

**PLACE ATTACHMENT IN THE URBAN DESIGN
GUIDES: CASE OF BUCA**

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ABSTRACT

PLACE ATTACHMENT IN THE URBAN DESIGN GUIDES: CASE OF BUCA

This study investigates physical ties of inhabitants, to Dumlupınar neighbourhood and its surroundings where situated in the district of Buca and has a conservation plan, in the context of urban design guides. While cities has faced with losing their identities in the present times, conservation plans are assets in this sense but only not sufficient enough by themselves. Technical specifications, which constitute a framework for the implementation of conservation plans, are used as a standardized template, without any specific definitions. This situation ignores the identity of each place and the historical processes it undergoes and prevents its ability to carry its values to the future.

Urban design guides are the tools that makes more explicit definitions on plans by taking into account the specific development processes of each place. In this sense, urban design guides must be considered as a whole with development plans. This makes sure of cities that have different identities can be more liveable and transferable to the future. As a result, the content of the meaning of places where people grow feelings to, can be evaluated in terms of urban design guides in order to make places liveable.

Keywords: Urban Design Guides, Conservation Plans, Sense of Place, Identity of Place, Place Attachment.

ÖZET

KENTSEL TASARIM REHBERLERİNDE YERE BAĞLILIK: BUCA ÖRNEĞİ

Bu çalışma, koruma amaçlı imar planı yapılmış olan Buca ilçesi, Dumlupınar mahallesi ve çevresindeki halkın yaşadıkları yere olan fiziksel bağlarını, kentsel tasarım rehberleri bağlamında sorgulamaktadır. Kentlerin kimliklerini kaybetmeye başladığı bu zamanlarda, koruma amaçlı imar planları, önemli değerleri yaşatmak adına bir değer olup, tek başına yeterli olmamaktadır. Koruma amaçlarının uygulamaya geçmesi adına bir çerçeve oluşturan teknik şartnameler, yere özgün tanımlamalar içermekten uzak, tek tip bir şablon olarak kullanılmaktadır. Bu durum, her yerin kendine ait olan kimliğini ve geçirdiği tarihsel süreçleri göz ardı etmekte ve değerlerini gelecek yıllara taşıyabilmesine engel olmaktadır.

Kentsel tasarım rehberleri, her bir yerin kendine özgü gelişim sürecini dikkate alarak, planların daha açık bir şekilde uygulamaya geçirilmesi adına tanımlamalar yapan bir araçtır. Bu anlamda, kentsel tasarım rehberlerinin imar planlarıyla bir bütün olarak ele alınması, her biri farklı kimliklere sahip olan kentlerin daha yaşanabilir ve bu kimliklerinin geleceğe aktarılır olmasını sağlayacaktır. Sonuç olarak, insanların yaşadıkları yerlere verdikleri anlamın içeriği, kentsel tasarım rehberleri özelinde değerlendirilerek kentlerin daha yaşanabilir hale gelmesi sağlanabilir.

Anahtar Kelimeler: Kentsel Tasarım Rehberleri, Koruma Planları, Yer Duygusu, Yerin kimliği, Yere Bağlılık.

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CHAPTER 1

INTRODUCTION

1.1. Problem Definition

It has been known that, people, whether conscious or unconscious, affect the place where they live, their environment and are affected by the environment. Experiencing a place consciously, gives an awareness to the experiencer about the urban environment and an insight to find clues and meaning about the world around us.

“A city is not just a spatial grid. More precisely, behind this spatial grid, there are these elements; economical, social, cultural and politic, and their interactions and complex interconnections. The formation of a physical space is the result of these structures’ complex interactions. The determinant of the aforementioned structure is, ideological discourse and practice of the era in which the physical space is formed.” (Ocak, 1996, p.86-87)

Since people are known as social beings, it is known that they try to connect with their environment, throughout history. People, whether conscious or unconscious, give a meaning and identity to their relationships with other people or to physical structures and environments where they live in. In the deep sense of giving meaning to a place, there is an effort to feel familiar, safe and a need for being home.

“A deep human need exists for associations with significant places. If we choose to ignore that need, and to allow the forces of placelessness to continue unchallenged, then the future can only hold an environment in which places simply do not matter. If, on the other hand, we choose to respond to that need and to transcend placelessness, then the potential exists for the development of an environment in which places are for [people], reflecting and enhancing the variety of human experience. Which of these two possibilities is most probable, or whether there are other possibilities, is far from certain. But one thing at least is clear – whether the world we live in has a placeless

geography or a geography of significant places, the responsibility for it is ours alone.” (Relph, 1976, p.147)

All people experienced some forms of bonding to a place either it could be negative or positive, pleasant or unpleasant and whether conscious or unconscious. (Giuliani, 2003) In this sense, it is important to reveal feelings that made by conscious thought. By this way, examining inhabitants’ ties to their living place, becomes easier and as a consequence of that, this situation occurs one particular meaning that has an important part in urban design that of ‘sense of place’ or in the terminology of Latin concept of ‘genius loci’. “The period since the 1970s has seen increasing interest in examination of people’s ties to, and conceptions of, places.” (Carmona and Tiesdell , 2007, p.96)

Even though sense of place theory is accepted as ambiguous theory to reveal, when people grow feelings to a particular place, it occurs an attachment to this place. Throughout the history, cities and countries had to face with identity confusions because of the significant changes in economical and technological developments that also affects social and cultural assets. As a result of globalisation and the free movement of capital, cities had begun to resemble each other and this brought identity issues in tow.

As a result of the transition from agricultural production to industrial, transformation of modes of production also changed itself after the rise of neoliberalism throughout the world. In this process, cities, the living places of societies, has also entered into a process of change. The places, that once covered with gardens and fields in the times that agricultural production prevailed, has created the present day’s illegal housing clusters as it is indicated in the case of this study. Since 1980s, with the formation of neoliberalism, Turkey has started to transfer its capital investments to service industry. “Between the years 1987-2001, the fastest growing sector was service industry in Izmir.” (Kaya, 2010, p.95) In Turkey, the spatial projection of the service sector has shown itself in cluster housing, major shopping malls and major urban renewal projects. Such changes bring some ambiguities along in determining the identity of places and make it difficult to describe sense of place. (Carmona et al., 2003)

When combining three complex conceptions, sense of place, place attachment and identity of place all together, there is an issue rises from their roots. If people are aware of the place where they live in with its all characteristics then they grow an attachment to it by giving identity to those places and they generally have a tendency to

preserve these features for a long time in order to keep their memories alive by seeing them in everyday life of theirs. However, as memory can not retain everything that happened in one's life; how it is possible to choose what is important to remember? What part of the environment should we attempt to preserve? (Lynch, 1972)

The theories about the concept of place and the practices in daily life do not always come together as it is expected. Legislations in a country is the fundamental ground in order to preserve its heritage to the next generations. "Conservation studies in Turkey, has followed perpetually the conservation development in developed countries from behind and has strived to form important constitutional object which controls and orients the public intervention for the purpose of conservation of architectural and urban heritage and consequently it has become to the stage that takes steps for providing authorizing distribution in country, region and urban scale." (Kejanlı, Akın, Yılmaz, 2007, p.179)

Legislations shed light on the issues as how we should treat to preservation areas, what do we need to protect and how to protect, but when these statements are not enough to protect every valueable features, a city may face losing its legacy at the end of the process. For this reason, urban design guides provide flexible, integrative suggestions or options and provide a broader understanding of the development processes in which numerical standarts are used alone.

In this sense, this study aims to explore legislations on preservation and how it is implemented in the protected areas as the case of the conservation site of Buca. Ultimately, it is aimed to reveal the link between legislations and urban design guides by collating the theories on the concept of place that frames the perceptions of people about their environment and tracing marks of the theories inside the legislations' line space.

1.2. Aim of the Study

Object of this study is to reveal the link between legislations and urban design guides by collating the theories on the concept of place that frames the perceptions of people about their environment and tracing marks of the theories inside the legislations' line space.

Consequently, the role of urban design guides in preserving the urban conservation areas which has different needs and features for every local region is discussed in this study.

In response to this aim, further researches of the study analyses the conservation area of the district of Buca. Conservation area of Buca located in the center of the district and consists of five neighbourhoods as follows; Adatepe, Dumlupınar, Menderes, Valirahmibey and Yaylacık. The largest part in the area covers Dumlupınar neighbourhood. Therefore, the case of the study is focused mainly on Dumlupınar neighbourhood. It is stressed in this study how urban design guides help in understanding the local needs of the inhabitants in a conservation area.

Ultimately, the following questions underlie the aim of this study;

- How it is possible to choose what is important to remember?
- What part of the environment should we attempt to preserve?
- Should we save past figures because they were associated with important events, persons or because their importance for groups or should we preserve them to use their informative presence as a guide to illuminate future events?
- What is the link between legislations on conservation areas and urban design guides?
- How urban design guides help in understanding the local needs of the inhabitants in a conservation area?

1.3. Methodology

Epistemological approach and qualitative approach is combined to collect data in this study. In epistemological approach, analysing literature reviews on place theory especially on conceptions of sense of place, place attachment and identity of place, created the basis of the problematic. Furthermore, theories on place revealed a structure about people's perceptions and bonds on physical features. This collected data led to search for the concept of preservation and revealed what to preserve in urban conservation areas. Moreover, legislations on preservation concept examined to understand complex features of conservation sites and processes of conservation plans in Turkey. In order to find out lack of harmony between preservation legislations and local needs, conservation plan of Dumlupinar neighbourhood and its surrounding situated in the district of Buca, examined.

In order to understand inhabitants' needs and everyday life in the conservation site of Buca, an interview was conducted with the people that live in the neighbourhood. As a consequence of qualitative research of the study, results of the interview and legislations on conservation sites and its sanctions compared and consequently it was discussed that whether urban design guides fill the gap between implementations of legislations in conservation sites which do not vary for each local preserved places and the needs of the users of these places.

1.4. Structure of the Study

This study comprised of 6 chapters. The following chapter deals with the conceptions and definitions on place theory. At the onset of literature reviews on place theory, the structure that conducted from the scholars' conceptions are beginning with to embrace the place concept as a perceptual notion and explains the interrelated components of perception. In this sense, it was essential to search for the process of people's feelings to the built environment. In light of this informations, other conceptions related with the perceived place in place theory, are investigated such as sense of place, place attachment and place identity.

The third chapter focuses on preservation context. It is explained through the literature reviews what people would like to preserve both in their lives and their environments. These statements highlighted the process of place-related preservations through the applicable legislations in Turkey. Therefore, all of the legislations and their important terms about preserving an environment, applied in Turkey since the concept of preservation first emerged, are examined.

In the light of the previous chapters, the fourth chapter analyses a conservation site situated in the district of Buca. History of Buca is divided into two parts as before 1950s and after 1950s. It is investigated how the concept of preservation come into life in this region by taking into consideration the economic, social and cultural change that this area has undergone throughout the history. The conservation plan of Buca is examined and its planning process is detailed in order to reveal how inhabitants' needs take place in planning process and inhabitants' perception on preservation concept, in this instance. The conducted interview on the site is evaluated in order to question whether there can be a study that make a contribution to the process between planning on conservation areas and implementation to the site.

In the fifth chapter, in the light of the inferences about the consideration of a deficiency between planning on conservation areas and implementation to the site, that comes from previous chapters, is argued that if urban design guides could fill the gap among these process and inhabitants' needs. The evolution of urban design guides and instances in other countries are studied and it is argued how these guides could be implemented in the conservation site of Buca.

In the last chapter, all researches are briefly evaluated and the relation between development plans and urban design guides are explained. Ultimately, the importance of urban design guides are revealed and it is stressed that urban design guides are not essential only for special places like conservation sites, but also crucial for the studies that are a part of the all development planning processes, besides, urban design guides has to be supported by laws in every country that attach importance on preserving their past and the future.

CHAPTER 2

PLACE THEORY

2.1. Place as a Perceptual Notion And Interrelated Components of Perception

It has been known that people, whether conscious or unconscious, affect the place where they live, their environment and are affected by the environment. Experiencing a place consciously gives an awareness to the experiencer about the urban environment and an insight to find clues and meaning about the world around us.

Carmona and Tiesdell (2007, p.87) refers that “Perception involves the gathering, organising and making sense of information about the environment. A distinction is generally made between two processes that gather and interpret environmental stimuli – ‘sensation’ and ‘perception’.” Afterwards it has been added that, to distinguish these two notions, perception and sensation, is not always clear to make a statement about them. One can not easily say that where sensation ends and perception begins. However, four stimuli help to specify environmental sensation and interpretation: vision, hearing, smell and touch. Although vision is seen as a dominant sense among others, these four stimuli are utilized as an interwoven whole and environment is not perceived only by vision.

On the other hand, literature reviews refer that perception requires much more conscious behaviour than sensing an urban environment and it involves such understanding that is more than just seeing or feeling the environment. Ittelson (1978) clarifies that perception has four dimensions as follows; cognitive, affective, interpretative, evaluative. Carmona and Tiesdell (2007, p.88) argues that “Rather than being simply a biological process, perception is also socially and culturally ‘learnt’”. While sensations may be similar for everyone, how individuals filter, react to, organise and value those sensations differ. Differences in environmental perception depend on

factors such as age, gender, ethnicity, lifestyle, length of residence in an area, and on the physical, social and cultural environment in which a person lives and was raised.”

One of main concerns for this study is to clarify how perception and experience of a place take place on urban design discipline? How a city image can differ among different people? “What the urban environment meant to people, and how they felt about it?” (Carmona and Tiesdell, 2007, p.92)

Although it differs to give a meaning to a place for those socially and culturally different, “all urban environments contain symbols, meanings and values.” (Carmona and Tiesdell, 2007, p.92) and as Knox (1984) refers “as society changes, so does signification. Meanings attached to the built environment become modified as social values evolve in response to changing patterns of socio-economic organisation and lifestyles.”

The study of signs, Carmona and Tiesdell (2007) explains, and their meanings are known as semiology or semiotics. Eco (1968) explains, the main idea behind semiotics studies is layering of meaning. The first layer is ‘denotation’ which means the first impact, first usage or function form of the object; the second layer is ‘connotation’ which states the symbolic meaning of the object. “Eco shows that the secondary function can be more important than the primary one. For example, a chair denotes the function of being able to sit down. If it is a throne, however, it should be sat on with a certain dignity.” (Carmona and Tiesdell, 2007, p.93)

Dovey (1999) adds, “The second-order meaning enables differentiation to be made between objects. It can thereby stimulate consumption: commodities consist of more than their material qualities, we also consume the ‘idea’ of them and what they will allow us to become. The ‘idea’ can become more important than the commodity itself-rather than selling houses, for example, developers sell images of desirable ‘lifestyles’.”

As it is stressed above that the one of the main concerns in this study is to find out how a city image, and given meanings on places can differ among different people; it is indicated in literature that there is a bilateral relationship in discovering the meanings of environment. ‘Receivers’ and ‘Autors’ constitute the debate about how environment can be differ in different occasions. Receivers substitute for inhabitants, ‘environmental consumers’ in a certain place and autors compensate for designers,

architects, owners, producers, planners etc. “The ‘gap’ between the intended and the perceived meaning of architecture and architectural symbolism can be related to Barthes’ (1968) discussion of the ‘death of the author’- that is, the figurative death of those authors who proposed a system of meaning based upon ‘mimesis’.” (Carmona and Tiesdell, 2007, p.93)

Even though, one particular environment’s meaning is fixed by its ‘author’ by design, the ‘receiver’ or ‘reader’ can construct a contrary text from it. As Knox refers, (1984, from Carmona and Tiesdell, 2007, p.94) “reading an environment involves understanding how it comes to mean different things to different people and how meanings change. Accordingly, much of the built environment’s social meaning depends on the audience, and on the concepts of ‘audience’ held by developers, architects and managers of the built environment.”

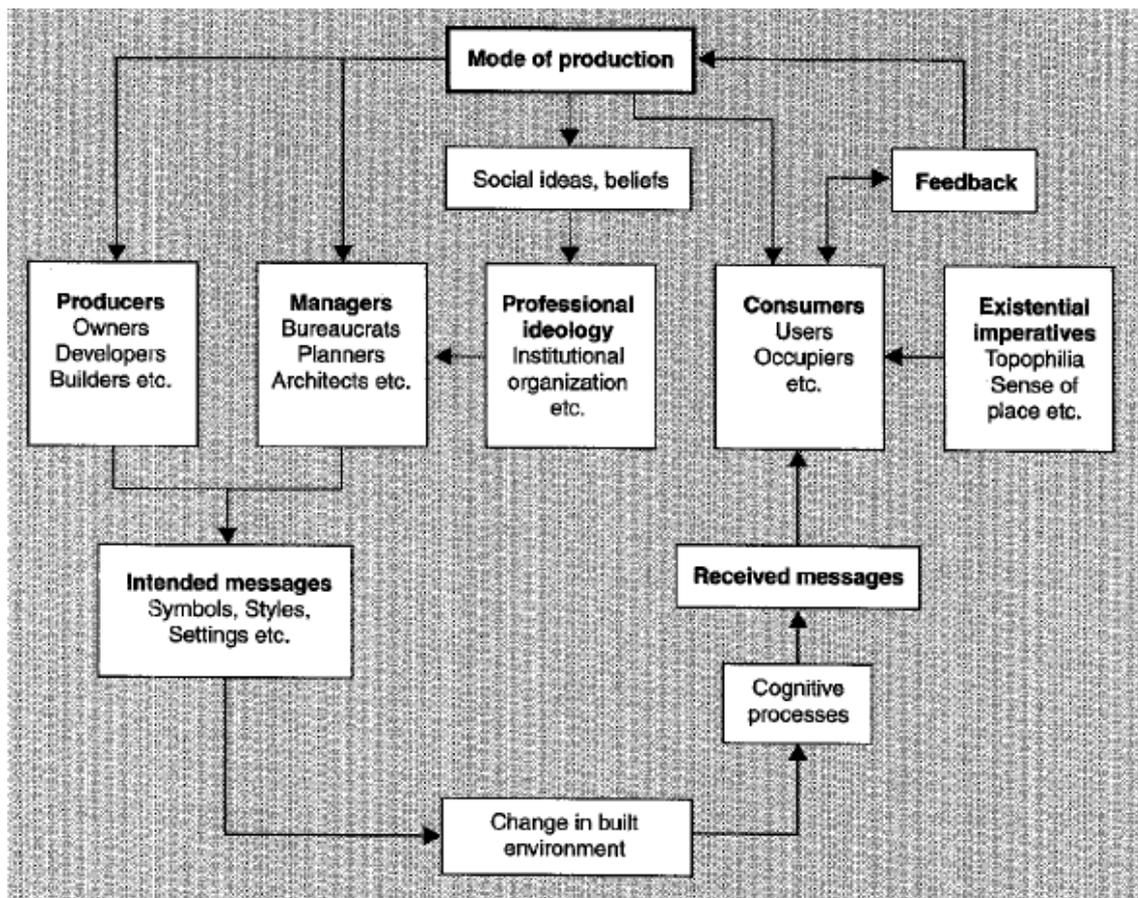


Figure 2.1. Signs, Symbols and Settings: A Framework For Analysis (Source: Knox and Pinch, 2000, p.273 derived from Carmona et al. 2003, p.95)

2.2. Sense of Place '*Genius Loci*'

According to the literature, it is essential to examine the different factors that constitute a holistic environmental perception in stages, in order to understand issues regarding, what urban environment meant to people, how people react to world around them, how they perceive their living places and how they feel about it. "The period since the 1970s has seen increasing interest in examination of people's ties to, and conceptions of, places." (Carmona and Tiesdell, 2007, p.96) Examining inhabitants' ties to their living place occurs one particular meaning that has an important part in urban design that of 'sense of place' or in the terminology of Latin concept of '*genius loci*'. Sense of place or '*genius loci*' "suggest that people experience something beyond the physical or sensory properties of places, and can feel an attachment to a spirit of place." (Jackson, 1994, p.157)

Throughout the history, cities and countries had to face with identity confusions because of the significant changes in economical and technological developments that also affects social and cultural assets. As a result of globalisation and the free movement of capital, cities had begun to resemble each other and this brought identity issues in tow. "Globalisation is a multi-faceted process in which the world is becoming increasingly interconnected, with centralised decision-making exploiting economies of scale and standardisation. The changing, and problematising, of relationships between local and global has significant implications for what constitutes the meaning of place." (Carmona and Tiesdell, 2007, p.101) On the other hand, while cities look alike day by day in consequences of globalisation, ironically unique places manifest itself at the same time. "If places are becoming increasingly alike, the rewards for standing out are increasing." (Carmona and Tiesdell, 2007, p.102) Such changes bring some ambiguities along in determining the identity of places and make it difficult to describe sense of place. "The spirit of place retained through such changes is 'subtle', 'nebulous', not easily analysed in 'formal and conceptual terms', but nonetheless 'extremely obvious'." (Relph, 1976, p.99, from Carmona and Tiesdell, 2007, p.96) Additively, "it is relatively straightforward to think of a successful place, and to experience it as such; it is much more difficult to discern why it is successful, and whether similar success can be generated elsewhere." (Montgomery, 1998, p.94)

“It is often argued that people need a sense of identity, of belonging to a specific territory and/or group... Individuals need to express a sense of belonging to a collective entity or place, and of individual identity, which may be achieved by physical separation or distinctiveness, and/or a sense of entering into a particular area. ” (Carmona and Tiesdell, 2007, p.97) For some scholars, concepts of territoriality and personalisation are vital points to clarify the sense of identity of people and groups. The notion of territoriality is expounded as ‘insiders’ and ‘outsiders’. Norberg-Schulz (1971, p.25) points that “to be inside is the primary intention behind the place concept.” Also Relph (1976, p.111-12) argues that “the essence of place lay in the, occasionally unconscious, experience of an ‘inside’ as distinct from an ‘outside’.” Additively, “people structure groups and define each other by distinguishing between ‘insiders’ and ‘outsiders’, territoriality is frequently the basis for the ‘development of distinctive social milieus’ that ‘mould the attitudes and shape the behaviour of their inhabitants’. (Knox and Pinch , 2000) Other than the concept of ‘territoriality’; ‘personalisation’ is another vital point to clarify the sense of identity of people and groups. Carmona and Tiesdell (2007, p.98) explains “individual identity is associated with ‘personalisation’, the putting of a distinctive stamp on one’s environment. Typically this occurs at, and makes explicit, the threshold or transition between public (group) and private (individual) domains, where small-scale design details contribute to the symbolism or delimitation of space. Personalisation of private space expresses tastes and values, and has little outside impact. Personalisation of elements visible from the public realm communicates these tastes to the wider community. Although generally designed and built by someone else, individuals adapt and modify their given environment -rear- ranging furniture, changing the decoration, planting the garden.”

According to Relph (1976, p.106), “Obviously, the spirit of a place involves topography and appearance, economic functions and social activities, and particular significance deriving from past events and present situations—but it differs from the simple summation of these. Spirit of place can persist in spite of profound changes in the basic components of identity.”

While studying definitions on sense of place, there is another notion that needs to be aware of for an integrative practice of the ‘place’. Relph (1976) reveals that place itself, has three irreducible yet inseparably interwoven components , also somehow related to sense of place, that together make a holistic chart of identity of place.

2.3. Identity of Place

Relph (1976, p.103) identifies as “the identity of something refers to a persistent sameness and unity which allows that thing to be differentiated from others.” Therefore, “Identity of place is as much a function of intersubjective intentions and experiences as of the appearances of buildings and scenery, and it refers not only to the distinctiveness of individual places but also to the sameness between different places.”

Relph (1976) states that identity is such a complex term that can be found in the cultural settings, objects and individuals. “It is not static and unchangeable, but varies as circumstances and attitudes change; and it is not uniform and undifferentiated, but has several components and forms.”

Relph (1976) explains these three fundamental components of identity of place:

- The static physical setting,
- The activities,
- The meanings.

Given instance for those basic elements of identity of place is, “it is possible to visualise a town as consisting only of buildings and physical objects, as it is represented in air photographs. A strictly objective observer of the activities of people within this physical context would observe their movements much as an entomologist observes ants, some moving in regular patterns, some carrying objects, some producing objects, some consuming objects and so on. But a person experiencing these buildings and activities sees them as far more than this- they are beautiful or ugly, useful or hindrances, home, factory, enjoyable, alienating; in short they are meaningful.”

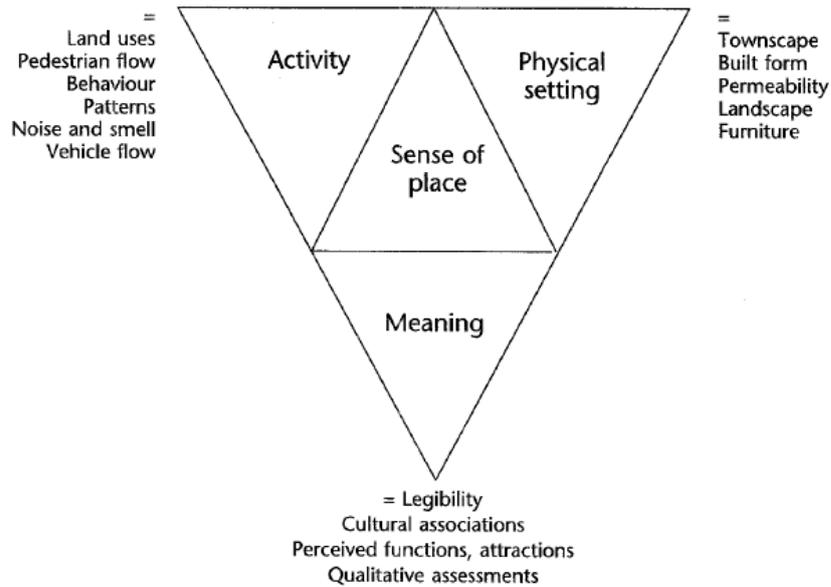


Figure 2.2. Sense of Place Chart (Source: Carmona and Tiesdell, 2007, p.99)

Sense of place chart's elements are explained below;

- Physical setting: “comprising earth and sea and sky, and a built or created environment, each of which offers its own characteristic possibilities for experience.”
- Activity: “being creative or destructive or passive, as communal or individual.”
- Meaning: “the first two of these elements can probably be easily appreciated, but the components of significance and meaning is much more difficult to grasp.”
- Physical setting and Activity: “combine to give the human equivalent of locations within the ‘functional circle’ of animals.
- Physical setting and Meaning: “combine in the direct and empathetic experience of landscapes or townscapes.
- Activity and Meaning: “combine in many social acts and shared histories that have little reference to physical setting.”

Relph (1976) also distinguishes types of identities of places as below:

BOX 5.1 – TYPES OF IDENTITY OF PLACE
 (source: adapted from Relph, 1976, pp. 111–12)

Existential insiderness	Where place is lived and dynamic, full with known meanings and experienced without reflection.
Empathetic insiderness	Where place records and expresses the cultural values and experiences of those who create and live in it.
Behavioural insiderness	Where place is an ambient environment possessing qualities of landscape or townscape that constitute a primary basis for public or consensus knowledge of that place.
Incidental outsidersness	Where the selected functions of a place are what is important, and its identity is little more than the background for those functions.
Objective outsider	Where place is effectively reduced either to the single dimension of location, or to a space of located objects and activities.
Mass identity of place	Where an identity is provided more or less ready-made by the mass media, and remote from direct experience. It is a superficial and manipulated identity, which undermines both individual experiences and the symbolic properties of the identity of place.
Existential outsidersness	Where identity of place represents a lost and now unattainable involvement; places are always incidental, for existence itself is incidental.

Figure 2.3. Types of Identity of Place (Source: Carmona and Tiesdell, 2007, p.97)

2.4. Place Attachment

In exploring the idea of place attachment it was necessary to focus on the meanings imputed by people to their cultural and physical surroundings, while also taking cognisance of the related concepts of urban environment.

Since, concept of place is a vital part of one's both physical and social life, beginning in the mid 20th century, scientific researches in place attachment subject are studied in a variety of disciplines such as urban theory, planning, landscape architecture, psychology, geography, sociology and by other points of view. Although this subject is not a brand new topic, there are still many ambiguities about place attachment's definition, its dynamics, its spatial levels and its dimensions according to the literature reviews. (Altman and Low, 1992; Hidalgo and Hernandez, 2001; Mooney, 2009)

Therefore, in order to clarify some topics for this study and settle a structure that begins with the definitions and lasts with the physical cause and effects of place attachment, it would serve better to begin with a wide and complex definition of place attachment.

Steadman (2003) advocates the importance of the physical features and conditions in the construction of place and place meanings based on its environmental attributes. He noted that the physical features influence the symbolic meanings of the landscape. Place attachment is embedded in the feeling, emotion and behaviour reflecting people responses towards the environment. However, the loss of place physical character and identity would affect the people's perception and attachment to places. Therefore, it is recommended by researchers that in order to fully capture the meaning of a place as a basis for regeneration initiatives, the setting, the activity within a defined boundary and the sense of place should be complementarily taken into account. (Agnew and Duncan, 1989)

Some place meanings are translated into strong emotional bonds that influence attitudes and behaviours. Meaning and attachment affect imageability and influence by culture and experience (Altman and Chemers, 1984) and determine the social and cultural values of a place particularly to its inhabitants. (Shamsuddin and Ujang, 2008) It supports continuity and sustainability of their cultural identity. Due to the changing context and the influence of globalised culture and built forms, there is a need to consider the psychological aspects alongside the physical and visual aspects of a place in remaking cities. These pose a challenge to the way architects, urban planners and landscape architects plan, design and redevelop cities since places will continue to manifest changes culturally, socially and spatially. (Sandercock, 1998)

Place attachment refers to "the development of an affective bond or link between people or individuals and specific places." (Hidalgo and Hernandez, 2001) Hidalgo and Hernandez (2001) based on Ainsworth and Bell (1970) described, in the most basic form, the main characteristic of place attachment: "the desire to maintain closeness to the object of attachment which also describes the special feeling towards a particular place".

Van der Graaf (2009) states that, "Place attachment defines places not just as a stage for social action and battle scenes for power and status, but as places linked to people by an affective bond, in which space is transformed into place by the meaning

people attach to that space.” Ujang and Zakariya (2014) refers that “place attachment is a form of connection between a person and the environmental setting.” Hidalgo and Hernandez (2001) defines it as “An affective bond or link between people and specific places.” Altman and Low (1992) assume that “It is a complex phenomenon that incorporates several aspects of people-place bonding.”

Place attachment is generally mentioned as a positive affect of place in people’s feelings and emotions by scholars but place is not necessarily have to be a viable environment for those living in a threatened area (means, the places that distinctive characters are at risk) such as places where urban regeneration projects are implemented or about to implement.

Considering the studies on place attachment, it appears that ambiguities about the definition of it begins with the different ideas about how this concept subsumes many other topics within or on the contrary how it is subsumed by other notions. (Altman and Low, 1992)

Looking through the literature review, it is common to encounter some notions that related to place attachment including,

- community attachment,
- sense of community,
- sense of place,
- place identity,
- place dependence,
- social bonding,
- social capital,
- solastalgia,
- rootedness,
- bondedness,
- religious attachment,
- genealogical attachment,

- economic attachment,
- affective attachment,
- topophilia,
- insidedness,
- genres of place,
- environmental embeddedness,
- community sentiment and identity etc.

According to literature reviews and points of view of scholars, place attachment, briefly, has several aspects to take into consideration;

- It is an integrating concept comprising interrelated and inseparable aspects,
- The origins of place attachments are varied and complex,
- Place attachment contributes to individual, group and cultural self-definition and integrity. (Altman and Low, 1992)

Altman and Low (1992) explains the complex and integrating nature of place attachment in five patterns:

1. Attachments (affect, cognition and practice),
2. Places that vary in scale, specificity and tangibility,
3. Different actors (individuals, groups and cultures),
4. Different social relationships (individuals, groups and cultures),
5. Temporal aspects (linear, cyclinal).

Table 2.1. Affecting Figures of Place Attachment

	PA1	PA0
1	People who had born in a place.	People who lived a place longer but had moved there later.
2	People who own their own homes.	People who are tenant.
3	Older people. (spend more time in their community.)	Younger people.
4	Low income earners and less educated people. (lack of choice makes people convince themselves that their homes/local area is better than others.)	High income earners and high educated people. (they can wish that their neighbourhoods looked like those they see in other neighbourhoods or TV.)
5	Women (prolonged exposure to the home and being the primary maintainer of the home could all result in stronger place attachment.)	Men
6	Involvement in clubs, town meetings, local volunteer activities.	No involvement at all.

HYPOTHESISED	<ul style="list-style-type: none"> _ owning one's home _ length of residence _ being female _ participation in local clubs, organisations _ threatened areas 	NO SPECIFIC PREDICTIONS	<ul style="list-style-type: none"> _income _age _education
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CHAPTER 3

PLACE RELATED PRESERVATION

3.1. Preservation Approach

“Every thing, every event, every person is historic.” says Kevin Lynch in the part of ‘The presence of the past’ from his study of ‘What time is this place?’ which dwelled on environmental preservation as it was a fairly new doctrine back in seventies. Memory is a pragmatist tool selecting and collecting ‘useful’, ‘meaningful’, ‘precious’ data from past to daily life of ours and to the future. Every figure in the history is valuable but “to attempt to preserve all of the past would be life-denying.” (Lynch, 1972, p.295) As memory can not retain everything that happened in one’s life; how it is possible to choose what is important to remember? What part of the environment should we attempt to preserve? Should we save past figures because they were associated with important events, persons or because their importance for groups or to use their informative presence as a guide to illuminate future events?

Tekeli (1987) argues that preservation on place-based basis is all about moral issues in Turkey. Urban planning discipline and place-based preservation praxis within, either can be for common good and moral causes or for capital issues. Advocates of morality base their opinion on four elements in order to preserve urban areas;

- Giving a healthy consciousness of history to the inhabitants,
- Ideology of nationality,
- Aesthetics,
- Tourism.

Giving a healthy consciousness of history to the inhabitants is the main idea of preservation to those choosing moral preservationist approach. It contains the other three elements within by doing carrying out a cultural continuity approach. A person, who becomes socialized by living in an environment that shows the symbols of the past,

easily acquires the continuity of culture and have a sense of history. The continuity envisaged here, Tekeli explains, is directed at carrying the symbols of the past in the new life; it is not a nostalgic longing for the exact vision of the past. Second type of justification tries to achieve a much narrower objective than the first type. The ideology of nationality is often not wide enough to grasp the whole history of a country. Therefore, under such an approach, the purpose of preservation becomes narrow and selective. In this case, it is possible not to preserve the past but to create new histories appropriate to the new ideology. Third type of justification also narrows the approach by attaching importance to those valuable for art, culture and environment. Historicity, itself, does not constitute a motive for the concept of preservation. It is important, Tekeli reminds, to realize that every judgement made in the past, itself, is also historic and preservation decisions that are given on the basis of the judgements of any past generation, contains many misconceptions for later generations. Fourth type of justification has a commercial purpose to execute preservation. Not the inhabitants' but tourists' claims are valuable in order to generate an income by doing preservation.

Lynch (1972) mentioned that the idea of preservation first appeared about 1500, in Western Europe, in the form of unique buildings. In 1700s, it was considered as an upper-class fashion and in 1800s the idea became a middle-class attraction and in the same century it became a preconception started from United States to Europe, as an organized movement in order to preserve historic landmarks for public good.

Preservation hierarchy first initiated in patriotic figures. "Reinforcing national solidarity and pride was the chief reason for preservation." (Lynch, 1972, p.293) Later architectural restoration became the subsequent principle of the movement. 'The scientific motives of archaeology' and economical reasons such tourist promotions were following primary reasons to practice preservation in the historical parts of the places. Much later in the history, preservation itself, was perceived as a moral discussion and environmental motive to create successful places for public.

Lynch (1972, p.296) explains, "It is the familiar connections, not all the old physical things themselves, that people want to retain, except where those things have a personal connection: their own furniture, the family mementos. One of the problems of the large new suburban communities is how to maintain some continuity of image and association despite the physical and social upheaval to which their inhabitants have been exposed. Since images and associations must be useful for both original and new

inhabitants, the histories of the immigrants should be interwoven with the history of the new setting.”

Yet, preservation, Lynch (1972) suggests, should aim to provide present value and maintain continuity throughout the history. Things’ actual quality is more important than their ‘mystic essence of time gone by’. In creating continuity, it is crucial to search for perceptions of people on places and events. People tend to make connections with places where events happened in the recent past and accompanied with close relatives. “We are interested in a street on which our father may have lived as a boy; it helps to explain him to us and strengthens our own sense of identity. But our grand-father or great-grandfather, whom we never knew, is already in the remote-past; his house is ‘historical’.” (Lynch, 1972, p.300)

In order to understand how to maintain continuity from past to present and how environmental changes affect people’s memory on places also in order to clarify meanings of places that worth preserving; it is indispensable to search for the meaning of urban environment on people’s perception, sense of place as it is explained in the former topic of the study. Apart from that, looking through the concept of preservation praxis in local studies is another focal point of this study.

As it is explained above by Tekeli (1987), in Turkey, preservation concept has four types of justification in planning theory. The optimum situation when maintaining preservation is to act according to instructions of first purpose. However, when resources are not efficient to only place emphasis on the ideology of giving a healthy consciousness of history to the inhabitants; the other purposes come forth from obscurity. Under these circumstances, main thing to do is to center the first purpose around others, not be solidified in the criterias that using for to determine priorities and to examine, consistently, the results of studies according to the first purpose.

Tekeli (1987) also mentions that a fallacy logic progresses in Turkey when it comes to preservation praxis. On one hand urban master plans are produced by taking the latest social and physical developments into consideration and on the other conservation plans are produced. In this way, with the second plan, unpassable thresholds are imposed on the first plan because these two essential plans are separately done and afterwards they are tried to be merged later. In order to avoid this conflict, Tekeli (1987) suggests two different ways;

- Urban master plans should be thoroughly, taking mainly preservation praxis into account, prepared so that a separate conservation plan is not needed.

- If such an approach is adopted, instead of preserving the environment in a certain period of time, modifying to a conservation approach that new changes can be added continuously, the need for separately decided and instituted development and preservation decisions are eliminated.

In order to understand how the concept of preservation is came out and implemented in Turkey, it is vital to examine and look through the historical processes of legislations on the place-related preservation.

3.2. Legislations on the Place-Related Preservation In Turkey

In Turkey, the history of protection officially began in 1800s, in order to protect movable antiquities from unauthorized removal out of the borders of the Ottoman Empire, with the law named *Asar-ı Atika Nizamnamesi* in 1869. (Dinçer and Akın, 1994; Kejanlı et al., 2007; Pfeiffer-Taş, 2012; Stolzman, 2018) By this law, it was stated that, founded antiquities in a property, belong to the owner of this property. (Çal, 2003) In spite of the fact that unauthorized removal of antiquities out of the borders was prohibited, this law was not fulfilled in practice. Also, this first legal arrangement about antiquities was quite primitive and had a content about only basic arrangements of archaeological excavations. (Madran, 2002)

Therefore, another more comprehensive legislation (second *Asar-ı Atika Nizamnamesi*) regarding the protection of movable cultural heritage is made in 1874. According to this legislation, it was clearly stated that, wherever antiquities are found in the state, they belong to the state and findings were to be distributed among excavator, landowner and the state in thirds. (Şimşek and Dinç, 2009; Pfeiffer-Taş, 2012) In addition to that, for the first time, the definition of 'relic' is stated in this law. (Madran, 2002)

Afterwards, in 1884, the third *Asar-ı Atika Nizamnamesi* stressed that antiquities were belong to the state and there was a requirement to obtain special permission to take the findings abroad. (Pfeiffer-Taş, 2012)

Thereafter, minor changes were made in the fourth Asar-ı Atika Nizamnamesi which came into force in 1906. This last legislation, which was issued in 1906, was used in the Republican period until 1973 and remained as the only protection law also it formed the basis of the law no. 2863 which is used today. (Madran, 2002; Çal, 2003; Pfeiffer-Taş, 2012)

According to the statement of Ministry of Culture and Tourism, in Turkey, the first legislation regarding the protection of immovable cultural heritage is made in accordance with the law no. 5805 in 1951. By this law, Superior Council for Immovable Antiquities and Monuments initiated the first services for the protection of immovable cultural assets in order to protect, maintain, repair, renovate and to provide scientific opinions and solutions for only domestic architectural and historical monuments.

In 1973, the term of ‘conservation site (sit in Tr.)’ was constituted and concept of ‘conservation’ was extended from parcel scale to the zone scale, also duties and authorities of Superior Council for Conservation were increased in accordance with the law no. 1710.

In 1983, law no. 2863 afterwards in 1987, law no. 3386 were legislated. The Law on the Conservation of Cultural and Natural Property No. 2863, which was amended by Law No. 3386, was revised by Law No. 5226.

In the present time, rules of the conservation of cultural heritage are determined by law no. 2863. “The aim of this law adopted on 21 July 1983 is to provide the basis for identifying movable and immovable cultural and natural heritage, and to establish the legal regulations, functions, and procedures for its protection.” (Pfeiffer-Taş, 2012)

Table below hierarchically shows some substantial laws, regulations and delegated legislations regarding the concept of ‘preservation’, which entered into force throughout the history in Turkey.

Table 3.1 Legal Arrangements Regarding the Concept of preservation in Turkey

LEGAL ARRANGEMENTS REGARDING THE CONCEPT OF "PRESERVATION" IN TURKEY				
NO.	LAW NO.	DATE OF RATIFICATION	TITLE	EXPLANATION/AIM
1		1869	Asar_1 Atika Nizamnamesi	The law aimed to protect movable antiquities from unauthorized removal out of the borders of the Ottoman Empire. Also it was stated that, founded antiquities in a property, belong to the owner of this property.
2		1874	Second Asar_1 Atika Nizamnamesi	According to this legislation, wherever antiquities are found in the state, they belong to the state and findings were to be distributed among excavator, landowner and the state in thirds. In addition to that, for the first time, the definition of 'relic' is stated in this law.
3		1884	Third Asar_1 Atika Nizamnamesi	Antiquities were belong to the state. There was a requirement to obtain special permission to take the findings abroad.
4		1906	Fourth Asar_1 Atika Nizamnamesi	Minor changes were made after the Third Asar_1 Atika Nizamnamesi. This law formed the basis of the law no. 2863 which is used today.
5	5805	2.07.1951	"Law on the Establishment and Duties of the Superior Council for Immovable Antiquities and Monuments" ("Gayrimenkul Eski Eserler ve Anıtlar Yüksek Kurulu Teşkiline ve Vazifelerine Dair Kanun" in Tr.)	The aim of this law is conservation, maintenance, repairing, restoration works of domestic architectural and historical monuments which must be protected.
6	7463	28.02.1960	"Law on the Expropriation of Antiquities and Historic Monuments Owned by Private Persons" ("Hususi Şahıslara ait Eski Eserlerle Tarihi Abidelerin İstımlaki Hakkında Kanun" in Tr.)	The aim of this law is repairing and restoration of antiquities and historic monuments owned by private persons.
7	1710	25.04.1973	"Law on Antiquities" ("Eski Eserler Kanunu" in Tr.)	The protection of antiquities.

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Table3.1 (cont.)

NO.	LAW NO.	DATE OF RATIFICATION	TITLE	EXPLANATION/AIM
8	1741	18.06.1973	<p>“Law Amending the Law on the Establishment and Duties of the Superior Council for Immovable Antiquities and Monuments dated July 2nd, 1951 and numbered 5805”</p> <p>(“Gayrimenkul Eski Eserler ve Anıtlar Yüksek Kurulu Teşkiline ve Vazifelerine Dair 2 Temmuz 1951 tarihli ve 5805 sayılı Kanunda Bazı Değişiklikler Yapılması Hakkında Kanun” in Tr.)</p>	<p>The aim of this law is conservation, maintenance, repair, restoration works of domestic architectural and historical monuments which must be protected.</p> <p>(Amending is about the council members)</p>
9	2863	21.07.1983	<p>“Law on the Conservation of Cultural and Natural Property”</p> <p>(“Kültür ve Tabiat Varlıklarını Koruma Kanunu” in Tr.)</p>	<p>The aim of this law is to define movable and immovable cultural and natural property to be protected, regulate proceedings and activities, describe the establishment and duties of the organisation that shall set principles and take implementation decisions in this field.</p>
10	2873	9.08.1983	<p>“Law on National Parks”</p> <p>(“Millî Parklar Kanunu” in Tr.)</p>	<p>The aim of this law is to regulate the principles regarding conservation, development, management and defining of the national parks, natural park, natural monuments and natural protected zones.</p>
11	3386	17.06.1987	<p>“Law Amending The Law on the Conservation of Cultural and Natural Property numbered 2863”</p> <p>(“2863 Sayılı Kültür ve Tabiat Varlıklarını Koruma Kanununun Bazı Maddelerinin Değiştirilmesi ve Bu Kanuna Bazı Maddeler Eklenmesi Hakkında Kanun” in Tr.)</p>	<p>Defining movable and immovable cultural and natural property to be protected, regulating proceedings and activities, describing the establishment and duties of the organisation that shall set principles and taking implementation decisions in this field.</p>
12	Delegated legislation no: 383	Delegated legislation date: 19.10.1989	<p>“Delegated Legislation on the Establishment of Environmental Protection Agency for Special Areas”</p> <p>(“Özel Çevre Koruma Kurumu Başkanlığı Kurulmasına Dair Kanun Hükmünde Kararname” in Tr.)</p>	<p>Agency aims to preserve the natural beauty, historical and cultural heritage, to protect the biodiversity and water, to preserve these values for future generations, promote sustainable regional development and promote environmental awareness among the local population.</p> <p>(Later on, Environmental Protection Agency was closed and Directorate General for Preservation of Natural Heritage performs its duties.)</p>

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Table3.1 (cont.)

NO.	LAW NO.	DATE OF RATIFICATION	TITLE	EXPLANATION/AIM
13	3621	4.04.1990	"Coastal Law" ("Kıyı Kanunu" in Tr.)	The aim is to protect coastal area of sea, natural and artificial lakes and streams and coastal band of sea and lakes, by taking into consideration the natural and cultural characteristics of them, and to determine measurement of public use.
14	5226	14.07.2004	"Law Amending The Law on the Conservation of Cultural and Natural Property and Various Laws" ("Kültür Ve Tabiat Varlıklarını Koruma Kanunu ile Çeşitli Kanunlarda Değişiklik Yapılması Hakkında Kanun" in Tr.)	Defining movable and immovable cultural and natural property to be protected, regulating proceedings and activities, describing the establishment and duties of the organisation that shall set principles and taking implementation decisions in this field.
15	5366	16.06.2005	"Law on Conservation by Renovation and Use by Revitalization of the Deteriorated Historical and Cultural Immovable Property" ("Yıpranan Tarihi ve Kültürel Taşınmaz Varlıkların Yenilenerek Korunması ve Yaşatılarak Kullanılması Hakkında Kanun" in Tr.)	Conservation areas registered and declared conservation sites by the councils for conservation of cultural and natural property and their conservation zones, which are wornout and on the verge of losing their specificity are re-constructed and restored.
16	Gazette no: 25887	Gazette date: 26.07.2005	"Regulation on Principles and Procedures Regarding Preparation, Presentation, Implementation, Supervision of Conservation Plans and Landscaping Projects" ("Koruma Amaçlı İmar Planları ve Çevre Düzenleme Projelerinin Hazırlanması, Gösterimi, Uygulanması, Denetimi ve Mütelliflerine İlişkin Usul ve Esaslara Ait Yönetmelik" in Tr.)	Preparation, Presentation, Implementation, Supervision of Conservation Plans and Landscaping Projects
17	Gazette no: 28242	Gazette date: 23.03.2012	"Regulation on Management Plans of Protected Areas" ("Korunan Alanlarda Yapılacak Planlara Dair Yönetmelik" in Tr.)	The aim of this regulation is to determine the principles of plans of national parks, nature parks, natural monuments, natural protected areas, wetlands, special environmental conservation areas and other areas with protection status, also to prepare presentation, implementation, supervision of conservation plans on natural protected areas and to determine duties and responsibilities of authors who prepare such plans.
18	3194	3.05.1985	"Law on Land Development" ("İmar Kanunu" in Tr.)	The aim of this law is to generate appropriate principles for planning, sanitary utilities and environment in the residential areas.

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Table3.1 (cont.)

NO.	LAW NO.	DATE OF RATIFICATION	TITLE	EXPLANATION/AIM
19	Gazette no: 29030	Gazette date: 14.06.2014	" <u>Regulation on Spatial Plans</u> " ("Mekansal Planlar Yapım Yönetmeliği" in Tr.)	The aim of this regulation is to protect and develop physical, natural, historical and cultural values; to ensure a balance between protection and use; to promote sustainable development at the country, region and city level; to determine principles in order to create a healthy and safe environment.
20	Gazette no: 30113	Gazette date: 03.07.2017	" <u>Zoning Regulation for Planned Areas</u> " ("Planlı Alanlar İmar Yönetmeliği" in Tr.)	The aim of this law is to generate principles regarding appropriate structuring, planning and controlling by creating urban planning, sanitary utilities and sustainable environment.
			*Repeated Laws	
			**General Laws on Built Environment	

According to the Law on the Conservation of Cultural and Natural Property (Law no.2863) “The Ministry of Culture and Tourism shall be authorized to take the necessary measures or have others take the necessary measures to conserve immovable cultural and natural property, regardless of ownership or administration, control or have public institutions and organisations, municipalities and governorships carry out control.”

In accordance with article 17 of the Law no. 2863, conservation plans, which are compulsory to implement on conservation sites, are prepared by administrations according to “Regulation on principles and procedures regarding preparation, presentation, implementation, supervision of conservation plans and landscaping projects” dated 26.07.2005 and no. 25887 in gazette.

In addition to that, in order to support local administrations by General Directorate of Cultural Heritage and Museums, within the scope of investment programs, conservation plans are held by taking responsibilities of making plans and implementation from local administrations.

According to article 6 of the Law no. 2863, in the preparation of conservation plans, “Technical Specifications for Conservation Plans” is taken as a basis.

Table 3.2. Conducted Datas From the Studies of Ministry of Culture and Tourism on the Technical Specifications for Conservation Plans

Conservation Plans That Are Made Accordingly to "Technical Specifications for Conservation Plans" policy in Turkey					
	Completed	Tendered	On-going	Investment Program	Years
Number	26				1990-2018
		1			2015
			7		2016
				7	2016
			6		2017
				12	2017
			9		2018
				10	2018

According to the datas, conducted from the website of Ministry of Culture and Tourism, show that between the years of 1990 and 2018, a total of 26 conservation plans made in Turkey. The details of conservation plans that are made accordingly to technical specifications for conservation plans policy in Turkey are shown below:

Table 3.3. Conservation Plans That are Made Accordingly to ‘Technical Specifications for Conservation Plans’ Policy in Turkey

CONSERVATIONS PLANS THAT ARE MADE ACCORDINGLY TO "TECHNICAL SPECIFATIONS FOR CONSERVATION PLANS" POLICY IN TURKEY		
STATUS	YEAR	TITLE
C	1990-2018	Muş-Malazgirt Inner Fortress and Surroundings Conservation Plan
C	1990-2018	Şanlıurfa-Center Conservation Plan
C	1990-2018	Sakarya-Taraklı Conservation Plan
C	1990-2018	Bursa-Mudanya Conservation Plan
C	1990-2018	Afyon-Center Conservation Plan
C	1990-2018	Sivas-Divriği Conservation Plan
C	1990-2018	Mardin-Center Conservation Plan
C	1990-2018	Erzurum-Üç Kümbetler and Fortress Surroundings Conservation Plan
C	1990-2018	Nevşehir-Göreme Conservation Plan
C	1990-2018	Manisa-Kula Conservation Plan
C	1990-2018	Nevşehir-Derinkuyu-Suvermez Conservation Plan
C	1990-2018	Antalya-Aksu-Perge Conservation Plan
C	1990-2018	İzmir-Ödemiş-Birgi Conservation Plan
C	1990-2018	Nevşehir-Avanos-Çömlekçiler Conservation Plan
C	1990-2018	Ankara-Hamamönü Conservation Plan
C	1990-2018	Antalya-Kaş-Patara Conservation Plan
C	1990-2018	Kayseri-Talas Conservation Plan
C	1990-2018	İzmir-Foça Conservation Plan
C	1990-2018	Elazığ-Harput Conservation Plan
C	1990-2018	Çorum-Alacahöyük Conservation Plan
C	1990-2018	Antalya-Demre Conservation Plan
C	1990-2018	Kars-Ani Conservation Plan
C	1990-2018	Tokat-Zile Conservation Plan
C	1990-2018	Malatya-Battalgazi Conservation Plan
C	1990-2018	Antalya-Serik (Belkıs) Conservation Plan
C	1990-2018	Çanakkale-Gökçeada Conservation Plan
T	2015	Sivas-Divriği Conservation Plan

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Table 3.3. (cont.)

STATUS	YEAR	TITLE
OG	2016	Mardin Center Conservation Plan
OG	2016	Mardin-Dara Conservation Plan
OG	2016	Sivas-Divriği Conservation Plan
OG	2016	Afyonkarahisar-Frig Valley Ayazini Conservation Plan
OG	2016	Antalya-Serik (Belkıs) Conservation Plan
OG	2016	İzmir-Selçuk-Şirince Conservation Plan
OG	2016	Şanlıurfa Center Conservation Plan
OG	2017	Afyonkarahisar-Frig Valley Ayazini Conservation Plan
OG	2017	İzmir-Selçuk-Şirince Conservation Plan
OG	2017	Mardin Center Conservation Plan
OG	2017	Mardin-Dara Conservation Plan
OG	2017	Sivas-Divriği Conservation Plan
OG	2017	Şanlıurfa Center Conservation Plan
OG	2018	Afyonkarahisar-Frig Valley Ayazini Conservation Plan
OG	2018	İzmir-Selçuk-Şirince Conservation Plan
OG	2018	Mardin Center Conservation Plan
OG	2018	Mardin-Dara Conservation Plan
OG	2018	Sivas-Divriği Conservation Plan
OG	2018	Antalya-Demre-Myra Conservation Plan
OG	2018	Muğla-Eskihisar Village (Stratonikeia) Conservation Plan
OG	2018	Kütahya-Emet Conservation Plan
OG	2018	Gaziantep-Nizip-Zeugma Conservation Plan
IP	2016	Gaziantep-Nizip-Zeugma Conservation Plan
IP	2016	Kastamonu-Taşköprü Conservation Plan
IP	2016	Çanakkale-Ayvacık-Behramkale Conservation Plan
IP	2016	Antalya-Demre-Myra Conservation Plan
IP	2016	Manisa-Sardes Conservation Plan
IP	2016	Muğla-Eskihisar Village (Stratonikeia) Conservation Plan
IP	2016	Kütahya-Emet Conservation Plan
IP	2017	Antalya-Demre-Myra Conservation Plan
IP	2017	Balıkesir Erdek Kyzikos Conservation Plan
IP	2017	Bitlis Center Conservation Plan
IP	2017	Çanakkale-Ayvacık-Behramkale Conservation Plan
IP	2017	Eskişehir-Seyitgazi Nakoleia Conservation Plan
IP	2017	Gaziantep-Nizip Zeugma Conservation Plan
IP	2017	Kütahya-Emet Conservation Plan
IP	2017	Malatya-Arapgir Conservation Plan

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Table 3.3. (cont.)

STATUS	YEAR	TITLE
IP	2017	Manisa-Sardes Conservation Plan
IP	2017	Muğla-Fethiye-Kayaköy Conservation Plan
IP	2017	Muğla-Eskihisar Village (Stratonikeia) Conservation Plan
IP	2017	Sivas-Divriği Conservation Plan
IP	2018	Balıkesir Erdek Kyzikos Conservation Plan
IP	2018	Bitlis Center Conservation Plan
IP	2018	Çanakkale-Ayvacık-Behramkale Conservation Plan
IP	2018	Eskişehir-Seyitgazi Nakoleia Conservation Plan
IP	2018	Gaziantep-Nizip Zeugma Conservation Plan
IP	2018	Kütahya-Emet Conservation Plan
IP	2018	Kütahya-Gediz Conservation Plan
IP	2018	Malatya-Arapgir Conservation Plan
IP	2018	Muğla-Eskihisar Village (Stratonikeia) Conservation Plan
IP	2018	Sivas-Divriği Conservation Plan
C:	COMPLETED	
T:	TENDERED (İhale Edilmiş)	
OG:	ON-GOING	
IP:	INVESTMENT PROGRAM	

In the light of Table 3.3. a general view of Turkey on the prepared conservation plans is show below in Table 3.4. The cities where three or more conservation plans have been made are shown in dark pink. The cities where less than two conservation plans have been made are shown in light pink.

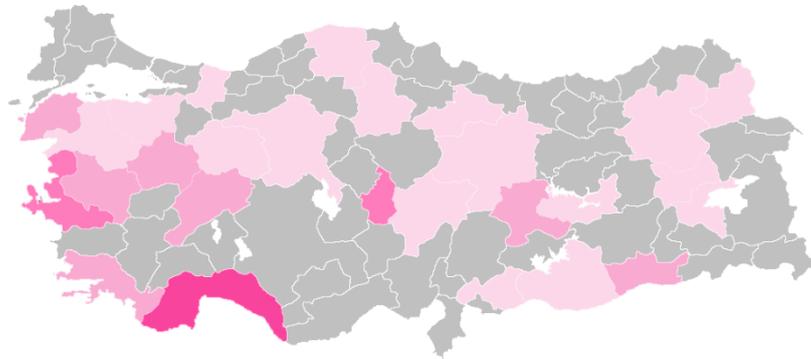


Figure 3.1. All Conservation Plans Made in Turkey on the Map

Table 3.4. Technical Specifications for the Preparation of Conservation Development Plans in Turkey

TECHNICAL SPECIFICATIONS FOR THE PREPARATION OF CONSERVATION DEVELOPMENT PLANS IN TURKEY			
NO	DATE	PLACE	TITLE
1	2015	Beşiktaş, İstanbul	Technical Specification of Conservation Implementary Development Plan of Conservation Site
2	2015	İzmir, Urla, Gülbahçe, Karapınar	Technical Specification of Conservation Master Plan on 59 hectares area in İzmir, Urla, Gülbahçe, Karapınar
3	2016	Bitlis, Ahlat	Technical Specification of Conservation Revision Development Plan on 350 hectares area
4	2016	Kütahya, Ovacık	Technical Specification of Conservation Plan
5	2017	Bursa, Nilüfer, Tahtalı	Technical Specification of Conservation Implementary Development Plan on Tahtalı
6	2018	Çanakkale	Technical Specification of Conservation Plan
7	2018	Karabük, Safranbolu	Technical Specification of Conservation Plan on Historical Center District of Safranbolu
8	2018	Sinop	Technical Specification of Conservation Plan on Archaeological Site and Conservation Site of Center District of Sinop
9	2008	Buca, İzmir	Technical Specification of Conservation Plan of Buca

In order to prepare Table 3.4., the website of EKAP is, where announcements of technical specifications of conservation plans take place, searched thoroughly and only 9 out of 26 conservation plans' detail were uncovered.

Table 3.5. The Legislations Adopted by Technical Specifications

THE LEGISLATIONS ADOPTED BY TECHNICAL SPECIFICATIONS												
Technical Specification No.	Law No.											
	2863	2873	3386	3621	5226	5366	Gazette no. 25887	Gazette no. 28242	3194	Gazette no. 29030	Gazette no. 30113	
1												
2												
3												
4												
5												
6												
7												
8												
9												

Table 3.6. The Legislations Adopted by Technical Specifications in Detail

LEGAL ARRANGEMENTS IN TECHNICAL SPECIFICATIONS REGARDING "PLACE-BASED PRESERVATION IN URBAN AREAS" IN TURKEY				
NO.	LAW NO.	DATE OF RATIFICATION	TITLE	EXPLANATION/AIM
1	2863	21.07.1983	" <u>Law on the Conservation of Cultural and Natural Property</u> " (<i>"Kültür ve Tabiat Varlıklarını Koruma Kanunu"</i> in Tr.)	The aim of this law is to define movable and immovable cultural and natural property to be protected, regulate proceedings and activities, describe the establishment and duties of the organisation that shall set principles and take implementation decisions in this field.
2	3386	17.06.1987	" <u>Law Amending The Law on the Conservation of Cultural and Natural Property numbered 2863</u> " (<i>"2863 Sayılı Kültür ve Tabiat Varlıklarını Koruma Kanununun Bazı Maddelerinin Değiştirilmesi ve Bu Kanuna Bazı Maddeler Eklenmesi Hakkında Kanun"</i> in Tr.)	Defining movable and immovable cultural and natural property to be protected, regulating proceedings and activities, describing the establishment and duties of the organisation that shall set principles and taking implementation decisions in this field.
3	3621	04.04.1990	" <u>Coastal Law</u> " (<i>"Kıyı Kanunu"</i> in Tr.)	The aim is to protect coastal area of sea, natural and artificial lakes and streams and coastal band of sea and lakes, by taking into consideration the natural and cultural characteristics of them, and to determine measurement of public use.
4	5226	14.07.2004	" <u>Law Amending The Law on the Conservation of Cultural and Natural Property and Various Laws</u> " (<i>"Kültür Ve Tabiat Varlıklarını Koruma Kanunu ile Çeşitli Kanunlarda Değişiklik Yapılması Hakkında Kanun"</i> in Tr.)	Defining movable and immovable cultural and natural property to be protected, regulating proceedings and activities, describing the establishment and duties of the organisation that shall set principles and taking implementation decisions in this field.
5	Gazette no: 25887	Gazette date: 26.07.2005	" <u>Regulation on Principles and Procedures Regarding Preparation, Presentation, Implementation, Supervision of Conservation Plans and Landscaping Projects</u> " (<i>"Koruma Amaçlı İmar Planları ve Çevre Düzenleme Projelerinin Hazırlanması, Gösterimi, Uygulanması, Denetimi ve Müelliflerine İlişkin Usul ve Esaslara Ait Yönetmelik"</i> in Tr.)	Preparation, Presentation, Implementation, Supervision of Conservation Plans and Landscaping Projects
6	Gazette no: 28242	Gazette date: 23.03.2012	" <u>Regulation on Management Plans of Protected Areas</u> " (<i>"Korunan Alanlarda Yapılacak Planlara Dair Yönetmelik"</i> in Tr.)	The aim of this regulation is to determine the principles of plans of national parks, nature parks, natural monuments, natural protected areas, wetlands, special environmental conservation areas and other areas with protection status, also to prepare presentation, implementation, supervision of conservation plans on natural protected areas and to determine duties and responsibilities of authors who prepare such plans.
7	3194	03.05.1985	" <u>Law on Land Development</u> " (<i>"İmar Kanunu"</i> in Tr.)	The aim of this law is to generate appropriate principles for planning, sanitary utilities and environment in the residential areas.
8	Gazette no: 29030	Gazette date: 14.06.2014	" <u>Regulation on Spatial Plans</u> " (<i>"Mekansal Planlar Yapım Yönetmeliği"</i> in Tr.)	The aim of this regulation is to protect and develop physical, natural, historical and cultural values; to ensure a balance between protection and use; to promote sustainable development at the country, region and city level; to determine principles in order to create a healthy and safe environment.
9	Gazette no: 30113	Gazette date: 03.07.2017	" <u>Zoning Regulation for Planned Areas</u> " (<i>"Planlı Alanlar İmar Yönetmeliği"</i> in Tr.)	The aim of this law is to generate principles regarding appropriate structuring, planning and controlling by creating urban planning, sanitary utilities and sustainable environment.

3.3. Analysing Some Terms in Legislations to Find out the Importance of Place-Related Preservation

According to the aims of the legal arrangements that took place in technical specifications of conservation plans, some terms are highlighted in order to understand the importance of place-related preservation.

Cultural property: (Amended:14/07/2004 – 5226/1. article) shall refer to movable and immovable property on the ground, under the ground or under the water pertaining to science, culture, religion and fine arts of before and after recorded history or that is of unique scientific and cultural value for social life before and after recorded history.

Conservation site: shall be cities and remains of cities that are product of various prehistoric to present civilizations that reflect the social, economic, architectural a.s. characteristics of the respective period, areas that have been stages of social life or important historical events with a concentration of cultural property and areas the natural characteristics of which have been documented to require protection.

Conservation: shall mean all conservation, maintenance, restoration works and function modification of immovable cultural and natural property and the conservation, maintenance, repair and restoration works of movable property.

Conservation zone: shall mean an area to be protected mandatory with activities to conserve its cultural and natural property or its historical environment.

Conservation plan: (Added:14/07/2004 – 5226/1 article) shall mean the plan of a conservation site as defined by the law, of the scale prescribed for a master and implementation development plan comprising the entirety of objectives, tools, strategies, planning decisions, positions, planning notes, explanation reports, drafted in a way to entail strategies on job creation and value addition, principles of conservation, terms and conditions of use, settlement limitations, rehabilitation, areas and projects of renewal, implementation phases and programmes, open space systems, pedestrian walkways, vehicle transport, design principles of infrastructure facilities, densities and parcels of land designs, local ownership, participatory area management models on the basis of financial principles of implementation, improving the social and economic

structure of households and offices situated in the conservation site on existing maps on the basis of field studies providing archaeological, historical, natural, architectural, demographic, cultural, socio-economic, ownership and settlement data taking into account surrounding interactive areas with the view of protecting cultural and natural property in line with the sustainability principle.

Management site: shall mean an area that is delineated by the Ministry by obtaining the view of the relevant administrations to ensure coordination in planning and conservation with the competent central and local administrations and civil society organisations with the aim of effective protection, revitalization, evaluation, development of conservation sites, architectural sites and surrounding interactive areas in their natural beauty around a specific vision and theme and meeting the community's cultural and educational needs.

Street rehabilitation projects and implementations: (Added: 8/8/2011-Delegated legislation-648/41 article) shall mean all projects and implementations that aim to protect and document the immovable cultural assets and other structures on the street with all the elements that define original street texture in the urban conservation sites and conservation zones.

From these researches, it is apparent that the technical specifications of local governments are practically identical. Institutions prepared their specifications according to the one that enacted by Ministry regardless of importance of local requirements and the identity of that place. Thus, it is a must to take this study forward to a more specific area where is still in the legislation line but issues as identity of places are discussed more.

CHAPTER 4

THE CASE OF BUCA

4.1. The District of Buca Before 1950s

Buca is a district where is used to be known as a suburb of İzmir that situated at nine kilometres South East of the city but in progress of time has become a part of the metropolitan.

In literature reviews on Buca, it is stated that, although its name's origin is not known exactly, some assumptions are encountered. "Kohi means the inner side of a closed angle in ancient Greek." (Erpi, 1987, p.8) 'Kohi' word, later, transformed to 'Gonia', 'Bugia' and lastly 'Buca', according to studies of Kararas, Iconomos, Erpi, Oban. In archeological records, the village named 'Ruza' probably refers to 'Buca'. Another consumption is, Buca is named after the farmer 'Vuza' or 'Vuzas' who lived in Byzantine era. (Erpi, 1987; Akkurt, 2004; Oban, 2006) In Western literature, Buca's name is mentioned as mostly 'Boudja', 'Budjia', 'Bougieh', 'Borja'. (Erpi, 1987; Oban, 2006) The name of Buca, also, could be derived from Turkish word 'Bucak' or Greek name 'Boyios' that means 'corner' or 'the house at the corner'. (Göçmenoğlu, 2005, p.75)

In consequence of the great earthquake and the fire aftermath which occurred in İzmir in 1688, the merchants and their families who resided port's surroundings had moved to Buca where is actually known as a little Greek village back in those years. The first informations about Buca are found in 1688, in the records of French Consulate that was moved to Buca as a result of these disasters. (Erpi, 1987; Uyanık, 2017)

In the last period of the Ottoman Empire, the community, who dominated political and economical policies of the state and shaped the housing architecture in İzmir and Buca, was named as 'Levantine'. 'Lever' word comes from French language and means 'rise' or 'east'. 'Levant' is the name that given to Eastern Mediterranean countries. (Erpi, 1987) "During the late Ottoman rule its population had consisted

mainly of Christian people, mostly Greeks and so called Levantine families of the well-off social class living in İzmir.” (Erpi, 1987, p.III)

Apart from the trade traffic in the harbor of İzmir, major development in commerce had occurred when two railways constructed in İzmir. One of the railroads was built in 1860 by an English company and the other one was built in 1866 by a French company. The most important event that increased the population of Buca and changed the demographic structure of it, was the İzmir-Aydın railway line which was built in 1860 by an English company (Ottoman Railways) and passed through the settlement. This situation has caused a rapid increase in the population of Buca and transformed its ‘little Greek village’ image to a suburb for Levantine families. These families’ initial purpose of coming here was business but later they decided to use their houses as a summer house because of Buca’s clean air and climate and then they resided permanently. (Erpi, 1987, Akkurt, 2004, Oban, 2006, Uyanık, 2017) “It flourished by the influx of Levantine tradesman after 1740, and the construction of a railway line by the Ottoman Railways Co. in 1860, after which it became the residential district of the British administrators of the company.” (Erpi, 1987, p.III)

Not only Levantine and Greek populations have settled in Buca. Throughout the history, there were several migrations coming from the Balkans to this geography. In 1821 from Greece, between the years of 1877 to 1878 from Bulgaria, and most rapidly in 1912 and 1913 as a result of Balkan War, so many Turkish families have settled in Buca. Citizens who migrated from Albania, Greece and Yugoslavia, were interested in agriculture and animal breeding in where they came from and they found an opportunity to do the same economical activities in Buca based on its convenient geography. Thus they settled a region that situated behind the Levantines’ residential areas. Viticulture and animal breeding were the most important economical activities of Buca at that period of time. (Erpi, 1987, Akkurt, 2004, Oban, 2006, Uyanık, 2017) “Following the landing of Greek troops in İzmir in 1915 which flared up the Greco-Turkish war and the defeat of the Greek army in 1922, the Christian population diminished with the advent of the new Turkish Republic that abolished capitulations.” (Erpi, 1987, p.III)

After the war of independence, exchange agreements were made and the properties that were left behind were evaluated. (Erpi, 1987) I4(75) is one of the people who is asked for information about Buca for this study and he describes his memoirs with his words; “*My parents migrated to Buca from Rumelia. In those days, government*

provided a single-detached dwelling to them with a big garden. This house belonged to a Greek family who then returned to their birth place in the times of exchange agreements were made. I still live in this house and collect olives from the trees in my garden which Greek people planted in 1900s.” After all that the district have been through, the first settlement of Buca has divided into two groups of population’s areas as uptown and downtown.

In the Republic period, until 1950s, Buca has preserved its old urban structure and scale. The downtown was formed by civil servants and businessmen’s families and uptown was formed by mostly imigrant families who were engaged in farming. (Erpi, 1987) Once more I4(75) describes his memoirs with his words; *“I know that, back in my childhood, uptown’s population was formed by those voluntarily migrated from Rumelia, mostly from Thessalonike to Buca. They were engaged with farming and animal breeding. Some of theirs children and grandchildren still work as a butcher in ‘Kasaplar Square’. I was living in downtown where the people, who migrated due to the exchange agreement, inhabited and I haven’t been in uptown until I was 27 years old. There was an invisible sharp line between these two settlements. Inhabitants of uptown and downtown didn’t go along with each other back in those days.”* I14(74) is another person who is asked for information about Buca for this study and she describes her memoirs with her words; *“Me and my family were living in downtown together with some French and Greek families. They were our very close neighbours. Mutually, we respected our religions, languages, cultures and social lifes. They had a very active social life like going theatres, movies, concerts and these kinds of events. We knew by the smell of the perfumes in the street whether there is an event that night. Levantine women were dressing very nicely and using a lot of perfume.”*

Another massive migration wave occurred in 1950s as a result of urbanization movements in Turkey. However, the migrations in this period are mostly domestic ones from rural areas to urban. Thereafter, the ones who came from rural areas, built unplanned houses in agricultural areas. Thus, these domestic migrations has started squatter (slums) settlements and the deterioration of physical appearance in Buca as it has done the same impairment in İzmir as well. (Erpi, 1987; Oban, 2006)

“Presently however, despite the urban sprawl of the last few decades, the town still keeps its anonymous architectural character of the fine Greek houses and the

eclectic expression of the Levantine residences evolved during the 19th century.” (Erpi, 1987, p.III)

4.2. The District of Buca After 1950s

As a result of the abolition of privileges that granted to foreigners within the framework of the economic policies of the 1940-50 period, the majority of the Levantine community had left the settlement of Buca. The majority of the lands of this community were allocated to different units of the public sector, and some of them were architecturally reshaped in the period of 1965-70. (Çelik and Akkurt, 2016). On the other hand, with the beginning of the migration from the village to the city in the 1950-1980 period, in addition to that, when the university has opened in 1982, the physical and demographic changes of Buca were accelerated. (Çelik and Akkurt, 2016; Erpi, 1985)

The district of Buca has a height of 38 meters from sea level and has an area of 134 km². Buca is surrounded by Konak and Gaziemir in the west, Kemalpaşa in the east, Bornova in the north, Menderes and Torbalı in the south.

Buca is located 9 km southeast of city center of İzmir that can be reached both by rail (suburban train) and by highway. There is a suburban route between Alsancak and Buca, also İzmir-Aydın highway links with Buca and it is 15 minutes drive to Bornova, Gaziemir, Balçova, Menderes; 20 minutes drive to city center.

- **Demographic Characteristic of Buca;**

According to the official results of the Address Based Population Registration System (ADNKS) in 2017, the total population of İzmir Province is 4.279.677 people and the total population of Buca District is 492.252. The population of Buca Conservation Area’s Dumlupınar neighbourhood is 4.538 people.

In a survey that conducted by the Izmir Province in 1923, 225 people and 80 households were identified in Buca. This situation shows that immediately after the War of Independence, Buca’s Greek population was mostly discharged and a certain group of immigrants remained.

Majority of the immigrants that settled in Buca, came to the city when exchange agreements had made in 1923-1924. However, in the following years, some immigrant families who have previously moved to Anatolia, came to Buca and settled there.

According to the interviews with the inhabitants of the case study area, some Balkan immigrants' ancestors first moved to various places of Anatolia and then came to Buca in order to be together with the other immigrants, in 1930s and 1940s. Later, in 1950s, another immigrant groups from Yugoslavia and Bulgaria had moved to Buca.

After 1950s, new waves of immigrants had arrived to Buca. Some of these waves of immigrants had come from Balkan countries and other ones from the different regions of the country through domestic migration. According to the interview that been made in the case study area, it is been told that, in the late 1950s immigrants from Skopje, Kosova and Macedonia had settled around Buca.

In 1950s, rapid migration from villages to cities, that affected the demographic structure of Turkey, also affected Buca district as well. The incoming population settled to the surroundings of the historical center of Buca. In this period, the immigrants were generally from Black Sea Region, Konya, Nevşehir and Kahramanmaraş. As the last links of the domestic migration, after 1980s, there has been an intense immigration from Eastern and Southeastern regions of Turkey to Buca. Hereafter, in the 2000s, Buca was transformed into a district, from a suburban surrounded by agricultural fields to a city that has 400.000 inhabitants and illegal housing constructions.

Another feature of migration in Buca is that there are a number of faculties of Dokuz Eylül University in the district that hosts many students within. Student mobility in Buca, also revives the local economy in conservation area by using cafeterias inside the neighbourhood and by staying in the dorms which restored from old houses in the conservation area.

- **Economic Characteristic of Buca;**

According to Turkish Statistical Institute's data, the majority of the working population in the central district of Buca occupy a place in service industry; following this industry, other workers labor in industrial and agriculture sectors.

In the conservation area of Buca, back in the day, inhabitants have been dealing with farming for a period but later this occupation almost abandoned by workers in order to be a part of service and industrial sectors. Nowadays, agricultural activities

considerably decreased as a result of both the housing development in agricultural fields and the tendency of new generations to non- agricultural occupations. Only a few of those living in the conservation area have agricultural fields where they still grow especially grapes and various types of fruits, vegetables.

Currently, there is an effort towards organic agriculture especially in the fields of olive cultivation.

Within the boundaries of conservation area in Buca, service sector comes to existence in providing local services, education, health, banking, catering and accommodation. In recent years, accomodation activities are based on providing dormitories to university students. Most of the dormitories are woman student oriented and located in the conservation area where old buildings transformed to new ones by restoration.

Today, economic and commercial activities are clustered on a couple of main roads and streets within the conservation area. In the conservation site of Buca, residential area still preserves its unique characteristic. While it has not lost this feature, it has become an area where economic and commercial activities have increased with each passing day.

In the past periods, some of the activities as manufacturing yoghurt and soda also vinification have disappeared while others have been tranformed. Over time, Buca's local economy is increasingly integrated with Izmir's and national economy.

4.3. Conservation Plan of Buca

Conservation area of Buca located in the center of the district. The boundaries of the site were first determined in 1978 and it took its final form by the decision of the Regional Council of Conservation of Cultural and Natural Property of İzmir no.1 that dated 25.01.2007 and numbered 2015. In addition to that, three different areas are registered as natural sites within the boundaries of the conservation area. Conservation area of Buca has an area of 39 hectare.

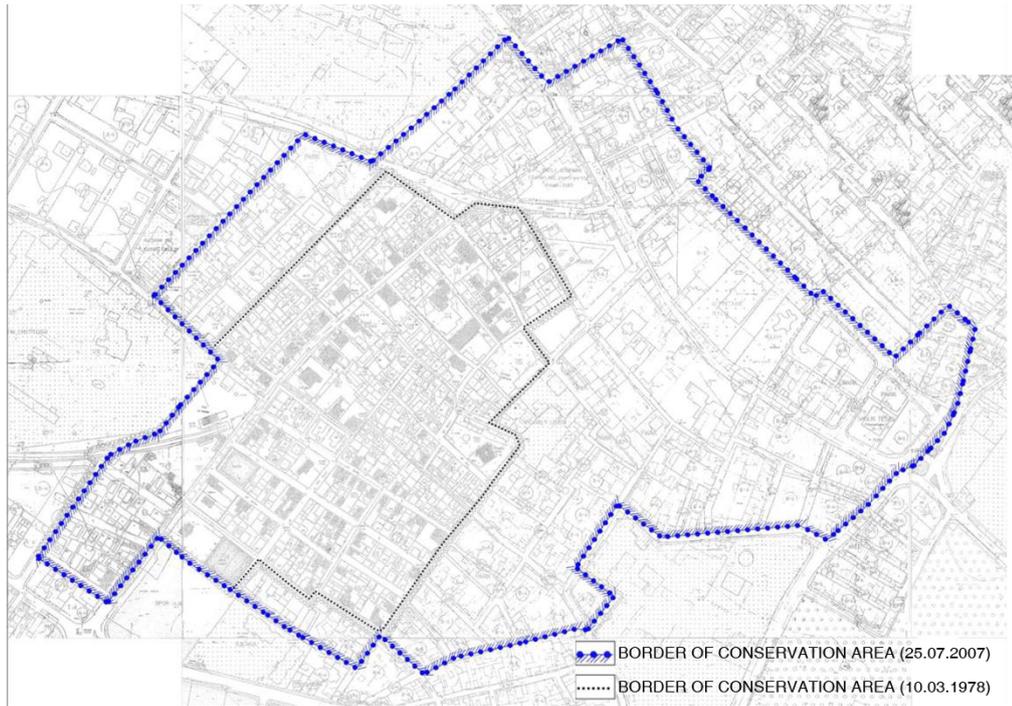


Figure 4.1. Borders of Conservation Area

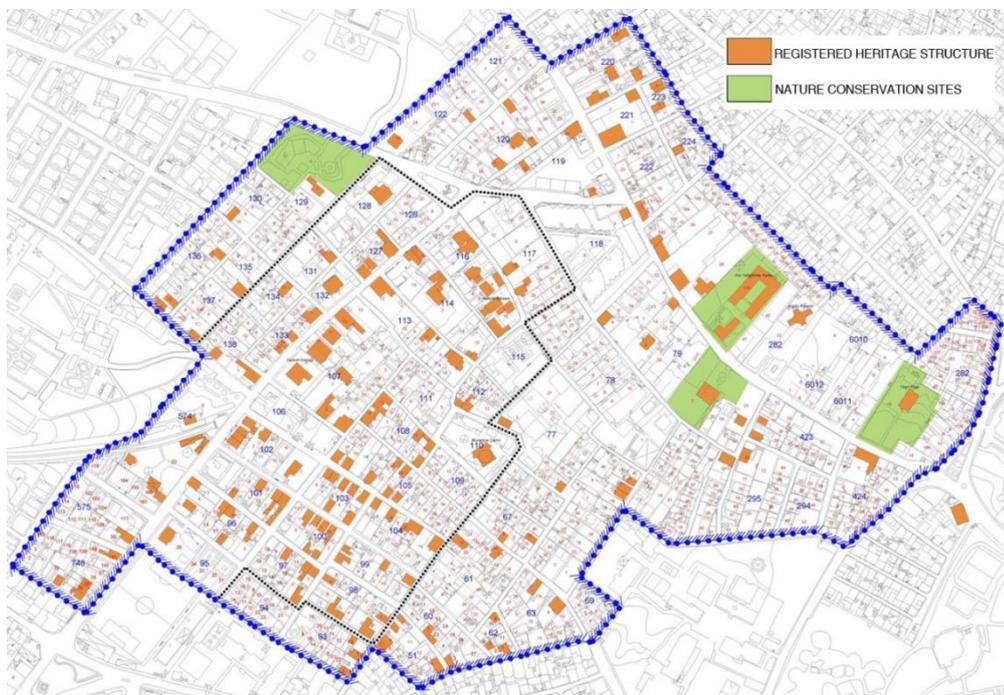


Figure 4.2. Registered Areas on the Conservation Plan of Buca

The conservation area of Buca consists of five neighbourhoods as follows; Adatepe, Dumlupınar, Menderes, Valirahmibey and Yaylacık. The largest part in the area covers Dumlupınar neighbourhood.

The site is surrounded by Menderes Caddesi and Erdem Caddesi in the north, Özmen Caddesi in the south and Kıbrıs Caddesi in the east. Uğur Mumcu Caddesi holds the northeast-southwest direction and connects the site to the main transportation axes as Menderes Caddesi and Özmen Caddesi.



Figure 4.3. Land Use of the Conservation Plan of Buca

Although the conservation area has lost its traditional character as a city center, it still maintains its vitality with its historical and cultural characteristics. The fundamental change of the central function of the site may be related to the urbanization and urban growth that took place after the 1950s. This growth has emerged as the construction of new streets and roads as well as new residential areas for the needs of

the time period. While commercial activities were concentrated in İstasyon Caddesi back in the old days, shopping activities are directed towards big markets, nowadays. Although the commercial activities in the site have been adversely affected by these developments, some of them is still continued much the same and others tranformed into modern activities. The most important reason for this is the presence of various faculties of Dokuz Eylül University situated near to the site and the students staying in the dormitories. In this way, student mobility in the site reveals the economy relatively.

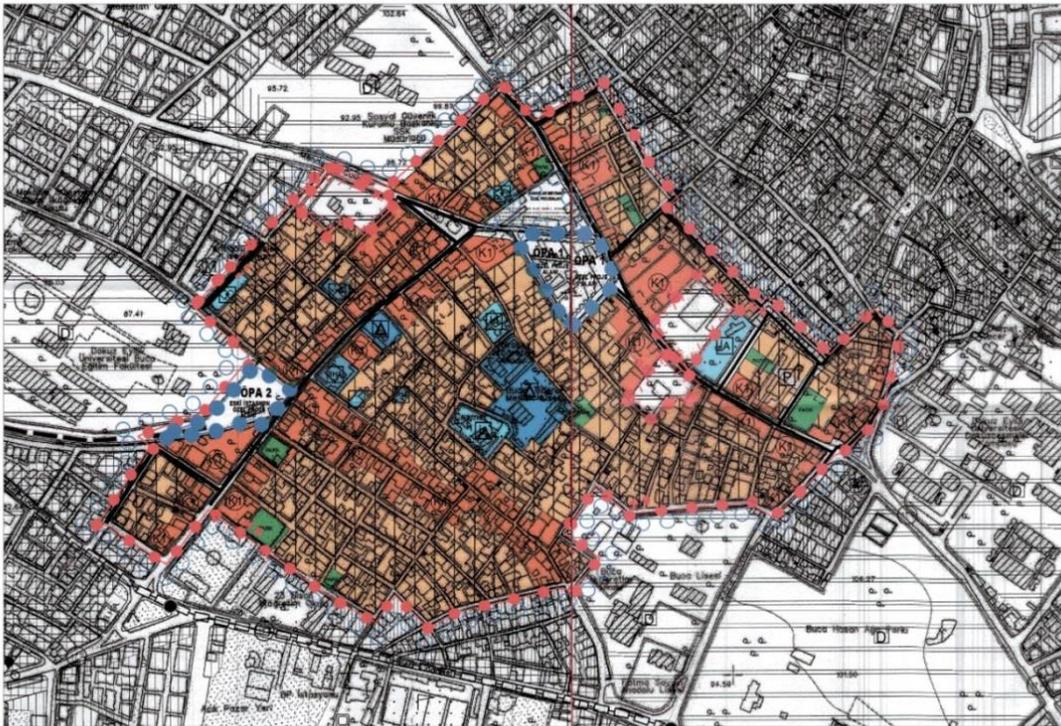


Figure 4.4. 1/5000 Scale Master Plan of Conservation Area in Buca

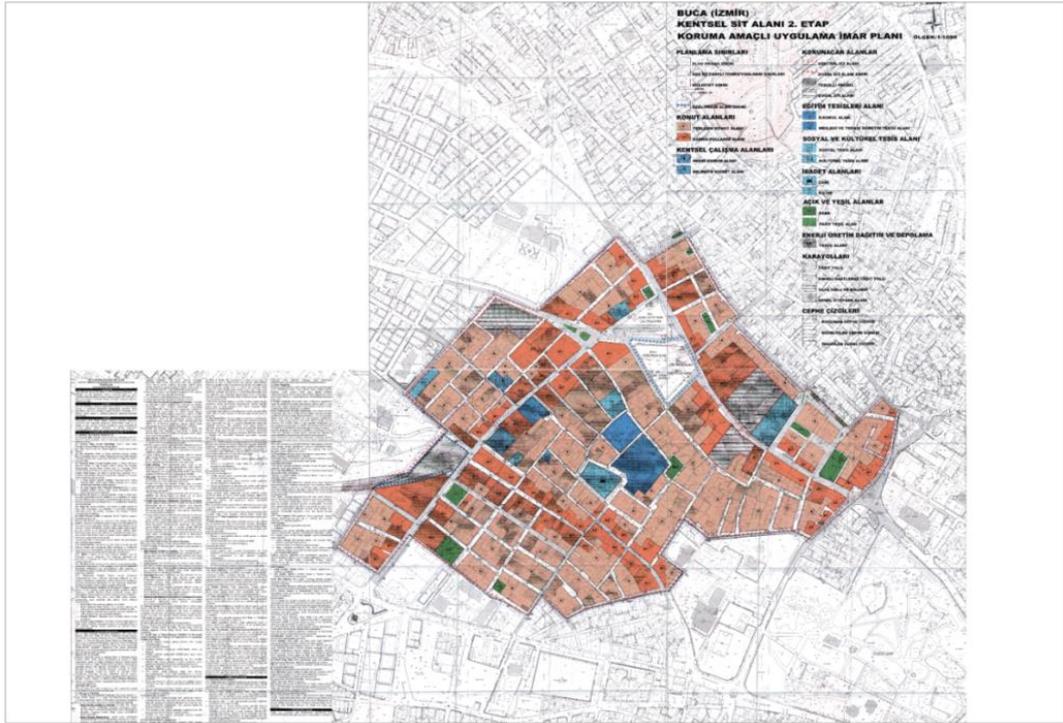


Figure 4.5. 1/1000 Scale Development Plan of Conservation Area in Buca



Figure 4.6. Street Views from Dumlupınar Neighbourhood



Figure 4.7. Old House Views from Dumlupınar Neighbourhood

4.4. Interview Study on the Conservation Area of Buca

As it is mentioned in the previous chapters, the conservation area of Buca consists of five neighbourhoods as follows; Adatepe, Dumlupınar, Menderes, Valirahmibey and Yaylacık. The largest part in the area covers Dumlupınar neighbourhood. Since, Dumlupınar neighbourhood occupies the largest area in the conservation plan and also it hosts the maximum number of registered structures, inhabitants of Dumlupınar neighbourhood are chosen to be interviewed.

Snowball sampling is the method of interview in order to reach potential participants who can give useful information about the study area. “Snowball sampling method is a technique for finding research subjects where one subject gives the researcher the name of another, who in turn provides the name of a third, and so on. In this method, the sample group grows like a rolling snowball.” (Cohen et al. 2011, p.424) “Treading an uneasy line between the dictates of replicable and representative research

design and the more flowing and theoretically led sampling techniques of qualitative research, snowball sampling lies somewhat at the margins of research practice.” (Atkinson and Flint, 2001, p.1-2) “Snowball or chain referral sampling is a method that has been widely used in qualitative sociological research. The method yields a study sample through referrals made among people who share or know of others who possess some characteristics that are of research interest.”(Biernacki and Waldorf, 1981, p.141)

There are three patterns of snowball sampling;

-Linear snowball sampling: Formation of a sample group starts with only one subject and the subject provides only one referral. The referral is recruited into the sample group and he/she also provides only one new referral. This pattern is continued until the sample group is fully formed.

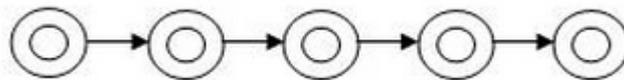


Figure 4.8. Snowball Sampling Patterns-1 (Source: Dudovskiy, 2018)

-Exponential non-discriminative snowball sampling: The first subject recruited to the sample group provides multiple referrals. Each new referral is explored until primary data from sufficient amount of samples are collected.

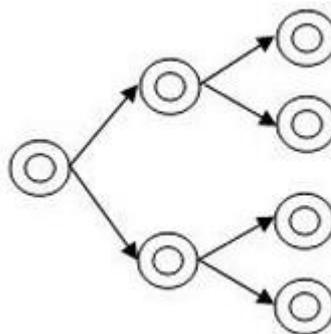


Figure 4.9. Snowball Sampling Patterns-2 (Source: Dudovskiy, 2018)

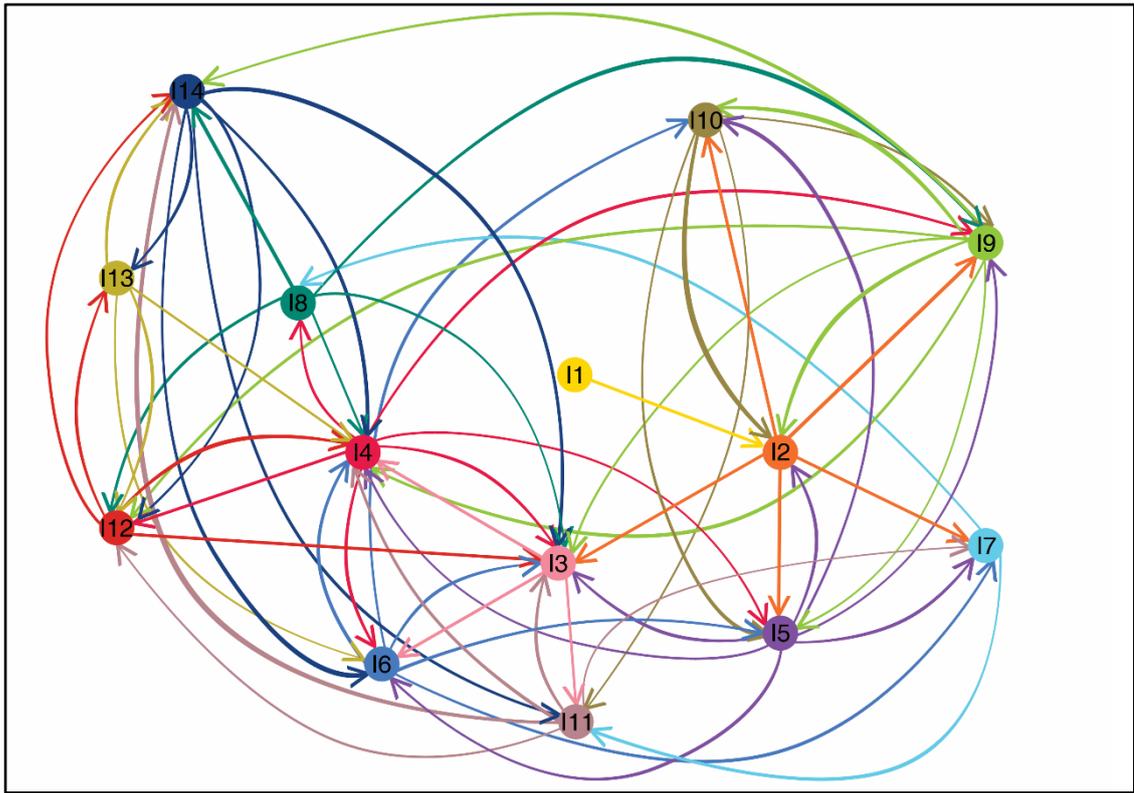


Figure 4.11. Snowball Chart of Interviewers in Dumlupinar Neighbourhood. (The letter I refers to the interviewers; the number next to the letter I refers to the number of interview)

The interview consists of 19 questions which divided by two sections as Part 1 and Part 2. 14 people were interviewed in total. The questions in Part 1 and Part 2 are determined according to four main concepts of this study which are ‘sense of identity’, ‘sense of place’, ‘place attachment’ and ‘preserving the past’. In this sense, Part 1 section consists of 11 questions which measure the place attachment of inhabitants in a conservation area debating over demographical data. On the other hand, Part 2 section consists of 8 questions which measure the sense of identity, sense of place at the same area and reveal the valuable places that inhabitants would like to preserve from past to the future.

4.4.1. Structure of the Interview

- Part 1 Section:

The questions in Part 1 section are prepared based on the inference of literature reviews on place attachment theory. In that sense, Part 1 of the interview became a section that questions the demographic structure of the neighbourhood.

According to literature reviews on place attachment; people who develop a higher sense of place attachment are the ones who were born in the same place, those who have lived in a place for a long time, own their own homes, mostly women, people who live in a threatened area and the ones who get involved in some social clubs and organisations in their neighbourhood. While those measurements are defined as hypothesised indicators in the literature; the other ones as age, income and education level are still ambiguous to reach a conclusion about them. That is to say, while older people develop a higher sense of attachment to their neighbourhood in some places; younger people may feel the same feeling in an other place. That also applies to measurements as income and education level.

People who;

- develop a higher sense of place attachment -PA1-
- develop less (or no) place attachment -PA0-

Table 4.1. Development of Place Attachment

	PA1	PA0
1	People who had born in a place.	People who lived a place longer but had moved there later.
2	People who own their own homes	People who are tenant.
3	Older people. (spend more time in their community.)	Younger people.
4	Low income earners and less educated people. (lack of choice makes people convince themselves that their homes/local area is better than others.)	High income earners and high educated people. (they can wish that their neighbourhoods looked like those they see in other neighbourhoods or TV.)
5	Women (prolonged exposure to the home and being the primary maintainer of the home could all result in stronger place attachment.)	Men
6	Involvement in clubs, town meetings, local volunteer activities.	No involvement at all.

HYPOTHESISED	<ul style="list-style-type: none"> _ owning one's home _ length of residence _ being female _ participation in local clubs, organisations _ threatened areas 	NO SPECIFIC PREDICTIONS	<ul style="list-style-type: none"> _income _age _education
---------------------	---	--------------------------------	---

The questions of Part 1 section are prepared according to these tables which measure place attachment in an area that derived from literature reviews on place attachment. The questions of Part 1 section formed by these topics;

- Age
- Gender
- Marital status and children
- Education level
- Income level
- Tenant or owner of the house
- Length of residence
- Participation in local organisations
- Threatened area
- Recognition level of inhabitants
- Cultural background

The results of the statements that explained in this section, will be discussed in the 4.4.2. part of the study.

- Part 2 Section:

The questions in Part 2 section are prepared based on the inference of literature reviews on sense of identity, sense of place and studies on preserving the past that reveal the valuable places where inhabitants would like to preserve from past to the future.

In that sense, in order to understand preservation concept in physical structures, Kevin Lynch's (1972) arguments in his study of 'The presence of the past' helps to make a framework to structure the interview of this study. One of the aims of this interview is to give answers to these questions;

- How it is possible to choose what is important to remember?
- What part of the environment should we attempt to preserve?

- Should we save past figures because they were associated with important events, persons or because their importance for groups or to use their informative presence as a guide to illuminate future events?

Another argument, that helps to make a framework to structure the interview of this study, is Relph's (1976) sense of place diagram. According to this diagram, sense of place phenomenon is a whole formed by combining the three inputs as activity in a place, physical settings of this place and its meaning to the inhabitants.

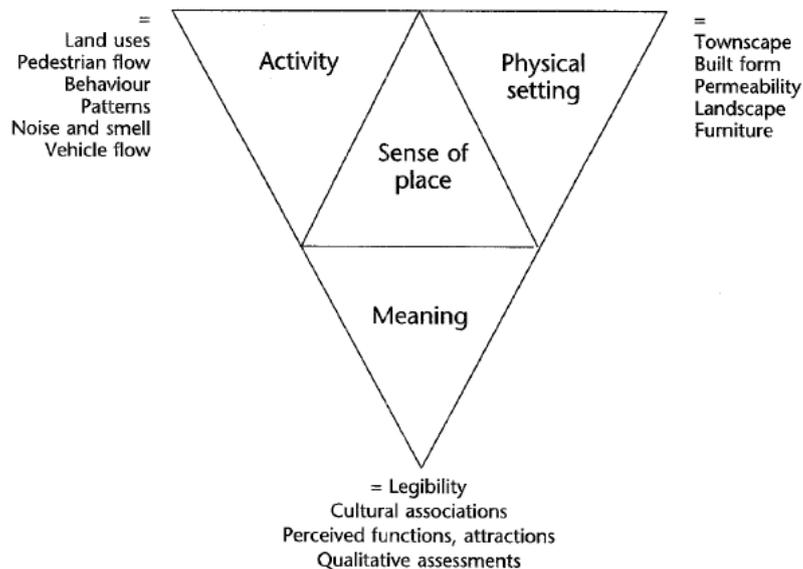


Figure 4.12. Sense of Place Chart (Source: Carmona and Tiesdell, 2007, p.99)

Another reference point of both this study and the interview is the concept of sense of identity. As it is explained in the Chapter 2, for some scholars, concepts of territoriality and personalisation are vital points to clarify the sense of identity of people and groups. The notion of territoriality is expounded as 'insiders' and 'outsiders'. When people develop an attachment to a place they tend to give an identity to it. Afterwards, whether unconscious or not, they give both themselves and others a label as insider or outsider. This situation explains the territoriality phenomenon. Carmona and Tiesdell (2007, p.98) explains the personalisation theory as "the putting of a distinctive stamp on one's environment." In this situation, "individual identity is associated with

personalisation”. (Carmona and Tiesdell, 2007) One of the aims of this interview is to reveal these two theories’ results by asking particular questions to the inhabitants.

The questions of Part 2 section are prepared according to these concepts which measure the sense of place and sense of identity in the neighbourhood, and reveal the valuable places that inhabitants would like to preserve from past to the future. The questions of Part 2 section are tabulated below that also indicates the questions that are directed to the theories by marking the rounds below the table;

Table 4.2. The Theories That Used as a Basis for Interview Questions

Q1	Do you like to spend your time in the neighbourhood? How often? Do you like to walk around in the neighbourhood?				
SENSE OF IDENTITY (From Carmona et al.,2003)		SENSE OF PLACE (From Relph, 1976)			PRESERVING THE PAST (From Lynch, 1972)
Territoriality Theory	Personalisation Theory	Activity	Physical Setting	Meaning	
●	○	○	●	●	○
Q2	When you come to your neighbourhood, do you feel the same feelings (safe, relax, happy, familiar etc.) when you are at home? Or it is the same when you are elsewhere in the city?				
SENSE OF IDENTITY (From Carmona et al.,2003)		SENSE OF PLACE (From Relph, 1976)			PRESERVING THE PAST (From Lynch, 1972)
Territoriality Theory	Personalisation Theory	Activity	Physical Setting	Meaning	
●	○	○	●	●	○
Q3	Do you feel any rush to come home when you are outside in the neighbourhood?				
SENSE OF IDENTITY (From Carmona et al.,2003)		SENSE OF PLACE (From Relph, 1976)			PRESERVING THE PAST (From Lynch, 1972)
Territoriality Theory	Personalisation Theory	Activity	Physical Setting	Meaning	
●	○	○	●	●	○

(cont. on the next page)

Table 4.2. (cont.)

Q4	Do you have any favourite places in the neighbourhood that you want to spend time there and/or change your direction to see them while walking around?				
SENSE OF IDENTITY (From Carmona et al.,2003)		SENSE OF PLACE (From Relph, 1976)			PRESERVING THE PAST (From Lynch, 1972)
Territoriality Theory	Personalisation Theory	Activity	Physical Setting	Meaning	
<input type="radio"/>	<input checked="" type="radio"/>	<input type="radio"/>	<input checked="" type="radio"/>	<input checked="" type="radio"/>	<input checked="" type="radio"/>
Q5	What part of the neighbourhood do you want to preserve for the next generations?				
SENSE OF IDENTITY (From Carmona et al.,2003)		SENSE OF PLACE (From Relph, 1976)			PRESERVING THE PAST (From Lynch, 1972)
Territoriality Theory	Personalisation Theory	Activity	Physical Setting	Meaning	
<input type="radio"/>	<input checked="" type="radio"/>	<input type="radio"/>	<input checked="" type="radio"/>	<input checked="" type="radio"/>	<input checked="" type="radio"/>
Q6	Would you like to re-live your childhood in the present state of this neighbourhood?				
SENSE OF IDENTITY (From Carmona et al.,2003)		SENSE OF PLACE (From Relph, 1976)			PRESERVING THE PAST (From Lynch, 1972)
Territoriality Theory	Personalisation Theory	Activity	Physical Setting	Meaning	
<input type="radio"/>	<input checked="" type="radio"/>	<input checked="" type="radio"/>	<input type="radio"/>	<input checked="" type="radio"/>	<input checked="" type="radio"/>
Q7	Do you have any community organisations? (or do you attend any community organisations in your neighbourhood?)				
SENSE OF IDENTITY (From Carmona et al.,2003)		SENSE OF PLACE (From Relph, 1976)			PRESERVING THE PAST (From Lynch, 1972)
Territoriality Theory	Personalisation Theory	Activity	Physical Setting	Meaning	
<input type="radio"/>	<input checked="" type="radio"/>	<input checked="" type="radio"/>	<input type="radio"/>	<input checked="" type="radio"/>	<input type="radio"/>

(cont. on the next page)

Table 4.2. (cont.)

Q8	Do you think this neighbourhood can be named as a liveable (successful) place for people? Why?				
SENSE OF IDENTITY (From Carmona et al.,2003)		SENSE OF PLACE (From Relph, 1976)			PRESERVING THE PAST (From Lynch, 1972)
Territoriality Theory	Personalisation Theory	Activity	Physical Setting	Meaning	
●	●	●	●	●	●

4.4.2. Results of the Interview

As it is mentioned at the beginning of the chapter, the interview consists of 19 questions which divided by two sections as Part 1 and Part 2. The results of the questions take part in the Part 1 section as follows;

- **Gender:** A total of 14 people, 10 men and 4 women, were interviewed for this study.
- **Age:** Among the participants, 3 people are under 45 years old and the remaining 11 are over years old.
- **Family:** Among the participants, 12 people have a family and children and other 2 people are single.
- **Education Level:** Among the participants, 9 people graduated from highschool or under-educated, other 5 people graduated from college or high-educated.
- **Income Level:** Among the participants, 2 people earn less than minimum wage and other 12 people earn more than minimum wage.
- **Home Ownership:** Among the participants, 13 people have their own homes and 1 person is tenant.

- **Life Span:** Among the participants, 13 people were born and raised in the neighbourhood and 1 person had moved there several years ago.
- **Participation in Local Organisations:** 6 participants declared that they participate one or more local organisations in the neighbourhood, 8 of them declared that they don't.
- **Threatened Area:** All participants stated that they haven't experienced any threats related to their settlements.
- **Recognition Level of Inhabitants:** All participants agreed social associations among inhabitants are strong especially among elderly people. In addition to that, they stated that elderly people are well-known in the neighbourhood and their answers lead to find appropriate participants for this case study.
- **Cultural Background:** Most of the participants were born in Buca and most of their families immigrated from the Balkans. In addition, all participants said that, not as much as at the past times but there are still very few Levantine families; English, French and Greek live in the neighbourhood.

The results of the questions take part in the Part 2 section as follows;

Most of the participants were born and raised in Buca and most of their families immigrated from the Balkans. Their motive and the reason for living in this neighbourhood for a long time is mainly their strong relations with the other neighbours and the thought that this neighbourhood is still liveable among other places.

- **Q1:** All participants stated that they like to spend time in the neighbourhood; to walk and to explore its surroundings.
- **Q2:** Most of the participants feel safe, relax, happy, familiar etc. in the neighbourhood.
- **Q3:** All participants don't feel any rush to come home when they are outside in the neighbourhood.
- **Q4:** Most of the participants stated that they like to spend time at the following places in the neighbourhood; old railway, old two-storey Buca houses, Barış Manço street, Dutlu street, Yanıkkahveler, Levantine houses, Hasanağa Bahçesi, ancient doors of the old buildings.

- **Q5:** Participants declared that they would like to preserve the places where they most like to spend time in the neighbourhood, for the next generations.
- **Q6:** 11 of the participants said that they would not like to re-live their childhood in the present time of the neighbourhood. 3 of the participants said that no matter what date it is they would like to re-live their childhood in this neighbourhood.
- **Q7:** 6 participants declared that they participate one or more local organisations in the neighbourhood, 8 of them declared that they don't.
- **Q8:** 10 of the participants stated that they still think this neighbourhood is a liveable place for people and 4 of them do not think this way.

Table 4.3. Cross Match of the Interview Questions

	Q1		Q2		Q3		Q4		Q5		Q6		Q7		Q8		Q9		Q10		Q11		Q12		
	YES	NO	YES	NO	YES	NO	YES	NO	YES	NO	YES	NO	YES	NO	YES	NO	YES	NO	YES	NO	YES	NO	YES	NO	
GENDER																									
Woman (4 p)	4		4		2	2		4	4			4	4		4		2	2	2	2			4	2	2
Man (10 p)	7	3	10		9	1		10	10			10	10		10		4	6	9	1	3	7	8	2	2
AGE																									
<45 (3 p)	2	1	3		2	1		3	3			3	3		3		1	2	2	1			3	2	1
>45 (11 p)	9	2	11		9	2		11	11			11	11		11		5	6	9	2	3	8	8	3	3
FAMILY																									
Have Kids (12 p)	10	2	12		10	2		12	12			12	12		12		6	6	10	2	3	9	9	3	3
Don't Have Kids (2 p)	1	1	2		1	1		2	2			2	2		2				2	1	1		2	1	1
EDUCATION																									
<Highschool (9 p)	7	2	9		6	3		9	9			9	9		9		2	7	7	2	3	6	5	4	4
>Highschool (5 p)	4	1	5		5			5	5			5	5		5		4	1	4	1			5	5	5
INCOME																									
<1600€ (2 p)	1	1	2					2	2			2	2		2				2						2
>1600€ (12 p)	10	2	12		11	1		12	12			12	12		12		6	6	11	1	3	9	10	2	2
HOME OWNERSHIP																									
Landlord (13 p)	11	2	13		11	2		13	13			13	13		13		6	7	11	2	3	10	10	3	3
Tenant (1 p)		1	1					1	1			1	1		1				1				1		1
LIFE SPAN																									
Born and Raised (13 p)	11	2	13		11	2		13	13			13	13		13		6	7	11	2	3	10	10	3	3
Moved (1 p)		1	1					1	1			1	1		1				1				1		1

CHAPTER 5

URBAN DESIGN GUIDES

5.1. The Concept and Importance of Guides in Urban Design Field

Urban design guides are the tools that examine the cause and effect relationships of practices in the field and determine the criteria of the applications that reveal identity of places by taking into consideration the production processes of a city along with the everchanging conditions and needs of places.

When the ‘urban design’ term used first, it were concerned with large-scale multi-building architectural projects. Particularly, after The Second World War in Europe and after the developing technology, increased wealth and changing ways of life in America, these projects were necessitated. But then many projects simply did not work out well about the cases of built and inhabited. Afterwards, city planning and architecture went in different directions. City planners, particularly those in academia, turned their attention to the social and economic problems of cities that they considered more important and in this way, the word ‘urban design’ has come to light. (Lang, 2005)

Since the term of urban design is argued from mid-1950s as Lang (2005) states, it still remains as an ambiguity (Madanipour, 1997) field in design professions. Günay (1999) advocates that urban design is an integral part of the decision making process in creating places and a multi-dimensional chain of actions that starts from the macroform of the city.

Urban design is a field of expertise that deals with environmental responsibilities, social equity and economic viability as a whole in organizing urban space. In addition to that, it is closely interested with the quality of place and local identity. Urban design is a holistic approach that connects dynamic characteristics of a city and creative solutions of designing in order to improve the quality of life and

sustainability of a city. In doing so, urban design practice benefits from some major traditional professions related with the designing.

It is clear that urban design overlaps with the traditional design professions such as architecture, landscape architecture, city planning and civil engineering; besides, economics, natural sciences, law, social sciences and real estate businesses. (Arisu, 2018) Urban design is related with traditional design professions as Lang (2005) explains;

- With city planning, broad policies about the distribution of activities in space and the linkages between them.
- With civil engineering, ensuring the buildability of large-scale elements of infrastructure.
- With landscape architecture, it concerns the details of the space between buildings and in designing for sustainable futures.
- With architecture, its concerns the relationship between buildings' facade and public realm behaviourally and symbolically.

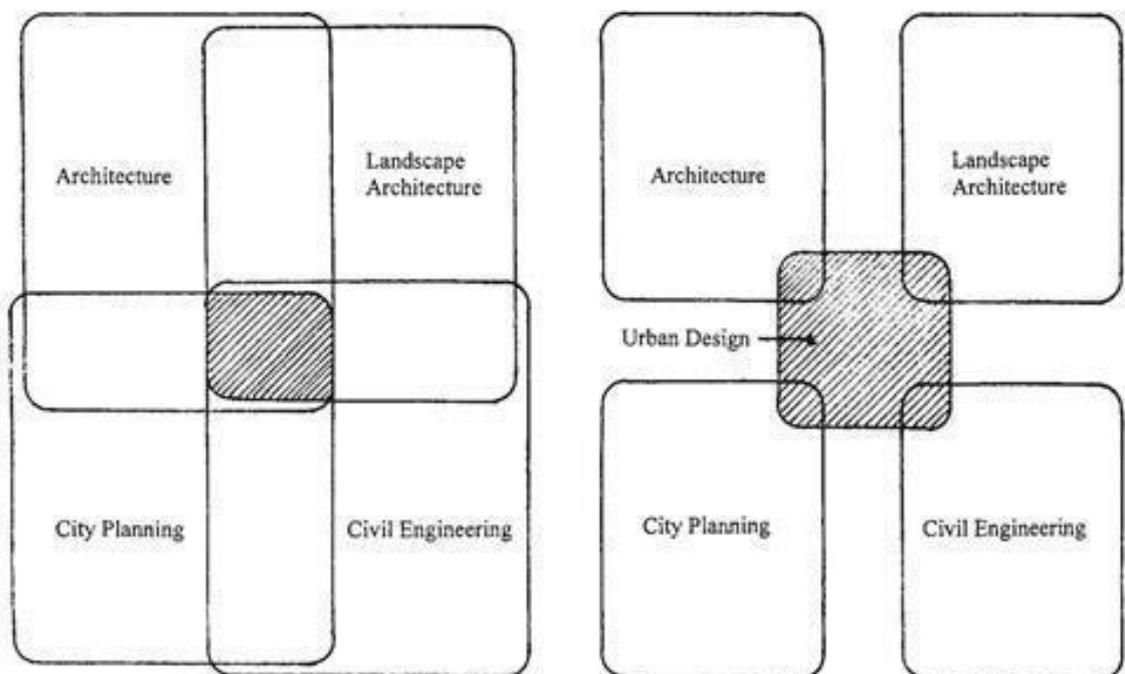


Figure 5.1. Overlapping Traditional Design Professions with Urban Design (Source: Lang, J., 2005, Urban design A Typology of Procedures and Products)

Urban design is, as Lang (2005) indicates, “a collaborative effort between public and private sectors, between professions, and between practitioners and researchers. It deals with the four-dimensional inhabited world.” According to this portrayal, urban design guides are powerful tools for those actors to be active in the process of design and to act together on a common platform.

If urban design is accepted as a process that reveals local identity in order to create sustainable and creative cities, urban design guides observe the development of these processes to provide a successful product for places. “Such guidelines are generic statements that specify the goals, the design pattern for achieving them and the evidence supporting the linkage between goal and pattern.” (Lang, 2005, p.205)

Urban design should develop economic growth, provide historical continuity, enhance inhabitant’s sense of being, constitute social justice for citizens in the context of physical content. (Harvey, 2003) In order to achieve these objectives, Lang (2005) explains the broad goal of urban design as, “to provide opportunities, behavioural and aesthetic, for all the citizens of and visitors to a city or one of its precincts.” In the light of these points of view, urban design guides are the links between the objectives of urban design and thoroughly implementing them to the field.

Theoretically, urban design guides are classified under three types in order to implement urban design’s objectives (Lang, 2005, p.205):

- Prescriptive guides: These guides describe the pattern of buildings and construction’s details such as heights, dwelling’s setback distances, blocks etc. Because these guides are highly prescriptive, it is not advisable to implement such restrictive and uncontemporary approaches.
- Performance guides: These guides reveal that how a building should work in an environment. It deals with the performances of buildings’ and its surroundings’ environmental conditions such as insolation, wind, orientation and noise. These guides are not directly into the designing process but performances of the places.
- Advisory guides: These are more suggestive than other two guides. First two guides may be adopted into law for specific descriptions but advisory guides do not require a legal arrangement. It deals with mostly materials, colors, plant species etc.

These theoretical three types of guides are generally used together in a holistic urban design guide.

As a result, urban design guides are flexible and contemporary tools that bring vision and strategies for places together, ensure the continuity of the locality, highlight the socio-cultural dimensions, guide the development of a city, determine the diversity of spatial and functional usage, explain the details of design, emphasize the public use and make solutions effective in the field.

5.2. Urban Design Guides for Local Governments

The Ministry of Environment and Urbanisation and Mimar Sinan Fine Arts University launched a project in 2016 which creates a framework for the preparation of urban design guides for local governments in Turkey. In this part of the study, it is not aimed to concentrate on how urban design guides are indicated in the literature and in practice, but to concentrate on targets and structural framework of the urban design guide prepared by Ministry and University.

Prepared urban design guide consists of 4 outputs; first volume refers research and identification sections, second volume mentions creating the concept, third volume contains legislations and final volume, urban design guide manual for local governments, which is also distributed to local governments, briefly embodies all data within. Urban design guide manual for local governments explains the definition of the concept of urban design guides as they are comprehensible and interpretive documents that defining rules, mainly aiming to increase the quality of urban spaces, to protect their character and their authentic identity. The guides aiming to give meaning and identity to places, to preserve existing identity, to increase quality, aesthetics and artistic value of places. The problematic of cities' need for an urban design guide is explained as lack of identity and quality of life.

Manual gives eight principles regarding implementation of guides to the places;

- Local identity and character should be applied.
- Historical and cultural continuity should be preserved.

- Quality of place should be increased.
- People-oriented transportation approach should be adopted and accessibility should be ensured.
- Places should be legible and limpid.
- Places' ability to adapt social, economic and technological changes should be ensured.
- Mixed uses should be considered.
- It should include sustainable and ecological approaches.

Manual also recommends four models to local governments;

- National urban design policies,
- Urban design strategies for housing,
- Place-related urban design guides,
- Thematic urban design guides.

A training programme titled 'Urban Design Guides for Conservation Areas' for local government personnels had been carried out by Union of Historical Towns and CEKUL Foundation on 22-24 November 2017 in Istanbul.

The aim of this training was to clarify the project of 'Preparation of Urban Design Guides' launched by Ministry and University, to explain thoroughly its importance and details to local government's personnels. The necessity of generating an urban design guide for conservation areas is explained as follows, "It is important to determine urban design guides and design standarts in order to maintain urban identity in Turkey along with architecture, texture, and spatial characteristics also to develop urban identitites in accordance with standarts of world examples and preserving authentic and substantial assets. It is also very important for the development of the planning system of our country to implement techniques, procedures of projects' preparation and decision mechanisms on urban design in local goverments, within the urban design guides."

At the training programme, it is stressed that in the late 1800s, industrialization led to the emergence of urban design guides to clarify that the living space does not consist of buildings only. Urban design guides deals with the space between social

environment and inter-building areas. Urban design guides observe ecological, economic and social interactions in an environment.

5.3. The Place of Urban Design Guides in World Planning Systems

Planning systems are not static and they change over time. The important thing is to know at what points this change occurs. Systems can vary at national, regional and local scale and the dynamics that give rise to the differences in countries vary according to the scales. (Kentsel Tasarım Rehberleri Cilt 1, Araştırma ve Tanımlama, 2016)

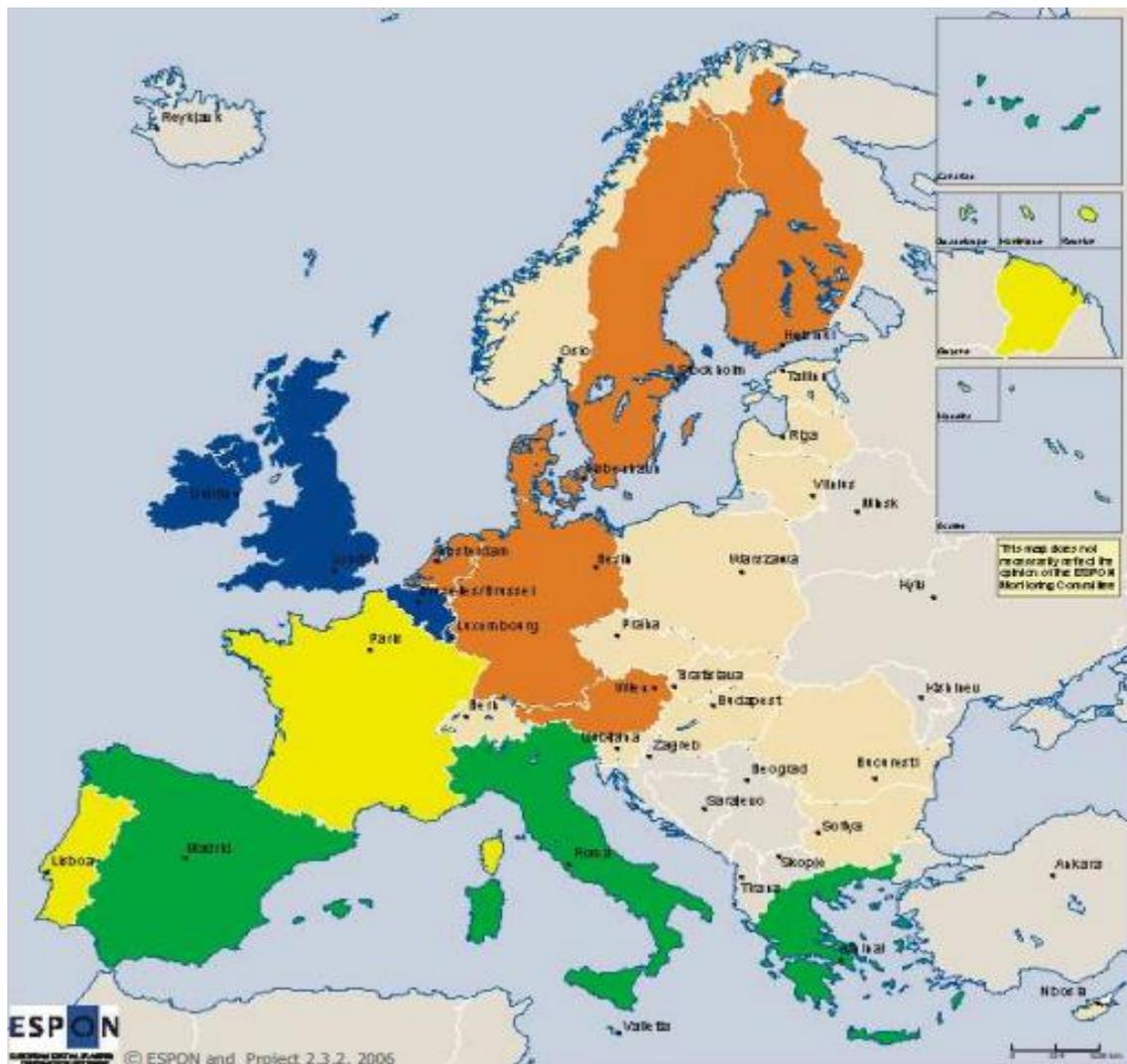
Planning systems vary with different approaches in different scales. Planning may be more defined and rigid at local scales and may be more flexible at national scales. (The EU Compendium, 1997) The EU Compendium of Spatial Planning Systems and Policies (1997) Report, which is an example where planning systems are grouped, defines ‘planning traditions’ for EU member countries.

In the EU Compendium Report (1997), planning systems in European countries are covered under 4 ‘planning traditions’. Four major traditions of spatial planning have been identified as;

- Regional Economic Planning Approach: “In this case spatial planning has a very broad meaning relating to the pursuit of wide social and economic objectives, especially in relation to disparities in wealth, employment and social conditions between different regions of the country’s territory. Where this approach to planning is dominant, central government inevitably plays an important role in managing development pressures across the country, and in undertaking public sector investment. The planning system in France and to a lesser extent Portugal is closely associated with this approach, although for a complete picture of the French system it is also necessary to consider the operation of *urbanisme*. Many other countries pursue regional policy objectives but this may not be the dominant characteristic of spatial planning, and the geographical components are usually less clearly articulated.” (The EU Compendium, 1997, p.36)
- Comprehensive Integrated Approach: “In this case, spatial planning is conducted through a very systematic and formal hierarchy of plans from national to local

level, which coordinate public sector activity across different sectors but focus more specifically on spatial co-ordination than economic development. The Netherlands is closely associated with this style of planning. This tradition is necessarily associated with mature systems. It requires responsive and sophisticated planning institutions and mechanisms and considerable political commitment to the planning process. Public sector investment in bringing about the realisation of the planning framework is also the norm. There are two sub-categories within this approach. The Nordic countries follow this tradition, where considerable reliance has been placed on a rational planning approach and public sector investment. Here, local authorities have played a dominant role, albeit sharing responsibility with central government. In Austria and Germany, a similar systematic structure and process is followed but in these Federal systems the 'regional governments' also play a very important role, especially in Austria." (The EU Compendium, 1997, p.36-37)

- Land use Management: Third tradition is about "controlling the change of use of land at the strategic and local levels. The UK is the main example of this tradition, where regulation has been and is vigorously and effectively pursued with the objective of ensuring that development and growth are sustainable. In this situation, local authorities undertake most of the planning work, but the central administration is also able to exercise a degree of power, either through supervising the system and for setting central policy objectives. Ireland and Belgium may have had a similar history, although they are now moving to more comprehensive approaches." (The EU Compendium, 1997, p.37)
- Urbanism: In this tradition, architecture, urban design, townscape and building control are the major concerns. "This has been a significant characteristic of the Mediterranean Member States. In these cases regulation has been undertaken through rigid zoning and codes. There is a multiplicity of laws and regulations but the systems are not so well established, and have not commanded great political priority or general public support. As a result they have been less effective in controlling development." (The EU Compendium, 1997, p.37)



- Regional Economic
- Urbanism
- Land Use
- Comprehensive Integrated
- Non EU-15 Members

Figure 5.2. Planning Traditions in European Countries (Source: ESPON project 2.3.2, Governance of Territorial and Urban Policies from EU to Local Level)

The figure above shows the four styles of spatial planning as distinguished in the European Union Compendium of Spatial Planning Systems and Policies in the EU15.

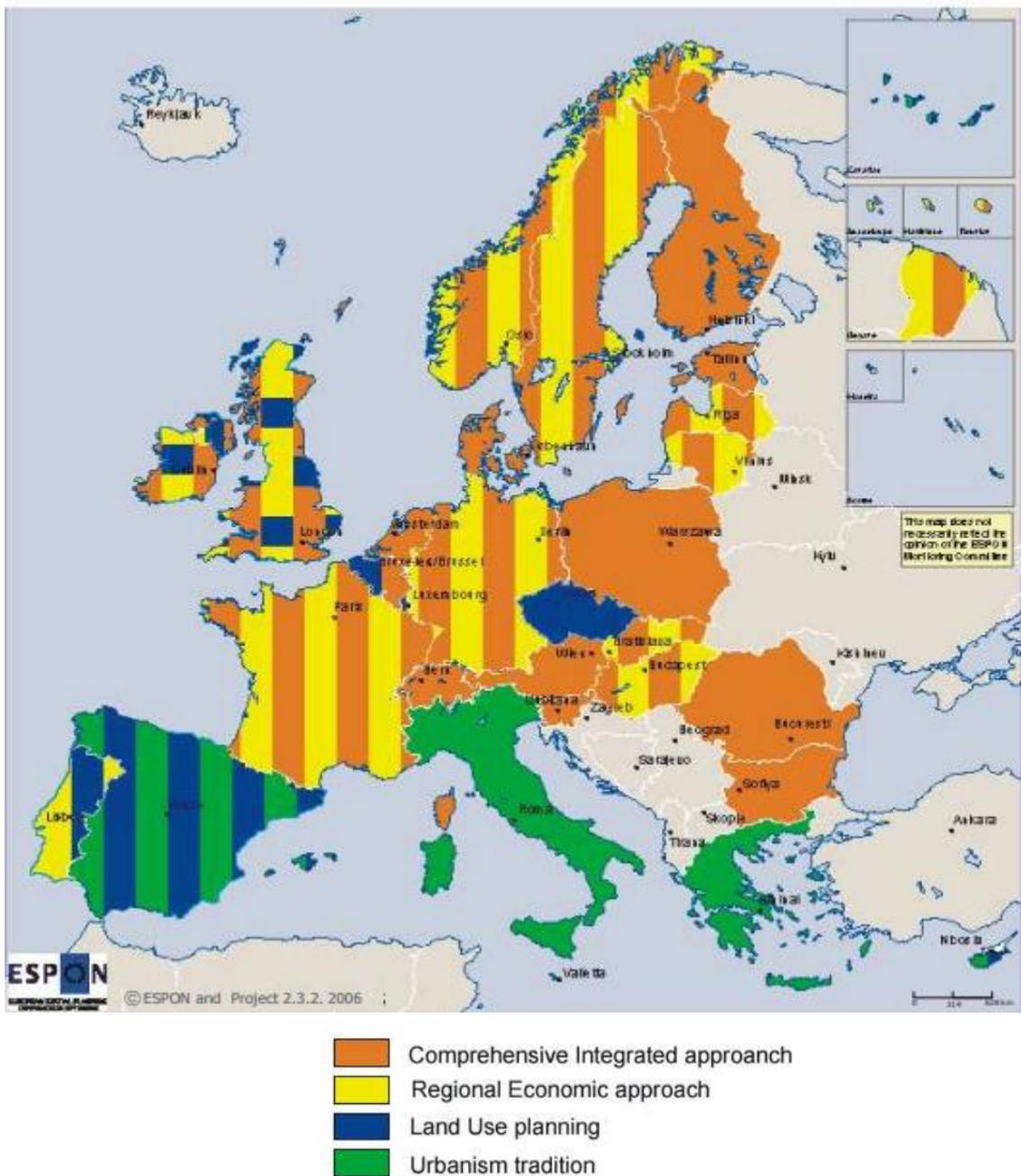


Figure 5.3. Changing Planning Traditions in European Countries (Source: ESPON project 2.3.2 , Governance of Territorial and Urban Policies from EU to Local Level)

The figure above shows the changing four styles of spatial planning traditions across countries in the European Union Compendium of Spatial Planning Systems.

CHAPTER 6

CONCLUSION

As a result of the transition from agricultural production to industrial, transformation of modes of production also changed itself after the rise of neoliberalism throughout the world. In this process, cities, the living places of societies, has also entered into a process of change. The places, that once covered with gardens and fields in the times that agricultural production prevailed, has created the present day's illegal housing clusters as it is indicated in the case of this study.

The conservation site of Buca where has a diverse demographic population and a unique vernacular architecture, is choosed for the case study in order to reveal planning dynamics in such preserved areas. The conservation site of Buca is also an attractive place to study due to its ever-changing demographic structure throughout the history, architectural structure shaped by these changings and for being a small settlement where economic, social and cultural processes can be monitored throughout the history of İzmir, also due to its robust even if the pressure coming from intense housing situated its surroundings make it a closed settlement to the world, but still preserve many values both physical and social within.

In order to examine the case study in detail, firstly literature reviews on place theory are examined and the following concepts are investigated. In the structure of the study that conducted from the scholars' conceptions are beginning with the idea of embracing place concept as a perceptual notion and explains the interrelated components of perception. In this sense, search for the process of people's feelings to the built environment is needed. In light of this informations, other conceptions related with the perceived place in place theory, are investigated such as sense of place, place attachment and place identity.

Afterwards, preservation context is explained through the literature reviews by answering what people would like to preserve both in their lives and their environments. These statements highlighted the process of place-related preservations through the applicable legislations in Turkey. Therefore, all of the legislations and their important

terms about preserving an environment applied in Turkey since the concept of preservation first emerged, are examined.

Examining the legislations on preservation that applied in Turkey throughout the history, revealed some problems within the process of implementation of legislations. Local administrations' technical specifications that prepared according to preservation legislations are made almost the same for different places, instead of being prepared thoroughly for each region, city and settlement by observing their uniqueness. Apparently, technical specifications are insufficient to be a framework in conservation sites and other specific places. This lack of originality brings forward a proposal in order to fill the gap between planning and implementation processes. Immediately before, it is useful to examine Buca's conservation plan in order to trace planning processes of it.

Conservation site situated in the district of Buca is divided into two parts as before 1950s and after 1950s at the beginning of the history chapter of this study. It is investigated how the concept of preservation come into life in this region by taking into consideration the economic, social and cultural change that this area has undergone throughout the history. The conservation plan of Buca is examined and its planning process is detailed in order to reveal how inhabitants' needs take place in planning process and inhabitants' perception on preservation concept, in this instance. The conducted interview on the site is evaluated in order to question whether there can be a study that make a contribution to the process between planning on conservation areas and implementation to the site.

In the light of the inferences about the consideration of a deficiency between planning on conservation areas and implementation to the site, that comes from previous researches, are argued by asking if urban design guides could fill the gap among these process and inhabitants' needs. The evolution of urban design guides and instances in other countries are studied and it is argued how these guides could be implemented in the conservation site of Buca.

While all researches are briefly evaluated and the relation between development plans and urban design guides are explained, it is stressed that urban design guides are not essential only for special places like conservation sites, but also crucial for the studies that are a part of the all development planning processes, besides, urban design

guides has to be supported by laws in every country that attach importance on preserving their past and the future.

Urban design guides are important because each urban design guide contains different priorities, strategies and tools within the objectives of plans. For instance, urban design guides that prepared for urban renegeration areas or new developed areas, may follow different forms of intervention, tools and approach. In a similar way, urban design guides prepared for conservation sites need to understand historical inputs and be designed in the localisable thoughts for every local place in the city, also need to reveal local people's needs that are shaped throughout the history.

Each urban reproduction process has a specific and determined approach depending on the spatial view of the political and economic motive. (Gürler, 2003, p.118)

Conducted researches, examined legislations and their technical specifications, prepared interviews made with inhabitants of case study shows that there is a gap between planning and implementation processes in the country. This gap could fill with urban design guides that determined as design standarts in order to maintain urban identity in a country along with architecture, texture, and spatial characteristics also to develop urban identitites in accordance with standarts of world examples and preserving authentic and substantial assets. It is also very important for the development of the planning system of our country to implement techniques, procedures of projects' preparation and decision mechanisms on urban design in local goverments, within the urban design guides.

In the light of these informations, urban design guides should be an inseparable part of conservation plans along with technical specifications. In addition to that;

Conservation development plans, urban design projects and urban design guidelines need to be determined together with all decisions to be made on the city and its sanctions have to be flexible, rather than being sanctions that are defined independently on one region and isolating from other parts of the city.

Even if the boundaries of the conservation area indicates a certain area in the district, conservation plans must be holistic by considering all the region as a whole for a healthy developed city.

Urban design guides need to be legally enforceable. Local authorities must be supported and municipal employees should received regular training about the process that provided by Ministry.

As design and planning processes work together, appropriate urban design tools should be defined for planning activities that have different scales and different themes.

If urban design and the guides do not follow a healthy path, that leads to the inability to produce spaces with identities, to the emergence of similar designs, to the production of plans and projects based on parcels and in this way holistic approach of planning may be fall apart and irrelvant settlements occur.

Urban design dynamics, which include innovative and comprehensive solutions for sustainable development in a city, can use flexible solutions and recommendations of the guides as a tool. Thus, the city development plans that are designed in two dimensions, become more healthy in the field with the all actors of planning processes.

There were data limitations due to the problems occured during the interview process.

As it is examined through the technical specifications of master city plans in Chapter 3, user's knowledge and needs do not included in the design and planning process of the urban context in Turkey. Urban design guides are tools that connecting planning and implementation processes all together in a flexible and integrated discipline. Since urban design guides has a participation process in order to create a holistic approach to the reconsideration of public places, also since urban design guides bring together users and decision-makers to improve healthy orientation and sustainability of participant solutions, further research of this study may contain participation context, its role and actors within the process of preparation of urban design guides.

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APPENDIX A

INTERVIEWS

I1, Male, 45, Municipal Employee, 26.10.2018 :

“...I was born here. I lived my childhood and youth here. Even though i have a chance to live in Karşıyaka, I have never wanted to move another place because i very much like to live in this neighbourhood and Buca. My parents immigrated from Macedonia to here. I participate two immigrant unions in the neighbourhood. Majority of my neighbourhood consists of immigrant people same as me. I like to walk around in the neighbourhood, especially Hasanağa Bahçesi, with my friends. My neighbourhood is just like my home. Everybody loves the city of Istanbul but i miss my place when i am in that city. I feel intimacy in my neighbourhood more than elsewhere. People speak to each other by knowing their names and homes and their stories. This is very important for me. Strong communication among inhabitants makes me happy and makes me stay here. Apart from these things, our neighbourhood, unfortunately, has started to change for a while now. New-high-rise buildings, new people, lack of parking lots and garbage problems are also our daily issues nowadays as everywhere in the country. I don't think our community is close to new people who recently have moved here from another place. Nevertheless we have some issues with new people. I think it is their behaviour that makes us be estranged from them. Even tough it is not the shortest path my way home, i change my way almost everyday to see university walls, hospital's walls, old railway, old two-storey houses, the places where outdoor cinemas used to play, in order to visualize my childhood memories. Unfortunately, it is not the place where i once lived my childhood and i would not like to re-live it in the present state of this neighbourhood. This is because, it is zoned for construction/housing, the creeks that we play are concrete now and it's face has been changed since back then. Even so, i would like to preserve all neighbourhood to the next generations. Because, as compared to other places, my neighbourhood is still a liveable place.”

I2, Male, 56, Local authority, 27.10.2018 :

“...My family has been living here for three generations. I still live in the house where i was born and raised. Even if i could have a chance to live somewhere else, i would still want to live here. Because my friends, my entourage, my memories, everything i have belongs here. Therefore i belong here. This place is my home. I know almost everybody in this neighbourhood and this makes me safe and happy. I would not want to start over at another place and to make a place my home from scratch. Social life is important for me. Levantines used to live in this neighbourhood. Day by day, they moved from here to their birth places. Still some levantines live here and we get along very well with each other. Back then, strong relationships established in here and we still protect this behaviour with old inhabitants. I say that my neighbourhood is the capital of Buca because of its valuable history and because of some important people

that were born and raised here. Also, a couple of movies are filmed in my neighbourhood. Once upon a time this neighbourhood was full of vineyards and fields. But, of course, it changed a lot from that day to this. However, it's change is not very rapid as other place's. My home and its round are still the same compared to my childhood times. Therefore, i would like to re-live my childhood in the present state of this place. I think, this makes my neighbourhood still liveable as compared to elsewhere. I like to walk around two storey houses and to see ancient doors that were made in the 1800s. I would like to preserve whole neighbourhood with its buildings and relationships for my children and next generations. I hope high-rise constructions won't be built into this neighbourhood."

I3, Male, 63, Retaired mechanical engineer, 27.10.2018 :

"...in my opinion, as everything has a soul; cities, streets, neighbourhoods, villages, buildings even objects also have a soul like people. You have to feed this soul with culture, memories, experiences. It determines identity of a place. My neighbourhood have a unique soul, unique identity in this matter but as time passes by, this identity has vanished as a consequence of migration, poor city plans that don't care about cultural background of these places. My neighbourhood is not preconceived to new neighbours but apartment life accompanies many issues within. Old inhabitants of this neighbourhood used to live large, two-storey houses with gardens. But over the years, high-rise buildings and new neighbourhoods has changed the identity of this place. I was born here. We used to have donkeys, goats and chickens in our gardens but in today's life to preserve this is impossible. I would not like to re-live my childhood in the present state of the neighbourhood. But, what keeps me still here, is the strong relationships that still exist. I feel safe and happy in my neighbourhood. My children also live here. I would like to preserve whole neighbourhood with its ancient walls, houses, streets... We need to bring back vineyard culture of this place too. This place could be a touristic destination if we bring its assets back by doing restoration of registered buildings, of streets' layings... The neighbourhood community that i participate, is trying to establish on these sides of the neighbourhood. However, as compared to other places, i still think that this place is liveable."

I4, Male, 75, Retaired journalist, 27.10.2018 :

"...I was born here. I moved to Izmir at the age of 27 because of my work. After i retaired, i wanted to write a book about Buca and this neighbourhood. For this reason i moved back to my birth place and i published two books about this place. Buca has a unique identity among other settlements. After Lausanne Peace Treaty in 1923, the people that live in the Balkans imigrated here as my family also did. We were living in this neighbourhood and around together with French, Armenian, mostly Italian, Greek citizens that we call Levantines, in peace. The great frienship we had at those times and memories of us are the reason that keeps me still here. I feel very happy in here even though nowadays this place is over-populated and lost its identity day by day. When my family migrated here, this place was full of greenery, fields, vineyards. The government placed us to a Greek house when they went back to their birth places. I still pick up the olives from trees in my garden that planted in 1910s by Greeks. It wasn't a concrete settlement back then. We had clean air, sanatorium hospitals, two storey houses and good relations. The population was nearly 30.000 back then, but today Buca is over-

populated with the numbers like 600.000. I remember that, only four families had cars in here back in my childhood and we knew them like our family. Local governments couldn't manage with these unhealthy population so we all lost our gardens, vineyards, fields one by one. However, we still try to preserve our identity in here by our community organisation but i can not say that we accomplished much, up until now. My father worked as railroader in here and i have so many beautiful memories around this place, because of that, i would like to preserve old railway and station even though it is an inert area now. I also would like my children to see old railway, Hasanağa Bahçesi, Forbes house, the house that i was born. I would not like to re-live my childhood in the present state of this neighbourhood and i think, no one in the similar age group of mine says yes to this question. Buca is not a liveable place in my opinion but my neighbourhood and around are still worth to live."

I5, Male, 60, Artisan, 28.10.2018 :

"...I was not born here but i have lived here for 26 years. I didn't want to leave here since i've came because this neighbourhood resembles my birth place so much. People have good communication with each other and respectful one to another. I participate few community organisations in my neighbourhood. In my opinion, the least damaged neighbourhood in Izmir is ours. My neighbourhood is like my home. I feel safe and happy in here. Inhabitants of this place are harmless and respectful, enlightened people. Few politicians, military men, authors, film directors, actors grew up in this neighbourhood. This situation brings a quality, an identity to this place. Even i love the city of Izmir, i can not live anywhere else but here. I belong here. I would like to preserve whole neighbourhood to my children. I think, every period of this place is precious, therefore i would like to re-live my childhood in the present state of the neighbourhood even though it's face has changed a lot over time. I believe my neighbourhood is a liveable place to live as compared to another places."

I6, Male, 52, Pastor, 28.10.2018 :

"...I have been living here since 2000. I have moved here as a part of my job. This was my initial motivation to live here, but what keeps me here since then is the good relationships among people. They treat my family, my community and me with respect and we love the inhabitants since we have came here. I participate several community organisations and we execute some events in the church in order to keep relations strong. However, unappropriate policies and city plans have changed the identity of this neighbourhood and its surrounding. Local governments couldn't deal with the over-population and migration. My children also live here happily with me and my wife. I would like to preserve some places for my grandchildren such as streets like Bariş Manço street and Dutlu street, Yanikkahveler(old coffee house). Craftsmen like shoemakers are vanished day by day in our country but we have one and only, maybe the last shoemaker who makes shoes with his hands, in our neighbourhood. It is a unique custom for a place to show its identity. Therefore, i would like this shoemaker person to maintain his job to the next generations. I would prefer to re-live my childhood in old times. The present state of the neighbourhood is not memorable as it was back in those years. I would like to preserve old railway tracks, streets, Levantines' mansions. Construction plans ruin almost every ancient place and its identity along with it. Completed conservation plan is a chance for us to maintain what remains in this

place. And what remains is still unique compared to other places. Therefore, this neighbourhood and its surrounding are still liveable places.”

17, Male, 33, Second-hand bookseller, 28.10.2018 :

“...I have been living here for three years. The ancient buildings, streets, walls and mansions, the sense of this place were appealing to me. I felt the potential of this place in order to open my book shop. But i don't think people and government use this potential effectively. Social relations are strong here but among elderly people. I, generally, communicate with university students in here. I would like to show this place to whole country and use the potential of it and introduce itself to tourism world but people don't like the idea, i guess. I don't feel like at home in here. Anyway, i couldn't find any place to feel this feeling up until now. I would like to preserve whole neighbourhood with the remainings to the next generations. I can not say that this place is liveable but it could be with an appropriate policy.”

18, Male, 67, Retired, 29.10.2018 :

“...I have been living here for sixty seven years. My family migrated here from Drama. My family ties and friends what keeps me still here. I don't think i can live another place but my neighbourhood. In my childhood times, our streets were covered with cobblestone. There were so many vineyards where housing areas situated now. Roads were narrower. Public transportation route was limited. Traffic jam could not be mentioned, back then. But nowadays, everything has changed. I still love to live here but i miss my childhood's neighbourhood, of course. In the evenings, i was spending my time at coffee shops around here. We were having meetings with friends in these coffee shops and were discussing everything about life. But later, these coffee shops had closed and we couldn't have that relationship with people anymore. I don't feel safe here that much as i did at those days. It's incredibly crowded here now. People don't recognize people anymore. There was an outdoor cinema in 'Dutlu Sokak' where mostly Levantines inhabited. I was spending a lot of time at there. Still, i walk that street to remember those good days. Walking around there reminds me beautiful memories. 'Hasanağa Bahçesi' is another place where i still spend a lot of time at. Old train station is also the place where i would like to be preserved for next generations. However, i would not like to re-live my childhood in the present state of this neighbourhood and i don't think it is liveable now.”

19, Male, 71, Retired, 29.10.2018 :

“...I was born here. My friends and family ties the reasons why i still live here. But i don't like the over-housing problems in here. Back in my childhood this settlement was full of vineyards and fields. But nowadays, you can't find the tracks of these places because of housing. However, this place is still a closed settlement as compared to other areas. People still recognize their neighbours. Even though many structures had been demolished, some preserved ones remind our memoires from childhood times such as, 'Dutlu Sokak', 'Barış Manço Sokağı', Hasanağa Bahçesi', old railway, Levantine mansions and few old Buca houses... From time to time, some movies were shot at these places i mentioned shortly before. As it compared to other places, i still think this place

is liveable and no matter what i would like to re-live my childhood in the present state of this neighbourhood.”

I10, Male, 73, Shoemaker, 29.10.2018 :

“...I am the only handmade shoemaker left alive who starts to make a shoe from scratch to the end of the production progress. There were some men like me in the past but they either died or quitted to work on shoes. This occupation was inherited to us from Greek people who used to live here. Even my tools’ names are in Greek language. This neighbourhood is giving me life to make my shoes for fifty-nine years. The reason why i still live here could be whether this or the people i love who stay here; either way i can not think to live anywhere else. Even though, i would not like to re-live my childhood in the present state of the neighbourhood, compared to other places this place is still liveable.”

I11, Female, 32, Winehouse owner, 29.10.2018 :

“...I was born here in 1986. Since then, i have never left this place for a long time. I like the old houses, mansions, streets of this place. It has a soul that i can not find anywhere else. I don’t participate any organisation in the neighbourhood or i don’t have strong relations with inhabitants like elderly people do. What keeps me here is the places where i believe have an identity of their own, like my shop, my home and its surroundings. We try to make this place liveable again. But we can not accomplished much on our own. People can not afford the budget that need for renovation of their old houses. Government has to care with this neighbourhood to preserve its all physical and social assets. We love our neighbourhood like a home and i would like to preserve the whole neighbourhood with its narrow streets, mulberry trees, old houses...”

I12, Female, 57, Pharmacist, 02.11.2018 :

“...I took this pharmacy from my father. I was born here and never left. I don’t like how this place has been transformed but i don’t want to live another place either. Not as much as before but I am still attached to my neighbourhood with some organisations. I would not like to re-live my childhood in the present state of this place because of increasing migration and population, traffic jam and air pollution and noise. This place has an identity on its own but it is vanishing day by day. I would like my children to live here but i am afraid until their period of time this place will not be a unique settlement as it was before...”

I13, Female, 95, Retired, 02.11.2018 :

“...My neighbourhood used to be a place of heaven to me. Our doors were never locked day and night. Everybody knew each other and treated each other respectfully. Our neighbours were French and Greek. My father was an imam at the mosque. Even so, we had never had an argument about religion or anything else. I had one very close French friend. Our balconies were side by side. When i needed to see her or wanted to tell something to her, i was jumping from our balcony to theirs. Their door was always

open as ours were. Houses were not worn out like nowadays they are. I don't feel at home anymore. I am a stranger to this place even if i have lived here for ninety five years. My door has nine locks. I don't like to go out from my home because of over population and traffic jam. When i was a newborn infant, my father brought me and my family to Buca because of my lung illness. There was a sanatorium here in Buca and sick people used to come here to become healthy again. Its weather was so clean and fresh. I can not believe it turns to a nightmare nowadays. I would like to preserve whole neighbourhood with its remains because i have so many beautiful memories here that keeps me still alive.(cries)''

I14, Female, 74, Retired, 02.11.2018 :

“...There was a strong relation, sisterhood in my neighbourhood in old days. My family had migrated here in exchange agreement times. Government had placed us to a beautiful Greek house with a big garden. We had a French neighbour who celebrated religion festivals of each others' with joy. Everybody respected their neighbours' private life. Me and my friends' doors were open day and night. In summer, we were sleeping in the doorway of our houses because we couldn't separated from each other and at nights, warden of the street was coming to see if we were sleeping outside again and got angry with us for that. Levantines had a very active social life like going theatres, movies, concerts and these kinds of events. We knew by the smell of the perfumes in the street whether there is an event that night. Levantine women were dressing very nicely and using a lot of perfume. I occasionally open my photo album to memorialize those good days because the neighbourhood has changed a lot and it is not reflecting the past anymore. Still some structures reminds some memories of mine. Therefore, i would like to preserve old railway, some mansions and old houses, narrow streets like 'Dutlu Sokak'... It can not be the place where it used to be but we try to protect it as much as we can.”

APPENDIX B

INTERVIEW QUESTIONS

1. How many years have you been living in this neighbourhood? Were you born and raised here? If you were not, why did you choose to live here?/ What was your motivation?
2. Do you like to spend your time in the neighbourhood? How often? Do you like to walk around and to explore in the neighbourhood?
3. When you come to your neighbourhood, do you feel the same feelings (safe, relax, happy, familiar etc.) like when you are at home? Or it is the same when you are elsewhere in the city?
4. Do you feel any rush to come home when you are outside in the neighbourhood?
5. Do you have any favourite/special places in the neighbourhood where you want to spend time there and/or change your direction to see them while walking around?
6. Are there any threats you have experienced so far as those living in the neighbourhood? If so, what sort of threats?
7. Do you think that social associations among inhabitants are strong in your neighbourhood? Do you think elderly people are known in this neighbourhood by its inhabitants?
8. Are there any different groups living in this neighbourhood?
9. Are there any community organisations that you participate in your neighbourhood?
10. Would you like your children to live in this neighbourhood? What part of the neighbourhood do you want to preserve for the next generations?

11. Would you like to re-live your childhood in the present state of this neighbourhood? Why?

12. Do you think this neighbourhood can be named as a liveable (successful) place for people? Why?