viewed walking unfavorably, viewing pedestrians as a major hindrance to unobstructed vehicular movement. According to Rudofsky, American culture previously had a negative perception of walking, regarding the street as "a place

for pigs and garbage" (p. 43). However, according to Rudofsky (1969), the street serves as an urban room, fertile terrain, and reproductive space. Its survivability depends as much on the right kind of architecture as on the right kind of humanity" (Rudofsky, 1969). In his work, he discusses the role of architecture in creating good streets, comparing American examples with European, mostly Italian, examples, and discussing a balance between the formal and the social. In addition, the balance is illustrated by the daily ritual of walking in Italy, which is a good example of the urban life Rudofsky admires (pp. 106-110). The purpose of this ritual is not solely to travel from one place to another, but also to socialize, exercise, display oneself, and encounter individuals by chance. Although Jacobs and Lynch both celebrate the street in terms of physical determinism, Herbert Gans and Bernard Rudofsky highlight the street more in terms of culture and social environment.

The most important European figure in the critique of street design was Colin Buchanan (1958, 1963, 1964). While employed by the British government in 1962, he conducted a detailed study to identify appropriate planning measures to address the ongoing problems of urban motor vehicle traffic and then reported on his findings during a visit to the United States. Buchanan argued that the problem was not simply the construction of roads or on-street parking, but the need to reconcile civilized urban life with the advantages of the motor vehicle and the need for a good environmental design for living, a "good environmental area concept" (1963, 55). To maintain a balance between traffic and the environment, Buchanan asserts that two fundamental planning concepts should be implemented simultaneously for the UK as a whole. The first is the arterial network, which primarily focuses on gathering and dispersing traffic. The second is peripheral regions, including commercial, industrial, and residential areas, where environmental quality is given priority over traffic (Buchanan, 1963, 55-60). Buchanan, referring to the extensive pedestrianization of city centers in West Germany, especially existing historic streets, believes that peripheral spaces can be created by completely separate circulation systems at different levels (Ward, 2017, p. 212). Also, the two should be interconnected and public transportation should also be developed. Therefore, it is understood that choosing between pedestrian zones and urban highways does not imply a complete separation of pedestrian and motorized traffic. Rather, it emphasizes the traffic/movement or environmental function of both methods, depending on the location and environment. Despite criticism, the trend of opening and widening roads in American, European, and Asian cities, with some exceptions,

continues. Streets are often defined as channels for movement without regard for other functions. In contrast, the focus of street engineers has primarily been on facilitating fast and efficient automobile traffic flow. Moreover, the opening of highways in terms of traffic engineering has resulted in the fragmentation of urban areas, consequently leading to the destruction of numerous cultural heritage values.

The shift in the meaning, function, and definition of streets throughout the 20th century was underpinned by the principles of the "functional city" discussed at the 1933 Athens meeting of the Congrès Internationaux d'architecture Moderne (CIAM), which was influential between 1928 and 1959 in the age of the motorized vehicle (Mumford, 2002). Le Corbusier (1971) criticized the haphazard, winding roads in the city, describing them as "the way of the donkey, designed in the past to avoid obstacles". These roads are insufficient for the city's growth. Moreover, according to Le Corbusier (1971), "man walks in a straight line because he has a goal and knows where he is going". Le Corbusier (1967, p.121-123) stated, "Streets are an outdated concept. There should be no such thing as streets, we must create something to take their place." This establishes the notion of transport dominating the urban functions of the city. In 1971, Jahn Gehl (1985, 1989, 2010), another opponent of 20th-century modernist urban planning and automobile-oriented street design, supported the idea that redesigning streets to prioritize pedestrian use could transform public life. Gehl (1985) argued that "streets are for people" and that "pedestrianization can happen not just on one street or in one area, but throughout the city, and that the quality of urban life can be improved by reorienting urban design towards pedestrians and cyclists. However, it was Donald Appleyard's (1981) statement that kick-started America's attention to the issue of streets: "We need to raise our vision for the moment." What kind of street provides a nurturing environment for children, serves as a place for adults to live, and offers comfort to the elderly in the last stages of life?

3. Retrospect and Prospect in Street Design

Elements and Design Techniques of Streetscape

Ellis (1986, p. 115) notes that there are two approaches to the design of the streets and public spaces of European cities: One is the medieval city of Camilo Sitte, which appears to be carved out of a solid monolithic material; the other is the city of Le Corbusier, where buildings standing in an open green space are defined as three-dimensional objects. Moughtin (1999, p.133) asserts

that Ellis's depiction of the design of European streets and public spaces draws from the tragic, comic, and satyric descriptions of the streetscape used as the scenery of the theatrical stage as described by Vitruvius (1914, p.151) and visualized in perspective drawings by Serlio (1982, pp.82-84). The tragic street scene of Vitruvius (Figure 1a) is equipped with classical architectural forms such as columns, statues, and pediments worthy of kings for official parades and splendid shows. In contrast, the comic street scene (Figure 1b) depicts a vibrant, lively, and boisterously entertaining cluster of dwellings adorned with Gothic architectural forms, with balconies and windows among ordinary houses. The Satyric street scene features a rustic path in the countryside flanked by trees, grass, flowers, and flying birds in a pastoral style reminiscent of the Satyrs (Theoi Project, n.d.), the forest creature of Greek mythology, the rough, rustic, fertile spirit of the countryside and wilderness (Figure 1c).

a) Tragic street scene   b) Comic street scene   c) Satyric street scene
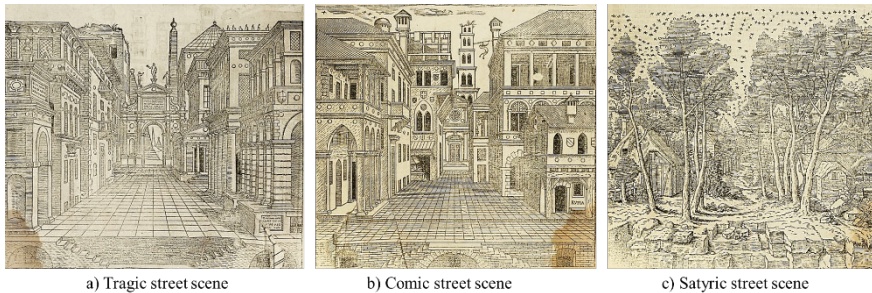
Figure 1. Serlio's Street Scenes (1982)

Moughtin (1999, p.133) emphasizes two characteristic elements that are directly related to form, no matter what elements are involved in the analysis of street form and landscape. These elements are path and place. The path is like a line with a beginning and an end. Designing a street as a road is not the same as designing it as a trail. Because, if it is a traffic route designed to serve a certain number of cars per hour, the street is reduced to the level of a channel that makes the movement of wastewater efficient, such as a sewage system (Moughtin, 1999, p.134), and therefore it is not a path, but a road. Such a designed street is not the memorable path of Lynch's (1960, pp.47-56) analysis. Lynch's memorable paths are streets, avenues, and roads that do not extend to infinity, but instead have a defined beginning and end. The sense of place in street design depends on the street facades defining a spatial volume. This means that the buildings on both sides of the street must offer a serial view that extends

into the third dimension, creating an impression of enclosure. Therefore, the use of gates, cabarets, arches, and columns to establish points of entry and exit can be used to manipulate the view of the long street (Moughtin, 1999, pp. 135, 138; Collins and Collins, 2015, pp. 62, 197). The street is thus transformed into a finite and closed space, just like squares and plazas. Alexander (1977, pp. 590-591) suggests that similar to squares, the widening to encourage pedestrians to stop on the street without passing through can be placed in the middle of the street, at intervals of 200 to 300 meters if it is a long street. This widening is also the node at which Lynch would like the pedestrian to stop and wait in the street. Occasionally, buildings can also be used to terminate the street. However, in such an application, the "dominance" of the building over the others should not be weakened so that it does not melt into the silhouette (Moughtin, 1999, p.136).

According to Camillo Sitte, curved streets that follow irregular and spontaneous landforms are picturesque, while straight streets are monumental, and he believes that both curved and straight streets should be used in urban design (Collins and Collins, 2015, p.205). More than shape, Sitte (1945, pp. 20-24) identifies the impact of enclosure as the most important criterion for street design. Another technique for developing a sense of enclosure in the street, for Norberg-Schulz (1974, p.81), is the use of curved lines, oblique angles, roundabouts, and curves in street design, which create a closed perspective and allow pedestrians to discover new places by stimulating possibilities. Changing the direction of the street through curves leads to a positive result for the user's well-being. In addition, the turn in the street has the advantage of ensuring that the length of the street, which should be a maximum of 1500 m (Moughtin, 1999, p.135), does not exceed the dimensions and remains on a human scale.

Liveliness and Livability Strategies in Street Designs

In the post-war world, the concept of livability has been examined since the 1960s and has become more widely used since the 1990s. Livability, which has several definitions, is defined as "the degree to which a place is suitable or good to live in" (Cambridge University Press, n.d.). However, in the USA the term is used for "quality of life" and " prosperity", while in the UK it is understood as the cleanliness and safety of the local environment and the existence of vegetation. Indicators of the overall quality of a livable place have been recognized as vitality, liveliness, and a sense of belonging (Ahmed et al., 2019, 166, 179). With the rise in popularity of this concept, there has also been an emergence of debates surrounding livable cities and livable streets. Urban

livability entails features of the residential environment, community, and city that promote safety, prosperity, economic opportunities, comfort, mobility, and recreation (Vuchic, 1999, p.7). Liveliness[1] can be understood as "the quality of being engaging and stimulating" or "the quality of being lively and enthusiastic" (Cambridge University Press, n.d.).

Pedestrianized Street

Pedestrianization - also known as the establishment of pedestrian malls or streets - refers to the transformation of an area into a space that vehicles are not permitted to enter (Cambridge University Press, n.d.). The concept of separating pedestrians and vehicles to create pedestrian zones was implemented in urban environments long before the advent of the automobile. Hall and Hass-Klau (1985, pp. 83-85) trace the origins of pedestrianization to the Renaissance period, and modern pedestrianization to the arcades[2], and passages in Paris built in the first quarter of the 1800s, which were glass-covered and lined on both sides with shops. However, upon considering Hall and Hass-Klau's assessment, the use of covered bazaars in Islamic cities suggests a potential shift in the geographical and temporal origins of the shopping street to pedestrian-only use, as the second half of the 15th century in Islamic geography, and the Grand Bazaar of Istanbul in particular, may have been the beginning of pedestrianization.

Yet, these past practices cannot be used synonymously with the pedestrianized streets we encounter in urban environments after the invention of the motor vehicle. This is because pedestrianization is the transformation of the street into an urban space open only to the mobility and use of pedestrians, excluding all motorized vehicles. Rivett and Lee (2020, p.3) define pedestrianization as "areas that are permanently, periodically, or occasionally closed to vehicles." Therefore, pedestrianization can encompass not only a single street but also squares and even a region, including many streets and squares. The first example was the pedestrianization of the retail shopping street Limbecker Straße in Essen, Germany in 1929 (WDR, 2017). In the US, Kalamazoo, MI was the first permanent pedestrianized street in North America to be opened in 1959 (Gregg, 2019, p. 3). However, the practices seen in a few

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1 In this study, the term "liveliness," which connotes quality and the fullness of life, was chosen over "vitality" or "life."

2 The French word "arcade" is derived from the Latin word "arcata", meaning "arched," and is used for "arched passage, portico" (Etymonline, n.d.).

cities in Germany cannot be said to be a design model that gained widespread popularity in European cities during this period.

Although the number of pedestrian streets increased after the massive destruction of the historic commercial centers of European cities by World War II, the number of streets built exclusively for this purpose is small (Hall and Hass-Klau, 1985, p. 83). Among the practices of the period, the Lijnbaan, rebuilt after the bombings in downtown Rotterdam, the Netherlands, and opened in 1953, is a different example of pedestrianization in Europe. It was instrumental in transferring the pedestrianization strategy from Europe to North America and in developing other post-war pedestrianized streets in Europe. Behind this influence lies the fact that it is a newly built planned shopping street in the city center, inspired by American suburban malls, with the primary purpose of developing retail trade (Gregg, 2019, pp.32-35). However, the pedestrianization strategy was abandoned starting in the late 1970s and completely by the end of the 1980s. In particular, in the United States and Canada, 70% of pedestrian-only streets were removed and car traffic resumed, leaving only 27% fully or partially pedestrianized (Gregg, 2019, p. 105). On the other hand, examples in continental Europe have expanded and increased. The reversal of pedestrianization was due to the fact that the single-user pattern approach to streets wasted resources and created streets that did not meet all the needs in demand, while in the American examples, the increase in empty storefronts, homeless people, panhandlers, and beggars, and the fear of crime (Gregg, 2019, p.119). Nevertheless, The Green Light for Midtown plan between Times Square and Herald Square on Broadway is a rebirth for pedestrianization in the 21st century. Sadik-Khan, who was responsible for developing the plan with Jahn Gehl, emphasized that the inclusion of pedestrians and public space use in street design is fundamental to the economic success of cities (Sadik-Khan, 2017). Kelly Gregg (2019) argues that the concept of pedestrianization promoted by Gehl and Sadik-Khan's successors bears a striking similarity to the earlier modernist strategy of pedestrian shopping streets. There are some important differences between contemporary and postwar pedestrian strategies. Whereas in the post-war period pedestrian shopping streets (pedestrian malls) were seen as an urban renewal strategy focused on competition between the city center and the suburbs, contemporary pedestrianization strategies aim to address competition between cities on a global scale (Gregg, 2019).

Different types of pedestrianization have been implemented in European and American examples. Some allow public transportation, delivery trucks, or

residents to drive, while others are completely closed to vehicles. Rubenstein (1992) describes three different types of pedestrian shopping streets. These are the full-mall, where vehicular access is completely restricted; the transit-mall, which allows public transportation; and the semi-mall, which is designed to accommodate limited vehicular traffic with pedestrian priority. The last is synonymous with, but not identical to, the woonerf as practiced in residential areas in the Netherlands.

Living Street

The term "Woonerf" was coined by Niek de Boer in 1965 (Nio, 2010, p.5). In the Netherlands, it is often translated as "living yards", "living garden", "streets for living" or "living streets". The concept emphasizes the street as an extension of the dwelling, creating an open, communal space. The term "yard" can refer to a garden or a courtyard, which is defined as "an area of land adjacent to a building, often paved and utilized for private use" (Cambridge University Press, n.d.). The design of Woonerf streets, also known as Home Zones, was referred to as "traffic calming" in the UK during the 1990s and as "Verkhrsberuhigung/ traffic tranquilization" in Germany during the 1970s. In the United States, the design utilized for residential and commercial streets that incorporates similar principles and design features is referred to as a "shared street" (Collarte, 2012, p. 4). As a result, various countries have tailored their woonerf street design based on the original concept (Ben-Joseph, 2007). According to Appleyard and Cox (2006, p.32), the home zone in the UK places more emphasis on relieving traffic and reducing accidents, whereas the woonerf in the Netherlands prioritizes creating a sense of place.

Nalmpantis, Lampou, and Naniopoulos (2017) provide a clear definition of "woonerf" as a 'via media', an alternative between supporters and opponents of the automobile." It began as a local grassroots movement in the city of Delft in the late 1960s. Frustrated by the problems caused by vehicular traffic on their streets and the lack of a solution, the residents themselves changed the design of their streets and fought against the vehicular traffic that impeded pedestrian movement. Overnight, the brick pavement was removed and tables, sandboxes, benches, and parking spaces were added, extending into the street to limit the speed of vehicular traffic, ultimately transforming the street into an obstacle course for vehicles and a semi-public/private space for residents, an extension of the home (Stillings and Lockwood, 2000; Appleyard and Cox, 2006, p. 31). This initiative did not completely or partially close or pedestrianize the street to

vehicles. The design is radical and arose spontaneously out of sheer desperation, with the result that drivers who use the street are forced to behave in a different way by the constant need to maneuver, which necessarily requires them to move at a slower and more cautious pace. Thus, the woonerf has been recognized as a street design that reduces or slows down the flow of traffic in residential areas to serve more and more houses, and in turn, pedestrians, rather than cars (Kjemtrup and Herrstedt, 1992).

After demonstrating positive results in reducing accidents, Delft opened the first official woonerf in 1972. Subsequently, woonerf construction was legalized through a law in 1976 (Stillings and Lockwood, 2000, p.3). According to the design criteria for the woonerf zone established by the Dutch Ministry of Transport in 1976, this zone should serve primarily as a residential area, and the roads within the zone should only accommodate vehicular traffic within the woonerf while excluding transit traffic (Nalmpantis, Lampou, & Naniopoulos, 2017, p.455; Hamilton-Baillie, B., 2001). The lack of curbs, raised sidewalks, or pedestrian/vehicle separation indicates that the design places drivers and pedestrians equally. Also, since one-way traffic may encourage speeding, the woonerf street design accommodates two-way traffic, enabling drivers to decrease the speed of traffic. With woonerf, the street transforms into a livable and appealing environment for a variety of activities, inviting more people to walk, bike, play, and interact with each other (Collarte, 2012).

Woonerf street design is most notable for "encouraging a symbiotic relationship between private vehicles and pedestrians by giving pedestrians the right of way, setting vehicle speed limits (for running pedestrians), ... eliminating the height difference between sidewalk and street" (Nalmpantis, Lampou, & Naniopoulos, 2017, p. 452). For this reason, it can be likened to the practice of semi-pedestrianized streets in the United States. However, the most significant difference is that the land uses encompassing the street are not mixed or commercial, but residential. In the Netherlands, the trend in woonerf practice decreased with the housing crisis in 1979. However, outside of the Netherlands, and particularly in the United Kingdom, it began in the 1990s at a time of increasing local, national, and international concern about the deteriorating condition of streets and streetscapes, and became widespread as a shared street/ space or home zone in 2005 and 2007 (Hamilton-Baillie, 2008, p.163)[3].

3 Due to the growing interest in urban/rural/suburban streets and streetscapes, funded by the European Union, InterReg program, English Heritage, Commission for Architecture and the Built Environment (CABE Space).

Livable Street

Jane Jacobs' and Bernard Rudofsy's call for pedestrian-friendly streets in the 1960s was later complemented in the 1980s by Donald Appleyard, working with Kevin Lynch in the United States. Appleyard's inquiry (1980, p.107) into the rights of street users contributed to his description of the qualities necessary to achieve an ideal or perfect street, "like a party that everyone wants to go to" (p.109). These streets carry "images of a thriving, vibrant world of intense human interaction, full of gossip, humor, loyalty, and community solidarity" that middle-class American suburbs have lost, but working-class urban life still exists. These images all refer to a street of outdoor life. To revive this kind of street life, the philosophy has shifted from seeing streets as places of mobility to seeing them as sanctuaries for residents. Therefore, in the words of Appleyard, streets need to be redefined as "sanctuaries", "livable", "healthy environments", "communities", "neighborhoods", "places of play and learning", "green and pleasant land", "unique historic places".

Donald Appleyard coined the term "street ecology" and shifted the focus of attention from traffic to its effect on social interaction (Appleyard, Gerson, & Lintell, 1981; Appleyard & Appleyard, 2021). Appleyard's 1981 study, Livable Streets, using image mapping to compare three streets in San Francisco with similar morphology but different levels of traffic (2,000, 8,000, and 16,000 vehicles per day), detailed the quality of life in residential neighborhoods and the impact of traffic and transportation on these environments. The study's results indicated that individuals residing on streets with low vehicular traffic had three times as many friends and acquaintances as those dwelling on streets with high vehicular traffic (Appleyard & Lintell, 1972). The higher density of traffic discouraged people from crossing the street and forced them to walk in a straight line parallel to the street. It has been empirically demonstrated that as traffic volume increases, the area perceived as the "home area" by individuals decreases, while those living on streets with low traffic can define the entire street (Appleyard, 1981, p.70). Thus, social interaction, street life, and place attachment are all empirically proven to be shaped by street design.

Appleyard analyzed Clarence Perry's neighborhood unit, Buchanan's environmental area concept, and the woonerf to develop a successful national policy for creating livable streets by linking the preservation of neighborhoods to the preservation of streets. The solution proposed was to prevent streets from serving exclusively as channels for the movement of cars rather than as places for social interaction and street life and to provide "less

traffic, much slower traffic, and much more human activity on the streets", in order to reclaim streets that had been taken over by traffic (Appleyard, 1981). Therefore, the concept of livable streets addresses the needs of all users, not just automobiles. Accordingly, it is concluded that a livable street in a protected neighborhood depends on "an acceptable vehicle speed, traffic volume, noise level, accident reduction, and the right-of-way for pedestrians" (Appleyard, 1980). What distinguishes Appleyard from his predecessors is the methods he uses and his rational and positivistic explanation of the benefits of traffic management and control. Therefore, Appleyard's concept of livable streets is a universal design approach that evolves from a mixture of the woonerf, the neighborhood unit, and the environmental area, adapted to the American way of thinking.

In studies of street livability after Donald Appleyard, many indicators and factors are used for systematic measurement (Bosselmann et al., 1999; Sanders et al., 2015; Istrate, 2016; Ghazi and Abaas, 2019; Istrate et al., 2021). However, an agreed list of criteria is currently absent (see Table 1). More recently, Todd Litman's criteria for livable streets include public fitness and health, mental health, and happiness (Appleyard and Appleyard, 2021, pp. 447-448). It should be acknowledged that all of these indicators are more quantitatively based and applicable to American or continental European cities.

Table 1. Livable Street Indicators (compiled from Istrate et al., 2021; *Bosselmann et al., 1999; **Ghazi and Abaas, 2019)

Characteristics	Attributes	Factors	Variables and Indicators
PHYSICAL	Humanised Environment	Building styles, Built form.	Historical development periods of buildings; building coverage ratio, building floor area ratio, green coverage, open spaces, block dimensions; number of entrances and lanes; setbacks; building heights; ratio of building height to street width; continuity of frontages; human scale; enclosure; complexity; transparency; coherence; linkage; permeability; landmarks; imageability; legibility (street length; legible street termination**);
		Roadway configuration, Motorized traffic.	distance to transit; street density; intersection density; spatial accessibility; traffic volumes; traffic speeds; traffic composition; number of vehicle lanes; single vs. dual carriageway; carriageway width; roadway conditions; intersection types; traffic control devices; parking space; cycling paths; cyclists flow; traffic-related noise and pollution;
		Pedestrian environment, Sustainable infrastructure**, Attractive Elements**	pavement width; walkway conditions; crossing aids; facilities for the disabled; buffers and barriers; obstructions; street furniture; street lights; street vegetation; street trees; proportion of shaded pavements; stormwater management**; renewable energy**; permeable paving**; Pulic Art**
FUNCTIONAL	Physical Facilities for Living	Primary and secondary uses; Quality and quantity of facilities and services, Mixed-use.	accessibility to services; amenities on streets; land uses along streets; ground floor uses; shop fronts; active frontages; convenience of facilities;
	Economic Activities	Local businesses, Local economy, Informal vendors.	distribution of commercial enterprises; variety of businesses (types, sizes); informal economic activities; number of locally owned shops;
		Business networks, Entrepreneurship	commercial space rentals; business hours; local profit rate; business rate; number of customers;
SOCIAL	Safety	Traffic hazards, Traffic calming, Street users.	traffic accidents; aggressive road users; response to traffic rules; crime rates; graffiti; perceived life safety from traffic; perceived safety from crime;
	Social Interaction	Human activity, Outdoor activity, Street life, Social interchange.	human activities on the streets (necessary, optional, social); presence of children on the streets*; pedestrian flows; number of friends and acquaintances; location of neighborhood friends*; formal and informal social networks; demographic characteristics (income, length of residence; home ownership; subculture origins; number of people in the household; population density, etc.)
	Sense of Place	Free access for all, Unrestricted use, Seating arrangements, Distinctiveness, Evidence of the past, Local character, Local identity, Place attachment, Belongingness, Public participation.	privatized vs. non-privatized spaces; restrictions; outdoor (dining) tables and seats;elements of distinctive significance; sensory perception; noise tolerance; home territory; memory of place;local gatherings, events; maintenance, tidiness and hygiene levels;

While agreeing with Appleyard's ideas, some argue that the criteria for livable streets should be differentiated between western and eastern cities. For instance, Jayne (2006, 160-163) critiques street life in the West for lacking emotional depth, cultural diversity, and human interaction. Mandhar and Watt (2011), in comparing livable streets in Western and Eastern cities, argue that eastern cities have more livable streets because they prioritize public life and unregulated social interaction, as opposed to Western city streets that prioritize order and aesthetics. This is because of the reliance on measurable environmental or economic factors as indicators of livable streets. Instead, scholars argue that it would be appropriate to evaluate "non-Western cities" solely through qualitative assessments, which would identify these cities as having more livable streets (Mandhar & Watt, 2011, p. 563). A comparable focus on interactions in public spaces, utilizing a more empirical approach, is present in the research of Vikas Mehta (2013; 2019). He employs the notion of a "taxonomy of sociality" to clarify the connection between planning, design, and management that promote social behavior. Accordingly, streets are a public space that creates opportunities for daily social contact, which is crucial for personal well-being and social cohesion. However, promoting sociability on the streets cannot be achieved solely through the creation of optimal physical environments. As noted by Mehta (2014, p.98), the ecology of the street is more easily discernible in non-Western societies.

In many countries, local governments are developing new ways to involve the whole city in planning decisions about the livability and walkability of streets. One such example is London, which has published a Health Action Plan for its entire street network. Initially used to reduce traffic-related air pollution, these policies were also used to enhance the effects of roads with high traffic volumes. Subsequently, it was recognized that improving the quality of street design and street ecology was important to improving the livability of streets, and "healthy streets" were focused on at the street, neighborhood, and city levels (Healthy Streets, n.d.). Another is Complete Streets, which was adopted as a state transportation policy in the United States in 2009. This approach, based on the same principles of livable streets, is a design guide to making streets equally accessible and safe for everyone (Complete Streets Act, 2009). But it is a traffic engineering-oriented approach that includes all modes of transportation such as pedestrians, cyclists, automobiles, public transportation, etc., on all streets and for all ages of street users. Typical elements seen in complete street design include sidewalks, bike lanes, shared-use pathways, designated bus lanes, safe

and accessible transit stops, and frequent and safe pedestrian crossings (Smith et al., 2010). Additionally, it advocates that the street should be accessible to transit users. Consequently, the priority for complete street design is traffic safety. Its primary feature is to propose traffic calming measures to provide safe passage for the users of arterial streets, including pedestrians.

Biophilic Street

A new approach to street design has emerged in recent years with the introduction of Biophilic urbanism. This approach proposes that natural systems should be integrated into the fabric of cities. Biophilia is defined as "the love of living things and nature, or the inborn affinity human beings have for other forms of life," (Cambridge University Press, n.d.). Wilson (1984, p.85), who proposed the term, states that "some organisms have more to offer because of their special influence on mental development. The impulse to bond with other forms of life is to some extent innate...and therefore deserves to be called biophilia". This initial point has led to the development of theories of biophilic urbanism in response to the increasing impacts of climate change, environmental degradation, and biodiversity loss in cities (Kellert et al., 2008; Beatley, 2010; McDonald and Beatley, 2021).

Previous design approaches to integrating nature into urban environments have most commonly used the phrase "green street". This term indicates the improvement of environmental quality through design principles such as wider sidewalks, tree planting, and stormwater treatment. Some cities, for example, Seattle, have mapped green streets in their land use plans and have upgraded them to new standards with sidewalk widening, landscaping, and traffic calming as new development occurs (Girling and Kellett, 2005, p. 83). However, these initiatives can be seen as further aestheticizing the street as a channel for movement. Biophilic street design, on the other hand, is a design approach that aims to bring nature to all surfaces of the street volume, i.e. all surrounding areas, both horizontally and vertically. The goals of biophilic street design include traffic planning, energy management, stormwater management, biodiversity management, designing street furniture with biophilic elements, including street art, and organizing activities that allow the social and cultural value of the street to be understood (Table 4 in Cabanek et al., 2020, p. 5). In addition, biophilic street design identifies three main areas as design elements for integrating biophilic features (see Table 4 in Cabanek et al., 2020, p. 5 for more information). These are the entire reserve area of the street, including

furniture, the building facades on both sides of the street, and the pocket parks in areas that can be expanded within the street (Cabanek, 2021, p.69).

Recent studies have shown that biophilic design is critically important for improving the physical and mental health of people, children, and patients or enhancing their wellness and well-being (Salingaros, 2015; Arvay, 2018; Habib et al., 2022). For example, during the COVID-19 pandemic, people with a private green space or a view of nature from a window had fewer symptoms of depression and anxiety and a more positive mood than those with a view of city blocks or no view at all (Pouso et al., 2021). Therefore, the deep bonds that people establish with other life forms in urban environments; trees, birds, plants, etc., as a whole with nature, always have a healing effect.

4. Discussion and Conclusions

According to ancient and contemporary theorists, good street design (Figure 2) is a spectacle of improvisation, like a theater or ballet. But, unfortunately, it was not until the post-war period that this space was forgotten as a place of spectacle and interaction. Contrary to popular belief, attempts to rationalize the movement of vehicles in the city began even before the invention of the automobile. However, "the right of way" has prevailed over other rights for a century. The question of what constitutes a street remains relevant today. Furthermore, effective street design has become crucial for urban areas. The key to creating a safe, welcoming, and livable neighborhood, and ultimately a thriving city, lies in its streets. In contemporary urban planning, the concept of separating pedestrians and vehicles in street design, both horizontally and vertically, can be attributed to Le Corbusier, whereas the notion of "integration of road users" originates from Buchanan's environmental area philosophy. The preferred balance between transportation and the environment, or place as we prefer to call it here, is also detailed in the Buchanan report: "a balance between the needs of transportation and the other needs of urban life". Buchanan's conceptualization of the environmental area essentially refers to the regions of land use served by local roads that are predominantly residential, and thus the preservation of neighborhood streets.
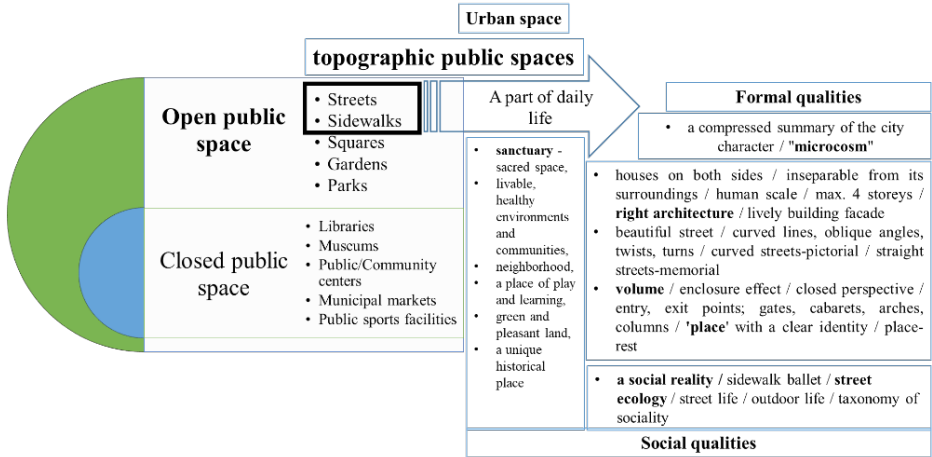
Figure 2. Meaning, function, and characteristics of a good street design

It is, of course, possible to transfer ideas and strategies on street design from one country to another, but the unique structure of each country and city requires specific solutions. Particularly when it comes to the design of streets as public spaces, it will be seen that the habits and behaviors of societies in using streets are historically and culturally different. For instance, vehicles, driving habits, neighborhoods, and housing differ between America and Europe. As a matter of fact, the success of pedestrianization and woonerf street designs has been limited in America. Even the character of Woonerf was modified when transferred to England. In addition, the purpose of using streets in India, the Middle East, and Far East countries is quite different. So, even if the strategy of " liveliness and livability" in street design remains constant, it becomes clear that the content of the design application must first be adapted according to the culture of the society. Integrating pedestrians, and now all creatures in the ecosystem, with the right of way is at the fore of 21st-century street design. The PPS (2015) Place Diagram, which describes desirable urban open space qualities adapted to street context, guides creating special streets for people and reflects a strong sense of community. It identifies eight key principles for creating streets that function as high-quality public spaces that attract people. These are "great activities and destinations, safe, inviting and rich in detail, designed for lingering, interactive and social, unique, accessible, and flexible" (PPS, 2015).
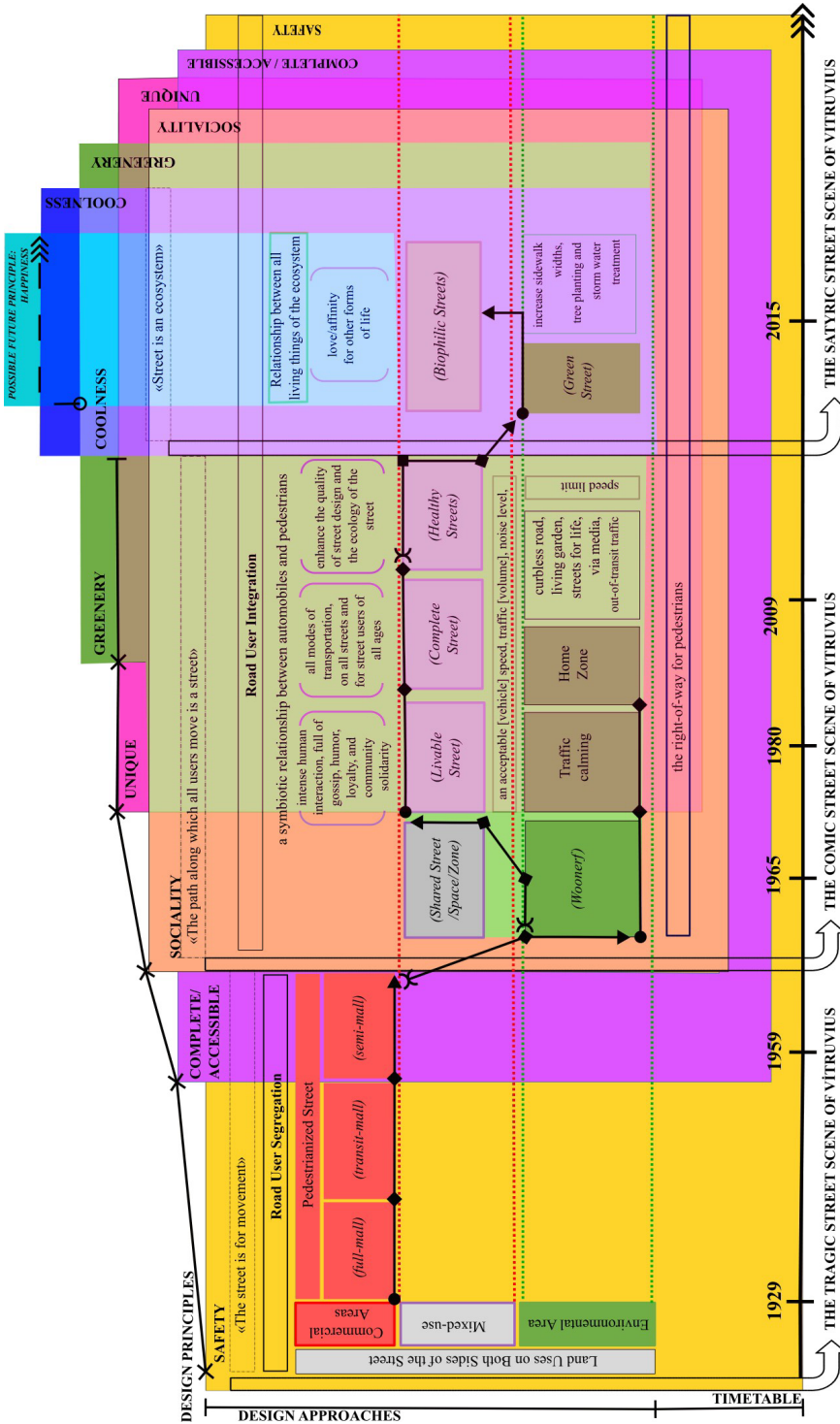
Figure 3. Liveliness and Livability Strategies in Street Design

When listing the street design approaches on a timeline and sequencing them together with the design principles, it can be said that liveliness and livability strategies have developed in a multi-layered and incremental manner (Figure 3). Correspondingly, safety, accessibility and completeness, sociability, greenery, and coolness are the principles that should be sought in today's street design. However, street design approaches still suffer from certain shortcomings. These are the intangible qualities of street design that are difficult to measure quickly. With the addition of these attributes, a balance between the formal and the social in the street design of the prosperous city will lead us to Vitruvius' comic or satyric street scene. In conclusion, happiness, well-being, wellness, social and psychological aspects of livability will become more important in the future.

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BUILDING BARE WALLS AS URBAN ELEMENT: THE CASE OF HISTORICAL ISTANBUL

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1. Introduction

There are many types of facades, shaped in so many different ways. History has made very different demands on facades, from functional to strongly aesthetical. There are many factors that must be taken into account in facade design. Proportioning and disposition of windows, claddings, materials, colors and ornamental elements compose a facade. There is great variety of facade types used in buildings ranging from high-rise to row houses, employing all sort of materials from glass, to brick; from block, to timber. In theoretical way, facades can be considered in three groups. The first category is according to function of the façade; factories, hotels, housing, recreational, educational and health facilities, all require different facades. Second is according to material and construction of the facade, and the last one is sorted by form of the façade; monumental facades, glass facades, vertically shaped facades, brutal facades, etc, (Gieselmann, 1982: 1005). Some might necessitate more emphasis on functionality and ergonomics where others give more value to esthetics.

Among these different facades, one type is worth to examine carefully: Bare wall facades (ie. blank facades). They are the facades that consist of nothing but the simple wall without any openings or additional architectural elements (Fig.1). This type of facades and their role in the formation of the image of historical city: in case of Istanbul, is the subject of this paper. Additionally in

this paper, results for the negative effect of these facades and their potentials to increase the visual quality of city are sought.

Fig.1 An example of bare wall façade in cityscape

2. Image of City and Building Facades as Urban Element

A city consists of many elements from the smallest scale (a streetlamp, a tree etc.) to the biggest scale (hills, perks, infrastructures etc.). Within all these elements, cities are mainly shaped by building forms (Lynch, 1960). In other words, along with the geography, the buildings primarily shaped and characterized the form and image of the cities. Building design, is set for city environment to drive to the "beautiful", while fulfill the spatial necessities of the people who live in the city. The general aesthetic, which is formed according to these efforts, is called "urban aesthetic" (Williams, 1954). Indeed, the main identification sign of a city for last century were and are "postcards", which are mostly depicted by the buildings. For example, the 19th century buildings of Paris, hotel and casino buildings of Las Vegas and the mosques of Bursa give the postcard image of these cities (Fig. 2).

Fig.2 Image of Paris in early 20th century postcard (Wikimedia commons)

The perception of the city is important for the observer to understand the different aspects of the city and to create a sense of security which enables the subject to belong to a place (Kostof, 1991). The relations between "users" (inhabitants) and the "program" (city) mainly proceed on ''interface'': facades. City facade is the front of a building or any of its sides facing a public area or space, especially one distinguishes by its architectural treatment. These facades are the media between public and the city to compose an image of built environment on people's minds. They are not just aesthetical feature that make the city an "art object", they are also elements that nourish the image and vision of the people in daily life.

On the other hand, while buildings form the general physical image of a city, vice versa, cities give a character and a common layout for the buildings. This is especially suitable fact for the historic cities, since in the pre-industrial era; climate, natural materials and traditions generally shaped the design of the buildings, as well the cities. As a result, every city had different aesthetic character, and a "common essence" for the design of its buildings. It is possible to say that these ''common essence'' of the cities still continues. Facades give idea about the characteristics of the people, who live in, as well as historical background and natural features of the city. The unique aesthetic qualities of

the form of the city become a part of the whole city, not simply of individuals. Consequently, a building facade, in a city, is not only a simple property of the building's owner but also a matter of the city itself thus the whole public (Şahin, 2004: 65; Mohl, 1983: 121). Contrarily, this relation reveals another phenomenon of our age: their use as advertising surfaces (Ödekan, 2001: 60). More and more, public facades are used for marketing directly to "sell" something passer-by with out-of-scale advertisements (Fig. 3).

Fig.3 Façade of a building block as advertising surface
(Kadıkoy District- Istanbul)

From this point of view, it is natural to some city government bodies have included design codes regarding the design of the facades to their construction regulations, and even the formation of facades is controlled by legislation. These building codes are not only for physical comfort matters but also for esthetical concern. As a result, facades are not mere wrappers, contrary, they are part of fundamental complex that can improve or undermine the aesthetic approach of whole city. In the light of all these facts, this paper mainly focused on public and virtual communication via facades and the story that bare walls as façade medium tell us. Sometimes fronts have much more to say than what comes behind, and it seems that "bare wall facades" have a lot to tell, with their historical or evolutionary background.

3. Bare Walls; Case Study, Istanbul

Bare wall facades are the facades that consist of nothing but the simple wall without any openings or additional architectural elements. The blank facades are occurred in two different ways; intentionally built ones (designed) and randomly created ones (accidentally occurred).

"Designed" blank facades are done by the will of the designer, for a determined purpose. They are harmonious part of the building, generally used for esthetical matter to create a contrast with other facades; or functional reasons such as to create a space mostly without direct sunlight. Consequently, in design process of a building facade in a city, with the evaluation of the architectural concept, a facade without any openings may be proposed, in accordance with the whole design evaluation. So in another way, these types of pre-designed blank facades are created by the functional and esthetical reasons of designer (Fig.4).

Fig.4 A bare wall as a design element (Textile Traders' Market, Fatih-Istanbul)

20th century phenomenon of "Accidentally Occurred" blank facades are most abundant in Istanbul and remarkable ones, as we can say. They have their provoking effect in the townscape, the unexpected empty surface in

giant sizes, generally left unintended. They are widely seen in the cities under/ in development, because of the abundant of the breakdowns and unstable application of the building regulations. Istanbul, as the biggest and the fastest growing city in Turkey, is a good example to understand this phenomenon.

Istanbul is also an example of cities where facades of building have primary role in their image. Among cities settled by river, over/next to sea, or on hills of which silhouette mainly shaped by the geography, Istanbul is a city of which her silhouette is the most important feature. It is a city defined as much by water as by land. The significance of Istanbul is derived from its historical, political, economic, and cultural values, and the silhouette of Istanbul is clearly a part of its visual values. The typography which plays a major role in the formation of such values also emerges as the most important factor that determines the skyline of the city. Although most cities offer not more than a few special vista points; Istanbul, due to its characteristic topography, is extremely rich in both its vista points, and the ability of such points to provide silhouette that reflect the character of the city (Bahtiyar, 1997: 66). Most historical buildings are observed to have been placed carefully in relation to topography, and it is possible to say that through the centuries there used to be a conscious action of avoiding to create a blank façade or big retaining wall surfaces.

Early depictions of Istanbul by visitors prove it to had detached buildings with red-tile roof, on the background of dark blue of sea and variety green tones of trees (Le Corbusier, 2012). Since the second half of 20th century, this relationship has been inverted from a green-open texture to a dense one. The urban fabric is now dominantly grey and only punctuated with small areas of green left in between tightly-packed buildings. Such recent developments have changed the dark blue of the sea as well (Bahtiyar, 1997: 68). Nonetheless the relationship between the hills, valleys and shores are so unique for Istanbul that, building silhouettes are still an important part of the everyday life of its inhabitant. All buildings in this historical city, show off their presence by their facades, including the "accidental" bare walls of buildings.

It is hard to examine all the blank facades in a city where they are located, since the greatness of number and existence of millions of unfinished buildings, and many changes in the city pattern. Indeed, Istanbul today has been, and is being, recut, as enormous projects site under mayors, continued by the successors. So, this study mostly focuses on to examine the building facades in historical area of Istanbul. Thus, the blank facades in the historical districts are the main research areas. Moreover, three streets in historical districts (Eminonu, Galata and Beyoglu) are chosen for in-depth analysis: Divanyolu Avenue in Eminonu, Tersane Avenue in Galata and Tarlabaşı Boulevard in Beyoglu (Fig.5).

Fig.5 Map of Istanbul historical center. From bottom to top; Divanyolu Avenue, Tersane Avenue and Tarlabaşı Boulevard

3.1. Divanyolu Avenue, A Façade-Saving Operation

The Divanyolu is the avenue at the heart of old city (historic peninsula) , connecting the Sultanahmet Square and Beyazit Square (Fig.6). When the city was laid out as imperial capital in the early 300s AD, the avenue was a part of the Mese, the main boulevard leading from the city center where St. Sofia and Hippodrome were built, to the Golden Gate in the city walls, passing Byzantine forums and monuments one by one such as Forum Constantine (Çemberlitas) and Forum Tauri (Beyazit).

Fig.6 A view in Divanyolu Avanue

In Turkish period, the avenue, which was called as 'Divanyolu', began to be adorned with Ottoman monuments as well. Such as; sultans' tombs, mosques and medreses (theological schools). In time, the Ottoman and Byzantine buildings learned to accommodate each other, holding their own against; fires, earthquakes, and rebellions right up to the 19th century (Çelik, 1993: 124).

During the last half of the 19th century, many monumental buildings along the Divanyolu were destroyed or lost some of their walls to enlarge the street, in order to re-create main avenue through historic Istanbul, beginning at Sultanahmet Mosque, than heading westward to Bayezid Mosque and the Grand Bazaar (Fig.7). Along the Avenue, the Medrese of Kara Mustafa Pasa lost its shops, part of the Atik Ali Pasa Medrese and Koprulu Medrese were demolished, Atik Ali Pasa Medrese was rearranged etc. More interestingly, the corner of the 16th century Cemberlitas Hamam (Bathhouse), designed by Architect Sinan, was chopped off (Cerasi, 2004: 125).

Fig.7 Blank facades in Divanyolu Avanue from Beyazıt to Sultanahmet Square
(Buildings with "chopped" walls are in color)

This was a small-scale urban renewal operation similar with same century Haussmann's renovations in Paris. The idea of Divanyolu urban renewal was an outcome of a extensive fire incident in 1865. A particular commission was established; "Islahat-ı Tarik" (improvement of streets) which was responsible for the new project. Instead leaving the cut-off facades as blank, in the operation new facades were designed in the manner of 19th century eclectic architecture. Bizarre new walls in Moresque and Neo-Islamic style were designed for 17th century Koprulu Medrese and 16th century Cemberlitas Hamam (Fig.8, 9).

Fig.8 Re-designed façade of Koprulu Medrese in Divanyolu Avanue

Fig.9 Re-designed façade of Cemberlitas Hamam in Divanyolu Avanue

3.2. Tersane Avenue, Dismantlement of Seashore

Tersane Avenue lays on the seaside of ancient district of Galata, formerly fortified area, faced the historic peninsula across Golden Horn (Haliç/Creek). Galata has been a very active business center since its establishment as Genevese colony in 13th century (Akın, 1998). Today this area, a functionally messy transport hub and largely home to shops of plumbing and electricity suppliers, known as "Persembe Pazaar" (Fig.10). It occupies the shore between Atatürk and Galata bridges and extended up from the shoreline. It is accessible to the Eminonu district via the Galata Bridge over Golden Horn.

Fig.10 A view in "Persembe Pazaar".

Tersane Avenue was created in 1960s, when a street between two bridges was expanded, by removing an entire row of building (Fig.11). Consequently, Tersane Avenue, became an artery in "Persembe Pazaar", historically referred area where Istanbul's earliest settlements were found in with traditionally two-story high buildings. As a result of new widened street, apartment blocks on both sides were raised, up to 12 story. In addition, later years, in order to "clean" the banks of Golden Horn, some buildings in the shore side of the area were demolished, although some of them had historical significance. Result is an area, full of blank facades, in the entrance of Golden Horn (Fig. 12, 13).

Fig.11 Blank facades in Tersane Avenue from Atatürk Bridge to Galata Bridge (Building with blank facades are in color)

Fig.12 Building facades in Tersane Avenue

Fig.13 Building facades in Tersane Avenue

3.3. Tarlabaşı Boulevard, Split up the City

Tarlabasi is a district abundant with 19th century apartment blocks and mansions in Beyoğlu (Cezar, 1991: 109-134) (Fig.14). Beyoğlu, known as Pera, was located further northern border of old city, and originally was a location for palaces of foreign missions beginning in the early 16th century. During the 19th century it was home to many European merchants, and housed many embassies, particularly along famous "Grande Rue de Pera" (today İstiklal Avenue). The community from European countries and "Levantines" formed a district which was then the most modern part of Istanbul, especially when compared to the old city in historic peninsula.

Fig.14 A view in Tarlabaşı Boulevard

In 1980s, in order to solve the traffic problem in Beyoglu, a boulevard was planned; starting from approximately 150 meters before the British Consulate (Pera House) and reaching Taksim Square. This project was realized between 1984-1989 and the new boulevard inaugurated as "Tarlabaşı Boulevard". It was planned to be approximately parallel to İstiklal Avenue, which was closed off for vehicles at the same period. The result is a giant drive-way in comparison to traditional street pattern of the district; 36 meters in wide and 2 kilometers in length. For the construction, 368 building (167 of them were listed buildings) were expropriated and destroyed, many streets were cut apart, and characteristic

of the neighborhood was totally changed (Sakizlioglu 2007) (Fig.15). The most appalling effect of the boulevard on the city is departing Tarlabasi Neighborhood from the rest of the city and causing it to be an area of decay and crime. Another effect of the construction of this boulevard is the blank facades (Fig.16, 17).

Fig.15 The blank facades in Tarlabaşı Boulevard from British Consulate to Taksim Square. (Building with blank facades are in color)

Fig.16 Facades in Tarlabaşı Boulevard

Fig.17 Blank façade in Tarlabaşı Boulevard; (at the center of the picture) result of a break down in the building row

4. Evaluation

Randomly/accidentally created bare wall facades are generally seen in dense city pattern for specific reasons. First, when a break down in the building row in order to open a new street, or widen it, and in some cases to create a square, blank facades are occurred (Fig.17). It is a common reason for the examples in Tarlabasi Avenue; a row of apartment blocks was cut by boulevard, and as a result the last building in the row, facing to the boulevard, stands as blank facades with bare wall.

Another factor for bare walls to be happen is differences in building heights for any reason. These may be changes in construction codes or regulations, step back, etc. (Fig.18). We can see such examples in abundance at Persembe Bazaar in Istanbul. The new regulation let some building to be constructed in more than 10 storey, while adjacent older buildings are in 2-3 storey height. Some blank facades occurred since the adjacent building site just left empty (Fig.19). It may happen for permanently, if the adjacent site became a public area such as park, square etc. Else, it may be temporarily, until a new building constructed at that plot.

Fig.18 Blank façade (in Tersane Avenue); result of differences in building rises

Fig.19 Blank façade (in Kadıköy); hence the adjacent building site left empty

Current state of the blank facades is another subject to be considered. Foremost, they in some cases are not treated at all and left unused. These blank façades are kept as they first appeared, sometimes even without plaster, and all building materials and structural elements can be seen openly (Fig.19). When the blank façade become permanent, first, some building owners try to isolate the bare walls against the external conditions (heat, rain etc.) by coating it with extra materials, such as; isolation panels, or bitumen sheets (Fig.20). In some cases, new window openings are formed on blank façade surface simply by users. Thus, irregularity of these "new" additions and windows give a different and odd look to the façade of which itself used to be bizarre already. As an alternative to leave the blank façade empty or "unpleasant", some were transformed into an art object, generally by painting in the hands of a mural artist (Fig.20).

Fig.20 Blank façade (in Kadıköy); with isolation panels

Fig.21 Blank façade (in Kadıköy); used for artistic purposes

More and more, bare walls are used as an outdoor advertising board (Fig.22). The idea of architecture as advertisement had naturally been exploited in New York where commercial acumen and showmanship were endemic. Today, almost all cityscapes are getting full of ads, even the buildings which are

located in the most significant places (Cronin, 2006). Istanbul historical area is not an exception. Since 1990s in Turkey, outdoor advertising has accelerated rapidly and became to compete with other advertising media (Ödekan, 2001, 60). City center, where most crowded and mostly visited, is today the main area of this kind of advertisement sector. This trend is welcomed, without hesitation, by the building owners and the municipality, since it supplies extra money grant for both. A part of city image depends on symbolic meanings of facades. Blank façade shows us that, today commercialism seems to be the dominant factor in the image of our cities.

Fig.22 Blank façade (in Kadıköy); as an advertising board

5. Result

Bare wall facades (ie. blank facades) are one of the building façade types that shaped our cities, consist of nothing but the simple wall without any openings or additional architectural elements. Ultimately re-design of blank façades seems to be the innovative alternative. Once a blank façade become officially permanent, the bare wall can be decided to be re-designed, and "used to be" blank façade transformed into novel facade, with openings and other architectural elements. 19th century Divanyolu Avenue façade saving project is the early example of this kind of treatment. In modern world, more and more, we come across comparable contemporary project examples (Fig.23).

Fig.23 Examples of re-design in blank façades: (left) Henry Moore Institute, Leeds (UK), (right) Instituto Cervantes, Istanbul.

Bare wall facades are more conspicuous and provocative than any other facades in city, in general have various stories. They tell us something happened, something missed, or changed, in city's lifecycle. The blank facades in Istanbul are excellent model of this phenomenon, and should be reconsidered more critically. Resolutions are urgently needed by any shareholders of our cities; socially, administratively an architecturally.

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THE PLACE OF THE EASTERN ROMAN EMPIRE BOUKOLEON PALACE IN THE URBAN SPACE AND SUGGESTIONS

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1. Introduction

Boukoleon Palace is situated in the Fatih District in Istanbul, in other words on the Historical Peninsula (Cumhuriyet, 2022; NTV, 2021). The coastal palace is on the coast of the Marmara Sea, between Cankurtaran and Kumkapı, in the vicinity of Çatladıkapı, in the south of Little Hagia Sophia Mosque (Istanbul, 1994a, 327). The first construction of the building, which is part of the Great Palace that belongs to the East Roman Empire era, is thought to have taken place during the reign of Theodosius II (408-450) (İBB, n.d.b.; Cumhuriyet, 2022). 1600 years of age, Boukoleon Palace is on UNESCO's World Heritage List. Istanbul Metropolitan Municipality (İstanbul Büyükşehir Belediyesi - İBB) has been carrying on restoration work as part of İBB Miras (Cumhuriyet, 2022; NTV, 2021).

Great Palace was constructed as the imperial palace when Istanbul was the capital of the Roman Empire. While the empire was growing and developing, there have been advancements in the urban area. One of the palaces of the East Roman Empire, Boukoleon Palace was not built at one time. It grew with the additions made in different centuries under different emperors, and with different palaces were combined. Emperors resided in the complex. Boukoleon Harbor, situated in front of the palace, is important because it was used by the emperor and visitors and has a connection to the Great Palace area.

As the Ottomans conquered the city, the sea walls lost their defensive aim which was the reason they were built for. Today, the number of intact parts

of the Great Palace and the other palaces of the East Roman Empire is little, known about them is limited. A mosaic floor belonging to the courtyard of the Great Palace has just been unearthed. It is displayed in a closed space, safe from outer climate conditions in the Great Palace Mosaics Museum (Büyük Saray Mozaikleri Müzesi). Information on the Great Palace is limited, it covers a wide area in the Sultanahmet Region, connected to Hagia Sophia and the Hippodrome, consisting of buildings for different purposes and includes open spaces. Buildings of that era were demolished, and buildings belonging to the Ottoman Period were built on them. Boukoleon Palace is one of the buildings of the Great Palace complex. It is conjoint with the city walls surrounding the city, and a visible front is on the wall today. Restorations took place on the city walls from time to time during the Turkish Republic Era. Today, excavation and restoration works are going on in the Boukoleon Palace. As one of its fronts is on the sea walls, palace remnants conjoined to the city walls can still be seen while exploring the area.

This chapter elaborates on historical environments and their place in the urban space. Conservation, repair, and public space concepts are analyzed to comment on the place of the palace in the urban space. The formation of the Boukoleon Palace and its immediate surroundings, and the changes it undertook are discussed. The connection between the Great Palace, Boukoleon Palace, and Harbor is emphasized. Events that took place, which were conveyed through writing, and took place in the old times are touched upon as they convey information about the life of that era. As remnants of the palace are still under the earth, excerpts from people's lives and historical events that were written down are important. The chapter also highlights the current situation, restoration works that take place, and plans for the palace. Suggestions are put forward to make Boukoleon Palace and its surrounding area more visible in the urban spaces. The conclusion evaluates the place through time and today in the urban space. What can be done to make the palace more visible in the urban space in the future is also discussed.

2. Historical Environments and Their Place in the Urban Space

Within the context of the study, which investigates the place of Boukoleon Palace in the urban space, conservation, repair, and public space concepts are highlighted.

It is important to acknowledge what is wished to be conserved. Things that possess value and history, traditions that have survived and are leading

are wished to be preserved. It is tried not to demolish these, nor lose their properties, wear them away, or let them disappear. They wish to be conveyed to the future generations. They contribute to people forming their personality and to their lives. Precautions taken in this frame are conservation. What is conserved can be an oil lamp, painting, sculpture, rug, artwork, or a building. It is ensured that it does not lose its qualities, does not wear out, and prolongs its life (Bektaş, 2001, 9). Conservation carries the responsibility of today and the future. It is not freezing the past, maintaining it, and making today unliveable (Bektaş, 2001, 23). Bektaş (2001, 23) explains this situation as "Conservation is to make live, not freezing it!". Conservation has an economic aspect. Using old housing buildings as a solution for today's housing problem is an example of it. Dynamic planning is significant for conservation to succeed. The area should be evaluated with all its properties, relations, and problems. A constant living planning approach should be preferred (Bektaş, 2001, 25-26).

Turkey is in an important place in terms of geography and history. It is a place where the first known settlement, the first transition to agricultural society, and different religious beliefs took place. Three empires, which ruled the world in their times, existed here. It is important to preserve not only one of these but all. It is dangerous to claim only one and declare the others as "unimportant, wrong, foreign, non-existent" (Bektaş, 2001, 10). Another problematic approach is to yearn for the past by not being able to catch up with the times. This approach can go as far as stopping life in a way (Bektaş, 2001, 23). Perouse (2011, 343) states that urban heritage is almost a problem in countries in which national history writing is a sensitive practice. He asserts that this is the case in Turkey. He maintains this issue is acute in Istanbul since Turkey has a dense complex history that can not only be tied to one nation without disrupting the historicity. According to him, "historicizing a nation" and "nationalizing the city of Istanbul" interrupt the emergence of a pluralist idea of heritage (Perouse, 2011, 343).

There has to be life so that a building is not an empty shell but a real building. According to Bektaş (2001, 140), real restoration of a building or part of an old city is only possible if it assumes a contemporary function. This is not only related to architects or experts but to the planning and decisions to be taken before them. Contrary to general thought, only knowing the history of old buildings and techniques, or historical sensitivity is not enough. Criteria that include a future vision of contemporary life are needed. He expresses his view

that "the first aim of restoration is to accomplish a contemporary life" (Bektaş, 2001, 140).

Public space is another concept worth mentioning for a historical environment to be usable in contemporary conditions. Cities need spaces for socialization. Public spaces are spaces for mobility, use, socialization, and identity. Public spaces have certain common basic features. Firstly, mobility and access are prominent in public spaces. These are mobility spaces where activities such as orientation, shopping, waiting, gathering, and spreading take place, all of which provide pedestrians to access services and equipment. Secondly, public spaces are open to public use which includes social, cultural, and sports activities, shopping, meeting, and commerce. Thirdly, they are spaces for the public to come together and socialize. They are spaces where people attend activities and communicate. They provide spaces for people to come together, greet, confer, and acknowledge each other. Fourthly, public spaces are spaces for identity. Architecture and urban forms add meaning to the city by including features such as public use, socialization, and identity. Their use varies according to the society and mobility in the city. They can also be used by the authorities to give a suitable image to the city. Urban identity depends on the quality of the public space, which includes urban, architectural, and cultural qualities. Fifth, they include social and spatial features. These are the social environment, connections; sensory features such as perception of image, light, and sound of the environment; spatial features such as water, green texture, urban furniture, architecture, and urban features (Gökgür, 2008, 16-20). Perception is defined as the process of organizing and interpreting sensory data and giving meaning to objects and events (Cüceloğlu, 2002, 98). Due to their importance for humans, the organs of sight and hearing are expressed as primary sense organs. Due to their importance for humans, the organs of sight and hearing are expressed as primary sense organs (Cüceloğlu, 2002, 103). Psychologists mention 6 or 7 sensory organs. In addition to the eyes, ears, tongue, skin, and nose; these are in the form of kinetic receptors in the muscle joints that provide motion perception, and in the semi-circular canals of the inner ear that give the sense of balance (Cüceloğlu, 2002, 99). Sixth, the public space is the space of circulation of knowledge, goods, opportunities, and possibilities, and the space of political and commercial activities. Seventh, public spaces include the "productivity of coincidence". There is an unprogrammed movement in cities. Unmeditated actions create unexpected situations. There may be situations such as running into someone or going somewhere else. Public spaces are places

where coincidences occur, and as a result, productivity occurs (Gökgür, 2008, 20-22).

Density is another important factor in the survival of cities and urban areas. The density of people should be sufficient. There is also a connection between human density and the sustainability of buildings (Jacobs, 2011, 221). Human density is a source of vitality; it represents the richness of diversity and possibilities in a small space. It is necessary to appreciate the gathering of large numbers of people in cities beyond just considering it a physical phenomenon. Increasing the density in necessary places for the formation of city life, creating lively street life, maintaining economic and visual diversity and similar applications are affirmative. The recognition that urban population density is undesirable; will not benefit cities, design, planning, economy, or people (Jacobs, 2011, 240-241).

The basic approach to historical environments is their preservation. They must first be preserved rather than altered, restored, or functioned. In the restoration, steps should be taken to ensure that the structure survives and prolongs its life. Conservation awareness should be created. Considering the perception of historical environments and historical buildings, the activities that will take place in their environment should be determined. Archaeological sites are generally protected places that are entered with a ticket. However, in cities like Istanbul, people have the opportunity to encounter this environment in different periods. This place is not outside the city center like the ancient cities of Ephesus or Side. On the contrary, it continues to be in the center of the city. Implemented practices affect a part of the public space and become a part of the public space. These areas in the city center should not be exposed to the wearing, damaging, and consumer effects of tourism. Efforts can be made to sustain their existence in daily life. They are not places for people to buy a ticket to visit for once in their lives; instead, they are places that enable visual contact even if people cannot get inside for any activity.

3. The Formation and Change in Time of the Boukoleon Palace and Its Environment

Within the scope of the section examining the formation of the Boukoleon Palace and its surroundings and its change over time, the subject will be discussed over the Great Palace, Boukoleon Palace, and Boukoleon Harbor.

The **Great Palace** was used by the Eastern Roman Empire. The Great Palace covered the area stretching from today's Sultanahmet Park to the

Marmara coast. During the period of the Eastern Roman Empire, important events took place here. Many buildings are within its borders; it is expressed in sources that there are places such as ceremonial halls, churches, gardens, and playgrounds. The Great Palace was like a city that was repaired and enlarged until the end of the 10th century. Those who saw the palace praised its wealth and grandeur (Anadolu Uygarlıkları Ansiklopedisi, 1982, 519-520). Eastern Roman dynasties lived for 1000 years in the Great Palace, which is stated to be one of the most magnificent palaces in history (Kayra, 1990, 20). The Great Palace was abandoned at the end of the 11th century. Blachernae Palace, which is near the northwestern walls of the city, was used (Anadolu Uygarlıkları Ansiklopedisi, 1982, 519-520).

The 4th Crusade army invaded Istanbul in 1204. The wealth and beautiful city of the 13th century was quite damaged. The Crusaders destroyed and melted everything from the copper plates on the stones in the Hippodrome to the bronze statues on the monuments; some were taken to Italy; and libraries were burned. After sixty years of Latin domination, the Eastern Roman Empire lost its place in history and power and became weak and poor. It can be thought that Istanbul experienced the fate of the glorious and rich ancient Egypt, which was plundered and destroyed by the armies of the Eastern Roman Emperor Justinian (Justinien) 600 centuries ago (Kayra, 1990, 20). The Great Palace was devastated before the Turkish conquest of Istanbul (Arseven, 1989, 150). When the Ottomans conquered the city in the middle of the 15th century, the Eski Saray (Old Palace) in Beyazıt and then the Topkapı Palace in Sarayburnu were built (Kayra, 1990, 20). The mosaic floor of a porticoed courtyard of the palace has survived from the Great Palace to the present day. The most important building remains that have survived to the present day is the Boukoleon Palace seen on the sea walls (Anadolu Uygarlıkları Ansiklopedisi, 1982, 519-520).

Due to its name, which is thought to come from the pre-Christian period, the **Boukoleon Palace** can be thought of as ancient. However, the first information about the palace belongs to the Middle East Roman Empire Era (from the middle of the 9th century to the beginning of the 13th century) (Istanbul, 1994a, 327). Boukoleon Palace is within the boundaries of the Great Palace, on the Marmara coast, and close to the Little Hagia Sophia Mosque. There are various opinions about the palace. In the books, the palace is called the Boukoleon Palace, the Hormisdas Palace, and the Justinian (Justinianus, İustinianos) Palace, and can be confused with each other. The palace to the east

of Little Hagia Sophia Mosque was called the Hormisdas Palace. The reason for this was that an Iranian prince who had migrated to Eastern Rome resided here. Emperor Justinian (İustinianos) resided in this palace when he was a prince. According to historians, the ruin of the palace, which is thought to be two stories, is on the railway route today. The vault arches are the walls of the first floor and the ground floor is under the ground. The port in front of the palace was called Hormisdas Harbor with the same name as the palace. Like the Golden Horn in Istanbul, there were many small harbors on the Marmara coast. The majority of them were part of the sea wall, they were formed by digging the soil on land and taking the sea in. Hormisdas Harbor, on the other hand, was not inside land like this. A mole was built using the ledge of the land. The other small port where the palace galleys and boats docked was the palace port (Arseven, 1989, 157-158) (Figure 1-3).

After Justinian became emperor, he strengthened and repaired many parts of the Great Palace, along with the buildings that were burned in the Nika Revolt. He included the Hormisdas Palace, where he lived and loved when he was a prince, within the borders of the palace. The city wall was demolished and its location was changed to be close to Little Hagia Sophia Mosque. Known as the Justinian Palace, today the ruined palace is located on the sea side of the railway and the small ledge, and the Hormisdas Palace entered the border. Therefore, the ruins that can be seen today are called the Justinian Palace. Since the palace inhabited by Justinian used to be outside the borders of the palace, it must have been the Hormisdas Palace and the residence of Justinian must have been westward, not here. Although there is no exact information about the first construction of the palace, which is in ruins today, it must have been built for young Theodosius II (II. Theodosios). At that time, a place called Tzyonesterion was built on the east side of the palace, reserved for ball and riding (riding horses, using swords and spears) games (Arseven, 1989, 158-159).

Figure 1: The location of the Boukoleon Palace within the Sultanahmet
Region and the palace area with its environment, Original drawing: Meltem
Özçakı (Drawings referred: Municipality Map; Müller-Wiener, 2002, 313, 226;
Dirimtekin, 1953, drawing 3; Kayra, 1990, 78)
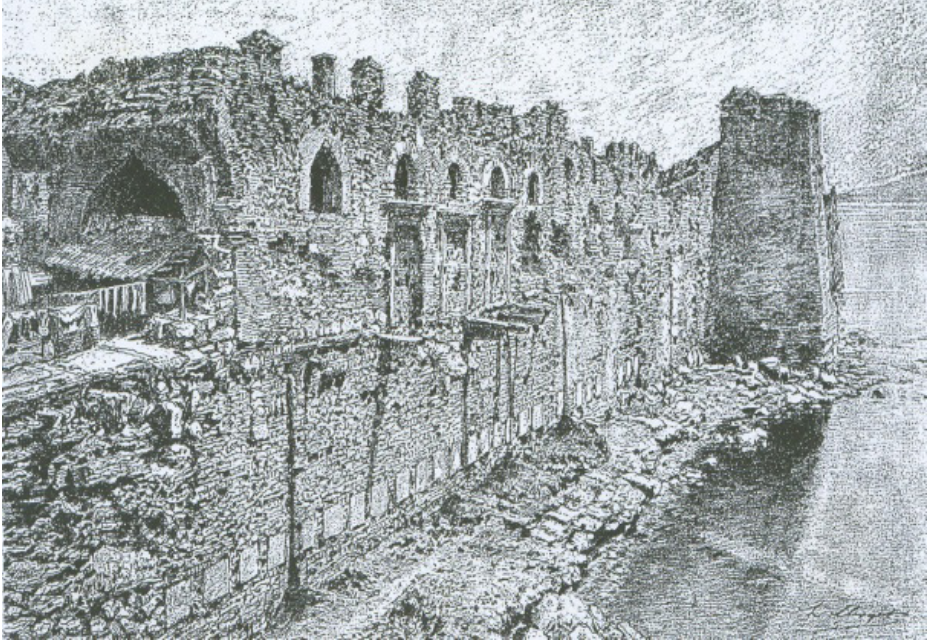
Figure 2: Engraving of the Boukoleon Palace made by Le Petit
(Sevim, 2002c, 25)

Figure 3: The Boukoleon Palace after the harbor in front of it was filled

Emperor Justinian probably lived in the Hormisdas Palace before he ascended the throne. When Justinian became emperor, he did not want to leave this palace. He decided to include it in the palace complex. The walls forming the western part of the palace, starting from the Belisarios Bastion in the south of Çatladıkapı, first turned to the north and then to the east, and merged with the western walls of the old palace (Dirimtekin, 1953, 54). When Justinian took the palace of Theodosius (Theodosios) and the Hormisdas Palaces into a border, the ports were also combined. Four centuries later, when Nikephoras Phokas took the throne by force from Romanos and became emperor, he felt the need to sit close to the sea and in a sheltered place against enemy attacks to be protected from his enemies. He strengthened the surroundings of Theodosius and Hormisdas Palaces to resist the enemy attack and added some sections. Nikephoras Phokas added sections to the east and west sides of Theodosius (Theodosios) Palace and combined them with the Hormisdas Palace using roads and terraces, and they all became a palace. Two ports in front of them were combined and called Boukoleon Harbor, and the palaces were called Boukoleon Palace. Millingen states that Boukoleon and Hormisdas Harbors were the same port. Today, only one of the Boukoleon palaces remains in ruins. This is the palace built in the era of the young Theodosius (Theodosios) (Arseven, 1989, 159-160). Boukoleon Palace must have been built by Emperor Theodosius II (408-450). The parts that are known and still seen today must have been added during the time of Theophilos (829-842) (Istanbul, 1994a, 327). Boukoleon Palace, which is the palace of the Eastern Roman Empire dating to the 5th century, is approximately 1600 years old (NTV, 2021).

It is expressed that the Boukoleon Palace was decorated with statues during the reign of Emperor Constantine VII (VII. Konstantinos). It is reported that during the reign of Emperor Nikephoros Phokas (963-969), a building with a food store, a bakery, and a pool was built in the palace garden (İBB, n.d.b). When the Latins invaded the city in 1204 and1261, the main residence of the Latin kings was the Boukoleon Palace. After the invasion ended, the East Roman Emperor Mikhail VIII Palaiologos did not reside in Boukoleon Palace. He moved to the Blachernae Palace. The abandoned Grand Palace remained idle and became a ruin over time. It can be stated that the Boukoleon Palace is the only part of this imperial palace that is still standing today. The palace was damaged by natural disasters (İBB, n.d.b) and invasions during the Eastern Roman Empire Era. It has been damaged in some eras. It was damaged because of a fire during the Ottoman Era (NTV, 2021). It was affected by the events that

occurred due to the region being a residential area during the Ottoman Era (İBB, n.d.b). Since the railway passes behind it and the coastal road passes in front, it lost a significant amount of its parts. It has recently become the target of treasure hunters (NTV, 2021).

Boukoleon Palace was on the walls, between the lighthouse called Faros and the headland used as the imperial pier. Marble blocks from ancient times were used when making the foundation of the Boukoleon Palace. The approximately 300-meter-long front façade seen on the city wall consisted of two parts. The monumental stairs, which connected the small port and the palace and passed through the short wall stretching from south to north, separated the two sections. The western part of the palace was damaged during the construction of the railway in the 1870s. In this section, there was an oriel with sitting lion statues on both sides. The eastern part of the palace is still standing today. The exterior façade consisted of spaces covered with successive brick vaults. The front facade of the palace opened to the Marmara Sea with a series of marble-framed windows and doors. It is understood that there was a balcony extending from end to end, supported by marble consoles stuck into the wall on this façade. The spaces on the Faros side were decorated with richly decorated columns. Some of their shafts are in the Istanbul Archaeological Museums. In the eastern section, there were column capitals with different shapes and elegant ornaments. Some of them were located in the environment without any protection (Istanbul, 1994a, 327). The facade of the palace with its marble moldings and consoles belonging to the balcony or loggia in the form of a triple arch opening has survived to the present day. This is followed by a group of spaces covered in arches. Two lion statues, thought to be used to decorate the facade, are in the Istanbul Archaeological Museums (İBB, n.d.b).

The **Boukoleon Harbor** was located between the western side of the front façade of the Great Palace and Çatladıkapı. It was separated from the sea by a breakwater. The ruins of the breakwater could be seen until the construction of the coastal road in the early 1960s. The boundary of the port is not precisely known. To serve the imperial palace, the port is defined as having a modest size compared to others (Berger, 1994, 327).

After Emperor Justinian made changes to the city walls, Hormisdas Harbor was included in the palace area and was not used for commercial purposes. These two ports must have been united during the repair of the Marmara sea walls during the reign of Theophilos. There are no records concerning Hormisdas Harbor after the reign of Justinian. Boukoleon Harbor

was formed by a breakwater and a corner that was shaped by the sea walls. While the breakwaters were ruined and repaired over time, Hormisdas and Boukoleon Harbors were combined. Boukoleon Harbor was defined as highly ornamented. The pier was completely made of marble and there were many artworks on it. Many animal statues were placed on the pier during the periods of the successors of Theophilos and especially during the reign of Constantine VII (VII. Konstantinos Porphyrogenetos). The most significant of these was the statue of a lion attacking the bull, which is also associated with the name of the port (Dirimtekin, 1953, 54-55).

Since the coastal palaces were neglected during the Palaiologos's reign, the port was also untended. On Boundelmonte's map, it is seen that this port, which was a palace port, maintained its status in 1419 and that the port was protected by two docks extending towards the sea. In his travel book, Boundelmonte mentioned a port called Boukoleon used only by the emperor near the demolished lighthouse tower. The filled port is not available today. Emperor Marcian (Marcianus) (450-457) enlarged the Boukoleon Palace. To pass directly from the coast to the palace, an imperial port, and a cistern were built under it. Although the gates of the pier were walled up, it is possible to understand its former state (Dirimtekin, 1953, 55).

Regarding the **gates**, in *Dünden Bugüne* İstanbul *Ansiklopedisi*, two gates with the phrase "Boukoleon Palace" in their name are mentioned, among the main gates on the Marmara coast walls from Sarayburnu to Yedikule. These are the Boukoleon Palace Gate and the Boukoleon Palace imperial gate. Boukoleon Palace Gate is one of the important gates of the imperial palace and became unimportant during the Eastern Roman era. Boukoleon Palace imperial gate is another gate related to the palace (Istanbul, 1994b, 77).

4. Recounts about Boukoleon Palace and Its Environment

In the section about the Boukoleon Palace and its environment, information will be given about opinions, events, and narratives about the Boukoleon Palace and Boukoleon Harbor.

The word Boukoleon, which is the name of **Boukoleon Palace** and Harbor, means "bukolos" in Greek, meaning "shepherd". It must have come from the Pagan (Pre-Christian) era. In the Medieval Ages, this expression was thought to consist of "bus kai leon", meaning "bull and lion". In later ages, some Western writers referred to it as "bucca leone", meaning "the mouth of the lion". The statue depicting the bull and lion fighting on the quay when the harbor was

first established is the source of the first assumption about the "boukoleon". However, it is thought that the statue was inspired by the name "boukoleon" (Berger, 1994, 327).

The name of Boukoleon Harbor is encountered in history. Emperors living in Great Palace or Boukoleon Palace went to Anatolia, Makriköy Palace, or Balıklı through the sea from this port. The port is depicted as ornamented and magnificent. It was descended to the sea by large marble stairs. Important foreign ambassadors and guests came to this port by ship and were welcomed by the emperor at the Emperor Pier (Arseven, 1989, 159).

In the last years of his reign, Emperor Nikephoros Phokas (963-969) saw himself in danger, influenced by a prophecy and the hostility of the people. He decided to make his palace more protected. He built a palace and a courtyard in front of it just to the east of Theodosius Palace. He lived in this palace. To secure the palace, he built a wall that extends from the old lighthouse tower to the Kapu Ağası Mosque and turns to the northwest, joining the city walls next to the Hippodrome, next to the St. Petrus Church built by Emperor Basilios I. The part of the city walls to the north of the lighthouse tower was demolished during the construction of the railway. In Dirimtekin's book dated 1953, it is stated that a part of it existed in the north of the railway. Although there was a gate on the city wall that emerged during the railway construction, this gate was demolished (Dirimtekin, 1953, 29-30).

There are other narratives about what happened in the palace. Nikephoros Phokas's wife, Empress Theophano (like she did to her first husband), secretly took Nikephoros' enemies into the palace and hid them. Late on a night when a freezing wind was blowing from the north and it was snowing, Tzimiskes (İoannes Çimişkes) and his friends secretly approached the dock of the palace in a boat. They boarded near the statue of a lion and a bull. They communicated with a whistle, as they had previously planned. A basket above was hung down and all of them were pulled up one by one. They went to the emperor's bedroom with swords in their hands; they could not find the emperor in his bed, and they were surprised, afraid, and wanted to run away. They forcibly learned the location of the emperor from a passing servant. When they entered the room where the emperor was sleeping, the emperor heard the noise and woke up. After the struggle, Tzimiskes (İoannes) killed the emperor by hitting his head with a sword. Hearing the noises, the guards surrounded the palace. Tzimiskes (İoannes) separated the emperor's head from his body and showed it through the window of the palace. Realizing that Nikephoros was dead, the guards

applauded the new emperor. Nikephoros body was thrown onto the snow and left there the next day (Arseven, 1989, 160-161).

Regarding the **Bukeoleon Harbor**, the port must have existed here at the beginning of the 5th century, since young Emperor Theodosius (Theodosios) had the palace bearing his name built on the walls. It is not clear in which emperor dynasty the port was first built. Theophol, who organized the revolt in 840 when Emperor Theophilos was sick, was imprisoned in the dungeons of the Boukoleon Palace. In 919, when Emperor Constantine VII (VII. Konstantinos) was a child, his imperial partner Romanos Lekapenos (Romanos Lekapanos) came to this port with his navy and made the emperor and his protector accept his conditions. The port is mentioned because of the incident of Emperor Nik. Phokas (969-963). Anna Komnene (Anna Komnena) mentions this port because her father, Emperor Alexios Komnenos, ascended to the throne. She wrote that the port is named because of the statue of a lion attacking the bull in front of the harbor. Guillaume de Tyre stated that Amaury, the king of Jerusalem came to this port and went to the palace through the port. The last Latin emperor, Baudouin II, set out from this port after the army of Michael VIII entered the city. During the Palaiologos era, the port was not used (Dirimtekin, 1953, 53).

The Boukoleon Harbor in the early days was located in front of the Theodosius Palace, which is now mistakenly called the Justinian Palace, and at its 30-meter corner. This corner was built to form a harbor like this. At that time, there was another, small port to the west of this harbor, within the curve formed by the 60-meter corner. The port, which was used for commercial purposes, was called Hormisdas Harbor because of a palace nearby. Hormisdas was the son of the Emperor of Iran (Persian) Hormisdas II. Ormazet II ascended the throne in 303, and when he died, his eldest son Adhernarse acceded to the throne. His brother Ormazet escaped after being imprisoned for 13 years. He came to Istanbul during the reign of Constantine the Great and accepted Christianity. The palace, a little far from the imperial palace, was given to him to reside (Dirimtekin, 1953, 53-54).

5. The Condition of Boukoleon Palace and Its Environment and the Works Performed

Works have been carried out on the land and sea walls of Istanbul at different times. Istanbul Metropolitan Municipality started a campaign in 1987. Expropriations and projects have begun to be prepared for the cleaning of the structures added to the walls and the repair of the surrounding urban fabric. The

dilapidated monumental gates on the city walls were taken into consideration, and first of all, the Belgrade Gate (Belgrad Kapı) and the towers on both sides were restored. Work continued with the repair of Silivrikapı and Mevlevihane Gate (Mevlevihane Kapısı). Istanbul Metropolitan Municipality took the initiative in 1991. 14 different working groups started to work for restoration at different points of the land and sea walls (Ahunbay, n.d., 21).

The memory of the city today; to protect and preserve cultural assets, İBB Miras teams carry out excavations and restorations. Restoration work is also being carried out in the Boukoleon Palace, which is on UNESCO's World Cultural Heritage List and 1st Degree Archaeological Conservation Site (Cumhuriyet, 2022). İBB Miras started excavation and restoration works in the Boukoleon Palace and its environment in 2021 (İBB, n.d.b). The works are planned to last approximately 2 years. Restoration and conservation works are being carried out to ensure that the current state of the palace is not damaged and that it is preserved as it is. Works continue under the supervision of a scientific team (NTV, 2021). Approximately 8.5 meters of earth fill was removed and reached the original ground level of the palace (Cumhuriyet, 2022). İBB teams first made cleaning work. In the "Emperor's Pier" section, where the emperors entered the palace from the port, some columns and piers of the palace were unearthed with approximately 1-meter surface scraping work. The parts of the palace that have survived to this day are the Pharos Tower, Emperor Pier, and cistern (NTV, 2021).

It is stated that when the restoration works carried out by the İBB Miras team are completed, the land walls and Boukoleon Palace will become an open-air museum, and new tour routes will add value to the city (Cumhuriyet, 2022). Since the Boukoleon Palace is a palace ruin associated with the sea walls, it is located on a route that can be visited in Istanbul. It is aimed to make the area accessible to the people of the city and tourists with walking paths and visitor centers. It is thought that it will be a major tourist attraction. It is stated that a comprehensive restoration work will be carried out, but this will not be from a reconstructive perspective. It is not about completing or integrating; it is desired to freeze the ruined state and present it as a ruin aesthetic (NTV, 2021). During the work, the oldest known fountain in Istanbul and its small cistern were found. A 10-meter tunnel whose ceiling and floor were covered with marble was found. The Boukoleon Palace archaeological site covers approximately 8500 m² area with its open and closed areas. The area, where the cover work will be completed, is planned to be opened to visitors towards the end of summer 2023. It is stated

that it will be an open-air museum (İBB, n.d.b). The findings obtained as a result of the work carried out in the Boukoleon Palace are as follows:

Monumental area: It is stated that during the excavations, a monumental transition area was found, which provided the visitors of the emperors coming from the port to pass to the palace. There used to be massive and magnificent columns on the imperial stairs which is used by the official visitors of the emperor who came to the port. It is possible that the emperor and his visitors could watch the Marmara Sea and the islands from the terrace of the palace, the ruins of which remain today (Cumhuriyet, 2022).

Fountain and escape tunnels: The oldest fountain in the city was found during the archaeological excavations. Since there is a structure covered with a vault opening to three branches in the area behind the cistern, which is behind the fountain, it is thought to be an escape corridor/tunnel. After about 6 meters of filling soil was thrown, a descending gap was seen, and after a short period of work, an opening was found that a person could pass through. This was a building with a corridor, and good craftsmanship (Cumhuriyet, 2022).

Skeletons: Unknown finds were discovered for the first time during the studies. One of these is a group of skeletons in the ceremonial area of the palace. The traces found in the first examinations suggest that there may have been a mass murder here. A total of 9 human skeletons were found during the excavations. The first impression of the people who led the work was this was a mass burial area. Some of them had scars from the sharp tool. One skeleton's skull had a cut mark from a cutting tool, possibly a sword. They were probably killed in a riot and buried here (Cumhuriyet, 2022).

6. Recommendations for the Use of Boukoleon Palace and Its Environment

The main purpose of protecting the city walls should be to prevent them from being damaged. The city walls should be approached with minimal intervention. Reinforcement works can be done in the standing parts so that they can maintain their condition for a longer period. During repairs, original textures are revealed and precautions are taken to ensure their survival. Reconstruction is not appropriate. Completions can be made as additions to structurally support the existing components. It is problematic to see the city walls as a symbol of an era that does not want to be remembered and to approach them with destructive feelings. It is not right to adopt an approach to destroy a history that cannot be denied and dispose of its traces (Ahunbay, 1995, 75).

Architectural heritage reflects the history of the city and archaeological remains should be protected. Ahunbay (1995, 76) suggests to transform the entire city wall into an open-air museum. The integration of the urban people and the cultural environment is important for conservation to be successful. If the people living in the city understand that the wall limited the city in the ancient period, and the importance of its survival and living as a whole, they may want to protect it. Efforts can be made to ensure that the environment provides people with cultural development and recreation opportunities. It would be appropriate to allow the public to visit and see the repaired places without waiting for social transformation. Wall towers need to be cleared of misuse, and city walls need to be cleared of adjacent slums. It should be ensured that it is accessible and safe. Institutionalization is required to remove drunkards, remove garbage, appoint watchmen, and provide constant maintenance. The Marmara and Golden Horn sea walls have not been fully revealed. It is not appropriate to demolish historical houses that are attached to the city wall. However, it would be suitable to remove unelaborate and random additions such as the restaurant adjacent to the Marmara walls. In the planning of the city walls and their environment, it should be taken into account the density and height not to discompose the visual effect of the walls. Constructing wide roads near the walls is not suitable as they put pressure on the environment and cause condensation. New transportation suggestions should not be made. Characteristics of the area and the approach distance to the walls should be considered together with topography and landscape. The changes in the textural features around the city wall and the construction of high and massive structures from the city wall harm the general effect. The walls need to be maintained constantly. Dangerous areas must be intervened immediately. City walls should be protected because they are a component of the world's architectural heritage. They are cultural assets that reflect the creative power of humans (Ahunbay, 1995, 76-77).

A part of the Boukoleon Palace is located on the sea walls. Therefore, the palace should be considered together with the sea walls. It would be appropriate to make arrangements that deal with the walls and the palace together. People spend time and use the area of the coast of the Marmara Sea, especially in Sarayburnu. They do activities such as swimming, sunbathing, and walking. When looking at the city from the Marmara Sea, Topkapı Palace, Hagia Sophia, and Sultan Ahmed Mosque can be seen. The walls in the Sultanahmet Region are relatively protected compared to other sea walls. There are connections between Sultanahmet Square and the sea walls in several different ways.

Boukoleon Palace is in the vicinity of Little Hagia Sophia Mosque which is another historical place. In the regulations regarding the Boukoleon Palace, the palace should not be considered alone. It would be appropriate to consider its relationship with the coastline, the sea walls, and the Great Palace; transportation routes such as Sultanahmet Square; tourists visiting historical places such as Sultan Ahmed Mosque, Hagia Sophia, and Hippodrome. Its relation to the city dwellers who spend time on the coast should also be taken into consideration. It can be considered as a circulation route that people enter and exit the walls and towers. In case the circulation route is long and the entrances and exits to the inside of the walls, and towers increase, supervision is required. Because in some places the railway passes very close to the wall. Having security guards around the wall will not be sustainable for economic reasons, etc. Under the current conditions, it would be suitable to make organizations such as providing visual connection and entering-visiting only certain places.

It would be appropriate to make arrangements to ensure that the Boukoleon Palace's connection with the water continues and that it meets the sea at some places. The sea is the main reason that there was a palace here in the past, the building was used for protection due to security concerns, and a port in front of it. It is believed that the name of the palace derives from the statue in the harbor depicting a lion attacking a bull. When Boukoleon or Hormisdas Palaces are mentioned, their Harbors are also mentioned. Even if they are limited, it would be appropriate to make arrangements that establish the relationship of the area with the sea. The unearthing of the ruins of the port will provide important data. Unexpected and important findings may be found during the process of establishing the connection of the area with water.

It is not possible to remove all buildings within the Grand Palace area. It is also possible to keep Ottoman Era residences on the upper elevations and to visit spaces such as cisterns or escape tunnels on the lower elevations. The lower elevations can be turned into sightseeing routes without making changes in the upper elevations. For example, there is a cistern under the Nakkas Rugs (Nakkaş Halı Mağazası) in the Sultanahmet Region. This place also hosts cultural events. Shopkeepers in the Sultanahmet Region state that there are similar ruins from ancient times (probably a cistern, waterway or escape tunnel) on the lower floors of the shops. It is possible to use these after examining them, determining what they are, and making arrangements.

Not limited to the Boukoleon Palace, ruins that belong to the Great Palace buildings can also be recovered. People can observe them from the upper

elevation and also maintain their activities in the city. Since the ruins are below the level used by people, the lower level will become the excavation area, daily life will continue at the upper level, and people will be able to see the ruins at the lower level without touching them. Items those are too important to be exhibited in situ, such as sculptures and breakable objects, can be preserved and exhibited in the Archaeological Museum. Elements such as important building elements and mosaic surfaces that are suitable for on-site display can be preserved under the eaves. Arrangements can be made to protect them from outdoor weather conditions just as in the Great Palace Mosaics Museum.

7. Assessment and Conclusion

Boukoleon Palace was formed by the merger of different palaces over time, became a part of the Grand Palace, and became the main residence of the emperor. Very few of the palace ruins of the Eastern Roman Empire in Istanbul have survived to the present day and what is known about them is limited. They have historical importance because they served as residence for an empire that lasted for centuries. They are places where important events occurred. The Grand Palace was not used for a long time, and some parts of it have survived after various disasters. Important buildings and residences were built on it during the Ottoman Era. Today, most of its ruins are underground. What makes Boukoleon Palace, one of the buildings of the Grand Palace, important is that one of its facades is on the city wall and still standing. People can see the facade of the building while walking around. Various archaeological studies and restoration practices are carried out in the area. It is stated that this place will be an open-air museum in the future. No information was given to the press about the issues, such as its borders and management style. In other words, issues such as how much of it will be visited, whether it will be visited by purchasing a ticket, etc. have not been disclosed. The management plan may have been determined but not shared with the public yet. Since archaeological studies are continuing, it may not have been clarified against unknown circumstances. Because the works are ongoing and information is limited, determining the process from the beginning does not seem possible.

It is not possible to excavate the entire Grand Palace area, turn it into a complete excavation area, and unearth the ruins. Sultanahmet Region is still in the center of the city today. During the Ottoman Era, residences and important monumental structures such as the Sultan Ahmed Kulliyye were built here. Ottoman Era structures are also important. As they were made with

the construction techniques of their era, they are the evidence of their era. It is not possible to completely uncover and restore unused archaeological sites. The applications can only be carried out in some places to understand the characteristics of the place. The soil protects archaeological remains. Those taken from the soil to the surface become exposed to external weather conditions and begin to deteriorate.

Today, the coastal part of Istanbul is used more frequently than in the past. People walk, sit, and spend their weekends here. People use Sarayburnu and the coastline in front of the city walls in hot weather. The filling of the area and the road passing in front of it have created an opportunity for people to use the coastal area as well as for vehicular traffic. However, the filling area obstructed the connection of the palace, its harbor, and the sea walls with the sea and water. This place could be seen from the boats in the sea, in ancient times. Boukoleon Palace has become more visible to the public with the construction of the vehicle road, the filling of the area, and the use of the shore by people. It is unlikely that those passing by car will have much connection with the historical texture. Pedestrians spend more time in the area by walking, sitting, eating, swimming, and sunbathing. They do not establish a connection with the historical texture opposite the coastal road. While for people to spend time in the area is positive, the historical texture is disconnected from water, and people are disconnected from the historical texture are negative situations.

In the regulations regarding the Boukoleon Palace, the structure should not be considered alone. It would be appropriate to consider it in the context of its relationship with historical, cultural, and natural assets such as the coastline, sea walls, Grand Palace, Sultanahmet Square, Sultan Ahmed Mosque, Hagia Sophia, and Hippodrome. Boukoleon Palace and Harbor are structures located on the sea walls and gain meaning with the sea. There are opinions that the building was named Boukoleon because of the bull and lion statue on the port. It would be suitable if the structure maintained its connection to the water, and to make connections to the sea at certain places even if it is limited. New information can be obtained by uncovering the ruins of the port.

It is not possible to uncover all the structures in the Grand Palace area. Structures that are in the underground such as cisterns, waterways, or escape tunnels can be organized as a tour route. By analyzing the area, unqualified structures can be demolished. While walking around the city and living in urban life, ruins will be seen in some places without having to buy a ticket. By creating surfaces excavated at a lower level than the ground used by the public,

underground ruins can be made visible. People can observe the ruins only visually, without going down to the lower level or touching them. While walking around the city, people will be aware that they are in a historical environment. Without being limited to the Boukoleon Palace, ruins can be unearthed in various parts of the Grand Palace, and encounter areas with archaeological ruins can be created. People may encounter the ruins of the Great Palace while walking around the historical texture. Valuable findings such as important sculptures and ornate building construction elements can be exhibited in the Archaeological Museum. For findings that are suitable for on-site preservation, are large, and need to be protected from external weather conditions, canopies or closed areas can be created with minimal intervention to the place. An example of this in the Sultanahmet Region is the Great Palace Mosaics Museum.

The Boukoleon Palace is one of the important buildings in urban memory. It has historical and cultural value. People walking around the coast can see it. It is necessary for the applications to be sustainable, to ensure that the regulations are cost-effective, generate income, the environment is not harmed and protected, they are controlled, and people are not harmed. Arrangements can be made to ensure that the remains are seen more frequently, with precautions to be taken regarding their protection and human contact. The palace, which was a place used by the imperial family and nobles, participates more in urban life today. The coastal road has enabled more people to make connections with the area. Efforts can be made to integrate it into the city and come into contact with the citizens. The arrangements are important for people who spend time in the area to be aware that they are in the historical texture. More opportunities to encounter the ruins of the Grand Palace may be provided. It is not possible to excavate and restore the entire archaeological site. It is conceivable that the area will come into contact with the sea and establish its relationship with water, which is its real purpose of existence. The suggested approach will enable the building to exist in the urban space in a way that shows more of its identity.

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THE PHYSICAL, PERCEPTUAL AND SOCIAL ROLE OF TOWN WALLS IN THE DAILY LIFE OF İZNİK

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1. Introduction

İznik -ancient name *Nicaea, Nikaia, or Nikaea*- is a multi-layered historic walled-town founded as a military garrison in 316 BC (Strabo, 2015) by the İznik Lake -ancient name *Askanian Limne*- in Hellenistic region *Bithynia*. İznik is located in Northwest Turkey, close to the global city of İstanbul -ancient name *Byzantium*, later *Constantinople*- and this proximity to Istanbul has always been a significant factor in the town's destiny in history. Today, the town is administratively a district of Bursa -ancient name *Brussa*- province, one of the major cities of Turkey (Figure 1). The town walls of İznik/Nicaea are considered to be "the most impressive and the best-preserved Byzantine monuments of Asia Minor" by Schneider (1938). İznik is added to the UNESCO World Heritage Tentative List in 2014 fulfilling the criteria ii, iii, v and vi. In 2017-2018 Academic Year, the town was selected as the study area of the 3rd year architectural design studio of Eskişehir Osmangazi University (ESOGU) Department of Architecture. The rationale behind the selection was the course instructors' aim to: [1] study in a significant historic urban landscape to raise the students' awareness of cultural heritage of Anatolia, [2] study in a small town,

in which the students of architecture can approach the settlement in a holistic manner and for which the students can develop a town vision for growth and development and embrace this vision in their architectural designs, [3] study in a small town in which the students can interact with the residents, conduct questionnaires, and engage in participatory design efforts. Apart from these educational motivations, it was also aimed to develop an EU Horizon project by ESOGU Department of Architecture under the Topic: «Transforming historic urban areas and/or cultural landscapes into hubs of entrepreneurship and social and cultural integration».[1] İznik was selected as one of the demo sites of the project proposal. Therefore, studying in İznik in architectural design studio was also supportive for the EU Horizon Project efforts.

The students, who were informed about the Horizon project, were assigned with designing a "social centre" as an important part of the daily life of the historic urban landscape in harmony with the values and the character of İznik. The future town vision was set separately by each student. In the framework of the first and the third aims, to understand the relation between the cultural heritage and city life, questions such as "what is the role of cultural heritage in İznik's everyday life?", "are there any problems to be solved regarding cultural heritage-daily life relation?", "how the residents' views can affect the design?" were asked by the students. To answer these questions, students applied questionnaires to 209 residents in 2018. The residents completed a questionnaire with 14 questions on profile, 46 close-ended and 12 open-ended questions on cultural heritage and city life in İznik. As one of the end products of this research, this paper aims to find out how the town walls, as the most characteristic element of the town, affect the physical, perceptual and social dimensions of the daily lives of the residents of İznik. To achieve the aim, 6 of 14 questions on profile and the 12 open-ended questions were used and examined through conceptual content analysis method for this study. In the paper, first, history of the town walls of İznik are briefly explored and İznik daily life in the 2010s is provided. Then the research method is given and the results are analysed in the framework of the main aim of the paper.

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1 The proposal with the title "Regeneration of historic neighborhoods through joint governance, cultural heritage and social innovation" (Acronym: RECREATE) was headed by the University College Cork, Cork Centre for Architectural Education. RECREATE proposal received the reserve list status in the second stage final evaluation as of 2020.

Figure 1. The Location of İznik Lake and the town of İznik
(Base map: Google Earth, March 2018)

2. İznik Town Walls in History

İznik has been an important settlement in Hellenistic, Roman, Byzantine, Seljukian and Ottoman periods. Despite it has several structures and significant monuments from these historical periods either still standing in good condition and or as ruins, unfortunately the town had lost its traditional civil architecture due to the fires at the beginning of the 20th century and the demolition works by the local people themselves in the 1980s.[2] Therefore, together with the still existing historic structures, the defensive walls 4970 m in length and irregular polygon in shape (Schneider, 1938) are the only elements that keep the image of an historic city.

According to geographer Strabo (Strabon, 2015), İznik was first founded in *Bithynia* (Figure 2) by Asian King Antigonos as "Antigonia" in 316 BC. Following his death in 301 BC the city was re-named as *Nicaea* (or *Nikaia, Nikaea*) by Alexander the Great's commander Lysimakhos, after his wife's name. In coins from antiquity, the walls, the four gates, a gymnasium at the centre can be seen (Holt, 2010). Strabo (2015) states that the city was a quadrangle with a perimeter of 165 stadia (app. 3 kilometres), the streets intersected perpendicularly, there was gymnasium at a central point and the four gates of the city could be seen from here. Unfortunately, nothing has left from these Hellenistic walls (Schneider, 1938).

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2 Meeting with İznik Mayor Osman Sargın, 19 October 2018, İznik Municipality

Figure 2. Nicaea in the Hellenistic region of Bithynia (Meriç, 2019)

After Lysimakhos's death, *Nicaea* was tied up Bithynia Kingdom in 281 BC. and became its capital city until *Nicomedia* (present day İzmit) was founded in 264 BC (Janin, 1925). Upon the will of King Nikomedes IV, Bithynia Kingdom became a province of Roman Empire (Şahin, 2004). During this period, new city gates were built (İslam Ansiklopedisi, 2001). However, İznik has always been on earthquake zone. In 123, *Nicaea*, including the walls, was destroyed by a strong earthquake. The city was rebuilt by Roman Emperor Hadrianus (117-138), who was called as the second founder of the city thereof. In 258, *Nicaea* was destroyed one more time, by the Goths this time. Following the incidence, new defensive walls were built by using the most developed technology of the day. The construction began during the reign of Emperor Gallienus (253-268), the work continued by Macrinus and Quietus (260-261), and it was completed during the reign of Emperor Claudius (268-270) (Schneider, 1938). Although Schneider (1938) emphasises that no written source exists whether these walls are the ones we see today, he concludes from the material evidence that these walls survived to present day. Schneider (1938) indicates that the walls of *Nicaea* were constructed "with courses of masonry alternating with courses of brick" and "irregular boulders have been used, trimmed on the outside only. But the joins are neatly covered with a reddish dressing, giving the effect of a smooth outer surface. The curtains, some 3.6 m. broad by 9 m. high, rest generally on a socle of stone which often bears Roman inscriptions.". On the outer part of the walls, in every 70-80 meters, there were semi-circular brickwork towers. From the inscriptions on the gates, Eyice (Eyice, 1991 in Aktüre, 2018) concludes that Istanbul Gate on the north that connects the city to Constantinople, Lefke Gate on the east that connects the city to *Lefke* (present day Osmaneli), today so-called Yenişehir (meaning new city in Turkish) Gate on the south and today so-called Göl (meaning lake in Turkish) Gate on the west were built in this period (Figure 3). However, it should also be noted that from the inscriptions

of Plancius Varus, Schneider (1938) thinks that Istanbul and Lefke Gates might date back to 78-79. In the four main gate, double defensive system was used and there was an inner court (Schneider, 1938). There is another gate at the south-western part of the walled-town, called as South Göl Gate or King Gate, of which date is unknown.

The city shook again with the earthquakes in 358, 362 and 368. Schneider (1938) underlines that despite the earthquake in 368 much damaged the city, there is no source mentioning the reconstruction of the walls. However, the towers on the south and west were doubled at an unknown date before 727. Schneider (1938) highlights that these towers could be recognized distinctly from the older ones since they were not built into the wall and have no sally-port.

The city was revitalised by Emperor Iustinianos I during his reign (527-565). During the spread of Islam, the attacks of Arabians reached *Constantinople*, threating *Nicaea* as well. Despite the Arabians could not enter the city during the attacks in 718 and 727, they destroyed some parts of the defensive walls. It is known that in 727, extensive repairs in the walls took place and some towers were made square (Schneider, 1938). It was followed by another earthquake in 740 and a strong one in 1065 harming the walls and the towers badly (Schnedier, 1938; İslam Ansiklopedisi, 2001).
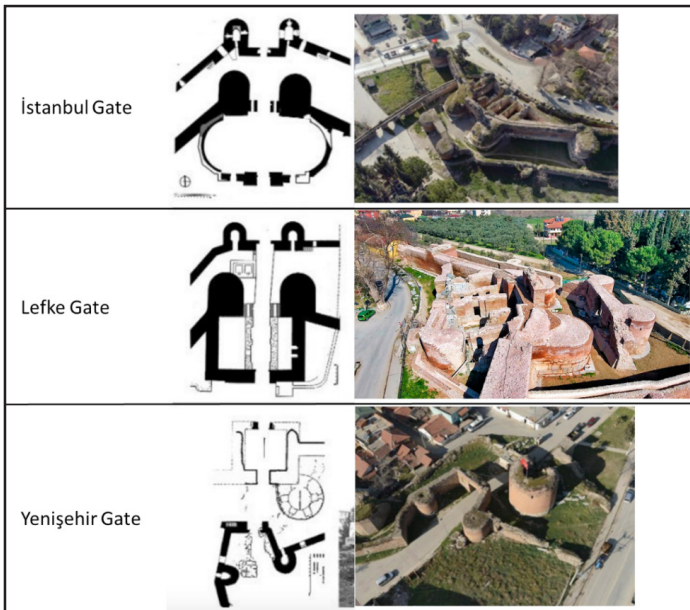
Figure 3. İstanbul, Lefke and Yenişehir Gates after the addition of the outer wall (Drawings: Schneider and Karnapp, 1938 in Alioğlu and Erkan, 2013; Photographs for İstanbul and Yenişehir Gates: Yavaş, 2014; Photograph for Lefke Gate: Biz Evde Yokuz, 2019)

Figure 4. "A map indicating the division of the Byzantine Empire following the sack of Constantinople in 1204 CE during the Fourth Crusade." (www.ancient.eu, 2019)

In 1071, the Byzantines were defeated by the Seljuks in *Manzikert* (present day: Malazgirt) in Eastern Anatolia. This defeat welcomed Seljuks to Anatolia. The Turkmen leader of Seljuks, Süleyman Shah founded the first Turkish state in Anatolia (Anatolian Seljuk State) in 1078 (İslam Ansiklopedisi, 2001). He made *Nicaea,* a city with strong defensive walls, its capital city (Aktüre,2018). Worried by the spread of Seljuks in Anatolia, in 1095, Byzantine Emperor Alexios I Komnenos reached out to Papa to defend Eastern Orthodox Church against the Muslims. In the First Crusade (1095–1099), the first group of the Crusaders were villagers. In 1096, it's known that in disorganised groups they attacked *Nicaea* but were defeated by the Turks. In 1097, the second group of the Crusaders arrived Anatolia. This time they were military based (Holt, 1999 in Aktüre, 2018) and they surrounded the walls of *Nicaea* and later conquered the city (Demirkent, 2004 in Aktüre, 2018). Upon their deal in-advance with Alexios I, without harming the city and its inhabitants, they left the city to Byzantine Emperor and followed with their mission in Anatolia (İnalcık, 2004 in Aktüre, 2018). Between 1105-1147, the city was taken by the Turks again (İnancık, 1997). The only physical trace during the short hegemony of the Seljuks in *Nicaea* were the rough cut-stone tombs with writings on one face. After the Turks, these tombs were used as spolia by the Byzantines in the repair of the town walls (İslam Ansiklopedisi, 2001).
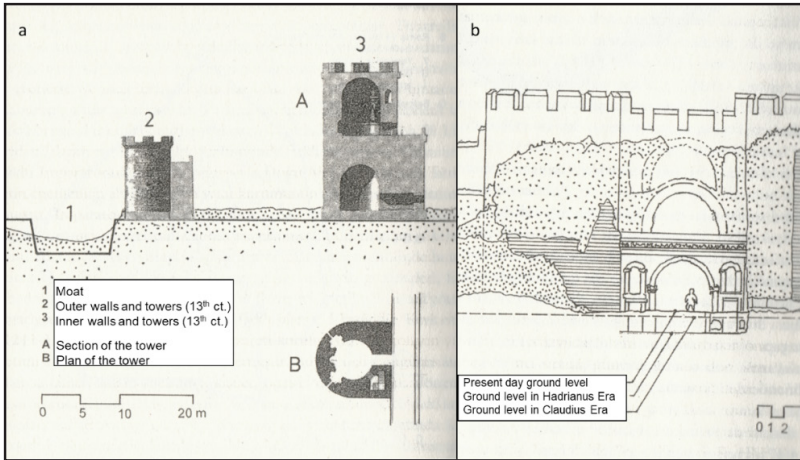
Figure 5. a. Byzantine Walls in Nicaea (Aktüre, 2018 redrawn from Texier, 1839; translated into English by the authors) b. İstanbul Gate (Aktüre, 2018 redrawn from Eyice, 1991; translated into English by the authors)

The Fourth Crusade (1202–1204) also started by a call of Papa; however, at the time there were problems among the Byzantine Emperor Alexios III (1195-1203) and the Crusaders. The Crusaders conquered *Constantinople* and enthroned the nephew of Alexios III as Alexios IV. In 1204, by a referendum a new emperor was elected, Alexios V, who was an anti-Crusade. Upon it, the Crusaders conquered *Constantinople* and massacred in the city (Gür, 2014 in Aktüre, 2018). During the massacre, Byzantine nobleman emigrated to Anatolia and founded two independent Byzantine states: Trebizond Empire in the Northern Anatolia and Empire of Nicaea (or the Nicene Empire) (Aktüre, 2018) (Figure 4). Empire of Nicaea (1204-1261) was founded by Theodoros Laskarids.

Figure 6. Illustration of İznik in the 13th century by İstanbul Rotary Club (aktuelarkeoloji.com.tr, 2018)
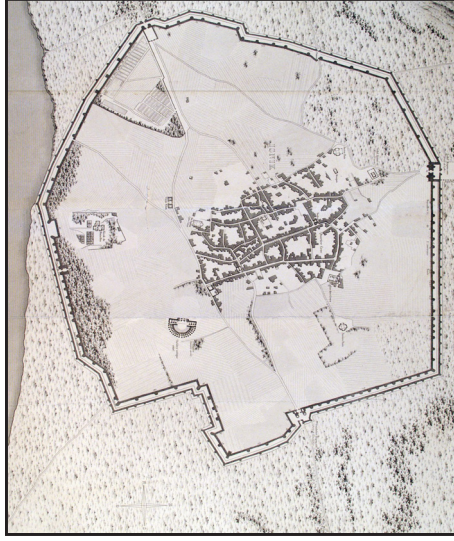
Figure 7. Map of İznik in the 1830s (Texier, 1839)

In 1208, Roman Orthodox Patriarchate in Constantinople was also transferred to *Nicaea* until the re-conquest of *Constantinople* in 1261. Thereby, during this period *Nicaea* became the religious centre, as well as the cultural one (İslam Ansiklopedisi, 2001), requiring better defending of the city. During the reign of John III Vatatzes (1222–1254) in Lascarid dynasty, the lower outer walls -14 m. distant from the main wall, 1.6 m. in thickness - were constructed, and a moat was built surrounding the outer walls (Schneider, 1938) (Figure 5).
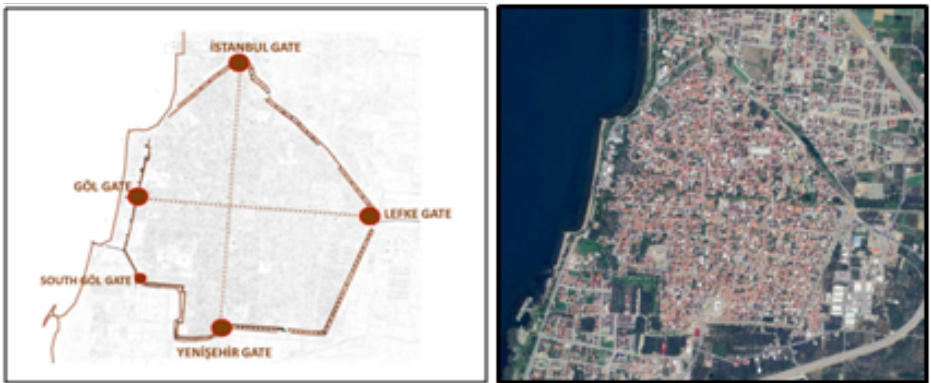
Figure 8. Main streets and gates (developed by the authors) and present day İznik (Google Earth, 2023)

Aktüre (2018) mentions that during the ambiguous 13th century, one of the few cities in Anatolia that could keep its spatial integrity and continue its life was *Nicaea* (Figure 6). In 1331, *Nicaea* was captured by Ottomans and became the capital. In the hegemony of the Turks, the city was renamed as 'İznik', meaning 'the trace of *Nicaea*' (T.C. İznik Kaymakamlığı, 2019). Ottomans both adaptively re-used several existing buildings and constructed their own, which constitute the first architectural examples of Ottomans. In 1402, the city was burnt down by Timur (Schneider, 1938). After 1453, with the declaration of Istanbul as the capital, İznik lost its pivotal position as a political centre. From several travellers, despite little, we know about the settlement up to the foundation of Turkish Republic in 1923. German traveller Hans Dernschwam (1987), visiting the city in 1555 stated that the moat had been filled and many towers had been in ruins. In 1585 Reinhold Lubenau reported that Sultan Selim had destroyed one of the gates (Schneider, 1938); it is most probably the Göl Gate since the other gates stand today. John Covel (1893), who visited Iznik in 1677 stated that only a third of the town had been occupied; similarly, in 1745 it was reported by the English traveller Richard Pococke (1745) that Iznik had been no more than a village. The condition described by the Italian archaeologist Domenico Sestini in 1779 is worse, as he wrote that Iznik was like an abandoned town with no life (Sestini, 1789). Lastly, in 1797 İznik was described as "a wretched village of long lanes and mud walls..." by James Dallaway (1797). Texier's map in the 1830s shows the outline of this small settlement in İznik (Figure 7). In 1921 during the Greco-Turkish War (1919–1922), the town was once more seriously damaged; destroying many of the historical buildings (Uyan, 2011).

3. İznik Daily Life in the 2010s

The town still exhibits its Hellenistic and Roman character in grid layout. Today's two main commercial streets in north/south and east/west directions intersecting perpendicularly and superimposing with Roman *Cardo Maximus* (which is partly excavated) and *Decumanus Maximus* end at the gates (Figure 8). There are many structures in the town from different periods in history either still standing or in ruins.
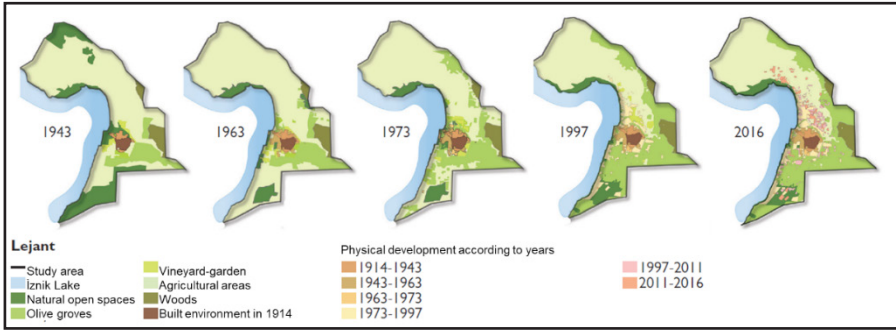
Figure 9. Changes in the historic urban landscape (Salt, 2017 in Yücel and Salt, 2018; translated into English by the authors).

Compared to Texier's map in the 1830s (Figure 7), despite the town enlarged considerably in the 21st century (Figure 9), it still does not have the legal status of a "city" since its population is below 50.000. As of 2018, the town has a population of 43.330. İznik's population has been decreasing for the last ten years due to lack of job opportunities for the young. For a property with high potential for its inscription on World Heritage List, the share of income from cultural tourism is very low, including the income from intangible heritage such as İznik Chine (glazed tiles). After Istanbul became the capital, İznik lost its political importance; however, it soon boomed with a unique craft: faience pottery. İznik had already been a pottery centre in the Byzantine period, later in the early Ottoman period 'faience pottery' replaced it, which is called as İznik Chine (*İznik çinisi*). Due to its unique characteristics, İznik Chine (glazed tiles) were used to decorate mosques and palaces throughout the Ottoman Empire during the 16th and 17th centuries. It lost its importance in the 18th century but regained it in the 20th. Archaeological excavations that started in 1963 revealed the buried tile kiln sites; excavation works are still going on today. In the last decade, to support the craft and economy of the town, İznik Chine workshops and bazaars were opened in different locations at the centre of the walled-town through several small-scale revitalisation projects. Despite these potentials, today İznik has a rural character and agricultural income constitutes %90 of the town's income. The town lies in a very fertile valley and as a major character, the settlement has many olive gardens inside and outside the town walls (Figure 10). Another income of the town is timberwork. The north-eastern part of the inner walled-town is covered by timberwork plants with a low visual and physical quality (Figure 11).
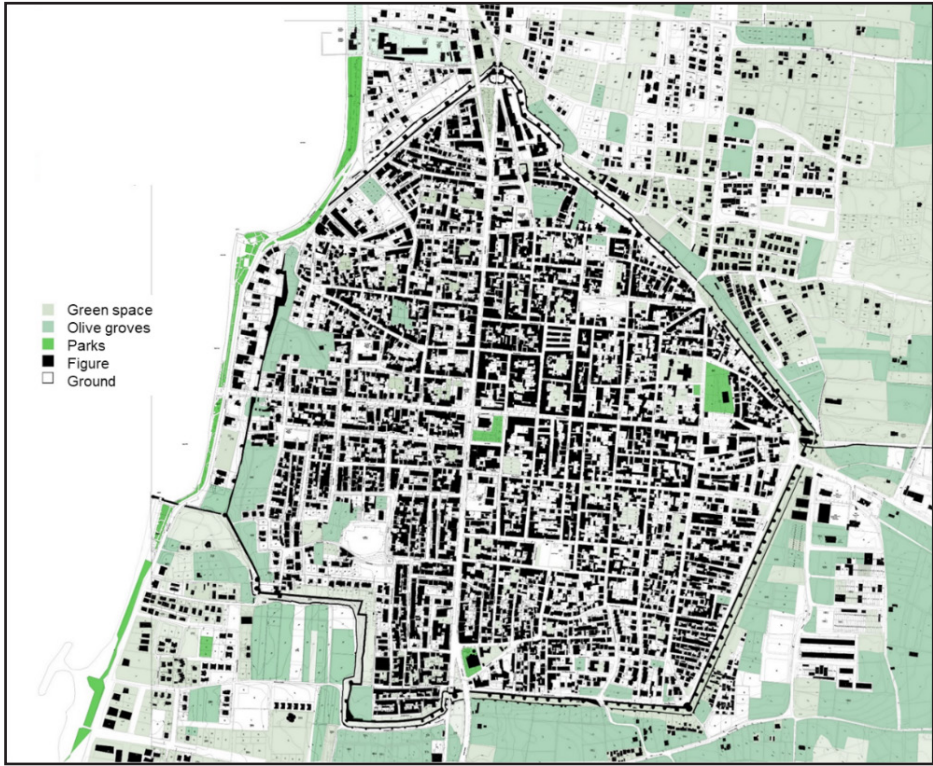
Figure 10. Green spaces on figure-ground map of İznik
(produced in ESOGÜ Architectural Design Studio, 2018)

Despite the decreasing population, the town has been expanding towards both the north and the south (Figure 9). Upper middle class retired people from Istanbul are coming to live in the newly constructed villas in the southern coast (the development can be seen in year 1997 in Figure 9). Tourism facilities, cafes and restaurants concentrate in the south and west along the lakeside. At the northern coast beside the walls, there is a water-sports facility. Even though it is a lakefront town, due to increasing pollution, people do not swim in the lake anymore. The traditional commercial centre stays in the walled-town along the main streets superimposing with *Cardo Maximus* and *Decumanus Maximus*, while the administrative centre moves towards south with the construction of the new municipality building outside Yenişehir Gate. There is the schools' district at the south,1.3 kilometres to Yenişehir Gate (the development can be seen in year 2016 in Figure 9). Health sector locates in the north of Istanbul Gate. İznik mostly sells agricultural raw products. A small area of industrial production

locates in the south-east outside the walls (It can be seen in Figure 10). 72% of the built-environment in the walled-town is used for residential purposes. Lakeside and the main commercial streets -in particular the one superimposing with *Decumanus Maximus*- are the most vital places in the town regarding city life.

Figure 11. Timberwork plants at the north-east edge of the inner walled-town (Personal archive of A. Alpan, 2018)

In 2014, the Lake of İznik proved that it hosts underwater cultural heritage with the discovery of a basilica that is 20 meters from the shore. İznik has a unique value in Christian history since it became an important religious centre during the Byzantine period. The First Ecumenical Council of the Christian church, called as 'the First Council of Nicaea' or 'the great Council of Nicaea' and the Seventh Ecumenical Council, also called as 'the Second Council of Nicaea' were both held in Iznik in 325 and 787 A.D., respectively. The basilica in the lake is guessed by the archaeologists as the Basilica of Saint Neophytos, which collapsed during an earthquake around 740 (World Heritage Centre, 2014). According to archaeologist Mustafa Şahin, it is possible that the basilica is where the First Council of Nicaea took place in 325 (Carson, 2018). The basilica (Figure 12) is close to the South Göl Gate (or King Gate) and the area is soon to be transformed into an underwater archaeology museum.

The citizens of the town are Muslim in general. Because of its significance in Christian history, many Christians visit the city -in particular, Hagia Sophia Mosque (The Church of Hagia Sophia) at the intersection of the two main streets and the lakeside in the vicinity of the underwater basilica- to make pilgrimage. However, as far as it is detected from the social surveys, the local people do not very much welcome the pilgrims (Alpan, Reyhan and Özdemir, 2018). Apart from that, there are Romans in the town, living in the north-east edge of the outer walled-town, which are also not very welcomed by the locals.

Figure 12. Southern part of İznik lakefront: Roman theatre -in inner walled-town-, South Göl Gate (King Gate), the walls and underwater archaeology -Probable Basilica of Saint Neophytos- (www.atlasdergisi.com, 2019)

Göl Gate, Yenişehir Gate and the South Göl Gate allows vehicular traffic while İstanbul and Lefke Gates are for pedestrians only (Figure 13a). Apart from the gates, there are four passages where the walls are destroyed, allowing both pedestrian and vehicular traffic. Therefore, regarding movement it can be concluded that there is moderate -rather than low- permeability along the walls.
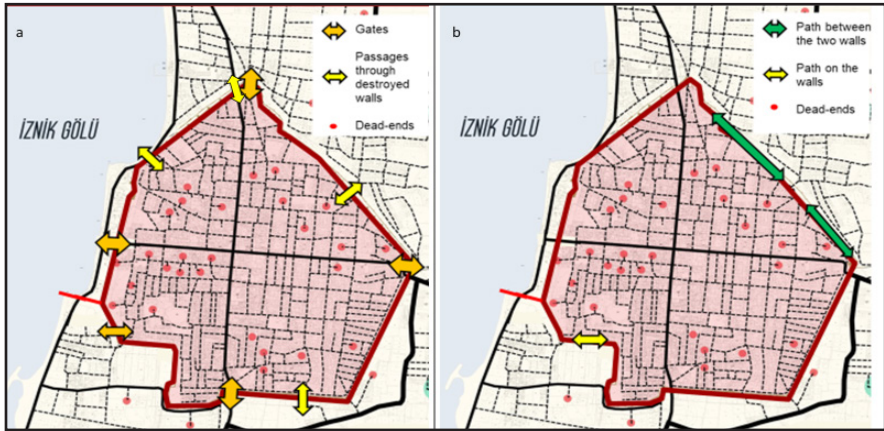
Figure 13. a. Movement and permeability   b. Paths (developed by the authors)

As it can be seen in Figure 13b, except the south-east quarter, there exist no streets or pedestrian paths along the inner side of the walls. There are no streets or paths along the outer side either. As a consequence, about movement, a considerable feature along the walls is that the space between the outer and the inner walls in the north-east quarter can serve as a path for pedestrians between Lefke and Istanbul Gates (Figure 14), while in other quarters, the space in-between is covered with plants and weeds. Bursa Metropolitan Municipality continues with their plant-weed clearance works to allow pedestrian movement between the walls. Other than the in-between space, a part of the wall in the south-west quarter allows pedestrian movement on the walls in a very informal way. It is rather used by young people to catch panoramic views.

Figure 14. Path between the walls (Personal archive of A. Alpan, 2018)

4. The Research

As it is stated in the Introduction, this paper aims to find out how the town walls affect the physical, perceptual and social dimensions of the daily lives of the residents of İznik. The research consists of three stages: [1] Application of a questionnaire, [2] Analysis of participants' profile, [3] Conceptual content analysis of respondents' expressions (Figure 15). Qualitative data, used in the content analysis came from a questionnaire applied to 209 residents in the scope of the Architectural Design Studio. The questionnaire included 14 questions on profile, 46 close-ended and 12 open-ended questions on cultural heritage and city life in İznik. For the purposes of this study, the concept is specified as 'town walls' and among all the questions only 6 of 14 questions on participant profile -age, gender, education, employment, working sector and living period in İznik- and 12 open ended-questions were used. Of 12 open-ended questions, 10 of them were general questions all on İznik questioning participant's views and thoughts about intangible heritage, social identity and segregation, lakeside, movement and accessibility, social opportunities, conservation of heritage, emotional ties, crime and safety, tourism and wayfinding. Apart from these general questions, there were two specific questions related to: [1] town-walls and their visual perception, [2] town-walls and town identity.
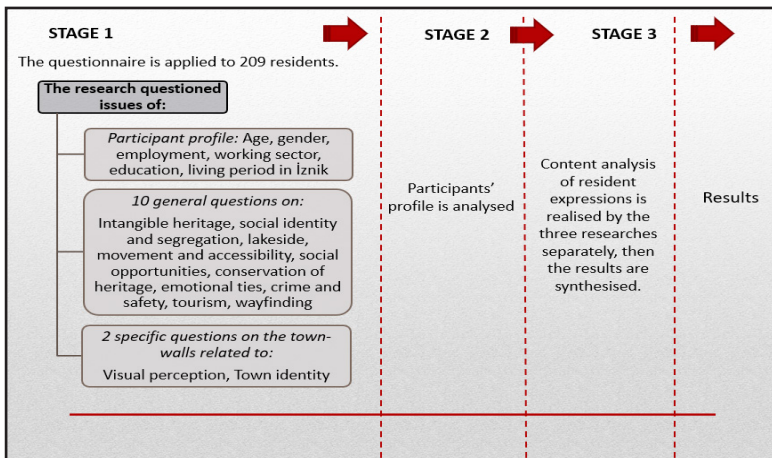
Figure 15. Research method

In Stage 2, respondents' profile is analysed. In Stage 3, content analysis of resident expressions is realised separately by the three authors. During the analysis, the explicit expressions on town walls are counted by hand depending

on frequency rates. The physical, perceptual and the social dimensions of the city life of İznik are coded as pre-defined content categories. Once the quantified expressions on town walls are reduced in these categories, sub-categories, and sub-themes under these sub-categories are added, which are not pre-defined but added in a flexible manner through the words, phrases, sentences in the responses, including the implicit expressions. The results are then compared and synthesised on consensus by the authors. Finally, the results are analysed and discussed.

5. Findings

5.1 Participant Profile

All the respondents' answers were taken into consideration. Of all 209 respondents there were 91 females (43,5 %) and 118 (56,5 %) males. As can be seen in the graph (Figure 16), among 13 age ranges, most of the respondents belong to the age range: 22-24 years, while it is followed by age range: 25-29 and 35-39 years.
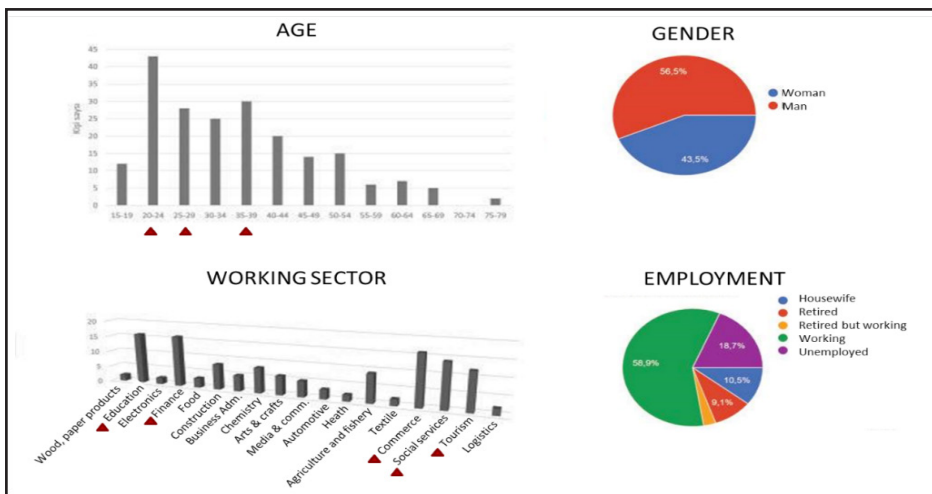
Figure 16. Participant profile

With 40%, the majority of the participants are high school graduates, it is followed by university graduates with 38%. The shares of primary school and secondary school graduates are 10% and 9%, respectively. 3% of the respondents has graduate degrees. In total, 61,8% of the respondents are working (working: 58.9% and retired but working: 2,9%); 30,6% of them are employed in the public

sector while 69,4% are in the private sector. It is seen that sectors of education, finance, commerce, social services and tourism take the lead.

5.2 Conceptual Content Analysis of Residents' Expressions

From the responses of the 12 open-ended questions, 1182 expressions were counted related to town walls depending on frequency rates, then they were reduced in the pre-defined content categories by the three authors separately. In the synthesis stage of the three authors, of 1182 expressions, 200 were reduced in the physical dimension category, 978 in the perceptual dimension category and 4 in the social dimension category.
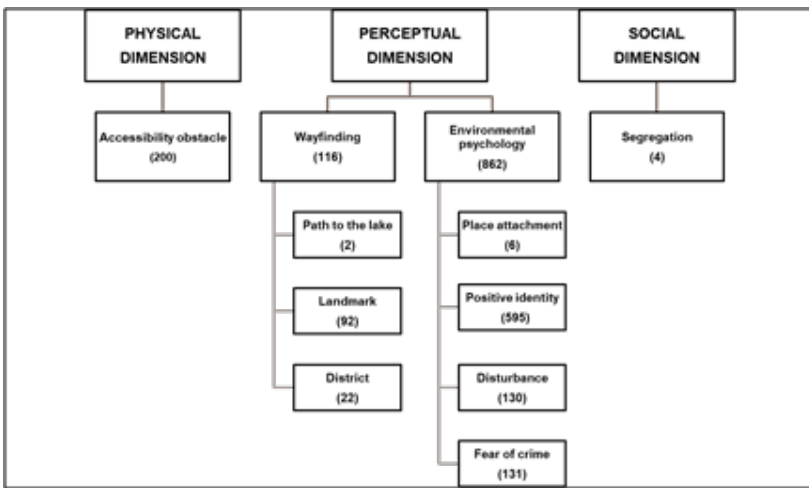
Figure 17. Content categories, sub-categories and sub-themes and distribution of 1182 expressions related to town walls

By further analysing these reduced expressions, sub-categories were defined. Accordingly, 'physical dimension' has only one sub-category: 'accessibility obstacle' (200 expressions); 'perceptual dimension' has two main sub-categories: 'wayfinding' (116 expressions) and 'environmental psychology' (862 expressions); and 'social dimension' has only one sub-category: 'segregation' (4 expressions). Among these sub-categories, in 'wayfinding' and 'environmental psychology', the qualitative data allowed the authors to add sub-themes. By using contextual translation, 'wayfinding' sub-category is reduced to sub-themes: [1] path to the lake (2 expressions), [2] landmark (92 expressions), [3] district (22 expressions); environmental psychology sub-category is reduced to sub-themes: [1] place attachment (6 expressions), [2]

positive identity (595 expressions), [3] disturbance (130 expressions), [4] fear of crime (131 expressions) (Figure 17).

Not all the expressions of the respondents were positive, therefore, the sub-categories and sub-themes may either correspond to a positive or a negative translation. When all the expressions are compared according to positivity/ negativity, it is seen that of 1182, 717 are positively (positive identity, landmark, district, place attachment, path to the lake) and 465 are negatively (accessibility obstacle, fear of crime, disturbance, segregation) translated (Figure 18). 'Positive identity' has the largest share among positive expressions with 83%. 595 respondents explicitly expressed the value provided by the town walls as İznik's identity (example: Table 1), these expressions are reduced to 'positive identity' and translated as positive. All the three sub-themes under the sub-category of 'wayfinding', that are landmark, district and path are translated as positive since these elements provide legibility in the town. 92 respondents, in similar ways, expressed that the monumentality of the walls or the gates are the symbols of the town, they stay in mind and define the main points in the city. These expressions are coded as 'landmark', having a share of 13%. 22 respondents expressed that they define the city in two parts: the inner town and the outer town. These are coded as 'district' with 3%. 2 people stated that they follow the walls to reach the lakeside; the corresponding expressions are coded as 'path to the lake'. Lastly, 6 respondents emphasised that there is a bound between the walls and themselves, an example is "The walls are my childhood" (Table 1). These expressions were coded as 'place attachment' and translated as positive. When negative expressions' shares are analysed (Figure 18), 'accessibility obstacle' corresponding to town walls' decreasing pedestrian permeability or vehicular connectivity steps forward with 43%. It comes from the responses, in which the respondents explicitly or implicitly express that the town walls harden their everyday movement. The percentages of the sub-themes 'disturbance' and 'fear of crime' are equal with 28%. In adding these sub-themes, expressions related to 'visual disturbance due to lack of care' and 'fear of enclosure caused by the town walls' were translated as 'disturbance'; while the fear of being a victim to a possible crime, desolateness along the walls, the existence of either weird people or unwanted social groups near the walls were translated as 'fear of crime'. An example to 'disturbance' is "I wish they were demolished" (Table 1). Lastly, the only sub-category under the social dimension, 'segregation', is also translated as negative. This aspect is related to the Romans living at the edge of the outer walls in the north-east and it has a share of 1%.
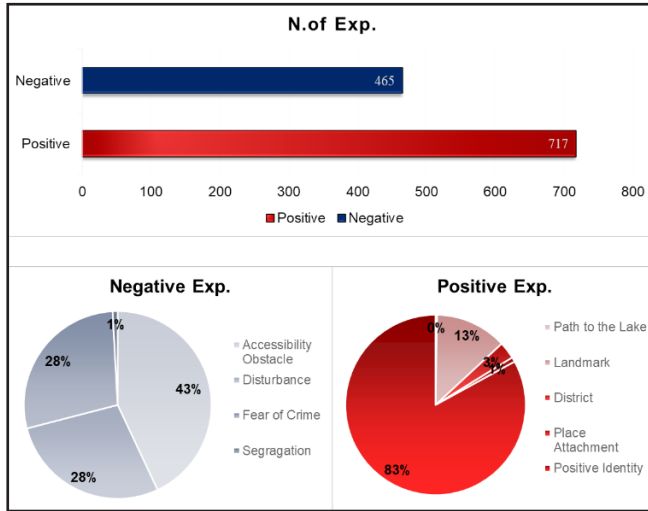
Figure 18. Above: Positive and negative expressions in total. Below: Distribution of positive and negative translations in sub-categories and sub-themes

Table 1. Compared Frequency Rates of Expressions

Content Category	Sub-category	Sub-theme	Number of Expression	Example of Expression
PERCEPTUAL	Environmental Psychology	Positive Identity	595	Walls define the town and are very important in terms of heritage
PHYSICAL	Accessibility Obstacle	Accessibility Obstacle	200	Lakeside is very difficult to reach because of the walls.
PERCEPTUAL	Environmental Psychology	Fear of Crime	131	Wall side is unsafe and insecure.
PERCEPTUAL	Environmental Psychology	Disturbance	130	I wish they were demolished.
PERCEPTUAL	Wayfinding	Landmark	92	Town-walls are the main elements of the town.
PERCEPTUAL	Wayfinding	District	22	For me, the town consists of two parts: inner-town / outer town.
PERCEPTUAL	Environmental Psychology	Place Attachment	6	The walls are my childhood.
SOCIAL	Segregation	Segregation	4	The walls create isolated spaces for the Romans.
PERCEPTUAL	Wayfinding	Path to the Lake	2	I use the walls-side to reach to the lake.
TOTAL			1182	

5.3 Evaluation of the Findings

In Table 1, examples from the respondents' expressions for each code is given. The most conflicting ones are seen in the sub-category of environmental psychology in the sub-themes of 'positive identity' with a share of %82 in 1182 expressions and 'disturbance' with a share of %18 when compared to each other. An example to positive identity, "Walls define the town and are very important in terms of heritage" and an example to disturbance, "I wish they were demolished" stand as quite opposite expressions. Among the 130 respondents, who expressed a kind of disturbance because of the town walls, 9 stated that it would be better if the town walls had been demolished. As the most striking expression that is analyzed in the questionnaire, the profile of the respondents those who wish the demolition is given in Table 2. It is seen that 5 out of these 9 respondents were born in İznik and have always lived in İznik. One is a university graduate while other 4 has high school degrees. Among 9, there is only one female and she is a migrant, living in İznik for 2 years. Unfortunately, the data do not let the authors to interpret to what extent the profile affects these respondents' wishes on demolition. Further research about the motives is necessary.

Table 2. Profile of the 9 participants who expressed that the walls should better be demolished

	Gender (M/F)	Age	Education	Living period in İznik (years)
1	M	32	High School	32
2	M	36	High School	36
3	M	40	High School	40
4	M	23	High School	23
5	M	24	University	24
6	F	22	University	2
7	M	35	High School	16
8	M	58	Primary School	30
9	M	44	High School	18

The research confirmed that people perceive the town-walls differently, therefore, their daily lives are affected differently either in a positive or in a negative way regarding physical, perceptual and social dimensions. Physical dimension has only one sub-category, accessibility obstacle, and it is a negative

translation. Perceptual dimension has two sub-categories, wayfinding and environmental psychology. Elements of legibility and city image are the sub-themes of wayfinding; therefore, they are positive translations. However, sub-themes of environmental psychology vary. People either positively or negatively affected either by the existence or the conditions of/around the town walls. Social dimension has only one sub-category, segregation, and it is negatively translated, as well. Despite the majority of the respondents are happy with the positive identity provided by the town walls, it can be said that the space around the walls do not yet offer much social opportunities. Another notable conclusion may be that, although the walls decrease permeability and connectivity, the majority give priority to the importance of the town walls as town's identity.

6. Conclusion

On the town-wall's effect on daily life, the study provides inferences for present day; however, with İznik's addition to UNESCO's Tentative List, changes in all dimensions have accelerated in the town. Site management works within the context of UNESCO process only cover the monumental structures. On the other hand, authors claim that the physical structure of the city, the everyday life allowed by this structure, and its social life work together. Therefore, holistic relations among diverse dimensions should be identified considering the everyday life of the town, taking the town not as a total of bordered conservation areas but as a historic urban landscape.

In the Conservation Plan of the walled-town, a specific 'town-walls conservation area' along the walls is proposed. According to the proposal, the vicinity of the walls will be expropriated, demolishing the houses and the timberwork plants in the area. The expropriated area will then be designed as green space. Lefke Gate has been restored in 2015 and in Istanbul Gate restoration works still continue as of 2019. Once the works be completed, the path between the walls would gain a more formal image supported by Bursa Metropolitan Municipality's plant-weed clearance works. Therefore, there will be significant changes in the physical dimension affecting the perceptual and social dimensions, as well. While accessibility would be improved, segregation would either disappear or worsen depending on different social groups' unintentional or forced abandonment of the area in the north-east outer border of the walls. Another salient location that would affect the future social dimension is the south-west part of the walled-town. During the preliminary analyses of the town by ESOGU, the study group encountered with reactions

from the local people. Local people feared that the more experts study the town, the more it would develop; therefore, more people who do not appreciate the cultural heritage arrive and life in the town would degenerate. Observations and experiences by the study group were later confirmed both by the local government in a face-to-face meeting and by the questionnaire applied to respondents. It can be inferred that the residents do want the tourism to develop in the sector of creative industries such as İznik Chine, but not in cultural tourism nor Christian pilgrimage, which is interpreted by the study group as the local residents' conservative attitude towards cultural exchange. However, the underwater archaeological studies around the submerged basilica and the following underwater archaeology museum will allow the Christian pilgrims increase in number. It basically implies either social conflict or social cohesion among cultures particularly in the vicinity of South Göl Gate.

İznik welcomes changes in a speedy manner. The study shows that depending on different values and daily necessities, today people can perceive the walls either in a positive or negative way regarding diverse dimensions. Every resident has a stake in the walls: the walls affect people's everyday life and each person has a role in the conservation of the walls as local cultural heritage and heritage of humanity. To increase positive translations and eliminate the negative ones in the future, as the contribution of the study the authors argue that participative methods, beyond site management, should be applied in the interventions along the walls as part of the historic urban landscape.

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URBAN IDENTITY CHANGES OF ENEZ FROM THE HISTORICAL PROCESS TO THE PRESENT

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1. Introduction

In the history of humanity, societies have produced places where they can spend their lives and buildings that can meet their shelter needs, especially with the transition to settled life. In line with the changing needs over time, the settlements have multiplied and changed and evolved into today's urban life.

Cities; it is an organism that creates living environments that have reached a certain population size and population density, is born, lives, develops, changes, and disappears when the time comes. In addition, they are places that contain historical, social, cultural, and political features and provide services to their residents in many areas such as shelter, protection, education, work, trade, and social and cultural functions (Pamay, 1978; Bulut & Atabeyoğlu, 2010; Kaya, 2017). Cities should not be thought to be formed only by the juxtaposition of individual structures. For cities to be called cities, non-agricultural production should gain weight in that unit, the means of production and therefore the population should be dense, social, health, and education opportunities should be easily accessible, and most importantly, the city should be perceived as a social phenomenon (Hasol, 2010; Kuban, 2010).

Cities provide the formation of their values with the physical, social, and cultural gains obtained as a result of various events in the past. These gains constitute the distinctive identity components, which are defined as the features that make the difference compared to other cities.

The aim of this study; is to reveal the identity elements of the past and present by examining the identity change of the city of Enez in the historical process, and to develop suggestions that can be effective in developing and maintaining the existing identity of the city.

2. Urban Identity

Cities form a dynamic structure in which they take different forms with the expressions they have gained from the day they were founded to the present day (Özkök, 2016; Ringas et al., 2011). These different dynamics, which are defined as the distinguishable character or feature of cities, determine the identity phenomenon of cities.

While the concept of identity is defined as the features that make the difference for living things or objects, on the other hand, it provides a comparison between similars by revealing the characters and superiorities that make them different from the similar (Merriam-Webster, 1983; Pazhuhan et al., 2015, p.88; Ulu & Karakoç, 2004, p.59).

Urban identity is a concept that is shaped by physical, cultural, socio-economic, historical, stylistic, and climatic factors and has unique characteristics with the interpretations it adds to itself by creating its distinctive features at this point, affecting the image of the city, making it known, developing and creating a sustainable city concept. However, it is defined as an idealization imposed on the city from the set of values and purposes that the citizens find in it, which is revealed by a long process from the past to the future (Koyuncu, 2013, p.157; Oğurlu, 2014, p.276; Tekeli, 1991, pp.81-82). Geographical features, cultural structure, architectural elements, traditions and customs and the whole of the living conditions that make up the urban identity directs the city. It is said that the urban identity is socially produced and constitutes a whole with the physical environment and the lifestyle in it (Tekeli, 1990, p.254).

There are many components that provide the formation of urban identity. These components are the natural identity (topographic situation, climatic conditions, water surfaces, vegetation), artificial identity (roads, urban spaces, urban occupancy, imaginary elements), socio-cultural identity (traditional structure, ethnicity, religion, origin, management policies) and socio-economic

identity (Güneroğlu & Bekar, 2017, pp.581-582; Lynch, 1960; Mısırlı et al., 2019, p.56; Ocakçı, 1994; Önem & Kılınçaslan, 2005, pp.116-117; Proshansky et al., 1983; Topçu, 2011, p.1053; Twigger-Ross & Uzzell, 1996). Urban identity is not only integrated with the formal characteristics of the natural, socio-cultural or socio-economic environment, but also with the meaning that individuals attribute to the city (Oktay, 2011, p.10).

3. Material and Method

The main material of the research is Edirne Province Enez District. Enez is located approximately 170 km south of Edirne. It has borders with İpsala in the northeast, Keşan in the east, the Aegean Sea in the south, the Aegean Sea and Greece in the west, and is located at a location where the Maritsa River empties into the Aegean Sea (Figure 1).
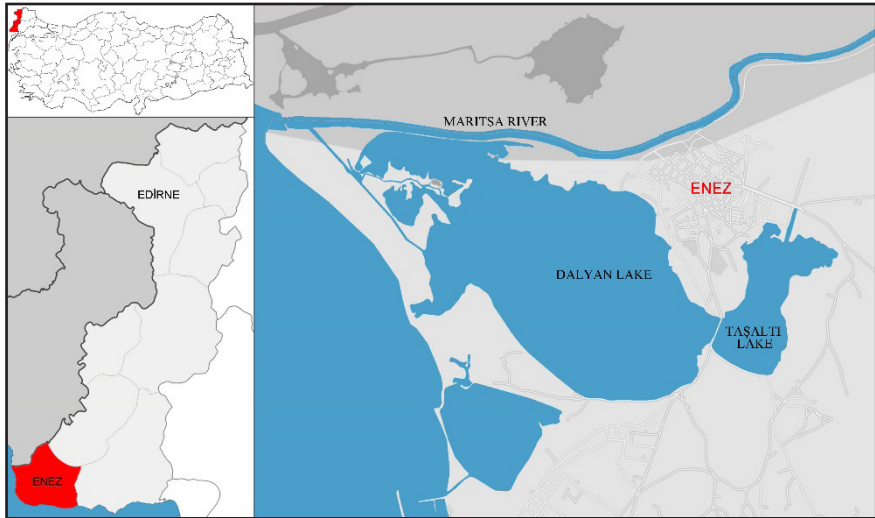
Figure 1. Geographical Location of the City

The research area is one of the nine districts of Edirne, and it is the third smallest district after Lalapaşa and Süloğlu in terms of population, and after Süloğlu and Meriç in terms of surface area. The population of the city is 4.181, and its surface area is 455 km^2.

The reasons for choosing the Enez as a research area are listed below;

- Having first-degree natural protected areas
- The fact that the entire city is a third-degree archaeological site and it also contains first-degree archaeological sites

- Having a strategic location
- The presence of landmarks as an urban image (Medieval Fortress, Hagia Sophia Church (Fatih Mosque), caravanserai, etc.)
- The presence of layers belonging to many civilizations (Ancient, Byzantine, Ottoman, etc.)

In this study, in which qualitative research methods such as on-site observation and literature research are supported by field study, the urban identity and the components that provide the formation of the urban identity are mentioned, and then the identity changes of the city of Enez between the periods are conveyed and the past and present identity formations are revealed. The field study consisted of information gathering, photographing and visualization stages. Visual analyzes of the identity components of the city were made using photographs and maps. As a result, various suggestions were developed for the study area in line with all the data obtained and the maps prepared.

4. Identity of Enez in the Historical Process

Known as "Ainos" in Antiquity, Enez is a settlement established on the North Aegean coast in the area where the Maritsa (Meriç) River empties into the sea (Başaran, 1998, p.1). Enez is described as a city with a double harbor in ancient sources. In addition, it draws attention with its feature that enables commercial and cultural relations, which carried sea transportation to the inner regions and even to the cities established on the Black Sea coast through the Maritsa River from the ancient period to the beginning of the 20th century (Tuncel, 2004, pp. 188-189; Başaran, 2013, p.18).

The topographical situation of the city between the present and ancient periods is quite different. In the nautical map of Piri Reis's Kitab-ı Bahriye, it is seen that the west of the city is occupied by a wide bay extending to the north, and the Maritsa River flows into this bay from the northwest (Piri Reis, 1973, p.122). In addition, Enez was shown as a peninsula by Choiseul Gouffier on the map where Gökçeada (Imbros), Samothrace Island and the neighboring coasts are located, and there is a large inner harbor where the Maritsa River flows into its North (Figure 2) (Choiseul Gouffier, 1809, s.96). Considering that the nautical maps made in the 19th century show the western part of Enez as a lake and that the Maritsa River empties into this lake further to the north, Ardel (1959, pp.140-142) says that when the city was founded, the Maritsa River emptied into a lake or a bay further north and that the western skirt of the fortress stated that it should be coastal.

Figure 2. Piri Reis's (1973, p.122) and
Choiseul Gouffier's (1809, p.96) Enez Maps

Since its establishment, Enez has been in a position to be associated with very important roads in parallel with its natural waterways and ports. These roads merged with Via Egnetia, the trade and military road connecting Constantinopolis (Istanbul)-Dyrrachium (Durrës). Therefore, in this period, it became an important trade and port city, established on the obligatory passageway where land, sea, and river roads intersect, connecting the Balkans to Anatolia and the Aegean. In ancient times, the city was shaped on the acropolis and two other hills around it. The fortification walls surrounding the acropolis were built by the natural structure of the hill (Başaran, 2013, pp.20-27). It is stated that the ancient city center was located to the east of the acropolis, its settlement was probably located at a high point of the acropolis and was not spread out much (Erzen, 1972, pp.239-244).

In the Middle Ages, the city was an important port city, military base, and trade center (Başaran, 1998, p.2). The most important Byzantine structure in the city is undoubtedly the fortress. The historian Procopius mentions that the existing fortress, which was an acropolis place in Antiquity, was repaired by Justinian I. in the 6th century against the tribes that flocked to the south from the Rhodopes (Procopius, 1940, p. 305). The presence of religious buildings such as Hagia Sophia (Fatih Mosque), Kral Kızı Basilica, Hagios Ioannes Prodromos Church, Hagios Evplos Chapel (Has Yunus Bey Tomb), Theotokos Chrysopege Chapel, Hagios Gregorios Neokaiserias Chapel, Panagia Phaneromene

Chapel and Triada Chapel also shows that the city is an important religious center (Figure 3). From the 7th century, Enez became the archbishopric of the Rhodope province, from the end of the 11th century it was listed as a metropolis (Ousterhout & Bakirtzis, 2007, p.18). The fortress surrounding the acropolis, repaired by Justinian in the 6th century, defines the city's center in the medieval period, and the monumental structures outside the fortress can be considered evidence of the city's development beyond the fortress.
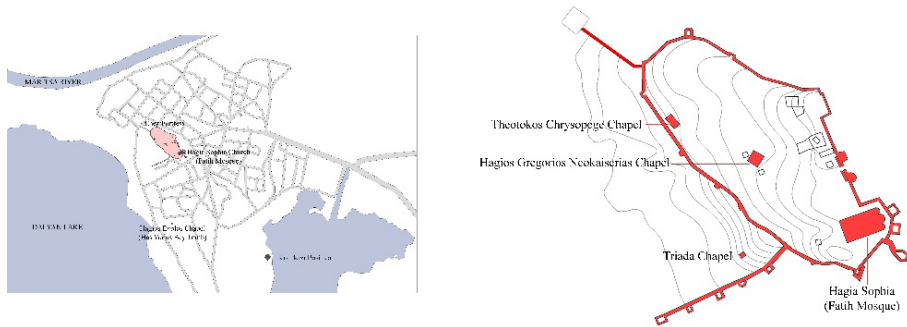
Figure 3. Location and plan of Enez Fortress (The city plan is prepared using Google Earth, while the fortress plan is prepared using Başaran, 1998, p.4)

The city entered a period of political turmoil from the 12th century to the middle of the 14th century and experienced many lootings and sieges during this period (Ousterhout & Bakirtzis, 2007, p.19). In 1355, the city came under the rule of the Genoese families of Gattilusi and Doria (Hasluck, 1908-1909, p.252). Enez, which was a very important city and a fortified port even at the end of the 14th century, became a major center for trade between the Aegean Islands and Thrace (Erzen, 1972, p.237).

Enez was handed over to the Ottoman rule in 1455 during the reign of Mehmet the Conqueror. During the Ottoman Empire Period, Enez developed as a rich commercial city (Eyice, 1963, pp.146-148). In the Ottoman Period, the Hagia Sophia Church was converted into a mosque (Fatih Mosque), and the Hagios Evplos Chapel into a tomb (Has Yunus Bey Tomb). There are two cemeteries in the city, one around the Has Yunus Bey Tomb and the other in the present cemetery, which is dated to the Ottoman Period. In addition, there is a public bath dated to the Early Ottoman Period in the north of the fortress and a caravanserai dating to the 18th century (Figure 4), 7 km from the city center, close to the Enez coast (Başaran, 2013, pp.81-83).

Figure 4. Hagia Sophia Church (Fatih Mosque),
Has Yunus Bey Tomb and Caravanserai

At the beginning of the 19th century, the city maintained its position as the most important port city of Thrace, with a high level of financial well-being. Due to the fact that the port was filled with alluvium carried by the Maritsa River, the port became unusable and the city declined economically in the 20th century with the effect of wars. However, in recent years, it is observed that there is a revival in Enez with the spread of the country's domestic tourism (Başaran, 1998, pp.1-2). As a result, a large port was built, which could become a marina in the future. In addition, accommodation facilities, entertainment and recreation structures have begun to be established in the city and on the beach.

5. Enez's Contemporary Identity

The identity values of the city of Enez were examined under four main headings. These; natural, artificial, socio-cultural and socio-economic identity components. Natural and artificial identity components are explained in detail in Table 1 and Table 2.

Table 1. Visual Analysis of the Urban Natural Identity Components

Topographic Situation		Enez city center was established on a hill 25 m high from the sea, and seaside settlements begin about 4 km south of the city center.
Climate conditions		The city has the characteristics of the Marmara Transition Climate in terms of climate. It has distinct seasons with systematically increasing and decreasing temperature values. The annual temperature difference is not significant, and it belongs to the "middle zone temperature regime" climate type (Ekinci, 2013).
Water Surfaces		Enez harbors a wide range of biodiversity, including wetlands, agricultural lands, coastal and marine ecosystems, the Maritsa River, and Gala Lake National Park. Surrounding the city center, there are Dalyan, Taşaltı, and Işıklı Lakes.
Vegetation		Forests, maquis communities, dunes, freshwater and saltwater lakes, seasonal marshes, flooded areas, and reed beds constitute the habitat diversity of the city, along with rice fields and other agricultural areas (Eken et al., 2006). The forest vegetation consists of both evergreen and deciduous forest types. It is mentioned that the dominant tree species in the evergreen forests are the Calabrian pine (Pinus brutia). In the wetlands, Enez has a rich flora consisting of marsh plant communities in the flooded areas of the lower sections of the Maritsa River, as well as in Taşaltı, Dalyan, and Bücürmene Lagoons, Gala Lake, and its surroundings. Reeds are dominant along the lake shores and in other submerged areas (Arslangündoğdu et al., 2013).
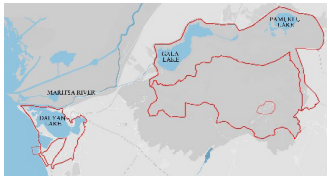
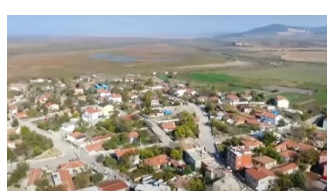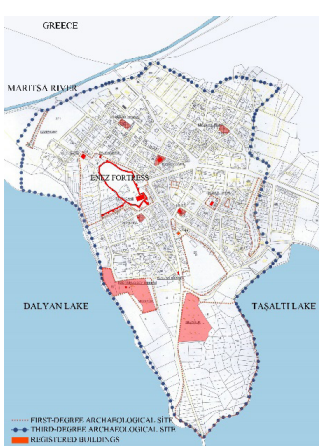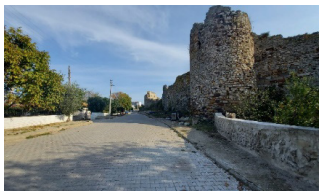| | | Due to its diverse ecosystems, the city and its surroundings provide habitats for fish, amphibians and reptiles, birds, and mammals. Especially Gala Lake and its surroundings are located on one of the most important bird migration routes (Arslangündoğdu et al., 2013). |
| Wildlife | | |
| Natural Sites | | The areas including Gala Lake and its surroundings, as well as Dalyan and Taşaltı Lakes, are protected as natural sites. |

Table 2. Visual Analysis of the Urban Artificial Identity Components

		While a small part of the city's eastern side has a gridal pattern, the road networks in other areas have an organic character.
Roads-Squares-Buildings		The main axis of the city (Milli Egemenlik Street) is designated for public, educational, and healthcare uses, catering to the needs of the community. Kale Street, which ensures continuity along this axis, stands out with its provided vista.
		One of the most important points of the city is the city square, which is a combination of all roads.
		The buildings are single or two-story buildings, with one façade in contact with the road. They are arranged in a detached manner and exhibit common architectural features. (Enez Aerial Photograph (Enez Presentation Documentary, 2019)

Urban Spaces-Urban Occupancy		The city has a compact and cohesive appearance. The green areas that lie between the buildings and gardens of private properties form the open spaces in the city center.
Imaginary Elements	 (Enez registered buildings and sites)	The city is a third-degree archaeological site, and there are first-degree archaeological sites at different points within it. Additionally, it houses numerous registered buildings. The Hagia Sophia Church (Fatih Mosque), the Has Yunus Bey Tomb and cemetery area, the Kale Hamamı (Public Bath), the Kule Oda, church ruins, and caravanserais can be evaluated as imaginary elements. The Medieval Fortress, which serves as a landmark for Enez, has been considered an important component of the city's identity since its construction. (The figure has been prepared based on the Report of the Edirne Cultural Heritage Preservation Regional Board, 2022)
		Historical buildings play the most important role in the identification of roads.

When examining the socio-cultural identity of the city (including traditional structures, ethnicity, religion, origins, and governance policies), it is evident that migrations from the Balkans have significantly influenced the development of the city. Enez was a city where Christian and Turkish families lived together before the Republican era. Historical sources indicate that Enez had a significant population. In fact, it is noted that in 1889, there were 477 male and female population in 136 Muslim households and 1,733 male and female population in

461 Christian households in Enez (Kazancıgil & Gökçe, 2005). Following the Treaty of Lausanne, Enez remained as a border town at the westernmost part of our land border, and it remained a restricted military zone from 1927 to 2004, even after the proclamation of the Republic. Furthermore, due to problematic and tense relations with Greece throughout history and limited hinterland, Enez, like many other similar towns in Anatolia, could not develop sufficiently in terms of population and economy. Enez remained a subdistrict center (Nahiye) under the administration of Keşan for approximately 30 years until 1953, but it gained district status along with a population of around 1,500 refugees from Bulgaria in the 1950s (Ceylan, 2009). Political reasons, migrations, as well as socio-economic and demographic changes have influenced the development of the city. Archaeological studies conducted in the city have contributed to its development in terms of tourism.

When examining the socio-economic identity of the city, it is observed that the district's economy relies heavily on agriculture and animal husbandry. Enez, surrounded by rivers, lakes, and the sea, also has fishing as one of the livelihood sources for its people. The majority of the caught fish are supplied to the domestic markets. Enez has significant potential for sea tourism. Altınkum Beach, with approximately 8 km in length, offers holiday opportunities to around 20,000 people during the summer season, with over 4,000 summer houses and social facilities owned by public institutions and organizations. In addition to the town center, there are also beaches located within the boundaries of villages such as Sultaniçe, Gülçavuş, Büyükevren, Vakıf, and Karaincirli, providing further vacation opportunities (Ceylan, 2009).

6. Conclusion

Enez is described as an area worth visiting due to its many natural and cultural features. Enez is a border settlement that separates Greece and Turkey with the Maritsa River. Due to its geopolitical location and the coexistence of various cultures throughout history, it has developed an identity that reflects itself both physically and socially through the values it has gained. Emphasizing the importance of the city's existing values and ensuring their sustainability will enhance the quality of Enez's identity values. Based on findings and analysis, it has been determined that Enez has identity values focused on "history, culture, nature, and tourism." In this context, the identity of the city encompasses many components such as its location, history, cultural values, natural assets, and its connection with water, forming a cohesive whole.

For both domestic and foreign tourists, the city center houses significant focal points that represent the historical and cultural identity of the city. These include the Medieval Fortress, religious buildings, and architectural ruins such as the Hagia Sophia Church (Fatih Mosque), Has Yunus Bey Tomb, Kral Kızı Basilica, Hagios Ioannes Prodromos Church, and other monumental and civil architectural examples like the Kale Hamamı (Public Bath), the Kule Oda (Tower Room), and more. These elements serve as important components that reflect the historical and cultural identity of the city.

The designation of the city as a third-degree archaeological site, along with certain areas being first-degree archaeological sites, as well as having first and third-degree Natural Sites, contributes to the city's development maintaining a preservation-focused approach.

The presence of lakes (such as Dalyan and Taşaltı), the Maritsa River, and the Gala Lake National Park within the city limits are the most significant values that contribute to the city's natural identity. Enez's strong aspect in terms of sea tourism (including Altınkum Beach and beaches in the villages) also forms a significant potential for its tourism identity.

Although the city has much potential, it has not been adequately utilized due to reasons related to promotion, infrastructure, and being a border town. The following recommendations are proposed to enhance these areas:

Promotion of the City: It is important to emphasize the promotion of the city and strengthen its image formation. The heritage of Enez, encompassing various areas such as history, culture, nature, and tourism, should be evaluated and preserved throughout the city, and approaches at the planning level should be developed to ensure its sustainability.

Preservation of Cultural Heritage: Preservation measures should be taken to protect the historical and cultural heritage sites of the city and their restoration should take place. At this point, the Hagia Sophia Church (Fatih Mosque), whose restoration was completed in 2021, comes to the fore. Studies should be carried out to increase the readability of the finds obtained during the archaeological excavations in Enez. Public participation should be encouraged and awareness should be raised about the importance of preserving cultural heritage.

Urban Design and Architecture: The city's identity components (border features, monumental and civic structures, natural areas, etc.) should be highlighted and integrated into planning and urban design efforts. A harmonious urban design that reflects Enez's historical and cultural identity should be

planned. Guidelines and regulations should be developed for urban planning and architectural design to preserve the character of the city.

Tourism Planning: A comprehensive tourism plan should be developed. Tourism experiences focusing on local traditions, cuisine, crafts, and cultural heritage should be encouraged. Sustainable tourism practices should be focused on and accommodation areas should be diversified to increase the tourism potential.

Education and Awareness: Education programs and awareness campaigns should be created about the importance of Enez's urban identity. A collective understanding should be developed in cooperation with the central and local government, non-governmental organizations, universities, private sector, and local people to ensure the development of the city's identity.

Cross-Border Cooperation: Cooperation and partnerships with neighboring countries should be established to promote cross-border tourism initiatives.

Public Spaces and Landscape: Public spaces, parks, and green areas should be created within the city. Well-maintained pedestrian zones and recreational areas should be developed where residents and visitors can come together and engage in cultural activities. Integration of nature and green infrastructure into the urban fabric should be ensured.

Cultural Events: Cultural events and exhibitions that reflect the local heritage and traditions should be organized.

Infrastructure Development: Investment should be made in the development of infrastructure, including transport, roads, utilities and public facilities. Accessibility to major attractions should be increased.

Community Participation: The local community should be involved in decision-making processes related to urban development. Local businesses and local products and crafts that will contribute to the overall urban identity should be revealed.

As a result, these suggestions can be implemented to strengthen the identity of the city, increase its livability and create a different sense of place that resonates with residents and visitors alike. Enez's local identity values need to be highlighted, and a holistic and sustainable approach must be ensured by preserving its original texture without being damaged.

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READING CHANGE OF KARŞIYAKA COAST IN HISTORICAL PERIOD

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1. Introduction

İzmir's Karşıyaka settlement, which had the characteristics of a small village before the 19th century, became the city's countryside in the process and a suburb from the beginning of the 20th century. During this period, the settlement in question was both an area of agricultural production and of recreation. Over time, the population increased with the increase in transportation facilities to the city center. Starting from the late 19th century, the social structure of the settlement became more diverse. Levantines and other minorities lived on the coast, while Muslim-Turks lived in the organic fabric where agricultural areas were located. The change in the urban fabric of the settlement, which started after the Republic of Turkey, increased considerably after 1950, and serious changes started to emerge in the urban fabric after 1970 with the effect of domestic migration.

The aim of the study is to investigate the change in the coast of Karşıyaka district of İzmir in the historical process and its causes.

In the study, the change in the coastal area in the process is generally dealt with, and the plan, gabarite and massic changes that emerged through the building blocks determined as the focal area are examined. In this context,

the change in the green texture, which is the green portion of the parcels and gradually of the settlement, is also pointed out.

The research uses the deductive and historical methodology to examine the coastal area of Karşıyaka, İzmir, in the context of the parcels in the building blocks determined as the focus area. The past and present of the settlement are discussed comparatively in the context of the change of the coast from different aspects.

The structure of the study is as follows: introduction, historical process of Karşıyaka, change of the coast in the process, and conclusion.

2. Historical Process of Karşıyaka

The name of Karşıyaka which is located on the opposite side of the city and on the west of the Gulf of Izmir, originates from the word Cordelieu or Cordelio (Atay, 1978). Umar (1992) states it as Cordella and in Luwian as garden passage. The name Pera-khorion given to the settlement means remote village in Greek.

Karşıyaka has always held an important place in Izmir's identity. The two sides of the city, one facing north and the other south, reflected the city-suburb dichotomy in the process. The settlement, noted for its olive groves, which reflected the recreational character of the city for many years, became crowded by the beginning of the 19th century.

The draining of the swamp areas as a result of relocation of the bed of the Gediz River, the provision of railway transportation and the development of land and maritime transportation increased the population of the settlement and accelerated its development. Karşıyaka's economic dependence on Izmir has always made transportation important, and the settlement has become more crowded, especially after the 1920s, with the increase in opportunities in this field.

In 1880, the settlement was described as a town of 1200 houses, while in 1908 there were 2496 houses and school buildings belonging to different ethnic groups (Atay, 1978; Baykara, 1974). In the late 19th century, it is also known that the population of the settlement increased significantly on Sundays and during the summer months.
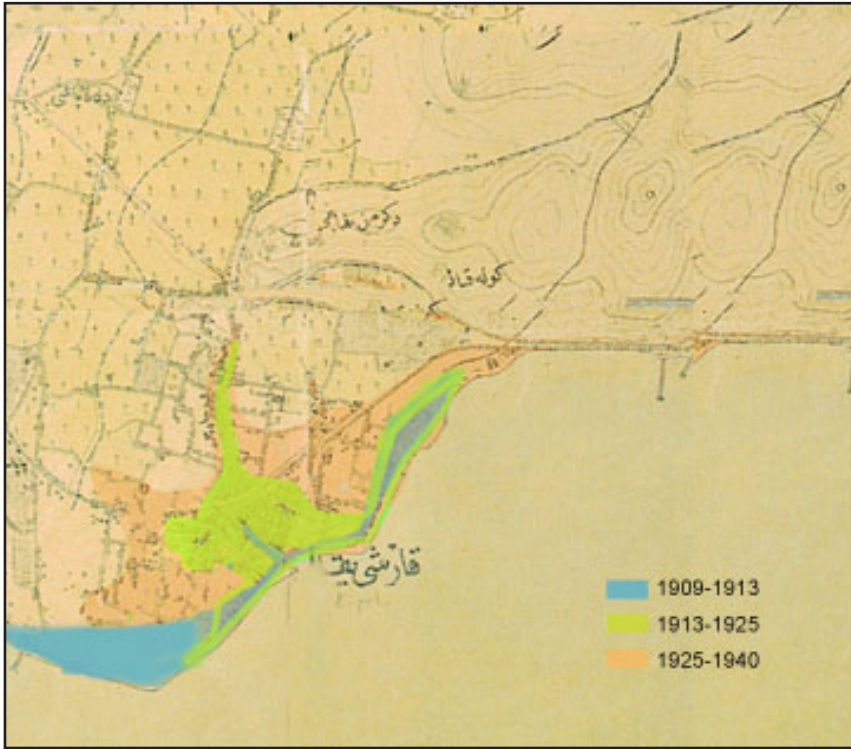
Figure 2.1. Development of Karşıyaka Settlement in the Historical Process (Özkan, 2006; Atay, 1998; Karadağ, 2000; Prepared utilising 1940 Izmir City Guide)

Looking at the spatial change of Karşıyaka in the process, it is perceived that the settlement, which was initially only on the coast (1909-1913), later (1913-1925) developed in a northeasterly direction parallel to the previous settlement along the coast, on the one hand, and it focused inland in the middle of the settlement, on the other, and in the later periods (1925-1940), it spread on both sides of this center (Figure 2.1).
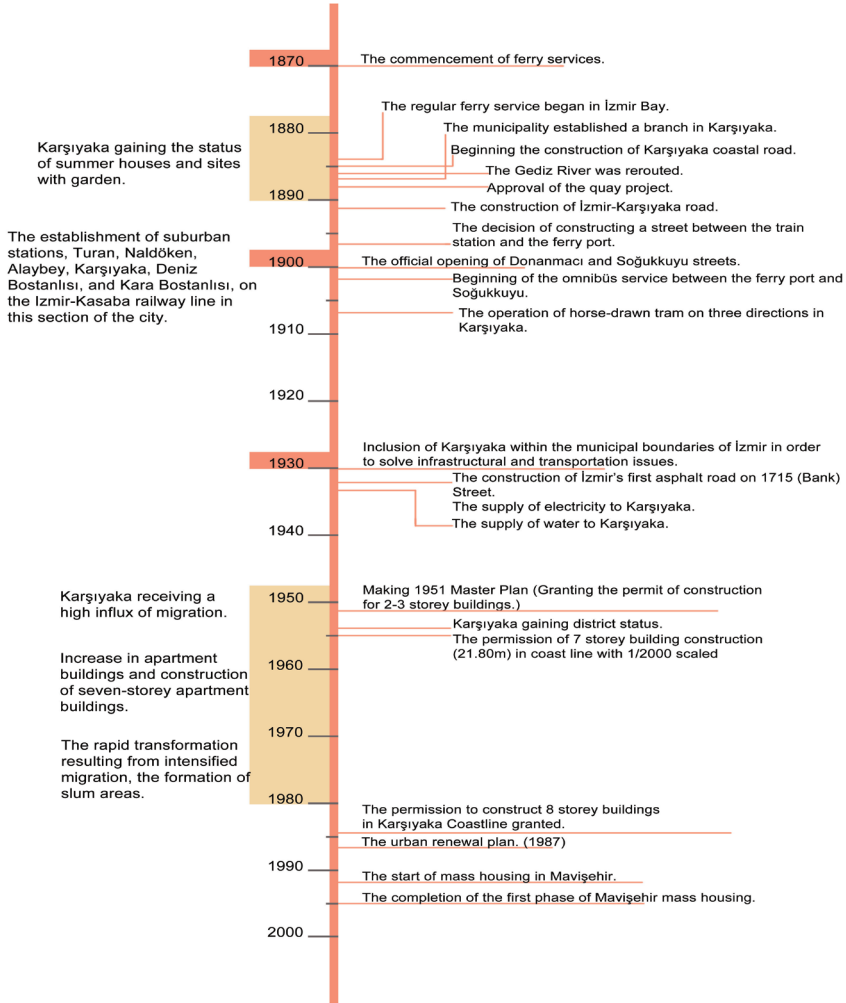
Figure 2.2. Important Events Affecting the Development and Life of Karşıyaka (Prepared in the light of the sources mentioned in the bibliography)

In the 1906 census, the population of the settlement was 10500, of which 9000 were Muslims and 1500 Christians. The number of buildings was 3306 then (Salname-i Vilayet-i Aydın 1326 H, p.106 as cited in Serçe, 2005).

In the second half of the 19th century, the settlement developed and the increase in transportation facilities led to an increase in its population. In this process, ferry and railway transportations were provided, and the road access was improved starting from the beginning of the 20th century. However, infrastructure and transportation problems in the settlement, the intensification of migration in the 1950-1960 period, the acceleration of apartment buildings

and the construction of seven-storey apartment buildings in the 1960s, and the formation of slum areas in the 1970s changed considerably the face of the settlement. The identity of the coast in terms of entertainment and recreation, where people swim in the sea, do fishing, and have cafes on the shore until the 1970s, has changed since then (Figure 2.2).

3. Changes of the Coast in the Course of Time

It can be stated that certain events have created a breaking effect in the change of the coast in the historical process. While Karşıyaka initially reflected the characteristics of a recreational area, the fact that it became a suburb of the city in the course of time and the increase in its population accordingly affected the architectural structuring. In general, the changes in the settlement and the coastal area were influenced by such developments as the draining of the swamp areas as result of changing the bed of the Gediz River; the provision of railway, sea and highway transportation; the solution of the water problem; the construction of a pier in Karşıyaka and the establishment of the Municipality. These developments led to an increase in the population of the settlement and the integration of the area with the city. The construction of a promenade in Karşıyaka, influenced by the construction of the Alsancak promenade, accelerated the development of the settlement.

In the administrative context, it can be stated that Karşıyaka Municipality was established in 1887, became a separate municipality in 1909, and was re-affiliated to İzmir Municipality in 1918.

When the population data of the settlement is analyzed in the process, there are inconsistencies in the sources, and the question of whether the data in question reflects only the center or the entire Karşıyaka comes to the fore.

"Key facts in the change in Karşıyaka:
- Sea baths and cafes in a public context on the shore,
- Roadside mansions in gardens,
- Over time, the building floor areas of the parcels grew, the gardens became smaller or completely built up, and the two-storey buildings in the area were replaced by eight-storey buildings,
- Changing and transforming of public utilities,
- With the 1950s infrastructural developmental works, Karşıyaka coast was filled in to give the coast a new look,
- Maintaining the recreational and leisure activity of the coast,
- Coastal arrangement works" (Akyüz Levi and Tunca, 2018).

Figure 3.1. The Historical Transformation of the Bazaar-Bostanlı Axis (a-Serçe, Yılmaz ve Yetkin, 2003; b, c – postcard; d- Zübeyda Özkan Archive-2023)

When Figures 3.1, 3.2, 3.3 are examined, it is observed that the buildings in the section of Yalı Street selected as the focal area, where there were row houses of either two-storey buildings or houses with basement and two storeys before 1950, have been transformed into 7-10-storey apartment buildings by considerably increasing the floor area, the number of floors and the overall length in the process.

Looking at the status of the historical fabric of Karşıyaka in the process, it can be stated that 144 examples of civil architecture were registered in 1981 and 165 examples in 1982, but 177 buildings were de-registered in 1985 in line with the opinion that they did not need to be protected, and the number of registered cultural assets in the settlement center was 44 in 2005 (Çakmak, 2006). The change on the coast and multi-storey construction have also caused the historical fabric to be unprotected.

Figure 3.2. Horse-drawn tram and cars in Karşıyaka
(Aksoy, 1988, p.10)

Figure 3.3. View of Kemalpaşa Street (Karşıyaka Bazaar Entrance)
in the 1900s (Aksoy, 1988, p.10)

Figure 3.4. The Change of Karşıyaka Yalı Street and Bazaar Entrance in the Historical Process (a-Yılmaz, 2007; b-Postcard; c-Zübeyda Özkan Archive-2023)

In Figure 3.4, it is perceived that the entry to the bazaar, which was defined by single and two-storey buildings in the past, has been restricted by buildings overall height which have gradually increased in the process and the scale of the road cross-section has changed negatively.
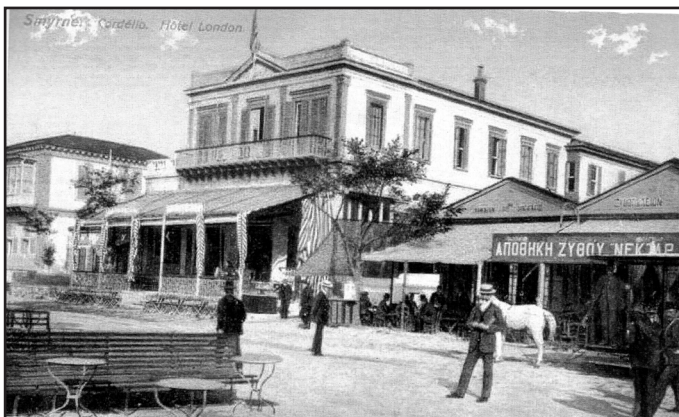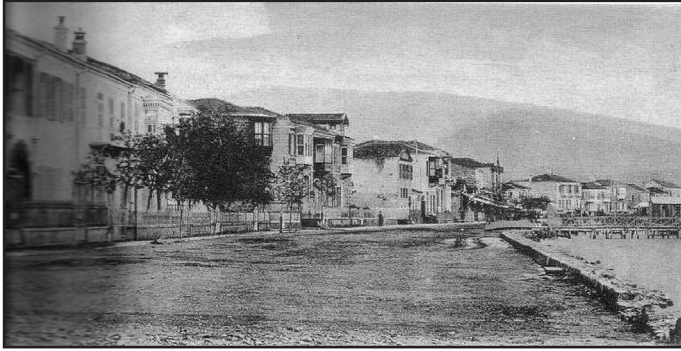

Figure 3.5. Views from Karşıyaka Pier's Past
(Başgelen, 2010, pp.43-45)

Figure 3.5 includes images from Karşıyaka Pier. The second image is from İskele Square, where the sea baths and entertainment venues on the shore are also perceived. The last image is of the London Hotel. Semi-open space uses and cafes can be seen on the ground floors.

The change in the settlement can be analyzed from three different perspectives: architectural, habitational and social structure.

3.1. Architectural Change

The most influential factor in the architectural change in Karşıyaka is the planning decisions taken through zoning plans and Municipality Council decisions that allowed for an increase in the overall heights of buildings. This has led to the embankment of Karşıyaka and its detachment from the sea, just like the coastal belt of the entire city.

In the first half of the 20th century, in addition to the mansions in the garden, the presence of adjoining houses with oriel windows is perceived. These houses have such elements as gardens, terraces and oriel windows on their façades in order to benefit from the sea and orient themselves towards the view. Some of them also have their own jumping platforms. While two-storey examples were seen in the construction of apartment buildings before 1950 due to the increase in population, it is understood that the apartment buildings built on Yalı Street in the 1950s were three and a half storeys (Gündüz, 2006). While the 1951 Master Plan envisaged two and three-storey buildings, the plans approved in 1955 allowed seven-storey buildings (21.80 m.) on the shore, which led to the destruction of the historical fabric, the deterioration of the settlement and the silhouette of the city, and the difficulty in benefiting from the sea effects. In 1984, construction of eight storey buildings was allowed on the shore, and in the following period, one additional storey increase was allowed with the decisions of the Municipality Council. In 2020, the most striking and devastating effects of the Samos-centered earthquake in the city were seen in Bayraklı, many apartment buildings collapsed and 117 lives were lost. However, it is known that Bornova and Karşıyaka were also heavily affected by the earthquake in terms of devastation and building damage. Today, despite the nearly three years that have passed, there are many evacuated or demolished apartment buildings in Karşıyaka that can be handled in the context of urban transformation. The idea of adding floors, which is discussed in terms of the solution to the transformation in the context of parcels, is not known to what extent it will bring a solution to the issue, but it also reflects an irreversible step as it will increase the effect of the embankment that will be

formed on the coast and the effect of detaching the inland parts from the coast (Figure 3.6).

The architectural change in Karşıyaka has been not only in terms of the overall height of the buildings, but also in terms of the parcel patterrns and floor areas; gradually the built-up area within the parcels has grown or the entire parcels have been built up. This has led to a decrease in the green areas in the parcels, which also constitute the urban green.

Figure 3.6. Apartments Waiting to Be Demolished and Being Rebuilt due to Impact of the 2020 Earthquake in Karşıyaka Coast (Eti Akyüz Levi Archive -2023)

Looking at the building blocks selected as the focus area in the study, it is seen that in the past, in this area, there were mostly two-storey houses and two storey houses with basement and medium-sized and adjoining houses mostly with oriel windows. Today, the Löhner Mansion is the only historical building on the part of the building blocks facing Yalı Street. The other buildings have been reconstructed in the process and turned into apartment buildings with heights ranging between 7-10 storeys.

Building block number 62 is bounded by 1722, 1717 Streets, Cemal Gürsel Street and 1723 Street.

Building block number 63 is bounded by 1723 Street, Yalı Street, 1724 Street and 1722 Street; and has an elongated quadrangular form. The building block consists of five-storey apartment buildings. There are seven-storey buildings on Yalı Street and five-storey buildings on 1724 Street and 1722 Street.

Building block 65 is bounded by 1724 Street, Yalı Street, 1725 Street and 1721 Street. There are two and three-storey buildings on 1721 Street, five-storey buildings on 1725 and 1724 Streets, and eight-storey buildings on Yalı Street. There are no buildings with special features.

Building block number 73 is bounded by Yalı Street, 1737 Street, 1721 Street and 1726 Street. There are eight-storey buildings on Yalı Street, four and five-storey buildings on 1737 Street, five-storey buildings on 1721 Street, and two, three and five-storey buildings on 1726 Street. Löhner Mansion, a historical residence on the building block, was analyzed within the scope of the study. Within the scope of the transformation of the building block in the process, the entire corner parcel has been given permission for construction.

As an example in the context of a single parcel, 54 parcel of building block numbered 73, where the Löhner Mansion is located, was selected in the study. The mansion is distinguished among the row houses by its larger scale and intense ornamentation on its façade. As mentioned above, the Löhner Mansion, which is the only existing historical building on the axis and was registered in 1986, has been subjected to dilapidation and functional changes. In the process, the original function has been replaced by secondary functions. Originally being a residence, the building was later used as a kindergarten, and today it is utilized as a café with a secondary function. Although the spatial organization has remained the same in use with different functions, the perception of the interior space has changed. Considering the state of dilapidation of the building in the process, it can be stated that the oriel window was worn out during the period when it was dysfunctional. With the restoration of the building in 2002, the building layout on the parcel has changed; a modern annex was built on a

part of the garden at the back with glass and steel materials in approximately the same overall height. Therefore, while the front and side garden layout was preserved in terms of parcel pattern, the back garden was reduced in size (Figure 3.7- 3.10).

The building with ground floor, mezzanine and first floor, hipped roof, asymmetrical facade, front and side entrances was built by the German Löhner Family, later owned by the Epikmen Family, used until the 1980s and then changed hands.

Figure 3.7. View of Löhner Mansion in the past
(Eti Akyüz Levi Archive)

Figure 3.8. Current View of the Löhner Mansion
(Eti Akyüz Levi Archive - 2023)

Figure 3.9. Reflection of the Rear Facade of the Historical Building on the Facade of the Modern Building Constructed on the Parcel Where the Löhner Mansion is Located (Eti Akyüz Levi Archive - 2023)

Figure 3.10 View of the Interior of the Löhner Mansion in Cafe Use (Eti Akyüz Levi Archive - 2023)

Figure 3.11 Changes in the Construction in Karşıyaka Yalı Street in the Process (Özkan, 2006)

Figure 3.12. Change in the Historical Process in the Building Blocks and Coastal
Line Determined as the Focus Area in the Study (1926, 1970s and Present)
(a-Özkan, 2006; b- Land Registry and Cadaster Archive; c- Google Earth)

Figure 3.12 shows the change of the focal area in the process, where the coastal line has changed with the filling of the sea and coastal arrangement has been materialized. It is also noteworthy that the occupancy of building parcels and the overall heights of the building parcels have increased.

Figure 3.13. Parcel Pattern and Green Areas in the Building Blocks in the Study Area (1926) (Özkan, 2006)

3.2. Habitational (Life Style) Change

Beginning by the early 19th century, the first buildings in Karşıyaka were recreational houses since the settlement was then the recreational area of İzmir. The fact that Bostanlı was a swamp also limited the settlement area. In the 20th century, after the construction of the Kordon in Alsancak, a similar application was realized here as well (Atay, 1997).

From the early 20th century onwards, the coast has been characterized by sea bathing, entertainment and recreation venues. Various sources mention the

existence of many casinos located on the shore, indicating the entertainment activity in question. Muşkara (1998) states that there was the Municipality Garden next to the Pier, and that this place was used as a casino in the evenings, with instrumental ensembles and singers. It is also stated that Osmanbey Garden, located on the beach, functioned as a park, a children's playground, a casino garden, a casino with a stage and dance floor, and a summer movie theater.

In the 1900s, it is reported that there was *Figo's Birahanesi* (Beer House) to the west of the entrance of Kemalpaşa Street. In the 1930s, there were *Hanım'ın Kahvesi* (Coffeehouse of the Lady) and *Giritli'nin Kahvesi* (Coffeehouse of the Candiote) to the east of the street entrance, which were operated as a casino at night.

In the context of the many casinos on the coast in the 1930s, *Hakkı Pirniyoti Gazinosu*, *Kaf Sin Kaf Lokali*, *Sahil Gazinosu*, and *Eski Levanten Gazinosu*, which usually featured instrumental ensembles and readers, are examples (Dağtaş, 2004; Aksoy, 1988). In the Smyrna of 19th and early 20th century, Izmir was characterized as the little Paris of the East, and the *Helen Kulübü* (Hellenic Club) was a western-style meeting place in Karşıyaka (Zerouali, 2008).

In the 1930s, the settlement was considered to be the most popular entertainment venue in the city, and fans of Karşıyaka rhymed the phrase, "Show off to the right, show off to the left, overcome the three-mile distance in forty minutes and give me your hand Karşıyaka" (Ürük, 1999).
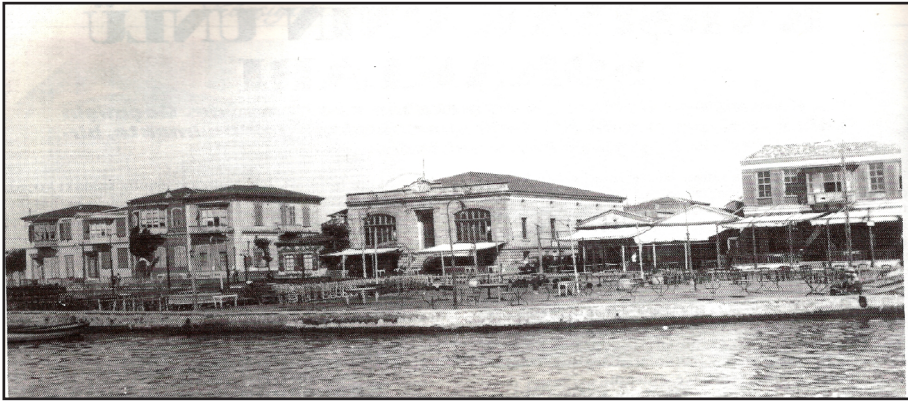

Figure 3.14. Melek Cinema and its Surroundings in 1926 (Aksoy, 1988, p.28)

Figure 3.14 shows Melek Cinema in the center, Uşaklı Ahmet'in Kahvesi (Coffeehouse of Uşaklı Ahmet) in the front and houses with oriel windows on the sides.

Among the venues that shaped the public entertainment life between 1960-1980, there was the Melek Cinema on the waterfront, an open-air cinema in Osmanbey Park, as well as indoor cinemas in the bazaar.

One of the important elements of this life was the sea baths. Although there were sea baths in many parts of İzmir's coastline in the past, it is known that Karşıyaka's sea was preferred because it was thought to be cleaner. It is stated in the sources that these places, which were in the form of indoor baths, were open to women two days a week, and that men were not admitted on these days. The mansions, on the other hand, had their own jumping platforms (Atay, 1997).

Figure 3.15 Views of Karşıyaka Pier
(19. Yüzyıl İzmir Fotoğrafları, 1997, pp.76-77)

Among these recreational and entertainment activities, sea baths continued to exist and be used until the sea was polluted. Although places such as casinos and cafes have changed names, qualities and owners in the process, these functions associated with the coast continue to exist today. In addition, various arrangements along the coast also support pedestrian use. Sunset terraces can be exemplified in the context of attractive focal spots that actively live on the coast.

Figure 3.15 shows that there are medium-sized houses, usually with front gardens, some with their own jumping platforms, and bathrooms and casinos in relation to the sea.

Figure 3.16 shows the tram line at the Karşıyaka Waterside in the early 20th century, and the jumping platform and bathrooms at the sea.

Figure 3.16. Karşıyaka Waterside and Tram Line in the Early 1900s
(19. Yüzyıl İzmir Fotoğrafları, 1997, p.78)

3.3. Change in Social Structure

In the early 19th century, Karşıyaka was a recreational area of Izmir and its population increased especially on Sundays and in the summer months. With the solution of transportation and infrastructure problems of the settlement, the settled population and housing also increased.

As mentioned in the previous sections, Karşıyaka initially had a dual focus in terms of social structure. Around Soğukkuyu, there is a Muslim-Turkish settlement integrated with agricultural areas, while Levantines, Armenians and Greeks lived on the coast. The presence of different ethnic groups in the settlement is reflected in their religious and educational buildings.

The social structure of Karşıyaka can also be read from the physical structure on the beach. When we look at the houses located along the axis, we perceive differences in terms of scale and quality. For example, in the section selected as the focal area of the study (Donanmacı Neighbourhood), there are

medium-sized, two-storey houses or houses with basement and two storeys, usually with oriel windows, whereas towards the Bostanlı direction of the axis, large-scale mansions in large gardens were perceived (Figure 3.17).

Figure 3.17. Mansions on Yalı Street in the Past (Aksoy, 1988)

The two images in Figure 3.18 reflect not only the architectural change in the settlement over a period of 60 years, but also the change in its social structure and people's life style.

Figure 3.18. View of Karşıyaka Yalı Street in 1927 and 1987 (Aksoy, 1988)

Today, Levantines and other ethnic groups have almost completely abandoned the settlement. While the middle-income population lives in and around the center of Karşıyaka, lower-income communities live in the gecekondu neighborhoods (slum) on the periphery of the center.

Within this period, the Karşıyaka coastline remains a recreational area, especially for the neighborhoods on the periphery, and coastal use increases on weekends and especially on summer evenings.

4. Conclusion

When the change of the Karşıyaka coast in the historical process is examined, it is perceived that although there are differences in various parts of the coast, in the context of the parcel pattern, the floor areas of the buildings have increased, their widths have increased, and the gardens that form the green pattern have become smaller or completely built up. As a result of these changes, the residential function today is carried out not in the context of medium-sized houses or mansions, but in the form of apartment buildings with a different scale and quality.

The recreational function continues with uses such as cafes and restaurants, which are generally located on the ground floors of apartment buildings. Integration with the sea is now intensified not through sea baths as seen in many other coastal areas of the city in the past, but through elements such as pedestrian and bicycle paths, sunset terraces, and cafes located by the sea.

The change on the Karşıyaka shore can be noted from various perspectives:

a- Functional change

Most of the residential buildings in the area are currently used for secondary functions. For example, the Löhner Mansion served first as a kindergarten after its residential use and is currently a café. Although use with their original functions is preferred to ensure the sustainability of historical buildings, changing world and living conditions and environmental conditions prevented this from always being possible. Buildings that are not kept alive, i.e. dysfunctional, are rapidly disappearing. In this respect, although the use of the building for social purposes is positive, the changes created in the interior space damaged the originality to some extent.

b- Change of the parcel pattern of the building

When the parcel pattern of the buildings on the Karşıyaka shore is analyzed, it is perceived that there has been a striking change in the historical process.

Buildings that were located in a large garden in the past have today a very small garden area, and some of them have expanded and occupied the whole parcel. This situation has led to the loss of urban greenery as well as the occupancy rate on the coast.

c- Increase in building heights

As mentioned in the third chapter, the two- and three-storey buildings of the past on the Karşıyaka coast have been replaced by buildings ranging from seven to ten stories in height. In addition to the dramatic deterioration in the coastal silhouette and the negative impact on the perception of the settlement from the sea, this situation brings along the problem of the inability of the breeze from the sea to reach the interior, which we perceive more clearly in this process, especially in terms of climatic conditions, where we are experiencing the effects of climate change intensely. Examples in this context are discussed in detail in the third section through the buildings located on the selected building blocks.

d- Change in public uses on the coast

The changes in the shape of the entertainment activities on the coast, the pollution of the sea and the closure of the sea baths are among the striking changes in this context. However, various entertainment activities continued and the semi-open spaces of the cafes overflowed into these areas. As a matter of fact, the frequent filling of the coast in the historical process has weakened the relationship of the buildings with the sea as well as changing the location of the coastline.

Although the relationship of the buildings with the sea has weakened with the widening of Yalı Street, the allocation of the filled areas for public uses can be obviously regarded as one of the positive results.

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