# DESIGN OF PUBLIC OPEN SPACES IN HISTORICAL DISTRICTS: THE CASE OF URLA

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## MASTER OF SCIENCE

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by
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# ABSTRACT

## DESIGN OF PUBLIC OPEN SPACES IN HISTORICAL DISTRICTS: THE CASE OF URLA

Historical districts are places formed as a result of the accumulation of tangible and intangible traces of the past. Public open spaces are important parts of historical districts. Public open spaces in historical districts are places for thinking, learning and social interaction where various social activities take place. They form the identity of the city. Therefore, it is important to preserve and maintain public open spaces in historical districts.

The aim of the thesis is to develop principles for public open spaces in historical districts by considering the tangible and intangible traces of the past. This thesis examines how tangible and intangible historic traces of the past should be used in today's design. In this context, the thesis examines the public open space design approaches and principles for historical districts and to determines the public open space design principles through a case study.

Within the scope of the thesis, firstly, the characteristics of public open spaces and the challenges faced in historical districts are examined, and design approaches and principles that include tangible and intangible historic traces in historical districts are studied. Secondly, examples across the world that have the tangible and intangible traces of the past in their designs are analyzed. Finally, within the scope of the Case of Urla, the design principles depend on tangible and intangible historic traces are specified for Urla Cumhuriyet Square and its surroundings.

# ÖZET

## TARİHİ ÇEVRELERDE KAMUSAL AÇIK ALANLARIN TASARIMI: URLA ÖRNEĞİ

Tarihi çevreler, geçmişin somut ve somut olmayan izlerinin birikmesi sonucu oluşan yerlerdir. Kamusal açık alanlar, tarihi çevrelerin önemli parçalarıdır. Tarihi çevrelerdeki kamusal açık alanlar, çeşitli sosyal etkinliklerin gerçekleştiği, düşünme, öğrenme ve sosyal etkileşim yerleridir. Kentin kimliğini oluştururlar. Bu nedenle tarihi çevrelerde kamusal açık alanların korunması ve yaşatılması önemlidir.

Tezin amacı, geçmişin somut ve somut olmayan izlerini dikkate alarak tarihi çevrelerde kamusal açık alanlar için tasarım ilkeleri geliştirmektir. Bu tez, geçmişin somut ve somut olmayan tarihsel izlerinin günümüz tasarımında nasıl kullanılması gerektiğini incelemektedir. Bu bağlamda tez, tarihi çevreler için kamusal açık alan tasarım yaklaşımlarını ve ilkelerini inceler ve bir vaka çalışması yoluyla kamusal açık alan tasarım ilkeleri belirler.

Tez kapsamında, ilk olarak, tarihi çevrelerdeki kamusal açık alanların özellikleri ve karşılaştığı zorluklar incelenerek, tarihi çevrelerde somut ve somut olmayan tarihi izleri içeren tasarım yaklaşımları ve ilkeleri incelenmiştir. İkinci olarak, tasarımlarında geçmişin somut ve somut olmayan izlerini taşıyan dünya çapında örnekler incelenmiştir. Son olarak Urla Örneği kapsamında Urla Cumhuriyet Meydanı ve çevresi için somut ve somut olmayan tarihi izlere dayanan tasarım ilkeleri belirlenmiştir.

**Anahtar Kelimeler:** Tarihi Çevre, Kamusal Açık Alan, Tasarım Yaklaşımı, Tasarım İlkesi, Somut İz, Soyut İz, Kentsel Tasarım, Urla

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# CHAPTER 1

# INTRODUCTION

## 1.1. Background

The thesis examines how public open spaces in historical districts should be handled. To begin with, firstly definitions and types of public open spaces are introduced. Then, specifically public open spaces within historical districts are discussed.

Public space is a place where people come together and express their ideas (Arendt, 1994; Smith and Binder, 1999; Habermas, 2004; Oktay,2005). Public spaces are meeting space, marketplace, and connection-traffic space where people talk, exchange, travel, and trade (Gehl, 2003). Public space refers to an area or a place open to all people. They serve everyone regardless of gender, race, ethnicity, age, or socio-economic level. Public spaces are gathering spaces such as squares, streets, plazas, parks (UNESCO, 2017).

Public spaces can be categorized as open and closed spaces. Public service areas like education, health, relaxation, and entertainment areas are closed public spaces. Squares, parks, and streets are public open spaces. Since this thesis focuses on public open spaces, it is important to know what squares, streets, and parks are and what are their characteristics. **A square** is an area that is framed by buildings (Carmona at all, 2003), trees, architectural and symbolic elements (Tönük and Barkul, 1999). Squares can be used as a shortcut, a relaxation area, a playground area for children, and an activity area by people (Lang,2005). **Streets** are places where the city can be perceived at a human scale and where all the reflections of urban life can be seen. Streets are the transition areas from private space to public space (Erturan, 2011). Streets are three-dimensional areas enclosed by buildings including the informs like long or short, wide or narrow, enclosed

or open, visually dynamic or static, straight or curved. (Carmona et al. 2003). **Park and Green Areas** as a recreation area are places where citizens come together, rest and entertain. To create more livable cities, green areas have great importance. Parks and green areas in cities, serve as a sport, entertainment, and relaxation area (Erturan,2011).

Public spaces are indispensable parts of people's daily lives. Therefore, creating successful public spaces is important for creating livable environments. This achievement is not just about the functionality of existing spaces and structures. These areas are places where people also establish connections with their communities, environment, and history. Public spaces should be designed to provide the link between social events, celebrations, monuments, markets, local people, and history. According to Relph (1976), space is formed as a result of people's experiences. How they use that space is related to how they feel there. Readability, having historical and cultural values, being easily perceived, and the appropriate conditions of the physical environment are the elements that affect the feeling of the public space. This is particularly the case in public spaces in historic districts. Public open spaces in historical districts can be considered as not only as physical space but also as a cultural space.

Historical districts refer to any group of buildings, structures, and open spaces, including archaeological and paleontological sites that have archaeological harmony and value, that form human settlements in an urban or rural setting (UNESCO, 1976). General characteristics of historical districts are as follows: Historical districts are instructive and interesting places where was regulated on a human scale; Historical districts have places that affect people's interactions positively and create a sense of unity; Historical districts are the open-air museums which show that what happened in the past in those places; Historical districts are important because of their archaeological, and aesthetic importance as well as their cultural values; Historical districts show that past civilizations' social and economic structure, and aesthetic sensitivity; Studies of the historical urban settlements and neighborhoods helps us better understand today. Historical districts are more interesting than museums because while walking around the old towns, people can perceive the old values together in their physical contexts (Ahunbay, 1996 in Candaş, 2002).

Historical and cultural heritage is a resource that connects past and future, develops the sense of belonging to a culture, and contributes to the formation of urban identity. Preserving the historical and cultural heritage of the city and reflecting it on the space increases the perception and readability of the city (Kiper, 2004). Therefore,

historical districts are important places for the formation and continuity of urban identity. The urban identity is an image of the city and takes a long time to form. Thus, it is easier to distinguish cities from each other. Cultural heritage and traditions, social needs, and the ability to adapt to changing living conditions are important factors in the formation of urban identity.

Historical districts contain traces of the economic and demographic structure, traditions, art and culture, and physical structures of earlier civilizations. Therefore, it is very important to protect these areas and to use them actively. In addition to that, while protecting and using these areas, it is important to be able to comprehend whether the traces of the past are embedded in today's design and, if so, how these traces are used in the design.

## 1.2. Problem Definition and Aim of the Study

How to approach public open space design in historical districts is one of the important problems. While designing public open space in a historical district, there is a need to make arrangements in line with the historical traces on the one hand, and to produce solutions that will meet current needs on the other.

Implementation of the Recommendation of the Council of Europe on "Urban open space" is a report which defines the design principles for public open spaces. The report states that design of public open spaces should be made according to a community's needs and use of these spaces. There should be awareness of the urban traditions in term of the built environment and public life (Council of Europe, 1986).

Historical districts are holistic, integrative, and value-based. According to "Recommendation Concerning the Safeguarding and Contemporary Role of Historic Areas", historical districts and their surroundings should be regarded as an irreplaceable universal heritage; they should be integrated into the social life of the present time; they should be considered as a coherent whole that includes human activities as well as their physical characteristics. Historical districts and their surroundings must be particularly protected from improper use; historical districts should be integrated in harmony with contemporary life (UNESCO, 1976).

The redesign of public open spaces in historical districts should be guided by historical traces not only the physical heritage but also land uses, activities, events, and lifestyles of the community are to be taken into consideration. Cultural landscapes are shaped by land use practices. These practices are characterized by rules, regulations, and local traditions that are kept alive, transmitted, and locally transformed in a particular cultural context. (Pătru-Stupariu, 2019). The character and identity of a place or region are shaped by the locals. (Antrop, 2005).

There is no one direct approach to public space design in historical districts. Among the historical district conservation approaches those that protect traces of the past will be examined. The Charter for Conservation of Historic Towns and Urban Areas (Washington Charter) aims to support the preservation of cultural values that make up the collective memory of humanity in private and public living spaces in historical districts (ICOMOS, 1987). With the International Cultural Tourism Charter Managing Tourism at Places of Heritage Significance, the importance of heritage sites, traditions and cultural practices from past experiences has been demonstrated (ICOMOS, 1999). In the Charter For The Interpretation And Presentation Of Cultural Heritage Sites, it is aimed to protect the tangible and intangible values of cultural heritage sites in their natural and cultural environments and social contexts (ICOMOS, 2008). ICOMOS New Zealand Charter emphasizes the importance of protecting a place and understanding all aspects of cultural heritage value, both tangible and intangible (ICOMOS, 2010).

There are no direct principles regarding public open space design in historical districts. In order to design suitable public open spaces in historical districts, it is important to develop principles for public open space design in historical district.

This thesis aims to develop principles with regard to how public open spaces in historical districts can be designed by taking into consideration the traces of the past. This thesis examines how the tangible or intangible historic traces of the past can be used in today's design.

## 1.3. Method of the Thesis

In line with the aim of the thesis, the main research question of the study is:

How can public open spaces in historical districts be designed taking into consideration the traces of the past and current needs of the community?

The following sub-questions will help to answer the main question of the thesis:

What are the characteristics of public open spaces in historical districts?

What are the public open space design approaches in historical districts?

What are the public open space design principles in historical districts?

How the spatial arrangements should be in historical districts?

In this thesis, **qualitative methods and a case study approach** are used to examine the public open space design in historical districts that depend on the traces of the past. The research consists of two main parts: the literature review and the case study.

In order to form the theoretical background of the thesis, in the literature review part, theses, articles, and reports are reviewed to examine public open space design in historical districts. Information about the characteristic of historical districts and characteristics of public open space in historical districts are collected. These studies reveal the characteristics of public open spaces in historical districts. The challenges and necessity for the public open spaces in historical districts are examined. In addition, the evolution of the public open space design approaches and open space design principles that depend on the traces of the past in historical districts are examined by selecting examples from all over the world. These examples are analyzed according to design principles.

**Main question:** How can public open spaces in historical districts be designed taking into consideration the traces of the past and current needs of the community?

| **Sub questions** | | | **Sources** |
|---|---|---|---|
| What are the characteristics of public open space in historical districts? | → | -Characteristics of historical district<br>-Characteristics of public open spaces in historical district<br>-Challenges faced by historical districts and public open spaces in historical districts | → Literature on historical districts, public open space and public open space in historical districts |
| What are the public open space design approaches in historical districts? | → | - Evolution of conservation approaches in historical districts<br>-Design approaches that take into account the tangible and intangible traces of the past among historical district conservation approaches | → Literature on conservation approaches and conservation approaches which depending tangible and intangible traces of past |
| What are the public open space design principles in historical districts? | → | - Principles of designing public open space in historical districts<br>-Examples across the world and Turkey | → Literature on design principles in historical districts and case studies which take into consideration the taces of the past |
| How spatial arrangements should be in with historical traces? | → | -Case Study | → Literature on Urla, document analysis observations and interviews |

Figure 1. Method of Thesis

Claims and arguments found in the literature are tested with a case study. Urla has been chosen as a case study because it has a rich heritage in terms of architecture, culture and social where different social groups lived in the past. In the case study, the literature is reviewed first to understand the settlement history of Urla for field research. Historical maps and aerial views from past and present are examined. Semi-structured interviews are conducted to learn about past events, cultural values, and habits. Eight people were interviewed during the interview. Six of these people were interviewed face to face and two of them by phone. Four of the interviewees were born in Urla, had studies on Urla, and had documents / photographs about Urla's past (Ahmet Yılmaz Bengi, Kemal Egun, Mesut Kıpkıp, and Sevim Yüksek) . Two of the interviewees are architects and they have works on Urla (Sedef Tunçağ and Emre Kolçak). One of the other two interviewees is a

teacher / writer (Nejdet Karstarlı) who has two books about Urla, the other is a journalist (Altan Altın) and has works on Urla and the Jews. Interviews were held in Urla for 1 month in October, and after the interviews, the area was visited, and observations were made. Observations are made in the field to see its current situation. During these observations, land use, number of floors and streetscape Cumhuriyet Square and its surroundings were examined. Finally, based on the design principles from the literature and the world examples, design principles and suggestions for Urla Case Study are developed.
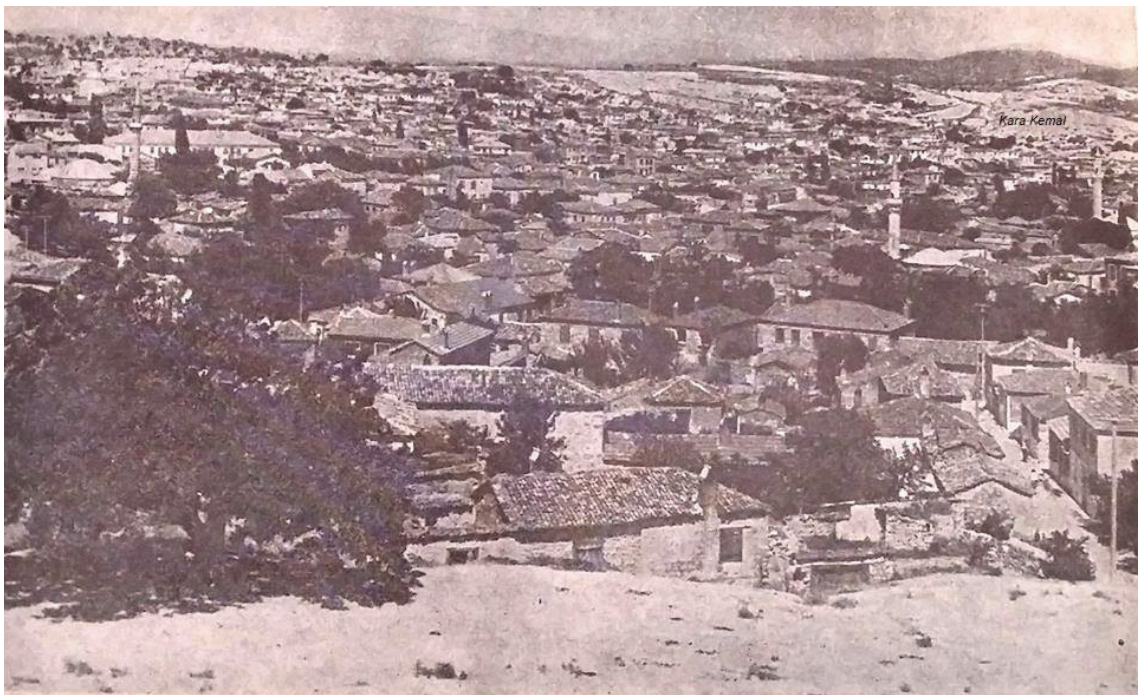


Figure 2. Urla, 1968
(Source:https://www.facebook.com/photo/?fbid=1782007531948383&set=g.1606721159565309)

## 1.4. Structure of the Thesis

The thesis consists of 5 chapters.

In Chapter 1, the general definitions of public open spaces in historical districts and similar terminologies, aim of the thesis, the method of the thesis, and the structure of the thesis are explained.

In Chapter 2, firstly, what historical district is and what public open space in the historical district is, are explained. Then, characteristics of public open spaces in historical districts are detailed, and the challenges faced by the public open spaces in the historical district are examined. Moreover, public open space design approaches are examined. In this process, approaches with principles regarding traces of past of public open space in historical districts the in design are explained. Although there is no direct approach to public open space design in the historical district, approaches that use the tangible and intangible traces of the past are chosen among historical district conservation approaches.

In Chapter 3, examples across the world are selected that use traces of the tangible or intangible past in their designs. These examples are examined in the light of the principles of public space design. Then, these examples are compared and evaluated. Finally, public open space design principles that depend on tangible and intangible historic traces are determine.

In Chapter 4, firstly, brief information about the history of Urla is given. Then, public open spaces in the case study area are examined in the historical process. Moreover, among these public open spaces, Urla Cumhuriyet Square is selected and analyzed in detail. Finally, according to "Implementation of the Recommendation of the Council of Europe on Urban open space" and the world examples, design principles depend on tangible and intangible historic traces are determined for Urla Cumhuriyet Square and its surroundings.

Finally, Chapter 5 provides the conclusion of the thesis research about the public open space design principles based on the tangible and intangible traces of the past in historical districts.

# CHAPTER 2

# PUBLIC OPEN SPACES IN HISTORICAL DISTRICTS

## 2.1.   Characteristics of Historical Districts

All the traces left by each one of past generations are the inputs that contribute to the formation of the historical district and all of these inputs constitute the accumulation of the historical district (Feilden, 1982). Historical districts are formed as a result of the stratification of values, cultural and natural assets in the historical process (UNESCO, 2005). Historical districts contain traces of the economic and demographic structure, traditions, art, and culture of one or more civilizations. Historical districts are formed as a result of the process of all the elements that constitute the original characters of towns and cities that contain tangible and intangible values together (Yazgan and Erdoğan, 1992). Historical districts are places where tangible and intangible traces of the past integrate with natural elements (Karabudak Ertem, 2019).

Historical districts give identity to cities and provide a fourth dimension, the time dimension, which is the most distinctive and effective of the various elements that enable citizens to identify with the city. Historical districts are those areas that contain building groups that should be protected and evaluated due to their urban texture and physical homogeneity, long history, cultural, social, economic, archaeological, and aesthetic values. Historical districts are "nodes" in the physical and social structure of the city. They facilitate the perception and readability of cities by conveying their experiences such as emotions, thoughts, education, social life (Önal, 1999; Doratlı & Önal, 2000).

Historical districts are composed of tangible and intangible elements that are defined as follow (ICOMOS, 2011):

- <u>Tangible Elements</u>: Urban structure, architectural elements, the landscape within and around the town, archaeological remains, panoramas, skylines, and landmark sites.
- <u>Intangible Elements</u>: Activities, symbolic, and historic functions, cultural practices, traditions, memories, and cultural references that form the core of their historical values.



Figure 3. Tangible Element: Built Environment of the City of Prag
(Source: Tilman, 2007)



Figure 4. Intangible Element: Feast of the Ascension
(Source: https://evenice.it/blog/info/la-festa-della-sensa.html )

Historical districts express the evolution and cultural identity of a society. They are also living values of the past. They comprise natural and man-made context and these two cannot be separated from each other (ICOMOS, 2011).

Historical district is the greatest heritage that a nation will pass on to the future generations. Nations build their futures by combining what they learn from their past with their current culture. History provides the energy, a way to achieve the goals determined by societies. The means that provide access to historical information to be used in the pursuit of these purposes are historical districts. Historical districts contain cultural and artistic works that can survive from past to present (Sayan, 1994).

## 2.2. Characteristics of Public Open Spaces in Historical Districts

**Public open spaces** in historical districts are not only for circulation and rest; at the same time, they are places for thinking, learning, social interaction, and enjoying the city. Public open spaces are the most impressive parts of the historical districts.



Figure 5. Central Park, New York
(Source:https://www.nationalgeographic.com/travel/desti
nations/north-america/united-states/new-york/new-
york/everything-to-know-about-central-park/ )



Figure 6. Piazza Santa Croce, Florence
(Source:
https://it.wikipedia.org/wiki/Piazza_Santa_Croce#/medi
a/File:Santa_croce_piazza.jpg )



Figure 7. Campo Santi Giovanni e Paolo Square
(Source: http://ttnotes.com/campo-santi-giovanni-e-
paolo.html# )
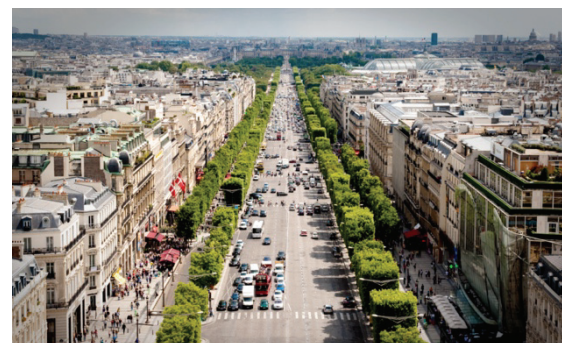


Figure 8. Champs-Élysées, Paris
(Source: https://en.wikipedia.org/wiki/Champs-
%C3%89lys%C3%A9es#/media/File:Avenue_des_Cha
mps-%C3%89lys%C3%A9es_July_24,_2009_N1.jpg )

The formation of public open spaces in historical districts depends on the morphology of the area, its historical past, and the culture of the local people (Mahmoudi and Fanaei, 2009). Parks and green areas are historically defined with landscapes, activities, aesthetics or display, which are intertwined with food production. Small parks and gardens often surrounded religious buildings or public buildings (Stanley et al., 2012). Government-designated parks first became widespread in the 19th century due to reformist movements (Carr et al., 1992). Parks and green spaces were often royal or elite facilities. It was used by a certain social group. It has been transformed into public use in recent centuries (Farrar, 1998).

Streets were described as "wide street, way of gods and the king", "narrow street, the way of people", and "blind alley" in cuneiform inscriptions in Babylonian cities (Baker, 2009, p. 95). In the archaeological examples, the symbolic meaning of the monumental boulevards was political display and economic activities. The Romans built boulevards through the city for victory military parades, although the streets were rarely used for other purposes. From the 19th century, open, grid-like streets have been designed. With this arrangement, streets became a phenomenon that resulted in a modernist emphasis as single-function vehicle corridors (Favro, 1994).

Until the beginning of the 20th century, the public open space was usually designed as a closed space with irregular or geometric shapes determined by the layout of the buildings. In Greek, "Agora" is the place where citizens can gather, discuss and trade. The agora was usually surrounded by arcades (Stoà) and took a regular geometric shape in the Hellenistic period (Fera, 2012). Agora was originally designed as a large street space. It gained a rectangular form with buildings and building clusters. With the placement of commercial, government, and religious buildings and decoration with sculptures, the Agora began to be used for multiple purposes (Tönük and Barkul, 1999).

Figure 9. The Greek Agora of Athens
(Source:
https://upload.wikimedia.org/wikipedia/commons/3/3e/Agora_of_Athens_2.jpg )

The Roman Period Forum was similar to the Agora in Greek cities. During the imperial period, different emperors added more Forums to build an unusual, complex, and articulated spatial system with double-height columns, exedras, and stairs to specify the gateway between different areas (Fera, 2012). Unlike Agora, it was less functional. It was used as a prestigious and political square. It consisted of municipal buildings, meeting halls, bazaar, and temples (Tönük and Barkul, 1999). In addition, different from the agora, the forum had a meticulous spatial layout and expressed magnificence (Mumford 1961, Carr et al., 1992).



Figure 10. Roman Forum
(Source: https://en.wikipedia.org/wiki/Roman_Forum#/media/File:Roman_Forum_from_Palatine_Hill_9-9-16.jpg)

Different from the Greek Agora or the Roman Forum, the Medieval Squares do not have a regular geometric shape. Morphology is defined by the buildings surrounding the squares, and the layout of these buildings creates public open space. The buildings transformed into a productive organism open to public space, with shops and houses along the way. Even the roads served as a truly public space (Fera, 2012). Medieval squares cannot be imitated in any modern city and are surrounded by elegant buildings (Tönük and Barkul, 1999). Medieval market squares regained importance with the city surrounded by walls providing security. Market squares appeared in the centers of towns adjacent to the cathedrals and allowed the towns to grow( Mumford 1961, Girouard 1985 in Carr et al. 1992).



Figure 11. Main Market Square, Krakow, Poland
(Source:
https://upload.wikimedia.org/wikipedia/commons/1/18/Sukiennice_and_Main
_Market_Square_Krakow_Poland.JPG )

Pure geometric forms were used in Renaissance squares, and the principles of geometric order and strict form were used for both the buildings and the square (Tönük and Barkul, 1999). Perspective, design, and spatial control were used in squares during the Renaissance. The square became a place defined geometrically and prospective. Great attention was paid to the proportions between the dimensions of the square and the height of the surrounding buildings (Fera, 2012).

Figure 12. Piazza del Campidoglio
(Source:
https://tr.wikipedia.org/wiki/Capitol_Tepesi#/media/Dosya:Palazzo_dei_Senat
ori_in_the_Piazza_del_Campidoglio.jpg )

Perspective increased and straight axes came during the Baroque period. Thus, public open spaces have changed. Various urban areas visually relate to each other, creating a sense of movement, a new sense of dynamic urban space. Public open space design in the 19th century is based on visions of the late Baroque period (Fera, 2012). One side of the square was left open in the baroque squares. Thus, the square gained some vitality. The main purpose here is to add depth to space (Tönük and Barkul, 1999).



Figure 13. Piazza Navona, Rome, Italy
(Source: https://www.archeoroma.org/sites/piazza-navona/: )

Economic and social conditions have changed with the industrial revolution. However, European cities have begun to take shape again. With this change, the roads have widened, the buildings have risen, and there have been differences between residences and workplaces (Aslanoğlu, 2000: 43). The squares of old times, which gave a sense of enclosed, turned into open spaces. In this period, factories, harbors, railways, stations, piers became prominent structures of urban space (Arslan, 2018).

With modernism, the arrangement of the spaces was realized in line with the needs of the capitalist economy. With the modernist city understanding, arrangements such as wide boulevards, wide roads with trees, sidewalks that offer travel and walking opportunities, pedestrian zones, monuments and pools in pedestrian zones have been provided. Cities are considered as livable and equalizing places in the public sense (Arslan, 2018)

According to the Implementation of the Recommendation of the Council of Europe on "Urban open space", characteristics of public open spaces are as follows (Council of Europe, 1986):

- Public open space forms an essential part of the urban environment and the historical heritage of a city.
- The public open space provides a framework for a variety of activities that can vary with time and use, both in historical districts and in new development areas.
- Public open space is an important part of the urban heritage. It is a powerful element in the architectural and aesthetic form of a city. It has an important educational role. Ecologically it should promote social interaction and community development. Economic goals and activities are supported by public open spaces.
- The use of public open spaces improves the quality of life of city residents.
- The importance of public open space is reflected in social life and urban planning practices.
- When properly planned, public open spaces provide the central "image" of a city.
- Public open space is an important factor in the well-being of individuals and society.

- The public open space expresses the collective life of the city, acting as an element of social cohesion.

## 2.3. Challenges faced by Historical Districts and Public Open Spaces in Historical District

Cities change and develop to reflect societies' needs. During this change, it is important to ensure that it does not harm historical districts. Changing social structure, natural disasters, and economic difficulties can hinder the development of historical districts or cause them to disappear over time, and historical districts may face challenges from disrepair, abandonment, public works, gentrification, and unemployment pressure. While some of the historical districts are abandoned and doomed to collapse for these reasons, some of them are disappearing or changing due to urbanization pressure such as intense structuring and opening new roads. (Ahunbay,1996).



Figure 15. Abandoned Townn Kayaköy, Muğla (Source: https://www.garenta.com.tr/blog/terk-edilmis-evlerde-gecen-bir-masal-kayakoy/ )



Figure 14. Abandoned House in Burcharest (Source: https://travelblogeurope.com/bucharest-abandoned-houses-and-decay-can-be-beautiful/)

Historical districts especially in developing countries are threatened by many factors. These factors are as follows (Feilden and Jokilehto, 1998) :

- Because of demographic growth and migration from rural areas to urban centers, social change, dilapidation, commercialization, and crowded and unhealthy dwelling units have occurred in the historical district.

- The microclimate of the historical city center started to change with the increase in the number of high-rise buildings.

- Changes in the method and scale of industrial and commercial activities had impact on the economic functions of historical districts.

- Traffic has increased in the historical district with urbanization and industrialization.

- With the emergence of modern functions and services, traditional functions began to disappear and be replaced by new ones.

- Lack of maintenance and lack of understanding of their cultural and functional values increase the dangers of decay and collapse.



Figure 17. Urbanization: Hüdavendigar Mosque, Bursa in the past (Source: Bursa Municipality Archive and Osman Gazi Municipality Archive)

Figure 16. New Road nearby of Hüdavendigar Mosque, Bursa, today (Source: Bursa Municipality Archive and Osman Gazi Municipality Archive)

Public open spaces in historical districts suffer from human-induced deteriorations. The problems of public spaces can be summed up in a few steps. First, the principles of neoliberalism privatized both common assets and public spaces. Then, public administrations gradually gave up their ability to organize public spaces that could meet the rights and needs of everyone. Public open spaces are gradually becoming worse with objects (signs, parking meters, trash cans, etc.), deterioration of the fruiting condition, and lack of respect for the identity of places (Bolici et al., 2017).

In the Implementation of the Recommendation of the Council of Europe on "Urban open space", challenges which are faced by public open spaces in historical districts are explained as follow (Council of Europe, 1986):

- The importance, value, role, and contribution of the public open space to the welfare of a community are often neglected.

- Public open spaces are often too congested or too large, uninviting and unfriendly, overly designed or poorly designed, inconvenient or too restrictive.

- Usually, public open space is seen as a leftover when development takes place.

- With budgets prioritizing housing, roads, parking lots, community facilities, and services, little skills and money have been invested in public open spaces.

- The existing green spaces, public parks, and squares are not designed or planned for use to encourage acceptance by residents.

- Public open spaces are threatened by uncontrolled building and road development.

- Public open spaces are being transformed for improper use.

- Excessive tourism has begun to develop in some historic districts, and to occupy the existing area.

- There are often conflicts between the local needs in the use of the space and the needs of the wider community.

- There is often a large gap between the intended use and the next reality because space provision is often based on false assumptions rather than observed behavior.

## 2.4. Public Open Space Design Approaches in Historical Districts

There is no conservation approach for public open space design specifically for the historic district. It is evaluated in parallel with the historical district conservation approaches.

Conservation approaches in historical districts started to progress in the 19th century (Erder, 1975). Historical district conservation implementations in Europe were

first reported in Athens Charter, in the article titled "Increasing the aesthetic value of historical monuments" in 1931 (ICOMOS, 1931).

The formation of the intellectual ground for the protection of rural and urban sites was found in the 1960s. In Venice Charter, in its first article, the ancient monument's definition was extended to include rural and urban settlements. In addition to this article, the 6th article also mentions about conservation of the historical settlements around the monuments. This article states:

*"The conservation of a monument implies preserving a setting which is not out of scale. Wherever the traditional setting exists, it must be kept. No new construction, demolition, or modification which would alter the relations of mass and color must be allowed."* (Venice Charter, 1964, Art.6).

The Charter for Conservation of Historic Towns and Urban Areas (Washington Charter) was prepared in 1987 to complement the Venice Charter. With this charter, principles, objectives, and methods for the protection of historical cities and districts were defined. The charter aims to harmonize private and public living spaces in historical cities and districts and to support the preservation of cultural values that exist in these areas and constitute the memory of humanity. **This charter adopted the following principles regarding public open spaces (ICOMOS, 1987):**

- **Urban textures completed by plots and streets should be preserved.**

- **Relationships between buildings and green and open spaces should be maintained.**

- **The functions that the city or urban area gained overtime should be preserved.**

With the International Cultural Tourism Charter Managing Tourism at Places of Heritage Significance, published in 1999, the importance of preserving cultural heritage was underlined. With this charter, suggestions were given for studied that explain to the importance of heritage sites, traditions, and cultural practices in the past experiences and present their current diversity to be submitted (ICOMOS, 1999).

In the USA / ICOMOS 2001 Symposium, conservation and sustainability issues as a new management model related to design, technology, economy, development, and

social viability were discussed. These aspects have been studied across various heritage categories, ranging in scale from individual buildings and sites by scale to cities and cultural landscapes.

With the ICOMOS Charter For The Interpretation And Presentation Of Cultural Heritage Sites, in cultural heritage areas, tangible and intangible values are aimed to be preserved in their natural and cultural environment, and social contexts. It is emphasized that the intangible elements of the heritage of a historical district such as cultural and spiritual traditions, stories, music, dance, theater, literature, visual arts, local traditions, and culinary heritage should be taken into account when interpreting (ICOMOS, 2008).

ICOMOS New Zealand Charter for the Conservation of Places of Cultural Heritage Value, published in 2010, highlights the importance of protecting a place, understanding all aspects of cultural heritage value, both tangible and intangible. The intervention should ensure the preservation of tangible and intangible values and the uses that are an integral part of these values and should be kept to minimum. The removal of cultural heritage textures or the changes of features and spaces should be avoided (ICOMOS, 2011).

The Valletta Principles for the Safeguarding and Management of Historic Cities, Towns, and Urban Areas declares that design needs **to reflect a deeper awareness of the role of the public space in community relations, integration, and other socio-economic factors such as integration and environmental factors** (ICOMOS, 2011).

Table 1. Evolution of Conservation Approaches
(Source: adapted from Zaeyter et al., 2017 )

| Time | Initiators | Conservation Approaches Ideologies (Aim/Method) | Characteristics |
|------|-----------|-----------------------------------------------|-----------------|
| 5th B.C. -4th A.D. | Rome and Athens, Early Christian Rome | *Monuments as Memorials *Repair and Restore Old Status | *Religious respect for monuments *Public focus for political reasons *Glorification of person-family *society *Remodeling *Reconstruction *Reuse of historical sites |
| 5th A.D. 14th A.D. | Outside Europe | Reconstruction with old materials | *Unconscious reconstruction and reuse for historical sites |
| 15th Century -17th Century | Alberti, Raphael (1515), European Countries after Civil War | *Monuments as Memorials *Physical Approach-individual ownership *Collecting Antiquities | * Preserving historical buildings due to their qualities, strength, beauty and educational and historical value. * First documentation to preserve monuments in Rome. *Restoration after demolition *Commemorating historic victory |

**(cont. on next page)**

| Time | Initiators | Conservation Approaches Ideologies (Aim/Method) | Characteristics |
|------|-----------|--------------------------------------------------|-----------------|
| 1700 | Society of Antiquaries of London (1707) | Systematic National Antiquaries | *To focus on British archaeological remains *Nationalism (romantic influences) |
| Until 1750 | Winckelman | Historicity | *Documentation of history for original restoration |
| 1750 - 1800 | Viollet - Le – Duc, George Gilbert Scott | Stylistic Restoration Destructive Restoration | *Unity of style in the structure and form *The decision to complete the design is taken as deemed appropriate by the restorator. |
| | John Ruskin, William Morris, Patrick Geddes, Philippe Web | Romanticism, Anti – Restoration, Conservative Repair Careful Restoration Eclectic Restoration | *Preservation and minimum intervention *Priority to protect the structure *Minimum intervention without adding new elements *Maintenance to extend the age of the building |
| 1877 | SPAB (William Morris) Manifesto | *Modern Conservation Social and Economic Approach *National Ownership | *Preservation instead of restoration |
| 1900 | Alois Reigel | Modern Concept of Historicity | *Structural Restoration *Repairing *Restoring without adding |
| 1931 | International Conference for Experts: Athens Charter | Modern Conservation Policy | *Internationalization of Conservation Concept *National Legislation *Aesthetic Enhancement |
| 1950 | Cesar Brandi | Modern Conservation Theory | * Any intervention should be easily defined and respectful of the whole. *The irreplaceable material form character and not the structure *Any restoration should not constitute an obstacle for future necessary interventions. |
| 1964 | UNESCO-Venice Charter | *Urban Conservation *Traditionally Continuity-Planning and Management Approach-International and universal ownership | * Monument concept has been expanded to urban scale *Urban Concept with heritage *Socially useful function |
| 1972 | UNESCO-Convention Concerning the Protection of the World Cultural and Natural Heritage | Heritage Approach | *Clear definition of heritage *World Heritage Concept *A holistic conceptualization of the historical environment *Considering the socio-cultural relationship between people and their environment as a potential heritage |
| 1975 | Council of Europe, European Charter of the Architectural Heritage | | *Integrated approach to conservation of cultural heritage *Collaborative Planning Principles |
| 1976 | UNESCO- The Nairobi Recommendation Concerning the Safeguarding and Contemporary Role of Historic Areas | | * Integrating historical centers with contemporary urban life |

| Time | Initiators | Conservation Approaches Ideologies (Aim/Method) | Characteristics |
|---|---|---|---|
| 1987 | ICOMOS-Charter for Conservation of Historic owns and Urban Areas - Washington Charter | | *Principles, objectives, and methods for the protection of historical districts *Planning and protection of historic urban areas *Participation |
| 1990 | ICOMOS-Charter for the Protection and Management of the Archaeological Heritage - Lausanne | Traditional Continuity - Planning and Management Approach- International and Universal Ownership | *Conservation with different disciplines *Global archaeological heritage management principles |
| 1994 | European Conference Aalborg Charter | | *Creative, local, balance in: enhancing quality of life, maintaining land using and mobility, using of renewable energy sources |
| 1999 | ICOMOS-II Burra Charter International Cultural Tourism Charter- Mexico *English Heritage | Cultural Tourism Approach Facadism | *Management of cultural heritage sites *Participation *To reveal the importance of heritage sites, traditions and cultural practices in past experiences |
| 2001 | US/ ICOMOS International Symposium | Sustainable Culture Tourism Approach | * A new management plan *Sustainable Approaches to the Conservation |
| 2010 | ICOMOS-New Zealand Charter | Communal Participatory Approach | *The Conservation of Places of Cultural Heritage Value *The importance of understanding all aspects of cultural heritage value, both tangible and intangible *Minimum intervention |
| 2011 | ICCROM | Living Heritage Approach | *Long-term sustainability in heritage conservation *The authoritative community involved in the decision-making process |
| | UNESCO-Recommendation on the Historic Urban Landscape | | *Wider regional and landscape context *All tangible and intangible features of the physical and social environment *Defining, protecting and managing historical sites in their wider context |

As there is no direct approach to designing public open spaces in historical districts, design approaches that take into account the tangible and intangible traces of the past among historical district conservation approaches will be examined.

### 2.4.1. Sustainable Approach

The sustainability approach was discussed in the Deschambault Declaration in 1982 as it is an important factor in conservation. The sustainable development of cultural values is achieved by making the protected area accessible. It is an inseparable part of the daily life of local people (Sedky,2009). The conservation of historical urban districts within the framework of sustainability requires active use of the existing historical buildings in the whole city, planning to meet the needs of today's life, and protection of economic and social qualities (Litcfield, 1988). Therefore, the areas to be protected should be considered together with current city dynamics. Contemporary conservation approaches include evaluating, developing, using, and obtaining economic benefits. Using the historical heritage, giving it a certain function by keeping it alive are among the aims of conservation (Özkan, 2005).

### 2.4.2. Cautious Approach

In the cautious approach, the scope and depth of change are minimized. Only proven repair methods are used, and repairs that may damage the historical texture and cultural significance are done with the minimum possible intervention. Changes should be as reversible as possible (ICOMOS,2017). In the cautious approach (ICOMOS, 2013):

- Conservation is based on respect for an existing structure, use, relationships, and meanings. It requires as little intervention as possible.
- Changes made in one place should not be based on guesswork or distortion of physical or other evidence it provides.

### 2.4.3. Holistic Approach

The holistic approach to the preservation of historical districts realizes conservation with sustainability and prioritizes conflict avoidance. It requires combined

thinking and combined work from a core that integrates best practices in both sustainability and conservation. The traditional usage patterns of buildings, plot sizes, street patterns, and open spaces, along with movement and the human culture that comes with them, allow it to determine the least intrusive approach to society, the environment, and the economy (Rodwell, 2003). With the holistic approach, historical districts are defined as: "combined artifacts of man and nature with special value due to their topographical areas, their beauty or from anthropological point of view" (UNESCO 1972, Art. 1). It integrates the protection of urban heritage with social and economic development goals (UNESCO, 2013).

## 2.4.4. Historic Urban Landscape Approach

The historic urban landscape approach goes beyond preservation. It focuses on all tangible and intangible features of the physical and social environment. In the historic urban landscape approach, planning and design interventions aim to increase sustainability by taking into account local community values as well as the existing built environment, intangible heritage, cultural diversity, socio-economic and environmental factors (UNESCO, 2013). It aims to protect and increase the quality of the human environment. It discusses urban heritage conservation strategies in the general sustainable development environment. Correspondingly, it addresses the need for better integration and framing within the major goals of protection. It takes into account the interrelationships of physical forms, spatial organizations and connections, natural features and environments, and their social, cultural, and economic values. It proposes a landscape approach to defining, preserving, and managing historical sites in their wider context (UNESCO,2011). The historic urban landscape approach actions are as follows (UNESCO, 2013):

- To make a complete evaluation of the city's natural, cultural and human resources.
- To use collaborative planning and stakeholder consultation to decide conservation goals and actions.

- To assess the vulnerability of the urban heritage to pressures of socio-economic and the climate change's impacts.

- To integrate urban heritage values and vulnerability into a wider city development framework.

- To prioritize policies and actions for protection and improvement, including good governance.

- To establish proper public and private partnerships and local government frameworks.


## 2.5. Principles for Designing Historical Districts and Public Open Spaces

As a living organism, historical districts change constantly. All the elements which are natural, human-induced, tangible, and intangible, are affected by this change. If the change is managed appropriately, it can be an opportunity to improve the quality of historical districts (ICOMOS, 2011). According to Washington Charter, historical districts should be protected from natural disasters to create safe and good environments (Washington Charter, 1987). In addition to this, The Valletta Principles for the Safeguarding and Management of Historic Cities, Towns and Urban Areas clarifies the relationship between historical districts and the natural environment as follows (ICOMOS, 2011):

- Changes in the historical districts should respect the natural environment. They should not cause the devastation of natural sources, waste of energy, and corruption in the balance of natural cycles.

- The environmental context, the quality of water, air, and soil, and accessibility of green areas should improve through the changes in the historical districts.

- Historical districts should be protected from natural disasters and climate change.
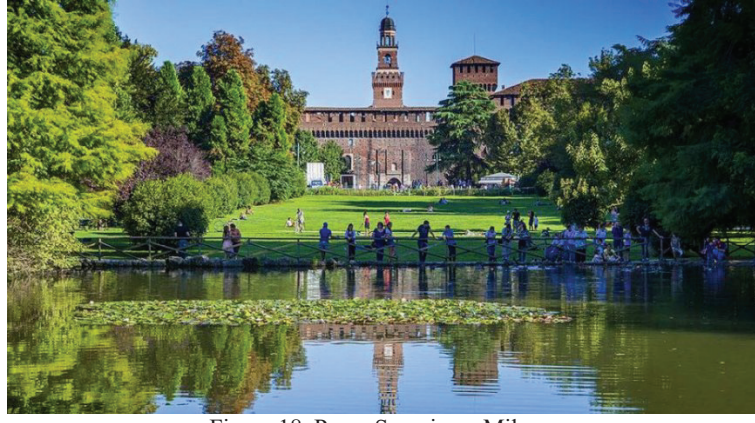
Figure 18. Parco Sempione, Milano
(Source: https://www.milanoresidence.com/il-parco-sempione-tra-arte-e-verde/ )

Concerning the relationship between historical districts and built environment had explained by Washington Charter that the introduction of contemporary elements in harmony with the environment should not be discouraged, as these features can contribute to the enrichment of a space (Washington Charter, 1987). The Valletta Principles for the Safeguarding and Management of Historic Cities, Towns and Urban Areas explains it as follows (ICOMOS, 2011):

- The contemporary architectural elements should respect the values of historical districts. It should contribute to urban continuity.

- Architectural interventions and new architecture should respect historical values, patterns, and layers.

- Architects and city planners should be encouraged to understand the historical urban context.



Figure 19. Piazza Broletto, Mantova
(Source: https://www.milanairports.com/en/around-milan/mantua-sabbioneta )

Public open spaces are places where public life takes place. Cultural characteristics of the public and their specific way of life are reflected in the public open space. Therefore, traditional uses and functions, such as the specific lifestyle of a local community, are very important in historical districts. If communities are displaced and cultural practices disappear, these historic sites can suffer major negative effects, such as loss of identity and character. The Valletta Principles for the Safeguarding and Management of Historic Cities, Towns and Urban Areas explains the relationship between historical districts and the social environment as follows (ICOMOS, 2011):

- It is important to protect the indigenous population.
- The gentrification process caused by rent increases and the deterioration of residential and public spaces in the town or area should be controlled.
- Characteristics of the place such as traditional cultural and economic diversity should retained.
- New activities in historical districts should be managed carefully.


Figure 20. Old Bazaar in Skopje
(Source: https://imgur.com/r/cityporn/dObIEQP )

Intangible cultural heritage occurs as part of the cultural heritage of communities, groups, and in some cases individuals. These parts are practices, representations, expressions, knowledge, skills, and related tools, objects, artifacts, and cultural fields. They are constantly being recreated. They provide a sense of identity and continuity to

the city. Thus, they promote respect for cultural diversity. Besides, "intangible cultural heritage" occurs in the following areas, among others (UNESCO, 2003):

- Oral traditions and expressions, including language as a vehicle of intangible cultural heritage.
- Performing arts.
- Social practices, rituals, and festive events.
- Knowledge and practices about nature and the universe.
- Traditional craftsmanship.

Preserving the intangible heritage is as important as protecting and preserving the built environment. Intangible elements contribute to the identity and spirit of the spaces. They help define the character and spirit of a place. Therefore, they need to be created and maintained (ICOMOS, 2011).



Figure 21. Intangible Elements: Day of the Dead, Mexico
(Source: https://matadornetwork.com/destinations/north-america/mexico/mexico-city/events-festivals/ )

It is important to note that tangible and intangible heritages are often interlinked. The tangible heritage provides physical support for the intangible heritage. The intangible heritage can contribute to the formation and preservation of the tangible heritage (Leakis and Poulios, 2015).

In the Implementation of the Recommendation of the Council of Europe on "Urban open space"(1986), the recommendations and principles for the conservation and design of public open spaces are as follows (Council of Europe, 1986):

- The public space should be a forum for the continuous interaction of individual and business activities. Therefore, precautions should be taken to identify and protect existing resources before any other investment.

- Urban development should seek to improve rather than threaten existing public open space resources.

- A community's use of public open spaces should be closely and often systematically observed and designed. The design and layout of new public spaces must meet the real needs of the community and reflect the behavior patterns of its residents. It should avoid "over-planning".

- There should be awareness of the scale and nature of existing neighborhoods, as well as their character and urban traditions. Thus, it will help to understand the integration of new public open spaces and their design and development. It will ensure that it respects its architectural character and quality in terms of scale and detail.

- In order to provide sufficient and proper new public open space spaces, all existing areas of both large and small public open spaces must be quantified and characterized representing existing resources.

- Public open space planning should be designed to provide for the future needs of different user groups and allow them to successfully share the space with each other.

- The more priority people have on city streets and in most residential areas will provide more opportunities for interaction. Therefore, materials, surfaces, and street furniture that help to "personalize" public open spaces should be used instead of "vehicular" ones.

- While determining, designing, and detailing public open spaces, the physical boundaries of the selected areas should be taken into account in order to ensure adequate and appropriate access and not to prevent the use of physical borders.

- The details and the choice of materials should always be respected.

- The improvement of urban open spaces requires the introduction of trees and other vegetation, as well as the application of color, light, and shade that support "nature".

## 2.6. Evaluation

Approaches that use tangible and intangible traces of the past as a part of historical district design have been examined. These approaches are: Sustainable approach, holistic approach, cautious approach, and historical urban landscape approach.

These approaches advocate protecting cultural heritage and using it in designs. In the **sustainable approach**, it is aimed to use the historical heritage and to give it a certain function by keeping it alive. In the **holistic approach,** importance is given to culture, society, environment and economy as much as physical uses. In the **cautious approach**, it is aimed to use the minimum intervention methods that can damage the historical texture. In the **historic landscape approach**, importance is given to the physical environment and the entire human environment, with all its tangible and intangible qualities. However, while these approaches provide information about the protection of tangible and intangible historic traces, they do not suggest any offers about how these traces should be used in public open spaces.

The Implementation of the Recommendation of the Council of Europe on "Urban open space" (1986) explains the principles of public space design and some of the principles including public open space design in historical districts. However, during design of public open spaces in historical districts, these principles do not respond to how design should be depending on tangible and intangible traces of the past. Therefore, there is a need to determine the design principles for public open space design that depend on the tangible and intangible traces of the past in historical district.

# CHAPTER 3

# EXEMPLARY PUBLIC OPEN SPACE DESIGN CASES ACROSS THE WORLD

Public open space examples that contain the traces of past in their designs are examined to reveal the approaches and principles they adopted. Cases are selected from across the world. While in St. Andrew Square, The Goods Line, Petar Zoranić Square, and Stadshal (Market Hall) and Central Squares only tangible traces from the past can be observed; in Israel Plads Square, and Metropol Parasol both tangible and intangible traces of the history were parts of the project.

## 3.1. St. Andrew Square, Edinburgh, Scotland

Edinburgh is settled in two parts: Old Town and New Town. Old Town has a medieval fortress, and the neoclassical New Town was settled in the 18th century. Two parts of the city have buildings with unique characters. Moreover, they have outstanding landscapes. Slightly altered medieval "Fishbone" street pattern gives a characteristic structure to the Old Town. This street type gives a sense of enclosed space with its width, height of surrounding buildings, and small-scale breaks in between them. The New Town's landscape comprises gardens and privately owned public open spaces which constitutes vast green areas (UNESCO). Edinburgh implements a **holistic and place-based approach** in design and development. According to this approach, general design principles of historical districts and public open spaces of Edinburgh are as follow (The City of Edinburgh Council, 2020, p. 2, 13, 36, 37, 39, 118, 119) :

- New developments should respect the historical character of the city.

- Historical settlement patterns, parcel boundaries, pedestrian paths, and enclosures should be respected, as well as the form, texture, and general character of the site as a whole.

- Open spaces that contribute to the street scene or provide the setting for buildings of architectural or historic importance should be retained by new development.

- Trees that contribute to the character of the streetscape, backdrop, and setting should be retained by new development and these trees should be used in the new design of open space.

- If there is an undefined open space in the urban texture, this space should be redesigned or designed according to pre-existing design appropriately.

- Archeological remains should be used in the design in a tangible or intangible way.

- Materials in the old design should be used in the new design.

- The new hard landscape design should reinforce characteristic features of the surroundings.

- Materials in the new design should be coordinated with the material of surrounding townscape.

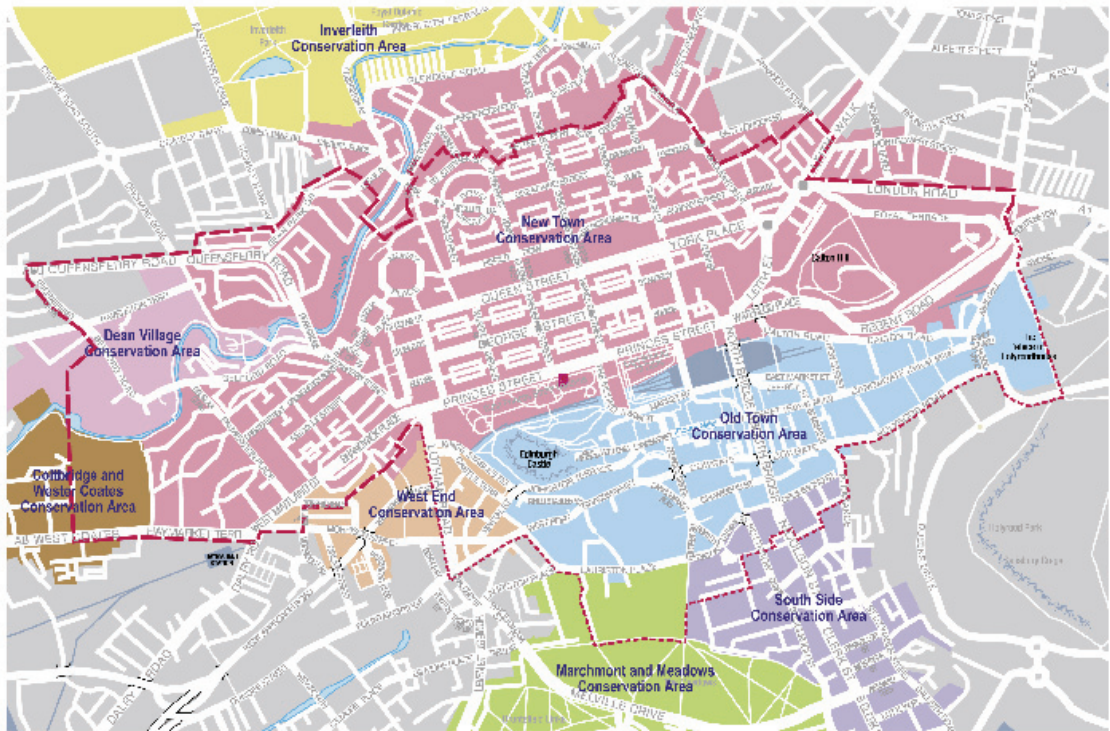- Traditional materials of pavement should be used.

Figure 22. The World Heritage Site and its Conservation Area, Old and New Towns of Edinburgh, 2005
(Source: https://whc.unesco.org/en/list/728/multiple=1&unique_number=860 )

St. Andrew Square is located in the New Town. In 1772, it was planned as a private garden as a part of the New Town by James Craig. From 1772 to 1774 the Dundas House was built near the square, and in 1821 the Melville Monument was placed at the middle of the square in memory of Henry Dundas. At the end of the 19th century, St. Andrew Square has become the commercial center of the city. The square was surrounded by large offices of banks and insurance companies and also it was used as a private garden of the banks and trade blocks. The square remained as a private garden until 2008, when it was opened to public with the project led by Gillespies.
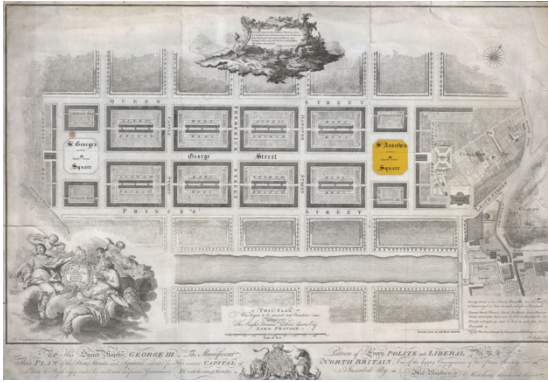
Figure 23. Plan for the New Town by James Craig, 1768
(Source:
https://upload.wikimedia.org/wikipedia/commons/e/e2/1
768_James_Craig_Map_of_New_Town%2C_Edinburgh
%2C_Scotland_%28First_Plan_of_New_Town%29_-
_Geographicus_-_Edinburgh-craig-1768.jpg )



Figure 24. St. Andrew Square in 1945
(Source: Google Earth Software)



Figure 26. St Andrew Square in 2005
(Source: Google Earth Software)



Figure 25. St. Andrew Square in 2020
(Source: Google Earth Software)

The project area consists of nearly 10.750 m$^2$. The new design aimed to assign the garden for public use and to strengthen the sense of peace in the context of a busy urban center while preserving the integrity of the garden as a green space. It has determined a design approach that preserves the integrity of the original historical square, adapts to contemporary usage models, and offers new elements. The project aimed to protect original design of the square as a tangible trace from history. While physical interventions such as a reflective pool, café pavilion, two existing paths which came from history, new paths, and new lighting were implemented, activity areas such as a recreation area, a new and enjoyable route through the city, public events and exhibitions were planned (Gillespies).

Figure 29. St. Andrew Square before redesign
(Source: https://www.gillespies.co.uk/projects/st-andrew-square )


Figure 28. St. Andrew Square after redesign
(Source: https://www.gillespies.co.uk/projects/st-andrew-square)


Figure 27. New Cafe in St. Andrew Square
(Source https://www.gillespies.co.uk/projects/st-andrew-square)


Figure 30. New Reflective Pool in St. Andrew Square
(Source: https://www.gillespies.co.uk/projects/st-andrew-square)

St. Andrew Square's design principles are as follows:

- Making new additions while maintaining the existing design (Café and Paths).
- Maintaining the Melville Monument as the focal point of the project area.
- Creating a new route with new two paths that connects Princess Street to Edinburg branch of Harvey Nichols Shopping Mall.
- Protecting the integrity of the garden as a green space.
- Creating an atmosphere of peace in the city.
- Using the area as a public open space first time in its history.

## 3.2.  Israel Plads Square, Copenhagen, Denmark

Copenhagen is the second-largest city in the Scandinavia. The history of Copenhagen officially dates back to 1043 AC when it was a fishing and trading town. In 1343, it became the capital of the country (Copenhagen.com, 2020). Copenhagen implements a **sustainable approach** in design and development. According to this perspective, general design principles of historical district and public open space are as follow (Biennial, 2005, p.9):

- Providing focus points for city life.
- Removing incompatible street furniture.
- Providing wider pavements especially on the sunny side of the street.
- Providing more resting places at strategic points.
- Improving infrastructure of the neighborhood.
- Making the city accessible to all.
- Providing citizens new opportunities for stopping, resting, observing, playing, and active recreation.
- Creating green areas.
- Creating attractive and safe connections in the city.
- Improving conditions for pedestrians.

Figure 31. Urban Space Development Plan of Copenhagen
(Source: Biennial, 2005)

Israel Plads Square is located in central Copenhagen. The area, which was a part
of the city walls from 1200 to1857, was used as an active vegetable market from1889 to
1954. This area was called Grønttorvet Market Square. Later on, the name of this square
was changed as Israel Plads Square on October 11, 1968. The area, which was used as a
parking lot between the years 1950 and 1990, was opened for public use by the project
conducted by Cobe and Sweco Architecture, in 2014, as the result of the competition held
in 2008.

Figure 35. City Walls
(Source:
https://en.wikipedia.org/wiki/Israels_Plads#/media/File:
Outside_N%C3%B8rreport.jpg_)



Figure 34. Grønttorvet Market Square
(Source:
https://en.wikipedia.org/wiki/Israels_Plads#/media/File:
Gr%C3%B8nttorvet_(now_Israels_Plads).jpg )



Figure 32. Israel Plads in 2003
(Source: Google Earth Software)



Figure 33. Israel Plads in 2020
(Source: Google Earth Software)

The project area of the Israel Plads Square is 12.500 m$^2$. The project aimed to cherish the importance and history of the square, revitalize it and transform it into a lively, diverse plaza for entertainment and sports where it is used by all kinds of people. While physical interventions implemented  such as  floor covering rising like a city carpet on the existing streets, creating an underground car park, movement areas, under-tree seating elements; activity areas such as school garden, basketball court, skate park, flea market, meeting point, playground, relaxation area are designed  (Cobe).

Figure 36. Israel Plads Square before redesign
(Source: https://www.cobe.dk/place/israels-plads )



Figure 37. Israel Plads After Redesign
(Source: https://www.cobe.dk/place/israels-plads )



Figure 38. Activity Areas
(Source: https://www.cobe.dk/place/israels-plads )



Figure 39. Activity Areas in Israel Plads Square
(Source: https://www.cobe.dk/place/israels-plads )

The design principles of Israel Plads Square are as follows:

- Pedestrianizing the entire area.
- Using Danish tree species.
- Planting trees in the field as a continuation of the trees in Ørsteds Park located south of the Israel Plads.
- Revitalizing the market area as intangible traces of the history.
- Reusing the area as a public open space.

## 3.3. Metropol Parasol, Seville, Spain

Seville is the capital of the Andalusia region. It is approximately 2.200 years old. Its historical center is well preserved. It has been the transition area for many civilizations. Furthermore, Arabic Culture influenced the city mostly although it has Medieval, Renaissance, and Baroque heritage (URBACT). Seville implements a **historic urban landscape approach** in design and development. General design principles of historical district and public open spaces of Seville according to this approach, are as follow (Andalusian Institute of Historical Heritage, 2017, p.104, 105, 117, 125, 134, 135, ):

- To use commercial activities to revitalize the historical center.
- To change some business practices to integrate them into the cityscape and also make them more sustainable.
- To promote the socialization function of the landscape.
- To encourage to design public open spaces in unused urban areas.
- To protect the industrial heritage and to maintain its functional integrity.
- To revitalize traditional commercial areas.
- To consolidate the historical city center's functional diversity.
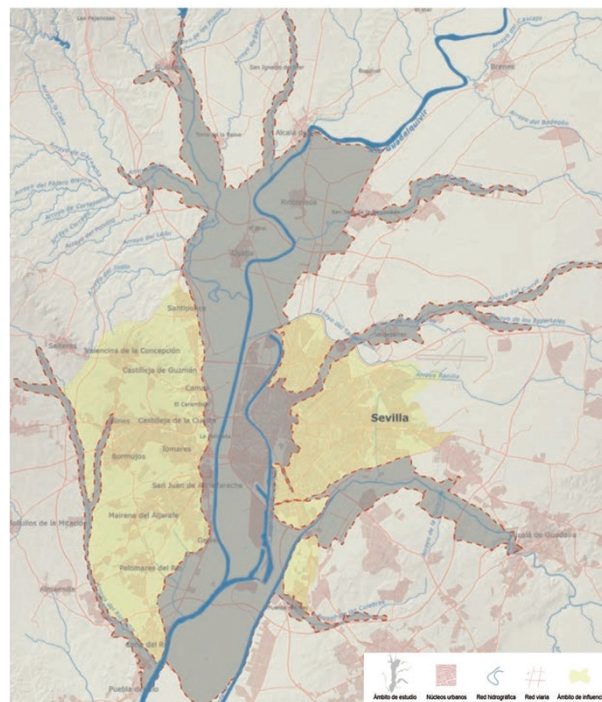
Figure 40. Seville Map of the Approach to the Territorial Scope
(Source: Andalusian Institute of Historical Heritage, 2017)

Until 1810, there was a monastery in the current place of the Metropol Parasol. Afterwar, following the destruction of aforementioned monastery, the area designed as a marketplace, in 1842. It was called Plaza de la Encornacian. In 1973, urban renewal was carried out in this area due to structural problems, and it remained vacant and was used as a parking lot until 1990. Subsequently, Roman and Moorish remains were discovered in this area during relocating the parking lot to the underground and the area remained vacant until the competition for the revitalization of the area held in 2005. With the project conducted by Jürgen Mayer H. Architects, the area was reopened for public use in 2011.



Figure 41. Plaza de la Encornacian in 1788
(Source:
http://sevillaciudad.sevilla.abc.es/reportajes/casco-antiguo/cultura-casco-antiguo/plaza-de-la-encarnacion/ )



Figure 42. Market Place in Plaza de la Encornian
(Source:
http://sevillaciudad.sevilla.abc.es/reportajes/casco-antiguo/cultura-casco-antiguo/plaza-de-la-encarnacion/ )



Figure 43. Urban Renewal in Plaza de la Encornacian, 1973
(Source:
http://sevillaciudad.sevilla.abc.es/reportajes/casco-antiguo/cultura-casco-antiguo/plaza-de-la-encarnacion/ )



Figure 44. Parking Lot in Plaza de la Encornacian
(Source:
https://www.publicspace.org/es/web/guest/obras/-/project/g315-metropol-parasol )

The project area is nearly 16.240 m², and the project aimed to design the area as a public space. A design approach that combines various functions such as past and present in a new and powerful urban expression has been used. The structure was

designed in reference to the old cathedral which no longer existed, and the bazaar was designed in reference to the old activities in the square. While physical interventions such as canopy, walking paths, spaced columns, and wide openings were implemented, activity areas such as social activity center, meeting area, bazaar, archeology museum, markets, bars, restaurants, and city terrace were designed (Bordas, 2018)



Figure 45. Square before redesign, 2003
(Source: Google Earth Software)



Figure 46. Metropol Parasol
(Source:
https://www.publicspace.org/es/web/guest/obras/-
/project/g315-metropol-parasol )



Figure 47. Activity Areas in Metropol Parasol
(Source: https://www.lafargeholcim-
foundation.org/projects/metropol-parasol-spain )



Figure 48. Activity Areas in Metropol Parasol
(Source: https://www.lafargeholcim-
foundation.org/projects/metropol-parasol-spain )

The design principles of the Metropol Parasol project are as follows:

- Creating a landmark.
- Completely pedestrianizing the area.
- Not hindering flow.
- Incorporating the pedestrian flow in the square into the structure.
- Reviving of the market area that has turned into the parking lot.
- Designing regarding the past.

## 3.4.  The Goods Line, Sydney, Australia

Sydney was established in 1788. Sydney implements a **cautious approach** from Burra Charter. According to this approach, general design principles of historical districts and public open spaces of Sydney are as follow (City of Sydney, 2006, p. 1, 14, 47, 48, 52 ):

- To retain traditional gardens design as much as possible.
- To preserve important structures that contributes to the historic and characteristic heritage.
- To preserve the character of the landscape.
- To strengthen the public space function of the Central Sydney.
- To retain and conserve the original streetlights.
- To reuse original or important guideposts and landmarks in the design.
- To preserve important sandstone steps and supporting walls.
- To preserve traces of important early road surfaces and features.
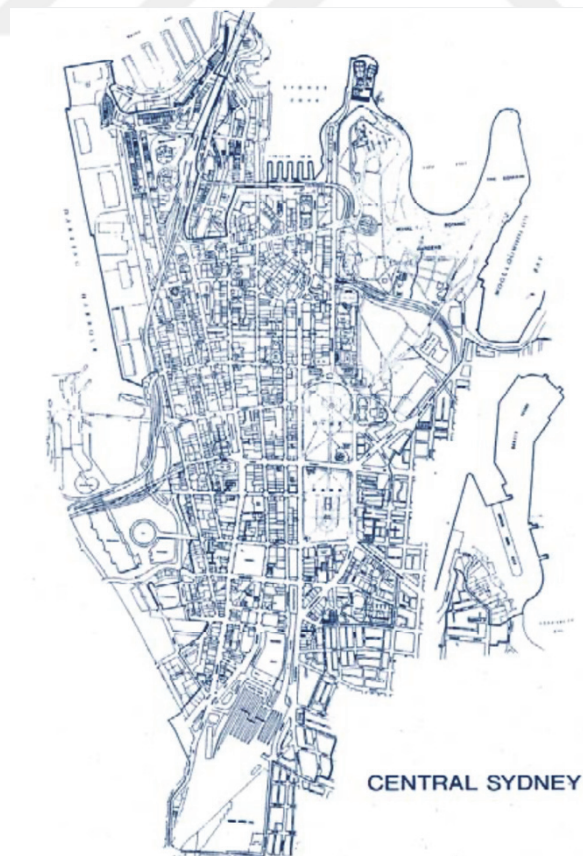
Figure 49. Central Sydney Area
(Source: City of Sydney, 2006)

The Goods Line is located in Central Sydney. The railway in the project was opened in 1855 as an intersection point connecting the Parramatta railway line to Darling Harbor's shipping port. Subsequently, the railway was extended to Dulwich Hill in 1922. Moreover, a bridge was built in 1879 due to the density of the line, which afterwards, in 1900, was reinforced. The railway was completely closed to vehicle traffic in 1996. It remained vacant until 2005, and it has been redesigned as a public space by The Goods Line Project under the management of Aspect Studios since then.



Figure 51. Darling Harbor Yard
(Source:
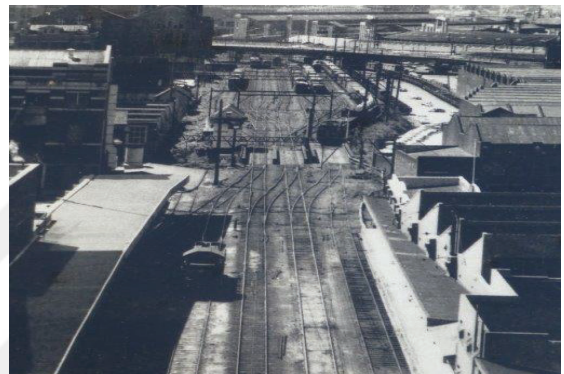https://en.wikipedia.org/wiki/The_Goods_Line#/media/File:Darling_Harbour_Goods_Line.jpg )



Figure 50. Ultimo Road Railway
(Source:
https://www.environment.nsw.gov.au/heritageapp/ViewHeritageItemDetails.aspx?ID=5012250 )



Figure 53. The Goods Line Before Designed, 2012
(Source: Google Earth Software)



Figure 52. The Goods Line, 2020
(Source: Google Earth Software)

The project area of the Goods Line is 6.995 m$^2$. The area was transformed into a public space along the railway line. While physical interventions such as planting space, playgrounds, seating areas, an amphitheater, green areas, and bicycle paths are implemented; activity areas such as playgrounds, festivals, pop-up activities, working areas, and dining areas are also designed (Aspect Studio).

Figure 57. The Goods Line Activity Areas
(Source: http://thegoodsline.aspect.net.au/ )


Figure 56. The Goods Line Activity Areas
(Source: http://thegoodsline.aspect.net.au/ )


Figure 54. Railways
(Source: http://thegoodsline.aspect.net.au/ )


Figure 55. Interlocking machine in the design
(Source:  https://maas.museum/inside-the-collection/2015/09/03/the-goods-line-then-and-now/ )

The design principles of the Goods Line project are as follows:

- To create an energetic city backbone.
- To convert the area previously used as a railroad into a public space.
- To use existing trees in the area.
- To create a pedestrian axis connecting the city and the harbor.
- To preserve the remaining rails and to use them in the design.

## 3.5.    Petar Zoranić Square, Zadar, Croatia

Zadar with its ancient ruins, is the oldest settlement of Croatia . Old town is more than 2.700 years old and it has the same grid street layout since the Romans' period. Today, these streets have boutiques, bistros, cafes, and beach clubs (Routes4u). While Zadar's streets, squares, beach, churches, and monumental heritage reveal its antiquity and continuity, modern installations show the city's vision of modernity. (Zadar Tourist Board). Zadar implements a **sustainable approach** in design and development. According to this approach, general design principles of historical districts and public open spaces of Zadar are as follow (Razvojna Agencija Zadarske Zupanije, 2013, p. 6, 124, 125, 126, 128, 133, 137, 141):

- To build new public spaces in accordance with the identity of the city.
- To develop an urban revitalization for the peninsula (Historical City Center).
- To preserve the urban identity and continuity.
- To replace old public lighting with new, environmentally friendly, and more efficient public lighting.
- To provide jobs for creative industries that contribute to Zadar's urban identity.
- To revive extinct traditional crafts.
- To support promotion and marketing activities of domestic Zadar product.
- To restore the cultural and historical heritage of Zadar.
- To preserve the cultural heritage and contemporary cultural production of the city by using new technologies.

The Petar Zoranić Square is located in the historical center of Zadar. The square was once a part of the Roman Forum. There was an octagonal Roman Tower in the middle of it. The passage inside the city walls, which remained intact from the Roman period to the Middle Ages was located where today's Petar Zoranić Square stands. Square and its surrounding was damaged by bomb attacks during the Yugoslav Wars. At the beginning of this century, while infrastructure improvement projects were in progress, significant remains were discovered, For instance, octagonal base of one of the towers that once surrounded the passage in the Roman walls was revealed. Five meters north to that base,

is the where the pillar of a Roman arch, and five meters east, is where the remains of a medieval wall. The project of Kostrenčić and Krebel, who won the competition held in 2009, was opened to use in 2013.
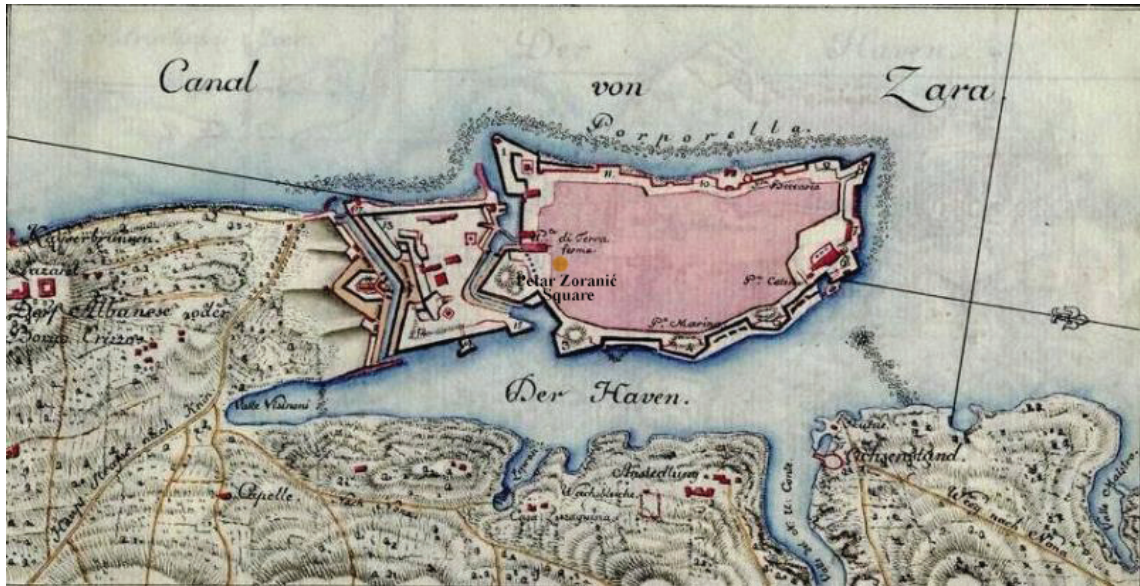


Figure 60. City Fortification of Zadar
(Source: https://toosquaretobehip.com/zadar-a-glittering-adriatic-gem-of-old/ )



Figure 59. Petar Zoranić Square, 2004
(Source: Google Earth Software)



Figure 58. Petar Zoranić Square, 2020
(Source: Google Earth Software)

The project area consists of 2.900 m$^2$. The project aims to exhibit and honor the ruins without inhibiting a vibrant, lively square, an open-air museum. In the project, a design approach harmonized the Medieval and Roman ruins with the daily uses of the square was pursued. While physical interventions such as using different paving stones, sitting area, creating a glass surface between the ruins and the square, rebuilding part of

the old tower are implemented; Activities such as social activities, walking areas, meeting areas, and a touristic route were designed (Bordas, 2018).



Figure 62. Petar Zoranić Square before intervention
(Source: https://www.publicspace.org/works/-/project/h087-renovation-of-petar-zoranic-square )



Figure 63. Petar Zoranić Square after intervention
(Source: https://www.publicspace.org/works/-/project/h087-renovation-of-petar-zoranic-square )



Figure 61. Ruins
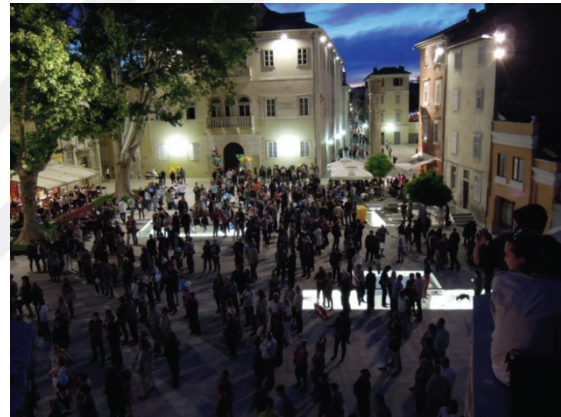(Source: https://www.publicspace.org/works/-/project/h087-renovation-of-petar-zoranic-square )



Figure 64. Activities
(Source: https://www.publicspace.org/works/-/project/h087-renovation-of-petar-zoranic-square )

The design principles of Petar Zoranić Square are as follows:

- To integrate architectural findings from both the Roman and medieval periods with the contemporary urban life of the city.
- To reach a versatile layout plan that enables the daily needs of the pavement and street furniture without hindering the organization of the events that will attract crowds in the future.
- To turn octagonal tower into a functional bench.
- To trace the line of the old walls by different use of paving stones

- To make people to see the ruins while they remain underground - This is achieved by creating a "glass interface" between Roman and medieval archaeological finds below the current ground level of the square. The ground surface is interrupted at three points where it is replaced by glass plates embedded at the same level. There is no architectural obstacle in front of the movement through the square, and the glass interface allows people to see the underground ruins.
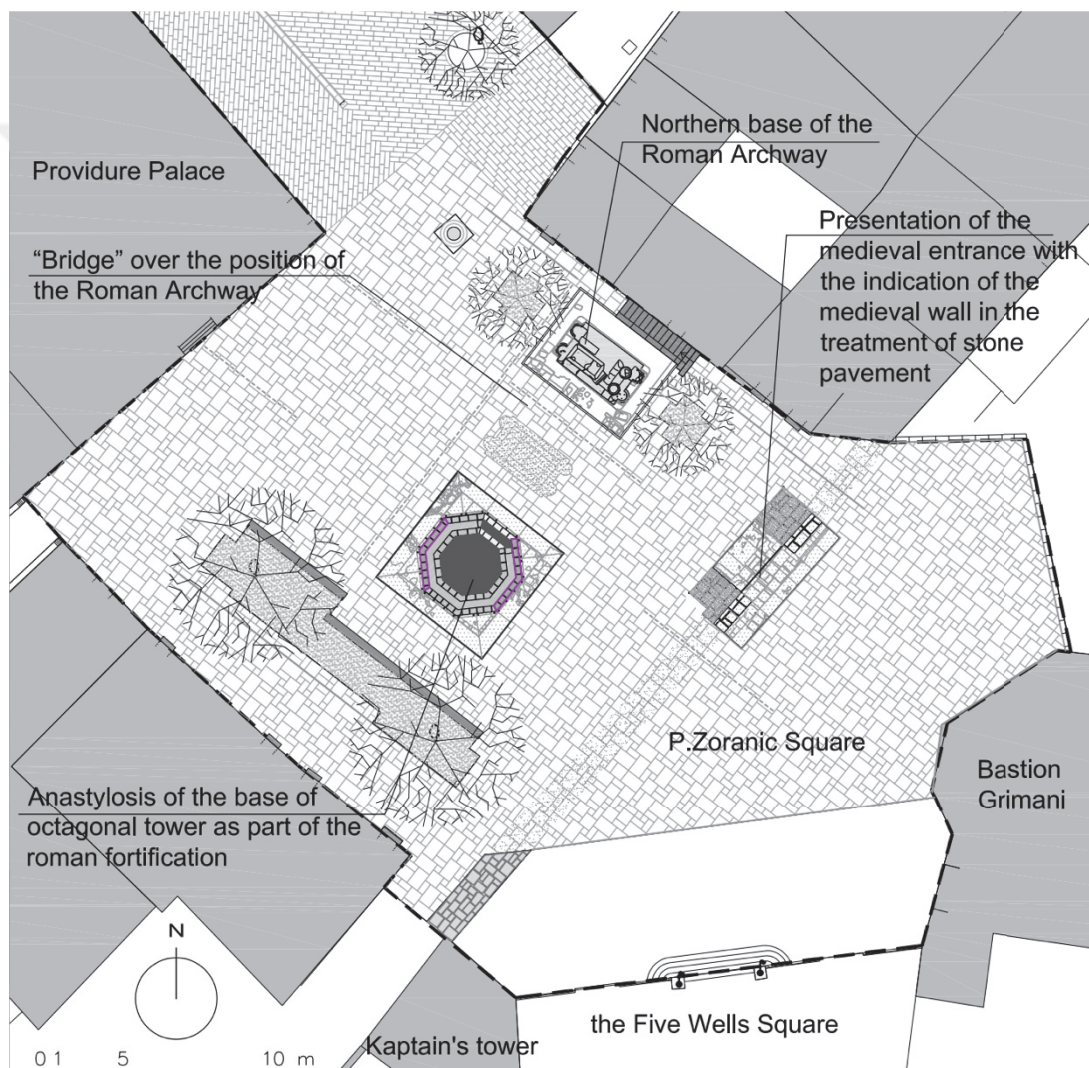


Figure 65. Petar Zoranić Square's Plan
(Source: https://www.publicspace.org/documents/220568/520045/31254H087-A3-Panel-1-corr.pdf/770a9d4e-05b0-bf2b-4c6c-14a84ba6dd4f?version=1.0&t=1525206780507 )

- To find the appropriate architectural articulation for this place.

- To interpret the identity of a public square as the generator of urbanism and social life
- To reduce the architectural intervention to the "essence", highlighting the inherent but hidden value at its best, and at the same time creating new potential, a new interpretations, and new identities.
- To add a pedestrian path to the center and, to place for different kinds of cultural events, sidewalks, and urban equipment according to the city's specific lifestyle.
- To use two beautiful plane trees over a hundred years old in the square design.

## 3.6. Stadshal, Ghent, Belgium

Ghent is one of the oldest city in Belgium whose origin dates back to the 10th century. It is famous for its vast public squares and markets, particularly the Vrijdagmarkt (Friday Market), which points to the center of medieval city life. Moreover, Ghent has many famous medieval monasteries (Britannica, 2020). Ghent implements a **sustainable approach** in design and development. According to this approach, general design principles of historical districts and public open spaces of Ghent are as follow (City Ghent, 2002, p. 206, 207, 215, 220, 229,  280, 282, 283, 286):

- To design better public spaces and more green spaces.
- To develop the cycling network covering the whole urban area.
- To make the castle more accessible.
- To develop urban heritage with new uses to increase the support of a city and make good use of its opportunities.
- To design more public spaces within the densely built city.
- To create a consistent green structure in the city that contains various natural elements and natural values.
- To protect and restore heritage elements.
- To soften and color Ghent's hard urban landscape heritage with a significant increase in green space in the city.

- To preserve the remains of the old castle and city walls.
- To increase the usage possibilities and attractiveness of the squares in the city center with sitting and game furniture, and contemporary art works.
- To increase cultural activities in the city center with its commercial areas.
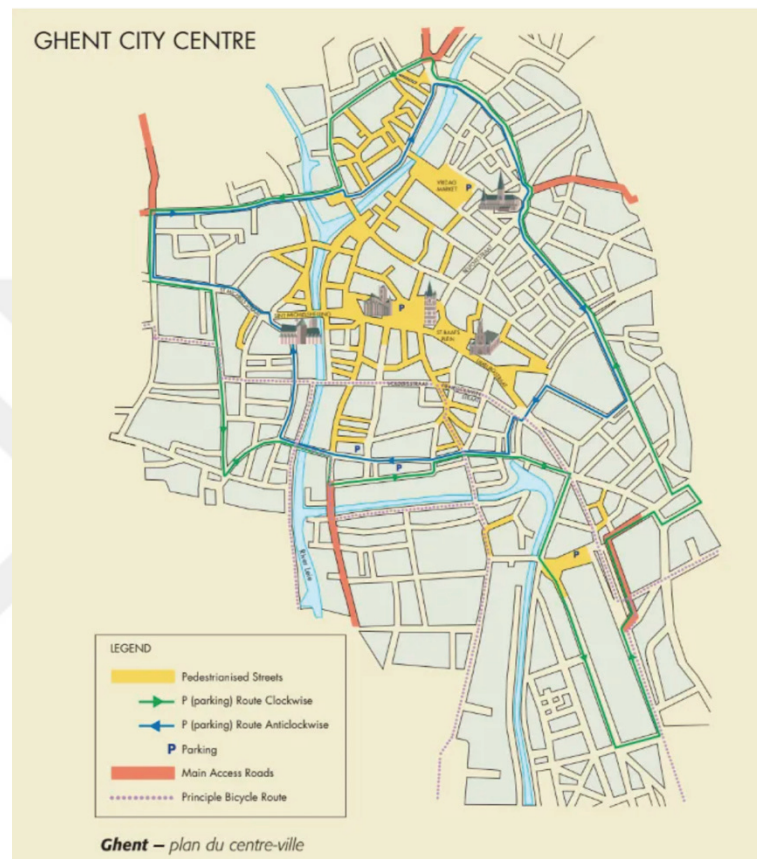


Figure 66. Ghent City Center
(Source: https://www.greaterauckland.org.nz/2020/01/21/modeshift-targets-critical-lessons-from-ghent/ )

Stadshal located in Gehnt. The historical center of Ghent is full of well-preserved examples of medieval architecture. The area is surrounded by three gothic bell towers (St. Nicholas Church, Town Hall in the middle, St. Bavo's Cathedral). There were block house between the cathedral and town hall. In 1913, World's Fair was held in Ghent. With the fair, a powerful project was undertaken by the City Council to open new public open spaces by demolishing the surrounding buildings because to draw attention to the monumental existence of these three towers. After this intervention, characteristic density of the medieval environment disappeared. A blockhouse between the cathedral and the

Town Hall was demolished in the 1960s. At the entrance to the old city, surroundings of the three small squares were often used as open-air parking lots. In 1996, municipal officials called for a competition to redesign this area and build an underground parking lot. The competition was canceled because municipality decided that there was no need for more facilities to serve private vehicles in the old center. However, "Stadshal" won the competition that held again in 2009, the square was opened for public use in 2012.



Figure 67. Map of Ghent
(Source: https://gallica.bnf.fr/ark:/12148/btv1b84464576/)



Figure 68. Stadshal before intervention
(Source:
https://www.publicspace.org/documents/220568/519084/
42513H031-A3-2.pdf/633ab79d-4028-6212-3597-
3dd6687e85b7?version=1.0&t=1525206717644 )



Figure 69. Stadshal after intervention
(Source:
https://www.publicspace.org/documents/220568/519084/
42513H031-A3-2.pdf/633ab79d-4028-6212-3597-
3dd6687e85b7?version=1.0&t=1525206717644 )

The project area of the Stadshal consist of 24.000 m$^2$. The project aimed to design social space for people by filling the vacant space between cathedral and town hall. **A sustainable design approach** was adopted to establish a respectful but thought-provoking dialogue with the historical district and add a new value to the historical center. While physical interventions are made such as an open porch, level changes on the ground, and a bicycle parking station, activities such as weekly market, large-scale events, and meeting points have been designed (Bravo, 2018).



Figure 71. Square before intervention
(Source: https://www.publicspace.org/works/-/project/h031-stadshal-market-hall-and-central-squares )



Figure 70. Square after intervention
(Source: https://www.publicspace.org/works/-/project/h031-stadshal-market-hall-and-central-squares )
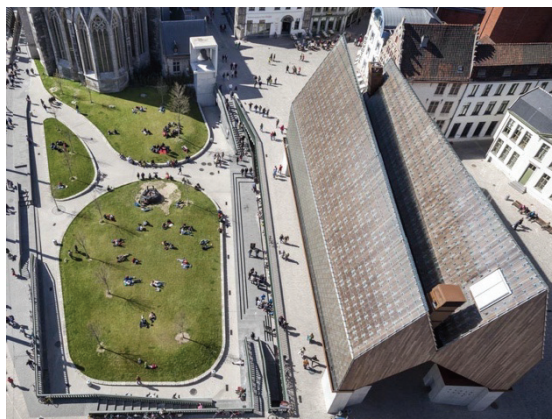


Figure 72. Air view of square
(Source: https://www.publicspace.org/works/-/project/h031-stadshal-market-hall-and-central-squares )



Figure 73. Activity areas in the square
(Source: https://www.publicspace.org/works/-/project/h031-stadshal-market-hall-and-central-squares )

The design principles of Stadshal are as follows:

- To regain the dense, complex structure that have been lost in the 20th century to the historical city center.

- To design steeply inclined roofs in a way that they cannot be distinguished from their surroundings.

- To reinforce the intensity of street life prioritizing cycling and public transportation as a more convenient transportation.

- To reinstate the existence of old urban areas.

- To create accessible areas from all directions.

## 3.7.  Evaluation

In order to understand the public open space design that depends on tangible and intangible traces of the past in historical districts, examples from across the world have been examined. While Israel Plads Square and Metropol Parasol illustrate tangible and intangible elements in their design; St. Andrew Square, Petar Zoranić Square, The Goods Line, and Stadshall: Marketplace and Central Squares reflect tangible elements in their design. The examples are examined in terms of their design approaches and principles. Copenhagen, Zadar, and Ghent implement a sustainable approach in their design and development. While Edinburgh implements holistic approach, Sydney follows a cautious approach in design and development, and Seville adopts a historic urban landscape approach. All approaches support preserving already existing historic traces in the city and using them in new designs. Edinburgh, which adopts a holistic approach, emphasized that the new design should be compatible with the rest of the city. Moreover, it is mentioned that cultural activities should be increased. Sydney, however, adopts a cautious approach that advocates restoring garden designs and preserving original trees. Besides, while using new, environmentally friendly lighting in cities was decided first to reinforce the sustainable approach, final decision was preserving the original lighting. On the other hand, Seville, which follows the historic urban landscape approach, the city is discussed on a larger scale. Furthermore, the importance of preserving historical districts, ensuring their integrity, and continuation of their function was also mentioned.

Table 2. Comparison of the Examples

(Source: Created by Author, 2020)

| Case | Approach | m² | Aim | Tangible Elements | Intangible Elements | Type of Public Space in the Past | Type of Current Public Space today |
|---|---|---|---|---|---|---|---|
| **St. Andrew Square** | Holistic Approach | 10.750 m² | To redesign the garden for public use | * Square's original design *Melville Monument | x | Private garden | Park, Square |
| **Israel Plads Square** | Sustainable Approach | 12.500 m² | To cherish the importance and history of the square | *Trees in the field *Traditional Danish building materials | *Old vegetable market by readopting market function | Market square | Park and Market |
| **Metropol Parasol** | HUL | 16.240 m² | To regain the area to urban life | *Old cathedral which was existed in the past *Ficus trees on the Plaza de Cristo de Burgos | *the old bazaar activities in the square. | Marketplace | Square |
| **The Goods Line** | Cautious Approach | 6.995 m² | To design public open space as a social infrastructure | *Remaining rails *Existing trees in the area | x | Planned as a railway | Park |
| **Petar Zoranić Square, Zadar, Croatia** | Sustainable Approach | 2.900 m2 | To showcase and honor the ruins | *Different paving stones showing the old wall remains * Old tower as a sitting area *Two plane trees over a hundred years old in the square | x | Part of the Roman Forum | Square |
| **"Stadshal": Market Hall and Central Squares, Ghent, Belgium** | Sustainable Approach | 24.000 m2 | To revitalize old urban texture | *Dense, complex structure lost in the 20th century *Steep sloping roofs that look like the surrounding gothic buildings | x | Medieval Square: | Square, Marketplace |

After examining design principles of aforementioned cities according to their approaches, public open space examples in the historical centers of cities were selected. Based on these examples, public open space design principles depending on traces of the past in historical districts, are as follows:

- To design unused public spaces in the historical district for use.
- To use the historic traces which lasted to our times in design to strengthen the interrelation of the city with its history.
- To design the historical areas with a distinct and unique character in accordance with their historical contexts and to integrate them into the city.
- To intensify of street life by determining suitable transportation systems for a historical district.
- To create accessible areas from all sides of design.
- To preserve the plants in the area and to use them in design.
- To ensure the continuity of the identity.
- To adapt the social, cultural, and physical activities and uses that have been in the memory of the city.
- To design social, cultural, and physical activities suitable for everyone.
- To use lighting, water elements and urban furniture in design, in harmony with the historical district and depending on the historic traces if possible.
- To use the archaeological remains in the area as part of the design.

# CHAPTER 4

# CASE STUDY: PUBLIC OPEN SPACE DESIGN PRINCIPLES FOR THE URLA HISTORICAL DISTRICT

Urla is located to the west of Izmir city center. Population in 2019 is 67.339 (TÜİK, 2019). Urla is 35 km from Izmir city center. The campus of Izmir Institute of Technology, Ege University Faculty of Fisheries, Dokuz Eylül University Marine Business and Management School are located in the district.



Figure 74. Location of Urla
(Source: Google Earth Software, 2020)

According to the aim of the thesis, in this chapter, firstly, the settlement history of Urla is briefly explained; then tangible and intangible historic traces of Urla are specified, and past and present uses of public open spaces are explained. The tangible and intangible historic traces in Urla were not only examined as public open spaces, but also as religious buildings and their gardens, public buildings and their gardens, and small open spaces in front of fountains because these areas had important public space activity in the past. Afterwards, Cumhuriyet Square and its immediate surroundings are selected among these public open spaces and analyzed in detailed. Finally, based on the Implementation of the Recommendation of the Council of Europe on "Urban open space" design principles and exemplary cases' design principles discussed in Chapter 3, the design principles for Cumhuriyet Square and its surroundings are determined.

## 4.1. Brief History of Urla

The settlement history of Urla dates back to the $10^{th}$ century BC. The earliest settlement known in the region is Klazomenai which was one of the twelve Ion cities. The ruins of the city of Klazomenai are today located in the Iskele District of Urla, and on the Karantina Island. The city was ruled by different civilizations as the Greek Kingdom, Roman Empire, Byzantine Empire, Great Seljuk, Crusaders, Aydinogullari, and Ottoman Empire. During the Ottoman Empire, Urla as a port city, domestic and foreign trade had great importance. At that time, the shipment of products such as cereals, dried fruits, fabric, and soap was produced from the port of Iskele. In the $14^{th}$ century, it was known as "Karya Pazarı" (Çetinkaya and Kurt, 2018).

There are different stories regarding establishment of the city center of Urla. According to these stories, Urla was founded during the Byzantine period, since there were ruins of Byzantine Hellenism before the 1922 fire. The Panayia Church, which was built for the third time in 1769, was originally an old Byzantine church and the Old Mosque (Fatih Ibrahim Bey Mosque) was the Ayos Vasilios Church. There was an ancient stormwater infrastructure in Müselle. This canal passed through the Bahçeli District and On Degirmenler Hill and reached the vicinity of Ayos Efstratios Church and it ended in the Lower Guild. Such a system was also located in the Sira District.

According to these stories, the Old Mosque of the Byzantine Urla was once the Ayos Vasilios Church and there was a settlement around it, and the vicinity of the Panayia and Ayos Yorgos Churches developed as the center of the Genoese in the 13th - 14th centuries (Milioris, 2002).

In Figure 75, assumed Byzantine Period Settlement is shown. As a result of the fire that broke out in the town hall in 1950, much information about the history of Urla was lost. Therefore, the assumed settlements location on the map were determined based on Milioris's narration.



Figure 75. Assumed Byzantine Settlement Area
(Source: Drawn by Author from Milioris' book (2002), 2020)

Urla was developed by the Turkish Commander Fatih Ibrahim Bey in the 14th century. The mosque (Old Mosque) was built by Fatih Ibrahim Bey, and settlements were formed around this mosque. Today, this mosque is called as "Fatih Ibrahim Bey Mosque" (Karstarlı, 2017; Anaç, 1994). In addition to that, during the Turkish supremacy, the Christians in Urla also lived around the Panayia church (Milioris, 1957).

In Figure 76, assumed Beyliks Period Settlement is shown. In the figure, existing settlements show that Byzantine settlement area was believed to be existed before Turks.

Possible Settlement Area also shows the regions where the Christian population developed according to Milioris.



Figure 76. Assumed Beyliks Period Settlement Area
(Source: Drawn by Author from Milioris' book (2002), 2020)

During the 16th century, there were no separate Greek/Christian neighborhoods in Urla. However, it is known that there were 3.607 Turkish Muslim people and 553 Christians in Urla. It can be said that Urla had a predominantly Turkish population in the 15th, 16th, and 17th centuries based on the population of different societies (Anaç, 1994). Evliya Çelebi visited Urla in the second half of the 17th century. In his travel book, he mentions the existence of more than 3000 residences, 2 madrasahs, 2 baths, 7 schools, 7 inns, and many mosques (Evliya Çelebi, 1935, p.100). Besides, there was Rustempasa Mosque and bath built in the 16th century on the Urla-Çeşme road and there was a settlement around it.

Figure 77. Urla and Iskele in 1800s
(Source: Kemal Ergun's Archive)

Traveler Chandler visited Urla in the 18th century and stated that the city seemed empty. He interpreted that the people of Urla settled in a high plain with beautiful air and water due to an epidemic disease. He stated that there were seven mosques belonging to Turks and two churches of Greeks in Urla at that time (Chandler, 1971, p. 128). According to Milioris, the first migrations to Urla were from the Mani (Manyat) region in the Morea in the 18th and 19th centuries. This information is confirmed because the Manyat neighborhood is one of the oldest neighborhoods of Urla. The Naksians came to Urla between the years 1821 to 1897. They constituted the majority of Urla Greeks. Most of those immigrants were working as vineyard workers. Since Urla is a very suitable place for viticulture, it was called the "Golden Pit" in the past (Milioris,2002).
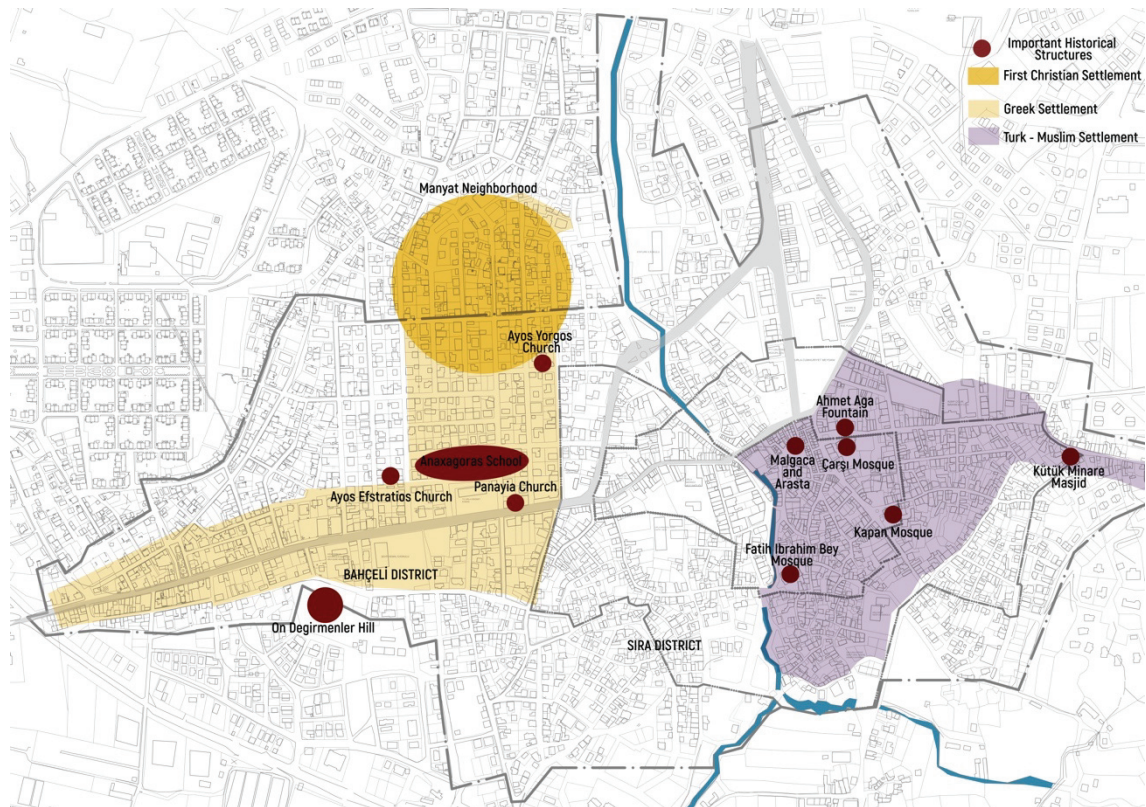
Figure 78. Assumed 18<sup>th</sup> Century Ottoman Settlement
(Source: Drawn by Author from Milioris' book (2002), 2020)

In the 19<sup>th</sup> century, Muslim and Christian societies started to form (Tunçağ, 2020) Turkish population declined due to epidemics. While the Turkish population was decreasing, the Greek population increased with immigrants that came from the islands. Furthermore, the wars that continued during the 19<sup>th</sup> century also caused the Turkish population to decrease. This resulted in an increase in the Christian population with the increasing Greek immigration in the 19<sup>th</sup> century (Anaç, 1994). The Akpınar stream created a border for these communities. The Greek and Turkish settlements were a little far from the stream because houses were in the fields and each house had its own atelier. The Muslim side had narrow organic streets including several cul-de-sacs whereas the Christian side had a geometric grid system. There was a bazaar which integrated scattered settlements. This Bazaar was a mixed Greek-Turkish bazaar, and it was in the Muslim neighborhood. Muslim neighborhoods developed much faster. Firstly, Turks approached the stream with the development of the bazaar. Later, the Greeks started to build on the banks of the stream in the early 1800s. There were grape farms, warehouses, and large structures around the stream. After the 1800s, Chios style houses started to be built.

Cramped layout, small plots, tiny gardens were used. There were storage units in the houses, and these units faced the street (Tunçağ, 2020).
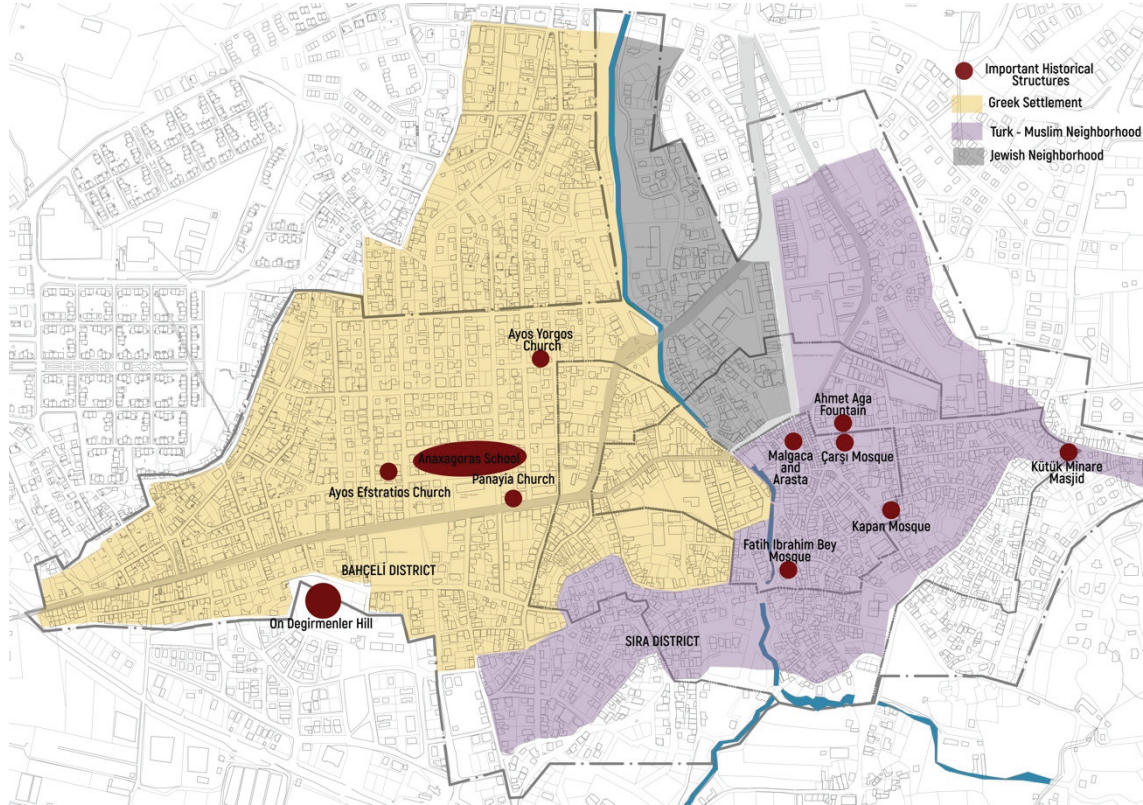


Figure 79. Assumed 19th Century Settlement
(Source: Drawn by Author from Milioris' book (2002), 2020)

Throughout the 19th century, there were many migrations to Urla from the lands lost by the Ottomans. These migrations are as follows (Baykara, 1991):

- Immigrants from the islands and mainland of Greece during 1821-1829,
- Immigrants from Algeria following the French occupation in 1830,
- Immigrants from Crimea, Caucasus, and Rumelia in 1854, 1865, and 1878,
- Immigrants from Crete and Greece after 1897 and after 1908,
- Immigrants from Balkans during the Balkan War (1912-1913),
- Immigrants from Greece after 1923,
- Immigrants from Yugoslavia and Bulgaria during 1930s - 1950s.

Table 3. Population of Different Social Groups in Urla
(Source: Milioris, 2002; Atay, 2003; Ergun, 2020; Hanhan, 2017)

| Year | Muslim | Christian | Jewish | Armenian | Others | Foreigner | Total |
|------|--------|-----------|--------|----------|--------|-----------|-------|
| 1884 | | | | | | | 10.000 |
| 1891 | 8.116 | 12.054 | 282 | 16 | 2.773 | | |
| 1894 | 8.590 | 13.168 | | | 11.910 | | 24.433 |
| 1900 | 4.000 | 35.000 | 800 | little | | | |
| 1900-1901 | 3.000 | 28-29.000 | 500 | | | | |
| 1901 | 7.630 | 13.783 | 328 | 13 | 537 | 1.793 | 26.059 |
| 1904 | 5.000 | 23.600 | | | | | |
| 1906 | 5.000 | 29.400 | 600 | | | | Nearly 35.000 |
| 1912 | 9.360 | 23.990 | 417 | 105 | | | 33.301 |
| 1914 | 9.361 | 24.711 | 423 | 42 | 1 | | 34.538 |
| 1921 | 3.028 | 27.810 | 440 | 35 | | | 31.313 |

After the 1830s, three societies were formed in Urla: Muslims, Christian and Jews. There was no Jewish society in Urla until the 1830s. It was determined that 50 Jews lived in 22 houses in 1831 (Bora, 1995, p.34). The origins of the Jews in Urla were based on Izmir and the Peloponnese (Atilla and Öztüre, 2002). Most of the shops in Arasta belonged to Jews. Turks usually worked with Jews as apprentices. Today, there are still shopkeepers who have spent their apprenticeships with Jews (Kıpkıp, 2020). Even though their religious beliefs differ, the neighborly relations between Christians, Jews, and Muslims have developed in mutual respect. As seen in Figure 80, Muslims and Jews lived together in Hacı İsa Neighborhood in the same side of the Akpinar Stream. Neighborhood relations were very good. They eat, sit, and work together (Tunçağ, 2003). They respected each other's special days and sometimes attended their celebrations (Altın, 2020). Jews started to immigrate to South America before 1920, in the 1950s, Jews left Urla completely (Tunçağ, 2003).

After 1922, while the Greeks living in Urla were sent to Greece with the compulsory population exchange; The Turkish-Muslim population immigrated to Urla from the Balkans, Albania, Crete, and Greece (Tunçağ, 2003, p.59). Before the population exchange, there were 1202 houses, 145 stores, and 221 shops belonging to the Greeks (Karayaman, 2018). Everywhere was destroyed due to the fire that broke out in

the Greek neighborhoods (Uyal, 2000, p.36). Incoming Immigrants were placed in the houses left over from the fire (Tunçağ, 2003, p. 24). The Jews continued their existence in Urla until 1948 (Anaç, 1994).



| | |
|---|---|
| A Turkish Neighbourhood | 1 Rüstemköy-Evangelistria Church |
| B Jewish Neighbourhood | 2 Ayos Yorgos o Orfanos Church |
| C Balya Neighbourhood | 3 Maravelias' Factory |
| D Yalı Neighbourhood | 4 Gashouse |
| E Yeni Neighbourhood | 5 Kamanlı |
| F Sıra Neighbourhood | 6 İki Değirmencik (Top) Hill |
| G Bahçeli Neighborhood | 7 Hacı Turan (Kapan) Mosque |
| I Yaka Neighbourhood | 8 Mansion |
| J Manyat Neighbourhood | 9 Çarşı Mosque |
| K Balalaki Neighbourhood | 10 Taditional Bazaar - Bazaar |
| | 11 Müselle - Holy Spring of Orthodox Greeks |
| | 12 Old Mosque |
| | 13 Ayos Yorgos Church |
| | 14 Anaxagoras School |
| | 15 Panayia Church |
| | 16 Sıra Neighbourhood Hill |
| | 17 Water tank |
| | 18 Ayos Efstratios Church |
| | 19 Ayos Haralambos Church and Hospital |
| | 20 Üç Değirmenler Hill |
| | 21 Yaka Neighbourhood Hill |
| | 22 Second Greek Consulate |
| | 23 On Değirmenler Hill |
| | 24 Greek Cemetery |
| | 25 Babacan |
| | 26 Pepeis' Factory |

Figure 80. Urla before 1922
(Source: Milioris, 2002)

After the population exchange between Turkey and Greece, from 1927 up to 1950, population of Urla did not change much (Şengün, 2007). However, in 1938, nearly 60 families from Bulgaria came to Urla. They settled nearby Şehit Kemal Primary School, and they built their houses (Bengi, 2020).

From 1950 up to1975, there were some changes in the population of Urla because the borders of the villages of Urla and Seferihisar changed, and some villages from Seferihisar joined with Urla (Emekli, 2004). In addition to that in 1950s, people from Bulgaria immigrated to Urla, and they built their houses in Yaka Neighborhood (Bengi, 2020). In 1960, the first Master Plan of the settlement was prepared by the Bank of Provinces for Urla. In 1968, and in 1978, master plans were developed (Emekli, 2004).
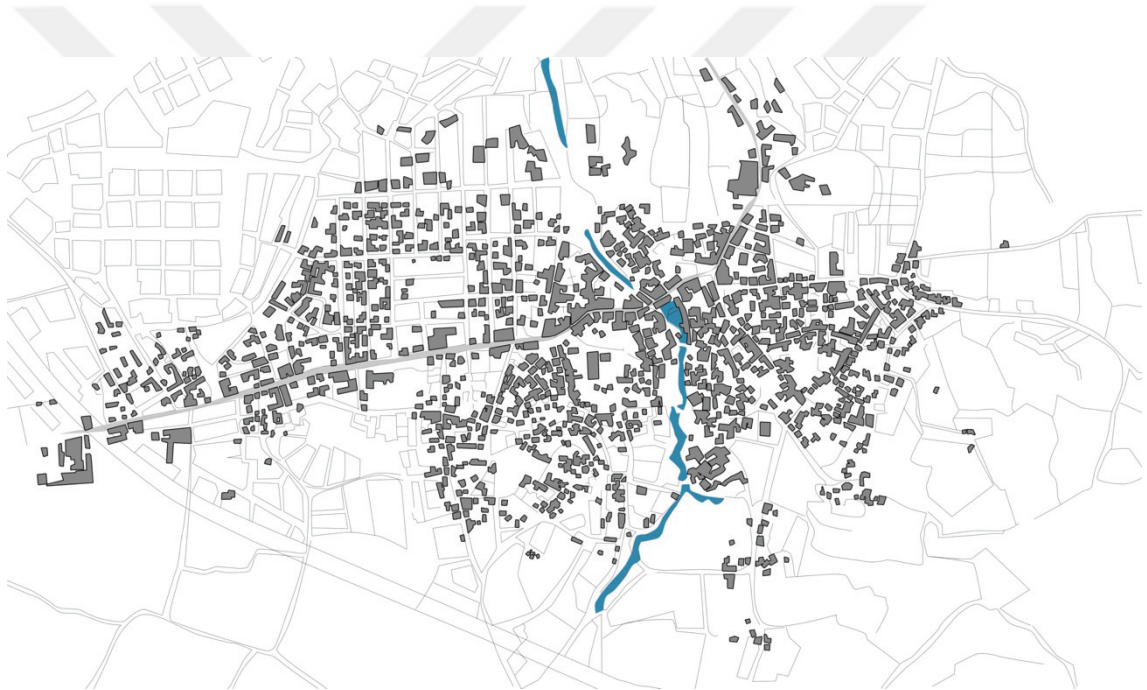


Figure 81. Urla in 1960s
(Source: Drawn by Author from 1969 Urla's Base Map, 2020)
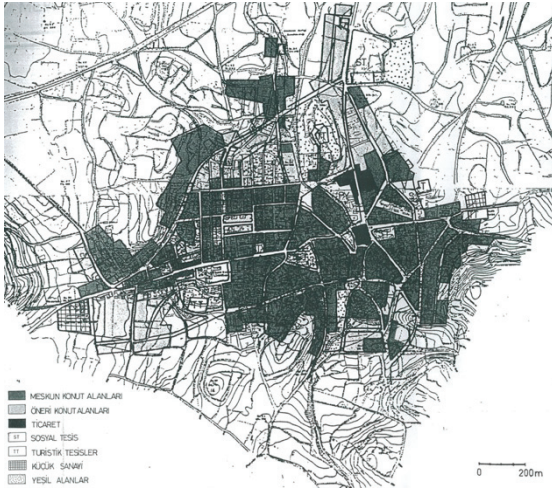
Figure 83. Urla Master Plan, 1968
(Source: Urla Municipality)



Figure 82. Urla Master Plan, 1984
(Source: Urla Municipality)

From 1980 up to 1990, number of building cooperatives and the number of buildings increased. Besides, in 1991, the Izmir – Çeşme highway was constructed near Urla. Around the highway, single-family houses and farmhouse style houses started to be built. With these developments, new neighborhoods were started to form (Emekli, 2004).



Figure 84. Urla after 2010
(Source: Drawn by Author from 2017 Urla's Base Map, 2020)

## 4.2.  Public Open Spaces in Urla Historical District

While designing public open spaces in historical districts, it is important to consider both tangible and intangible historic traces together. In order to understand the tangible and intangible historic traces of history of Urla, it is important to determine the historical places and past activities. Activities which were held on public open spaces give information on intangible elements of history of Urla.

In Urla, there are many historical places such as streets, squares, bazaars, mills, mosques, churches, and a synagogue. Anaxagoras School, Panayia Church, Ayos Yorgos Church, and its school were some of the important places with public use in Urla which were destroyed in 1920s. The Mansion (City Hall), Arditi Mansion, Community Center (today used as a health center), Public Education Center, Fatih Ibrahim Bey Mosque, Kapan Mosque, and Pepeis's Factory still exist today. These buildings and their gardens held significant public functions in history. Small open spaces with public fountains were highly used by the public in prior to supply of water at homes.
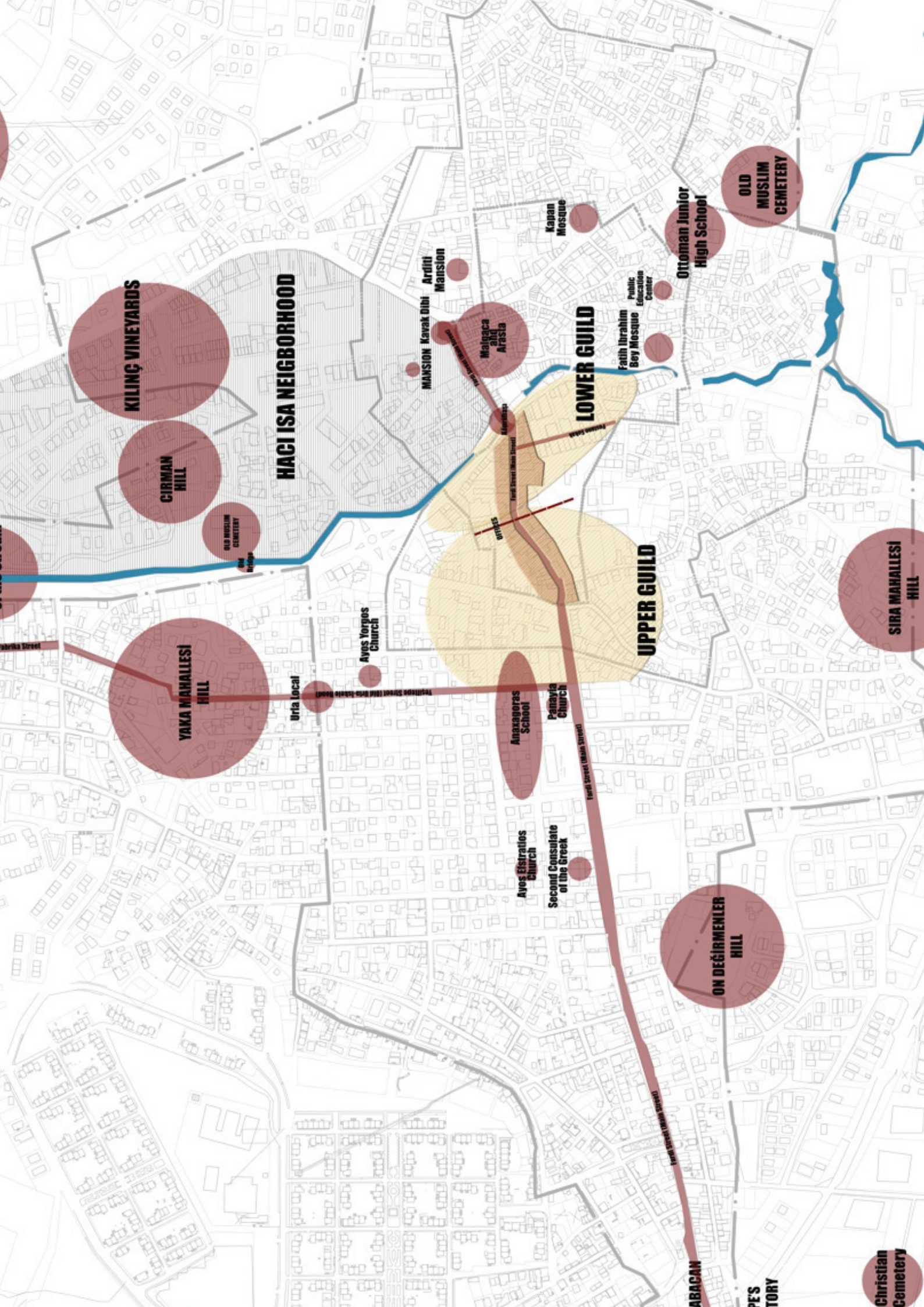
KILINÇ VINEYARDS

HACI ISA NEIGBORHOOD

CIRMAN HILL

OLD MUSLIM CEMETERY

Old Bridge

MANSION   Kavak Dibi   Arditi Mansion

Malgaca and AraSta

Kapan Mosque

Public Education Center

Ottoman Junior High School

OLD MUSLIM CEMETERY

Fatih İbrahim Bey Mosque

LOWER GUILD

OFFICES

UPPER GUILD

SIRA MAHALLESİ HILL

Fabrika Street

YAKA MAHALLESİ HILL

Urla Local

Ayos Yorgos Church

Teşitüpe Street (Old Urla State Road)

Anaxagoras School

Panayia Church

SIRA MAHALLESİ HILL

Ayos Efstratios Church

Second Consulate of the Greek

Ferdi Street (Main Street)

ON DEĞİRMENLER HILL

ABACAM

Christian Cemetery

Old Christian Cemetery

Müselle Mosque

Mahmut Kıvılcım Park

Old Muslim Cemetery

Ottoman Elementary-Primary School

Hersekzade Ahmet Paşa Bath

Kapan Mosque

Fatih İbrahim Bey Mosque

Çarşı Mosque

Mermerli Fountain

Demokrasi Park

Yıldız Park

Cumhuriyet Square

Kıvak Dibi

Arasta and Melgaca

Town Hall

Park Kahve

Old Bazaar Area

Old Synagogue

Köprübaşı

Health Center and Its Garden

Old Cinema

Zafer Street [Art Street]

Old Muslim Cemetery

Urla Local Theater

Ayos Yorgos Church

Panayia Church

Old Ceremony Area [Anaxagoras School]

Ayos Efstratios Church

Floru's Coffeehouse Old Theater

Ayos Haralambos Church

Children Garden
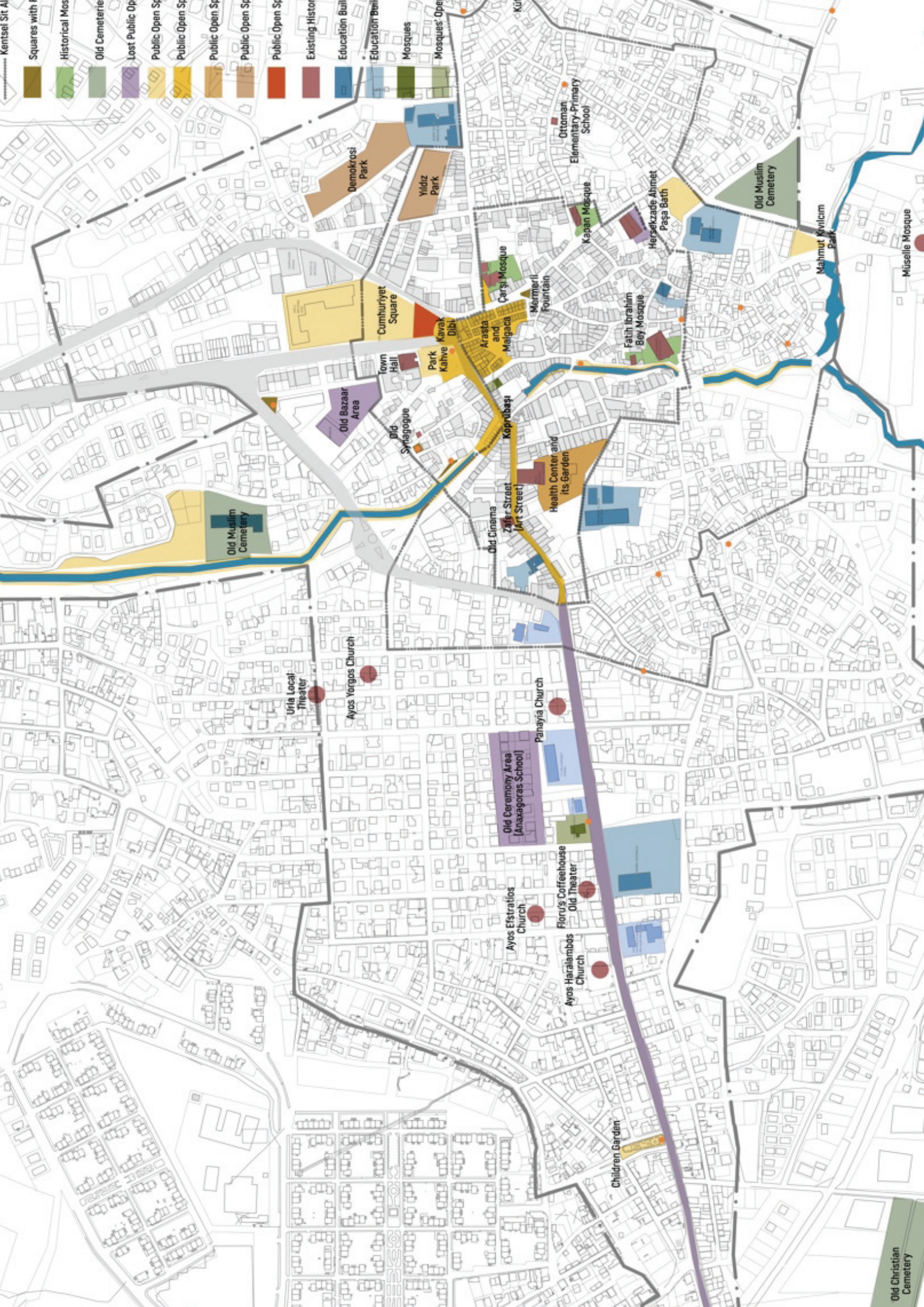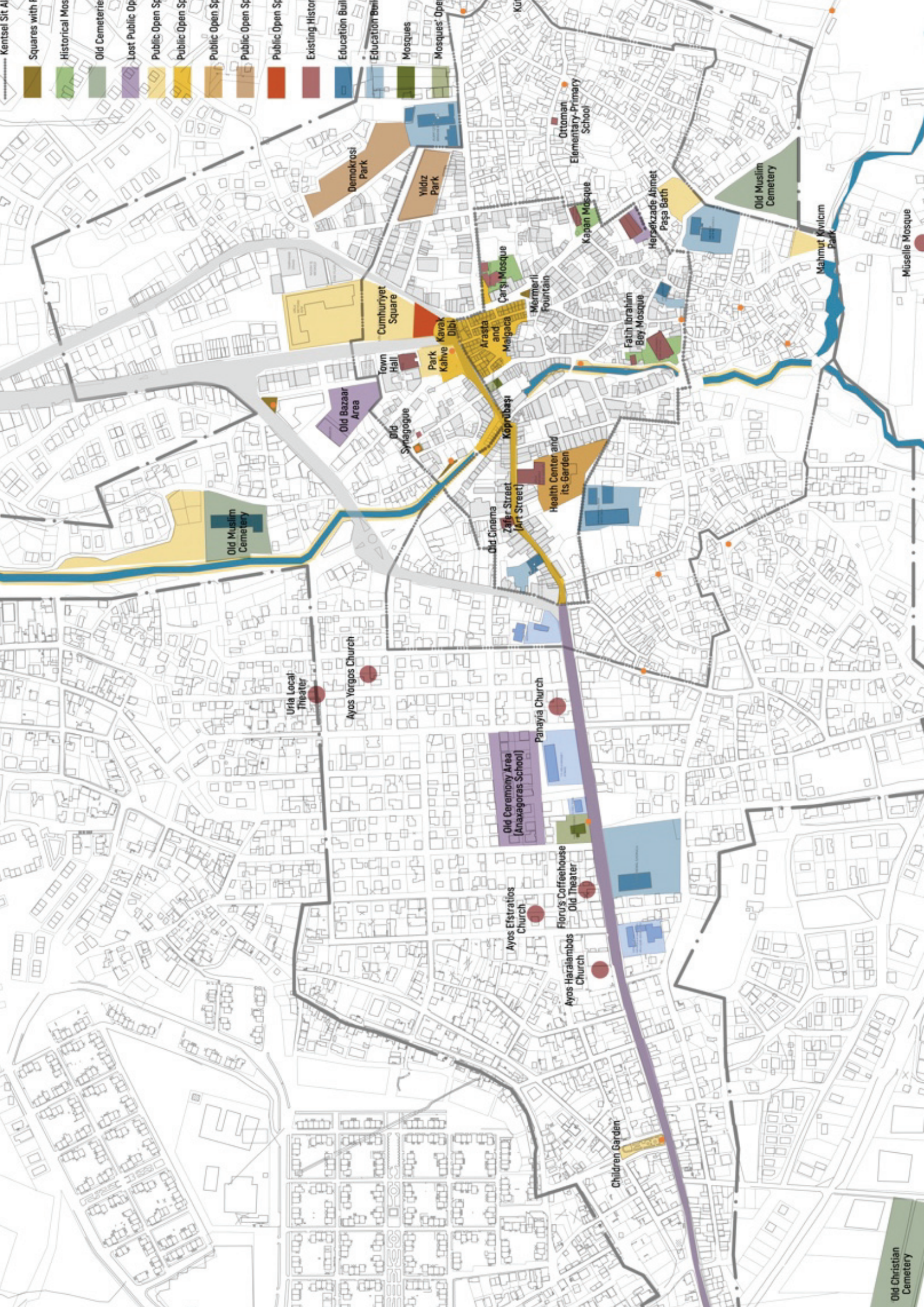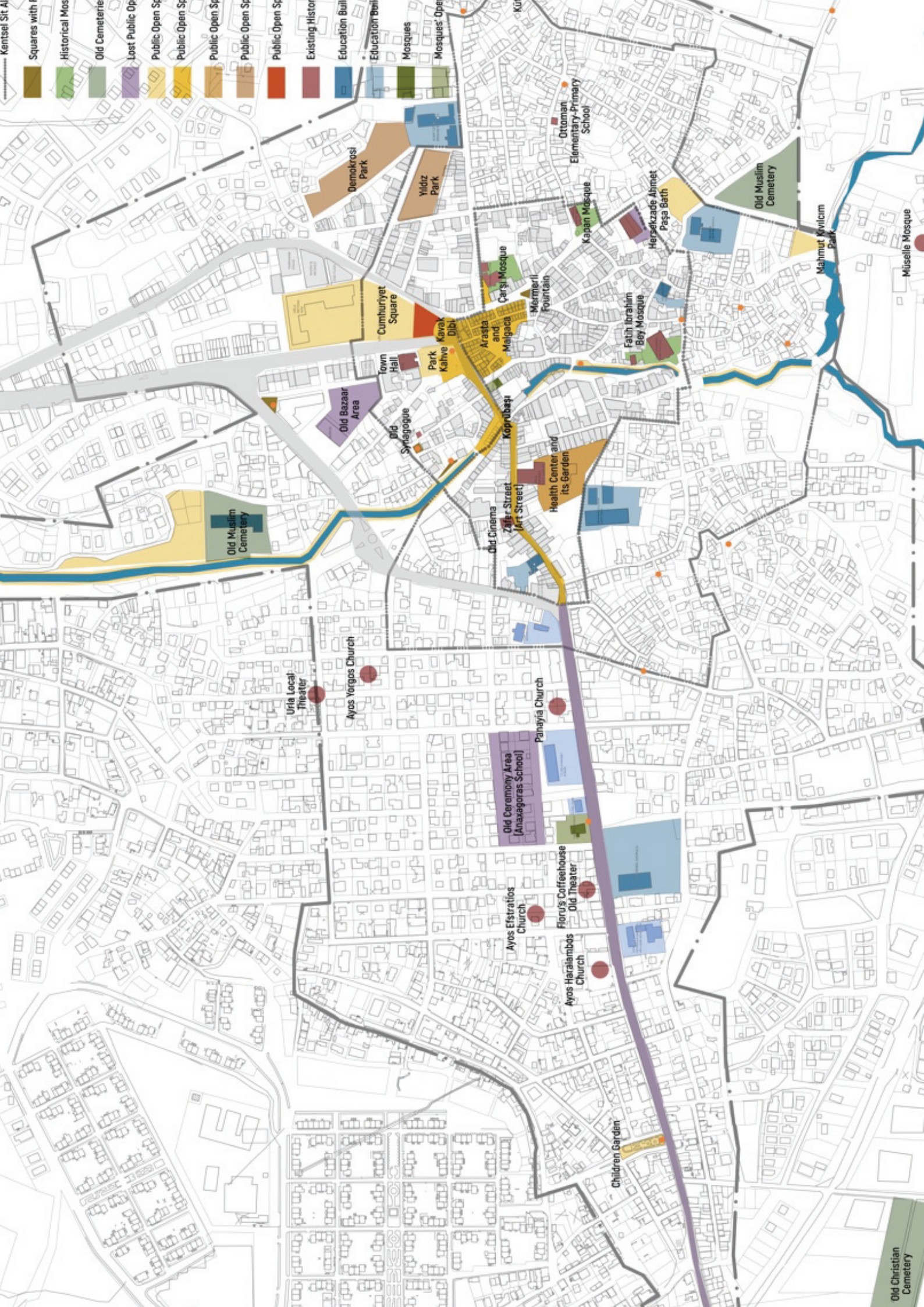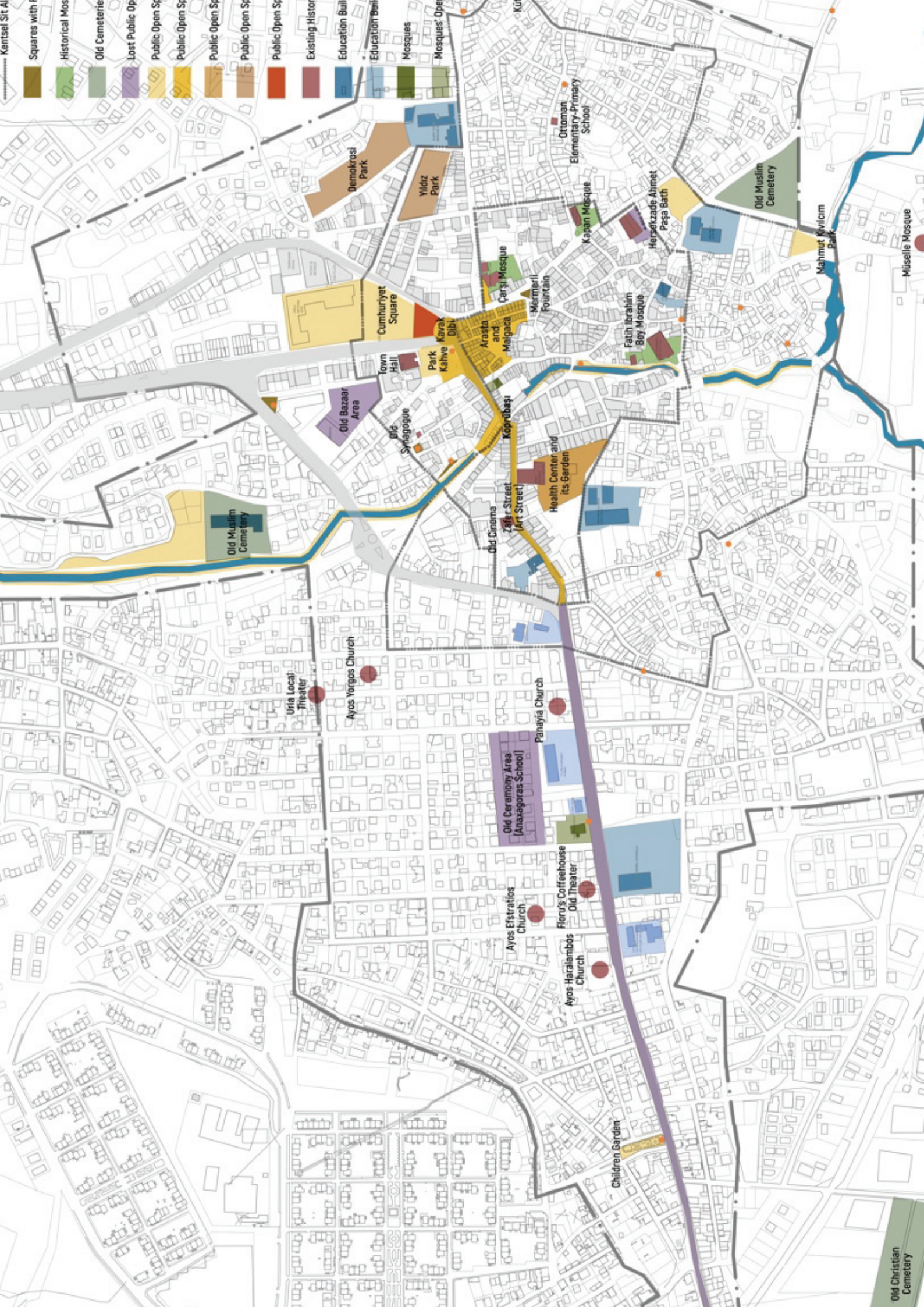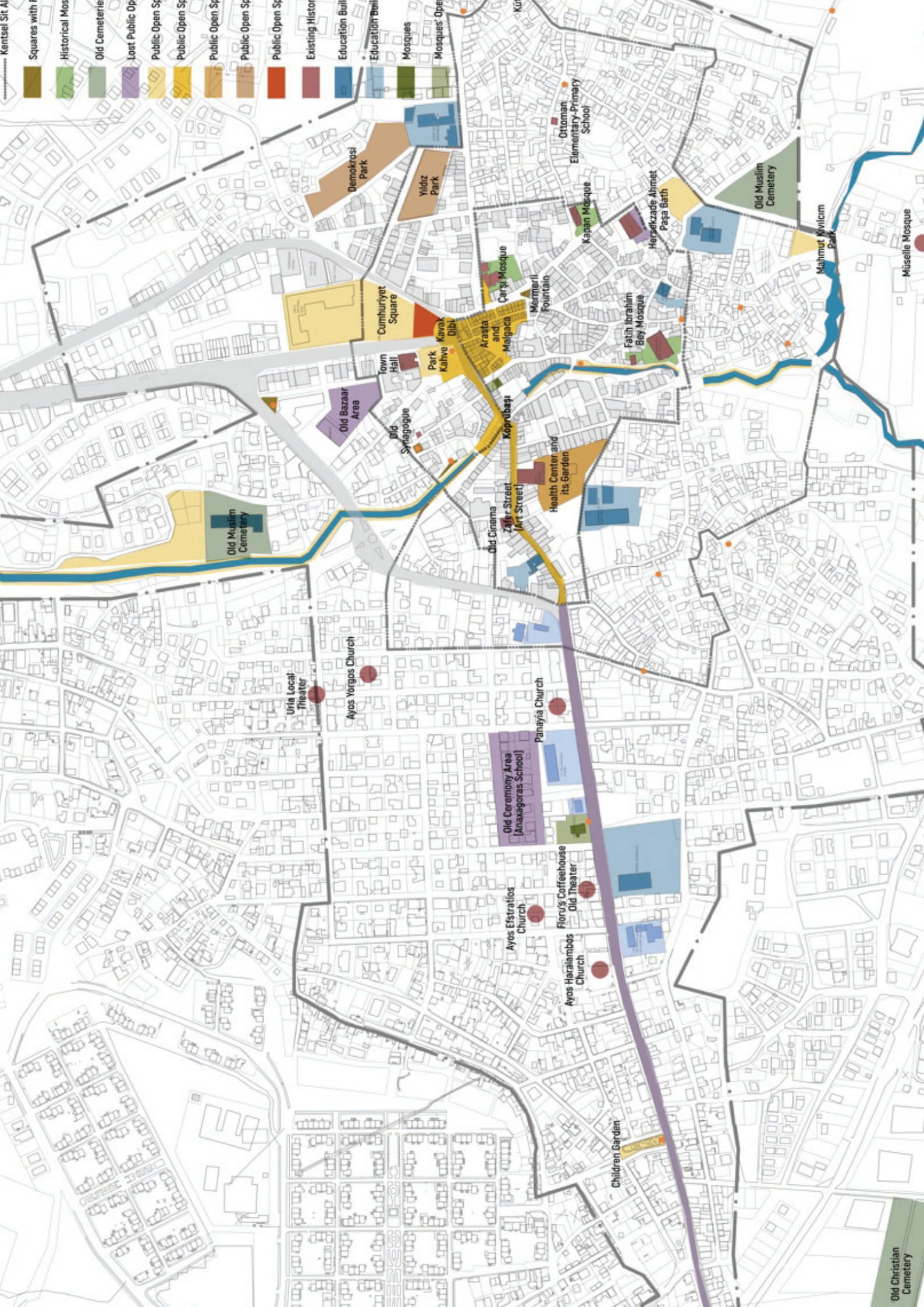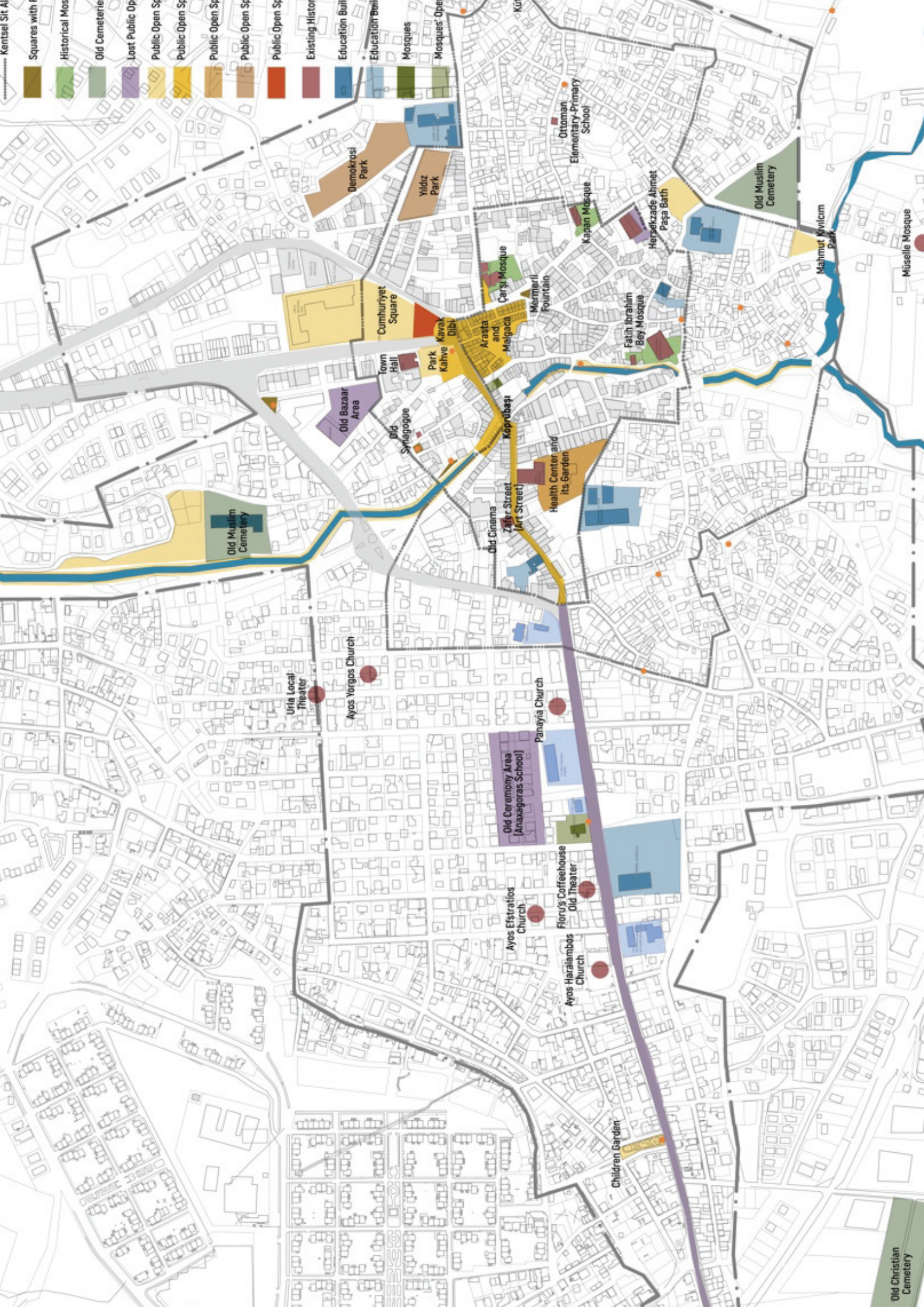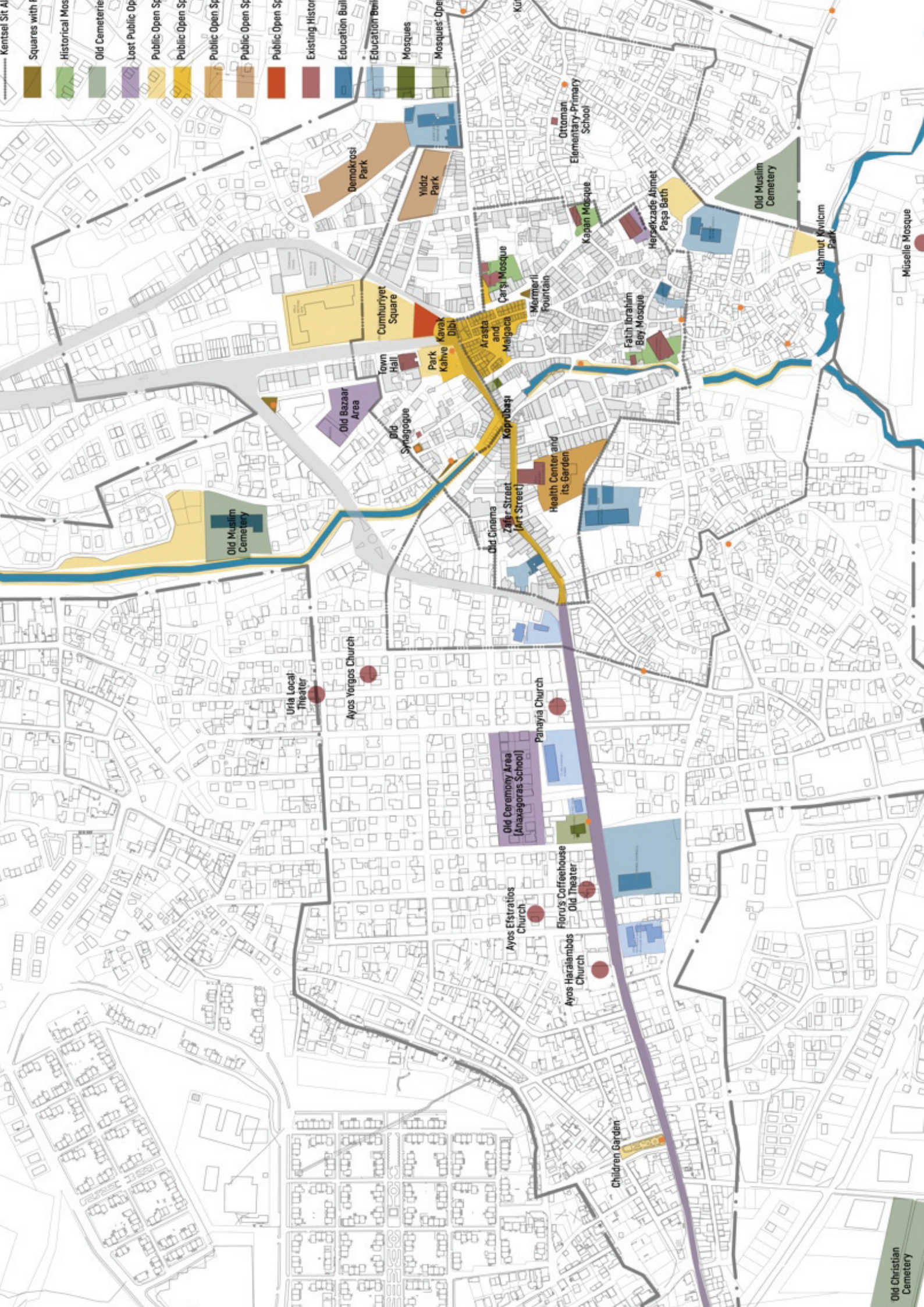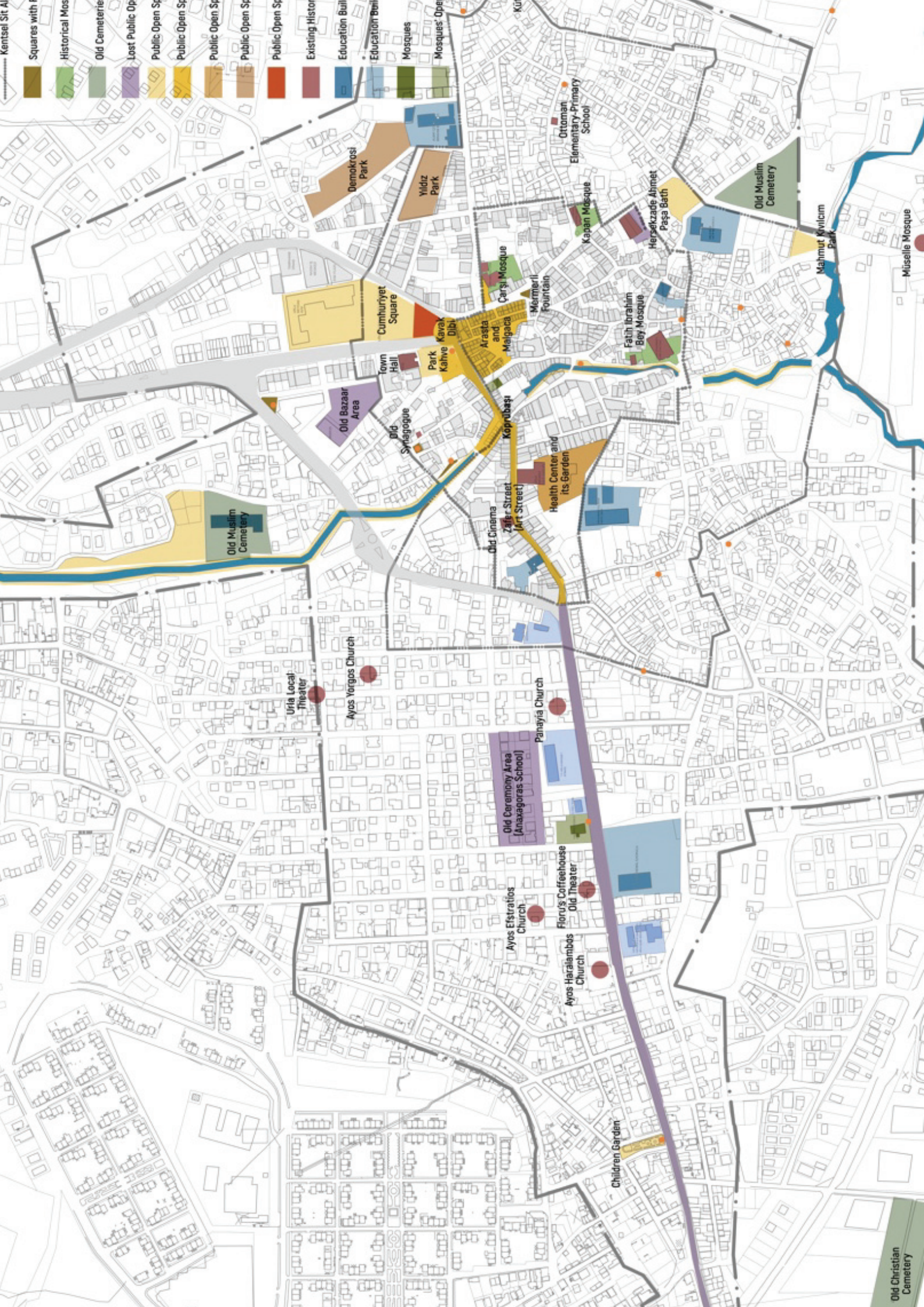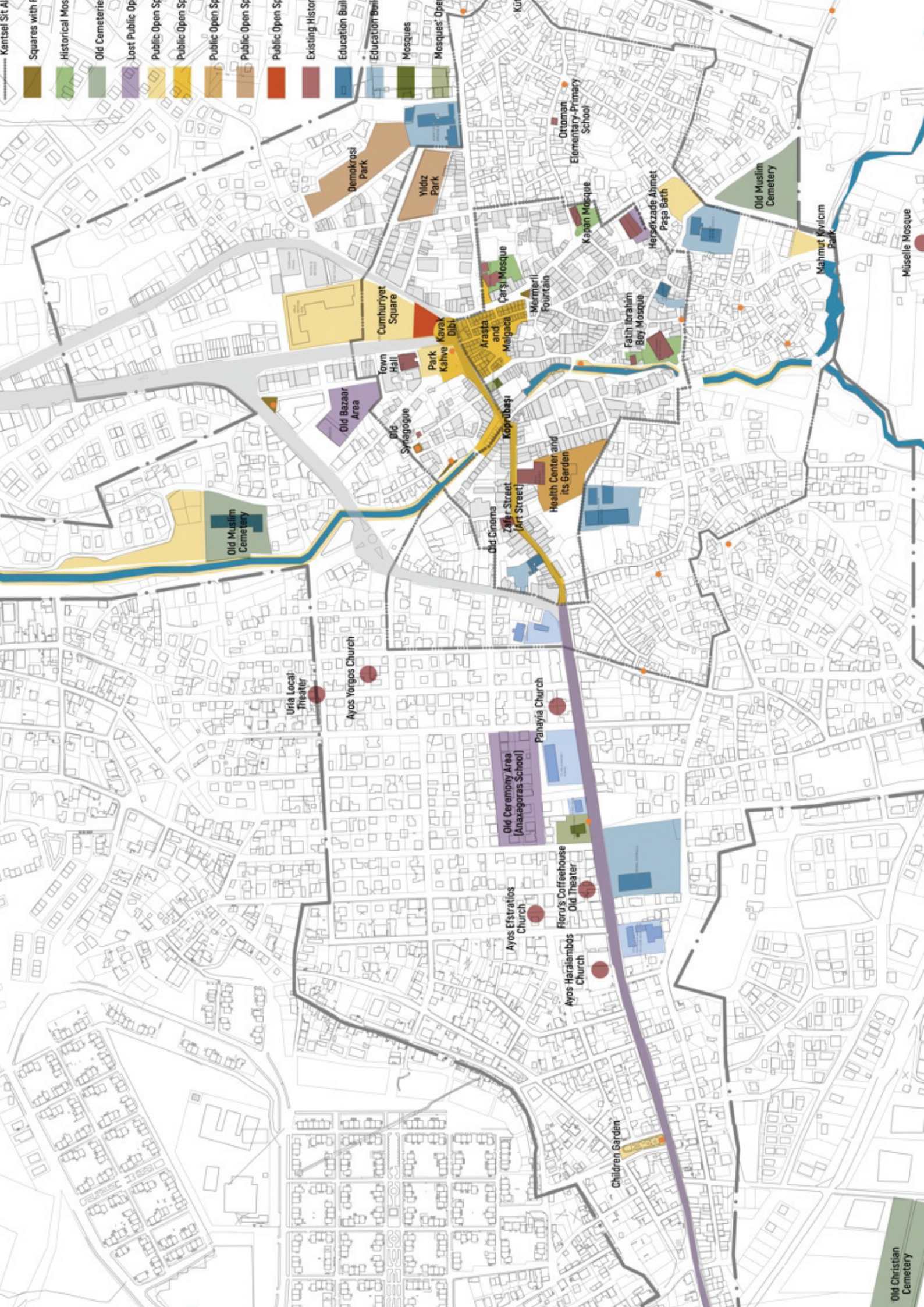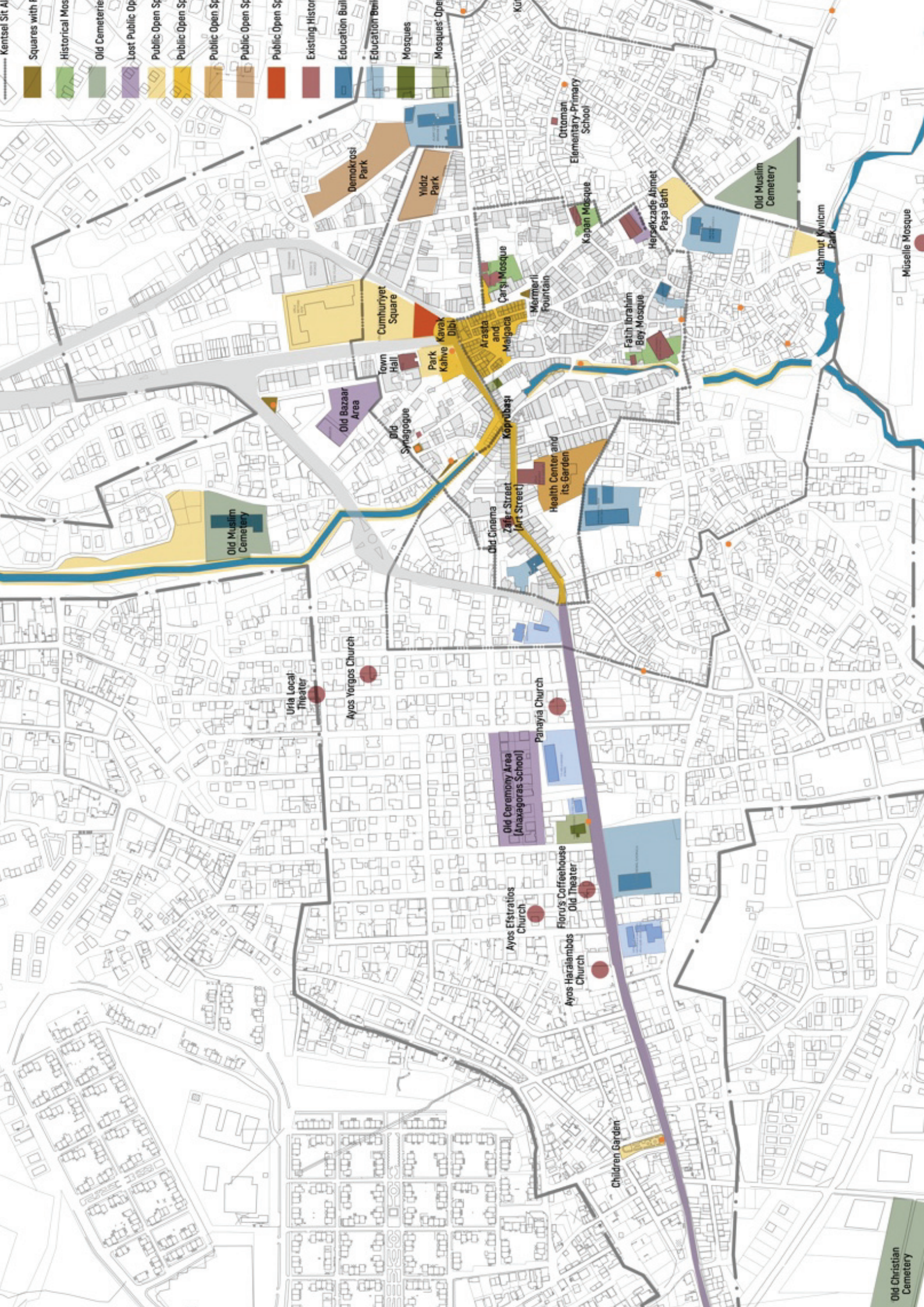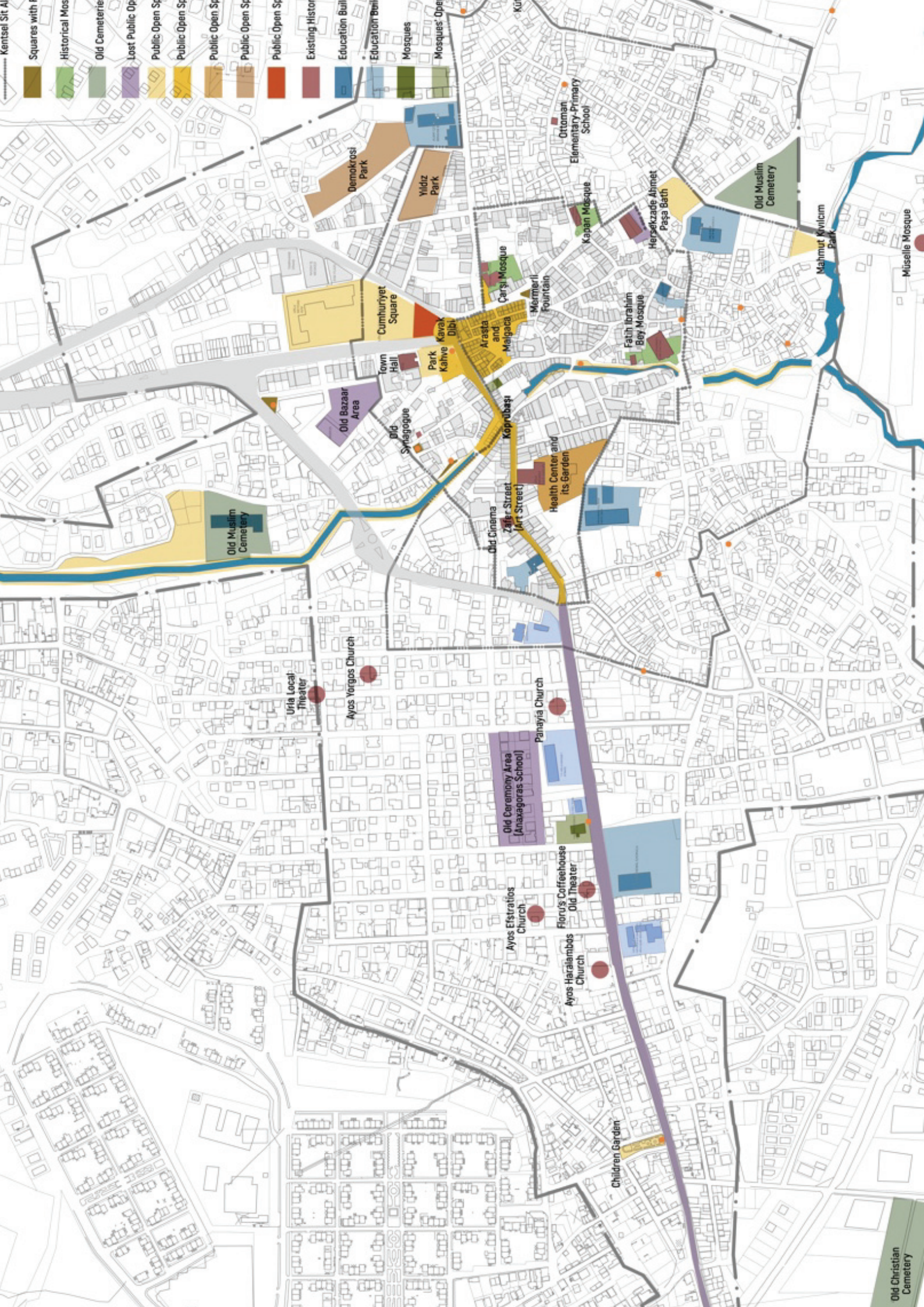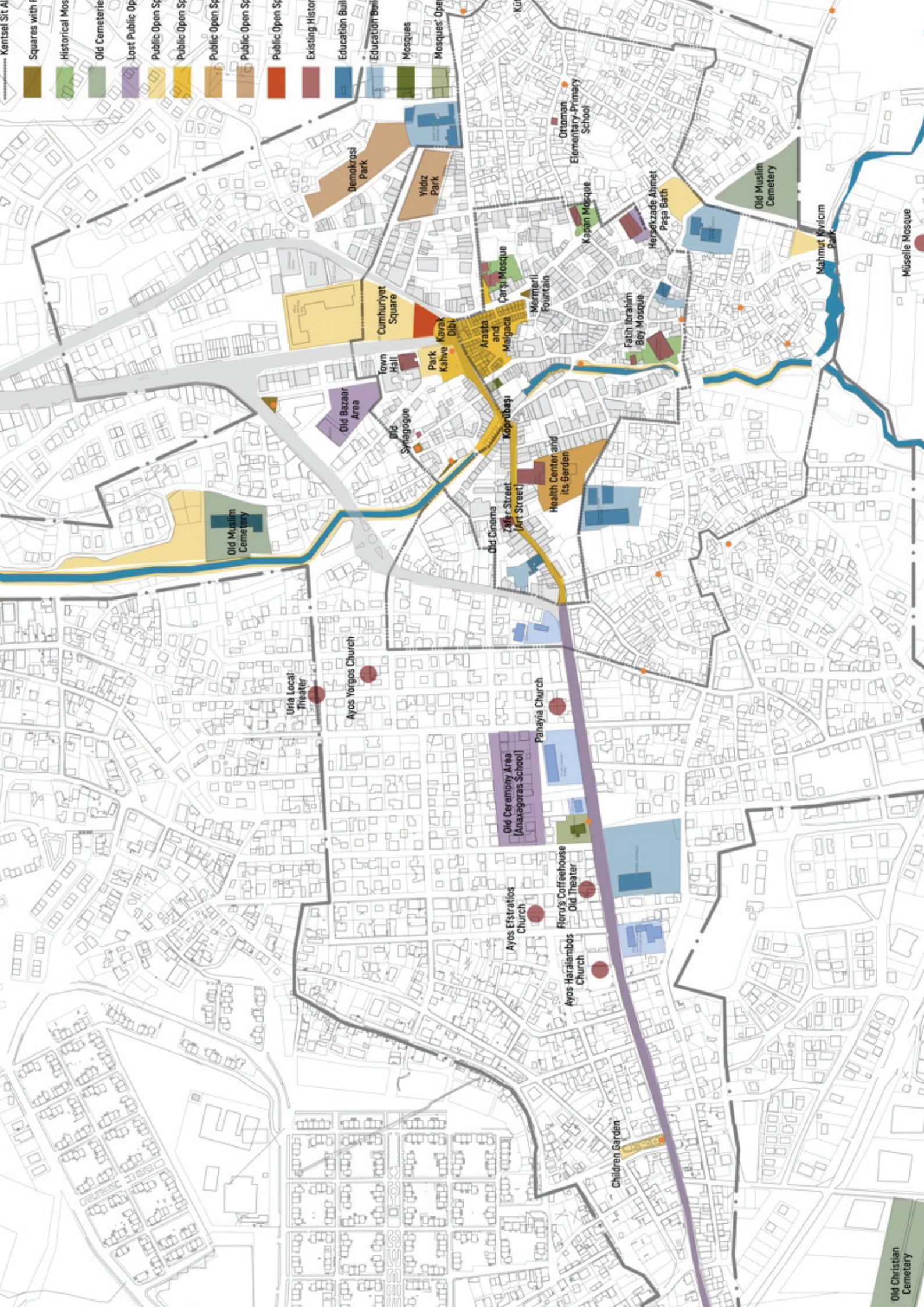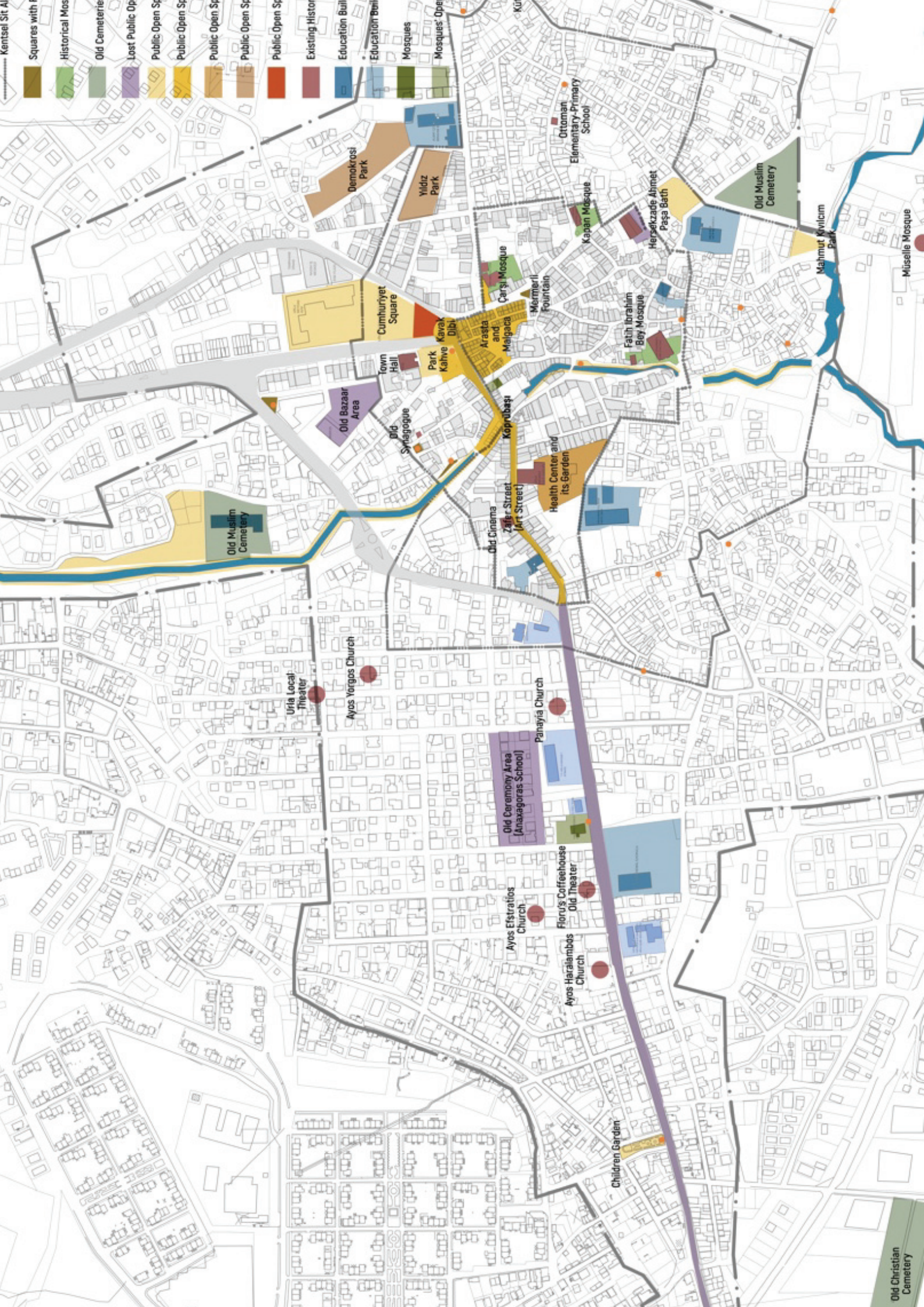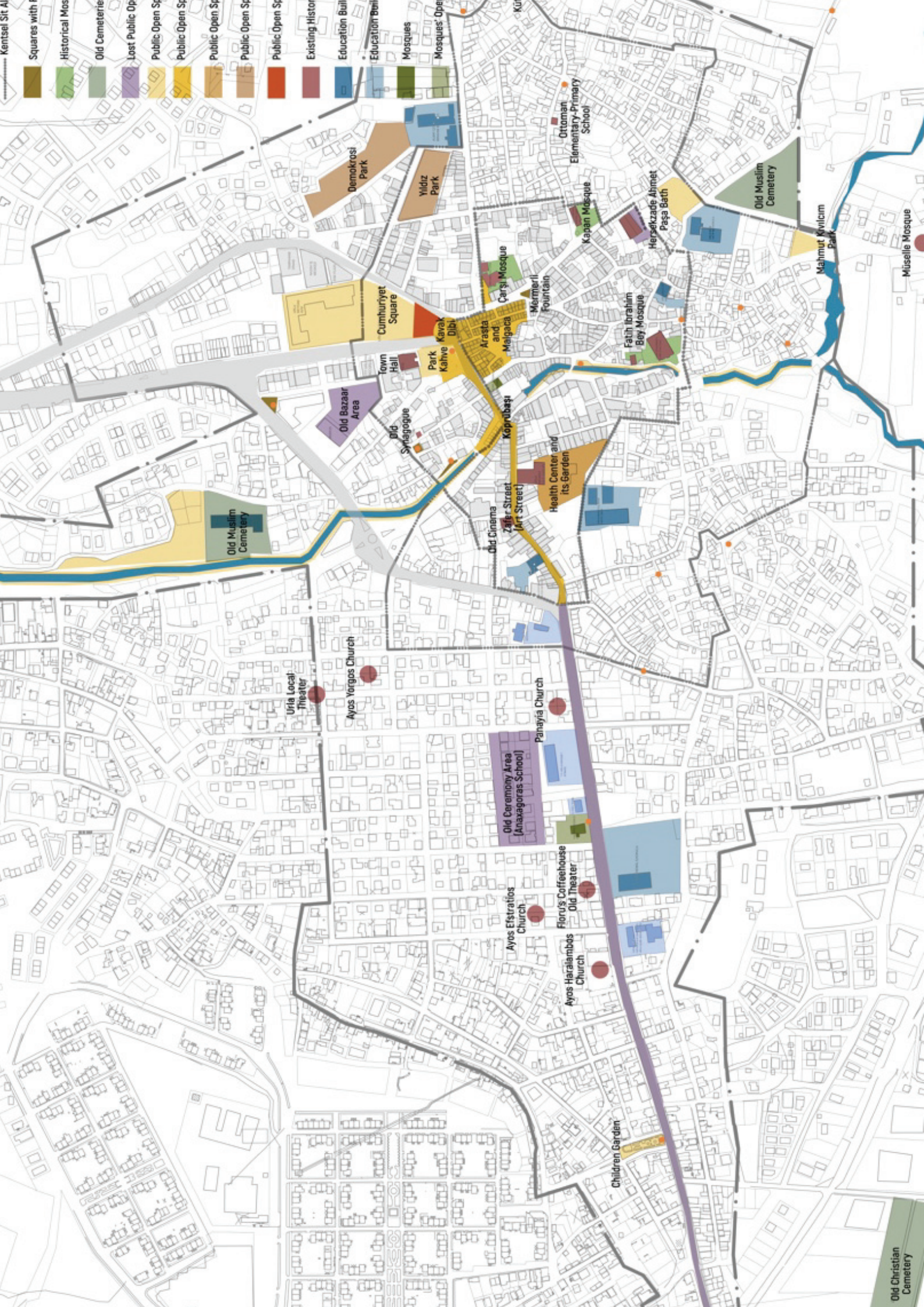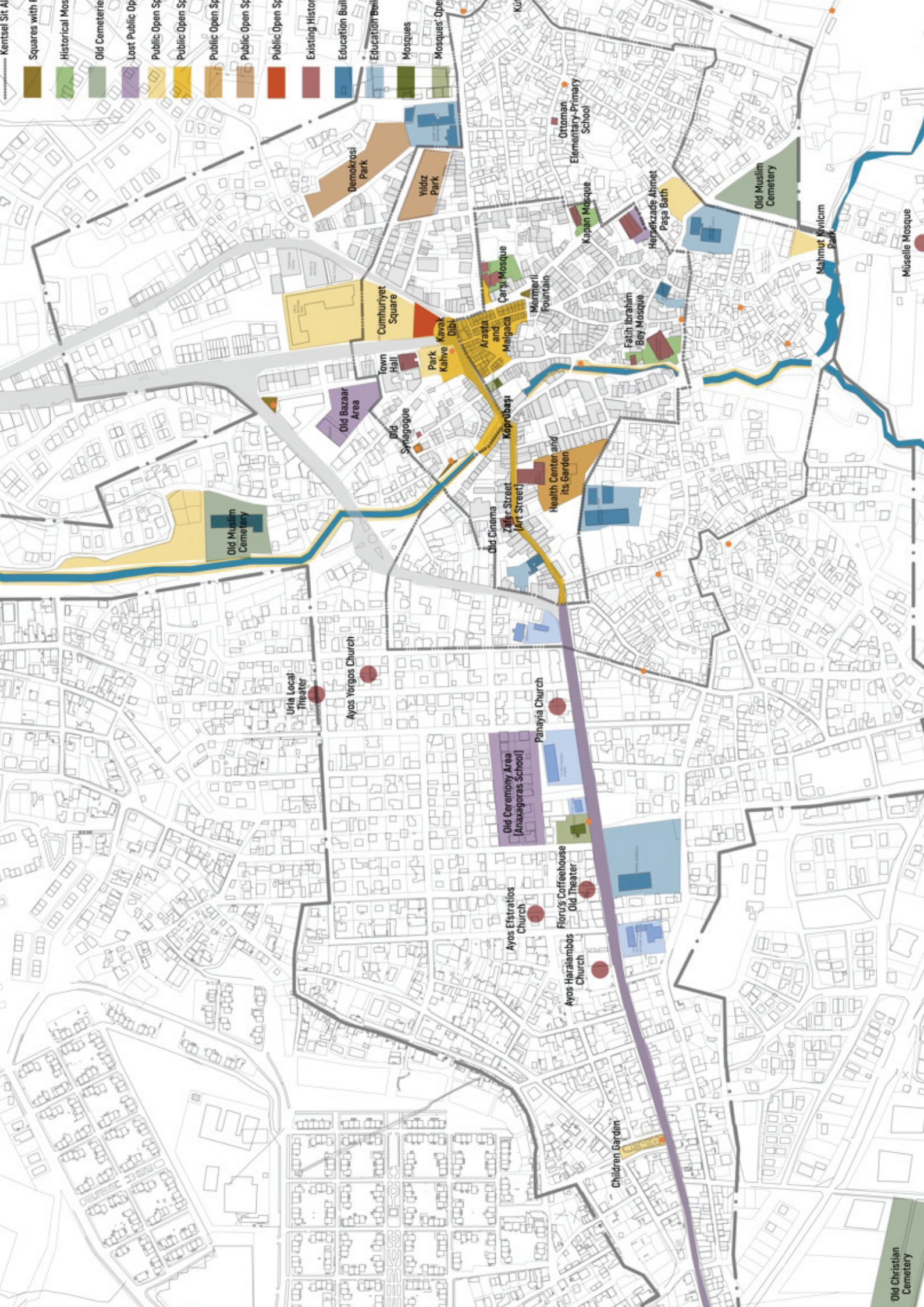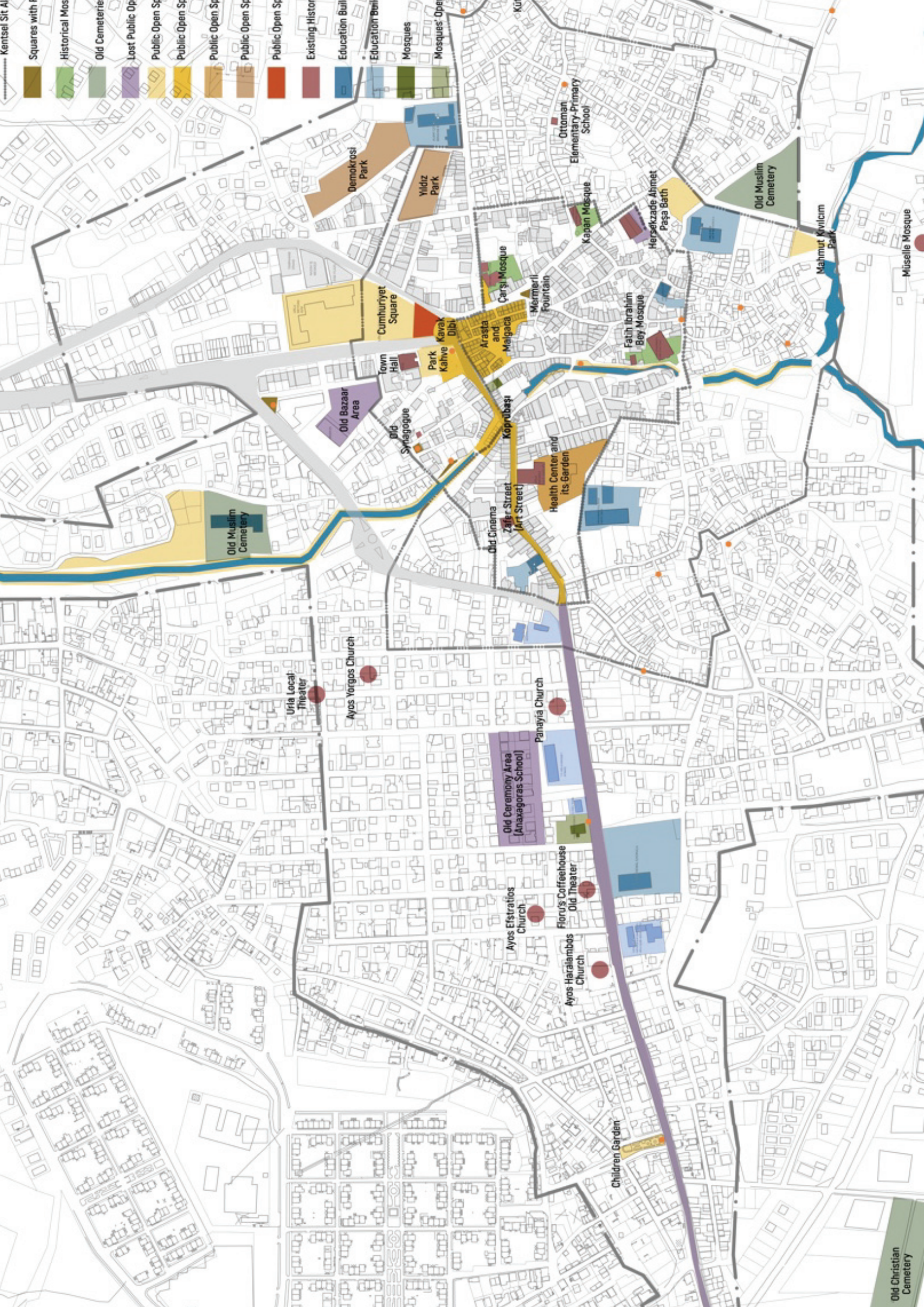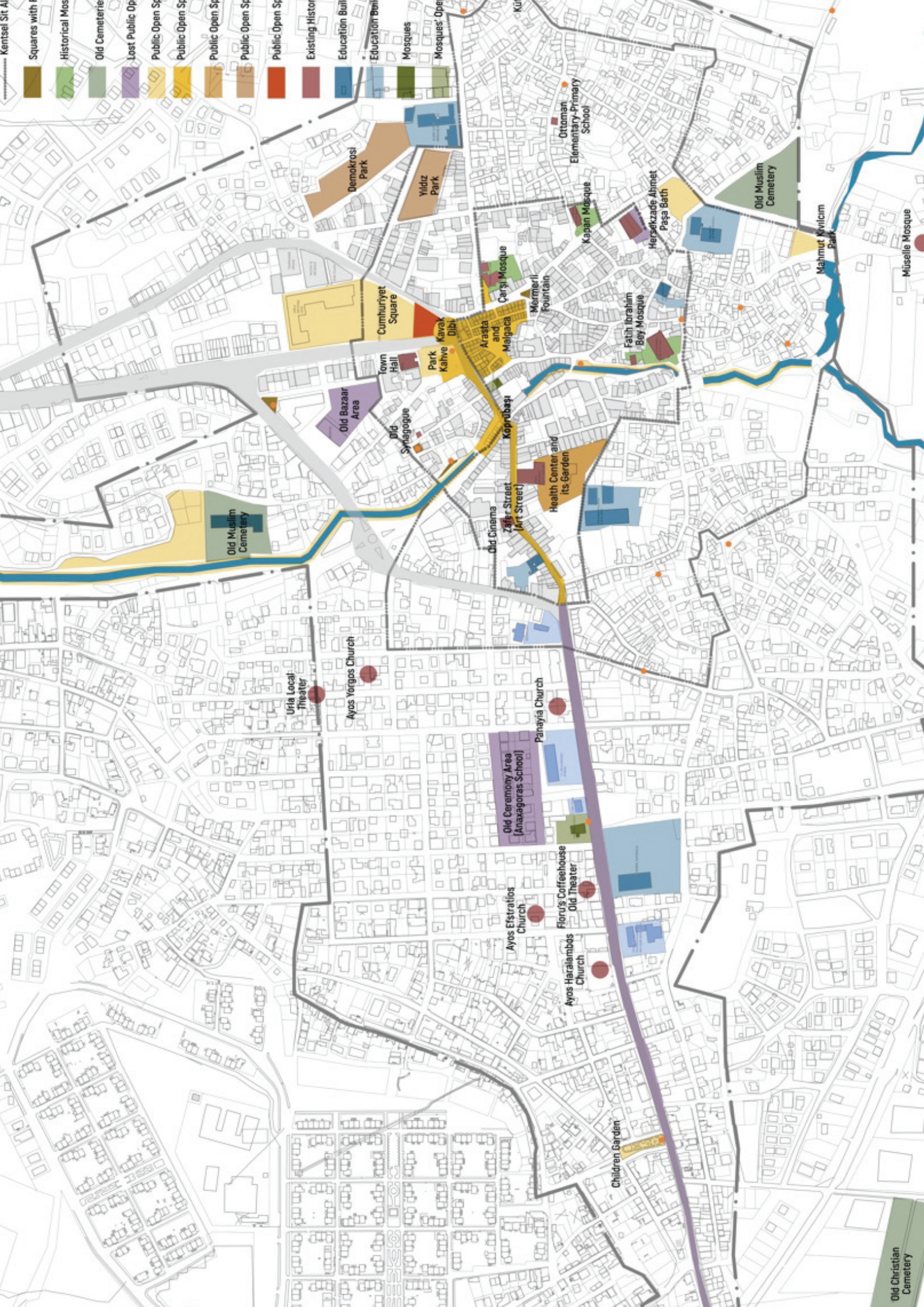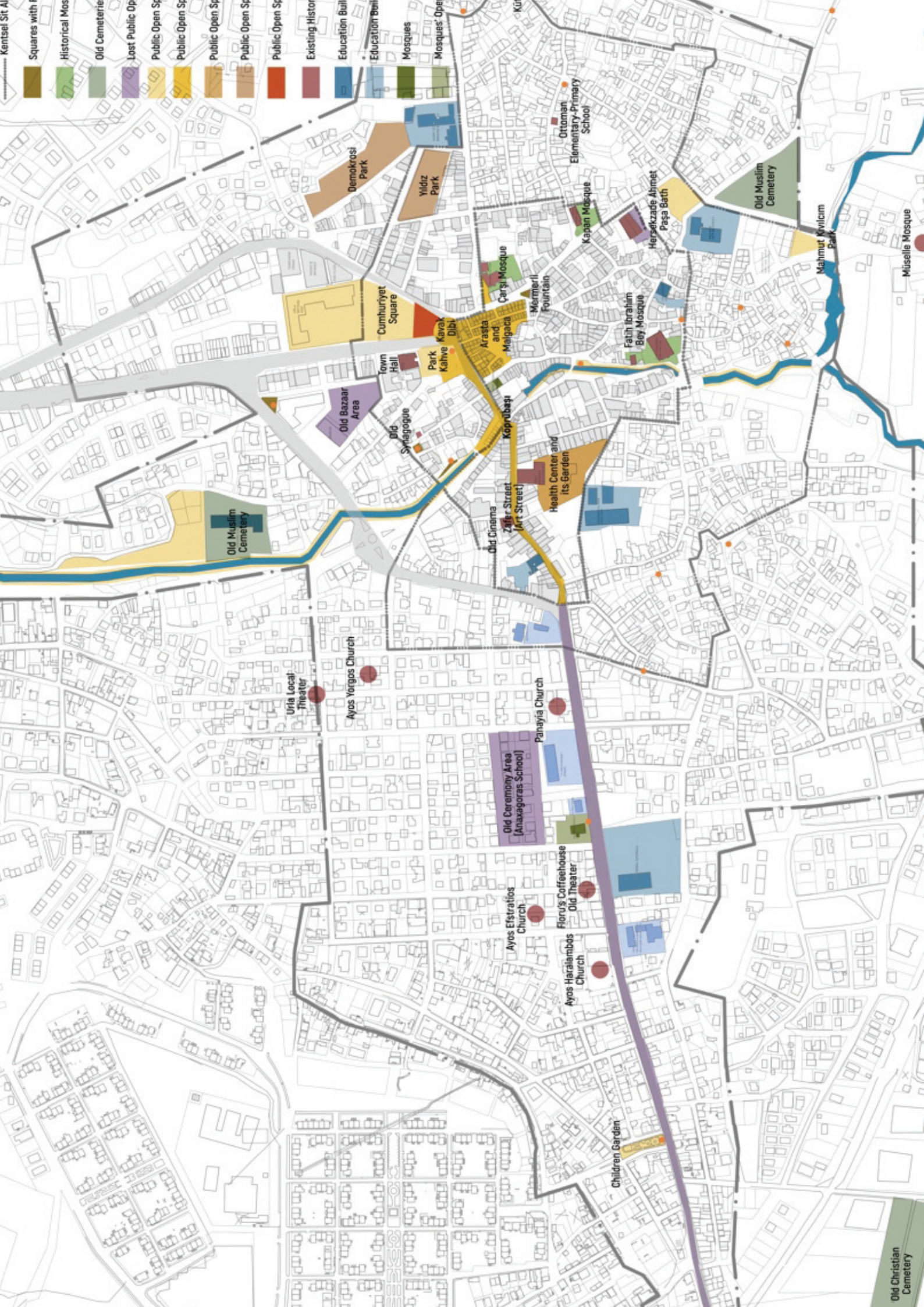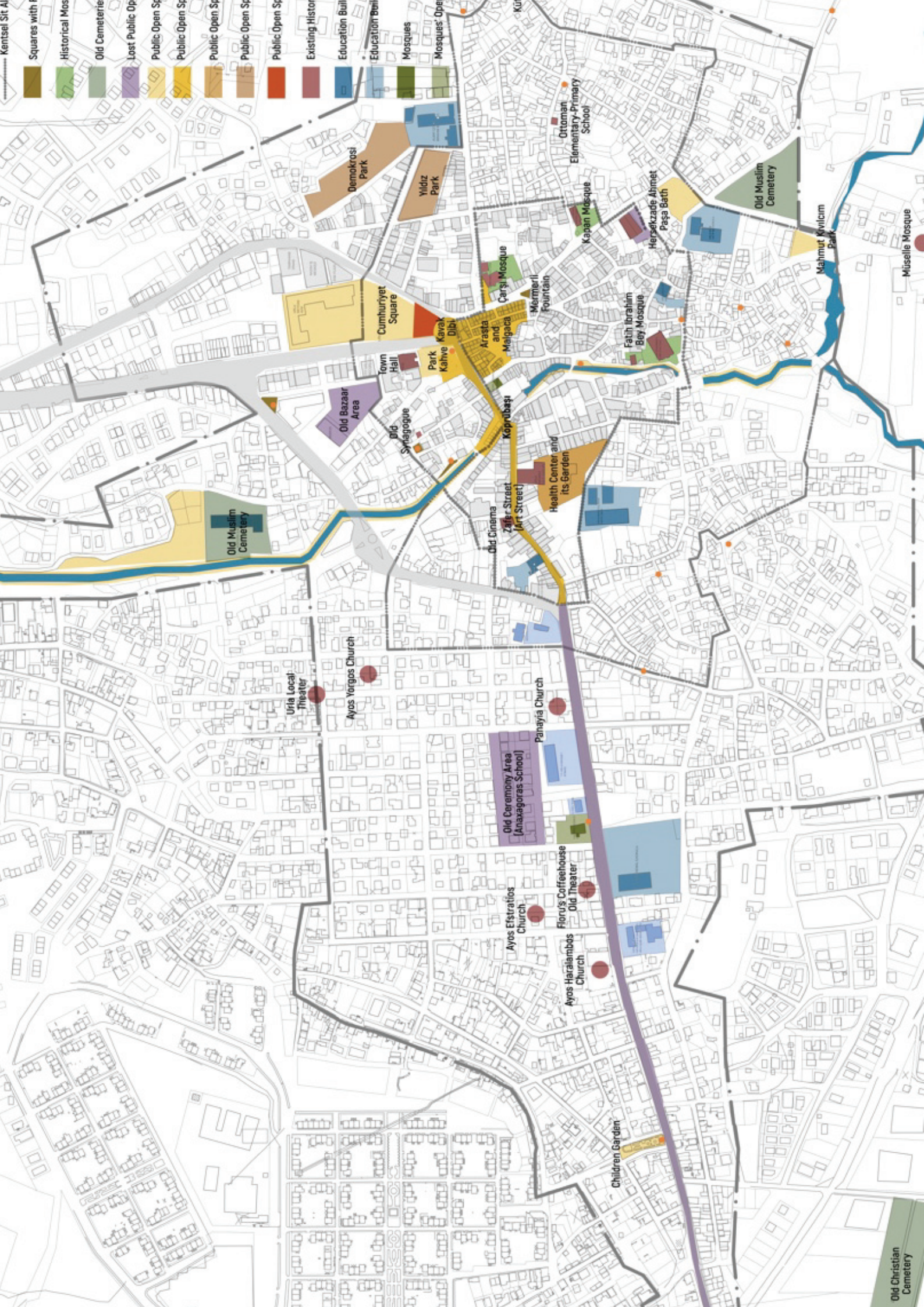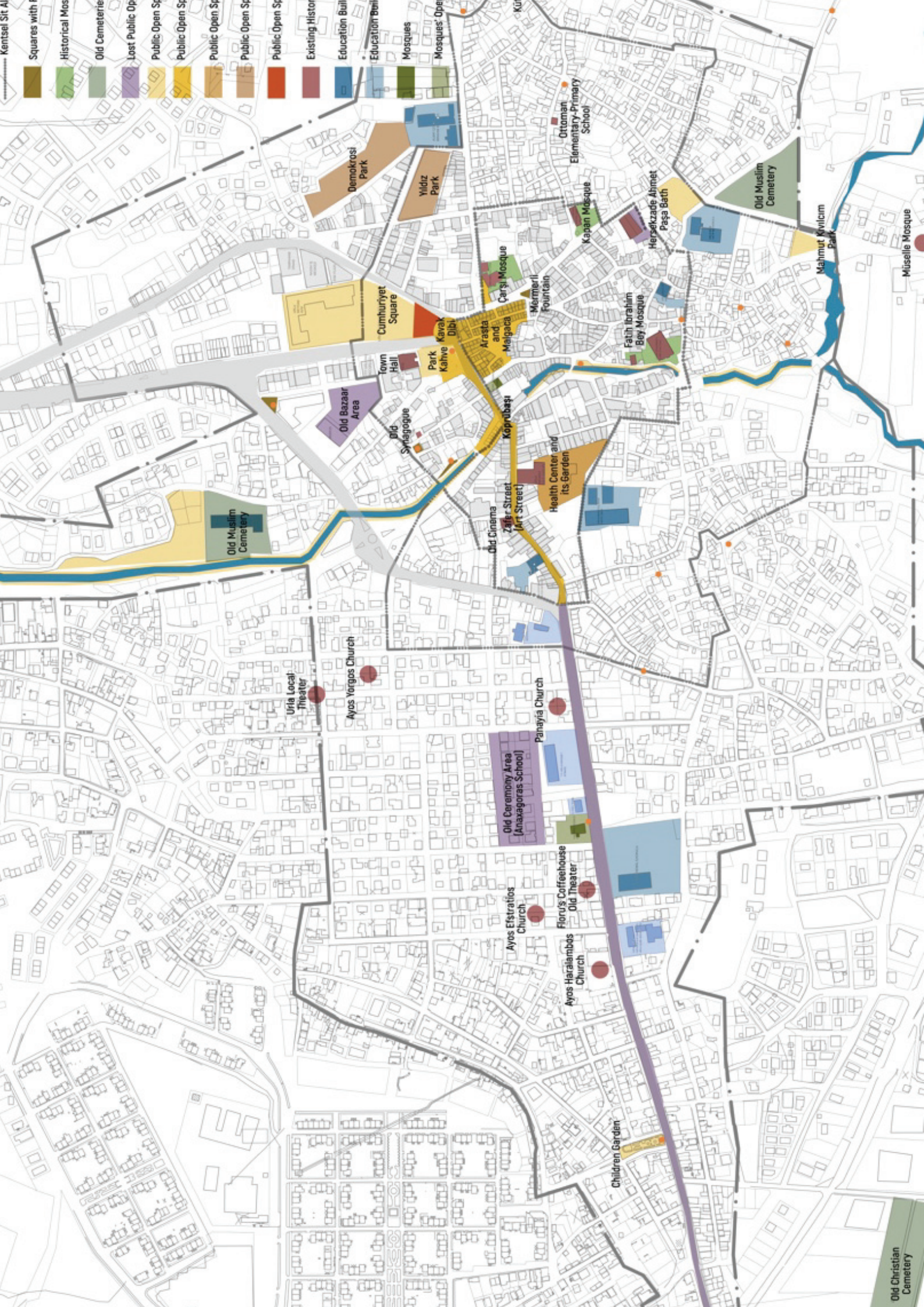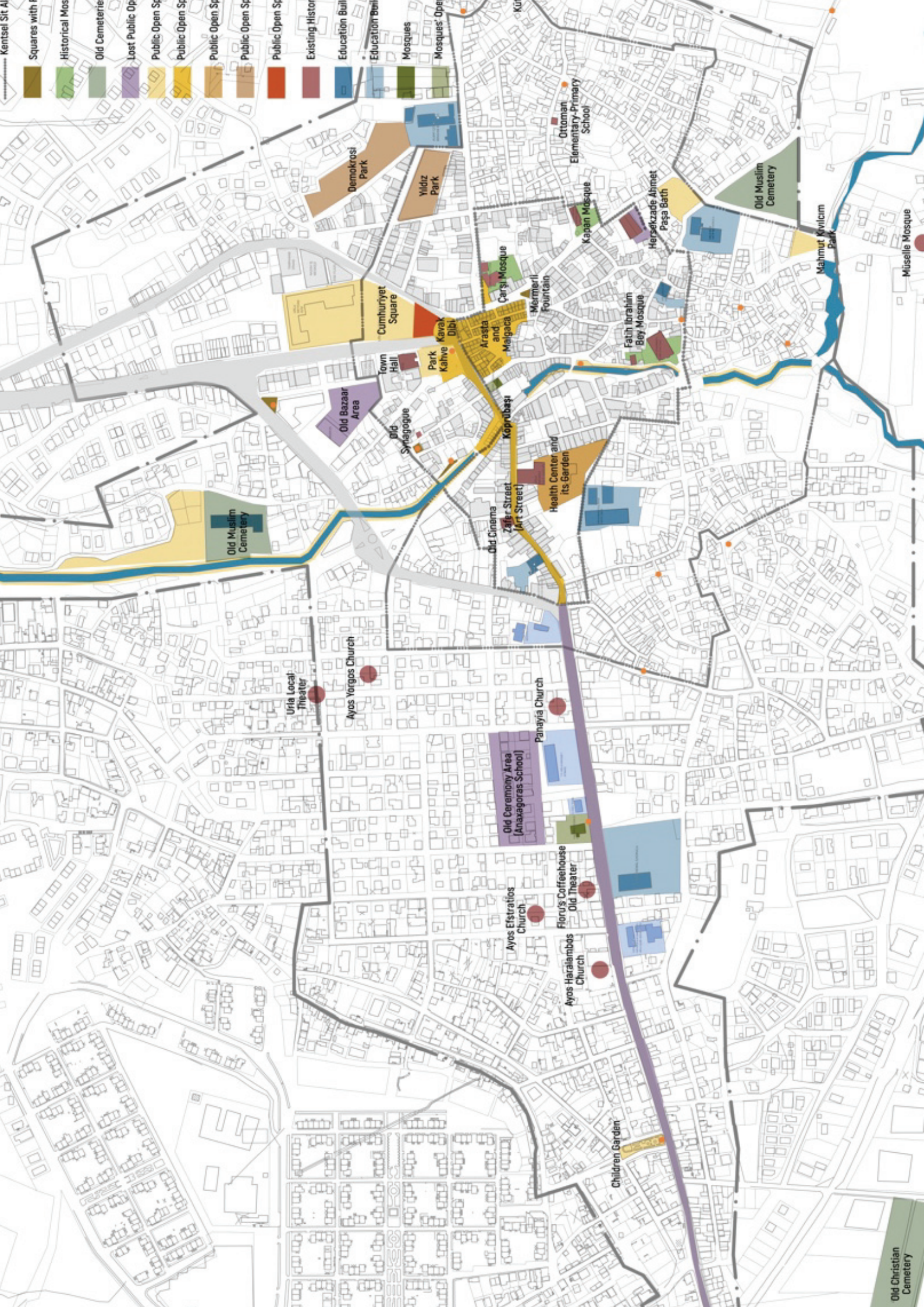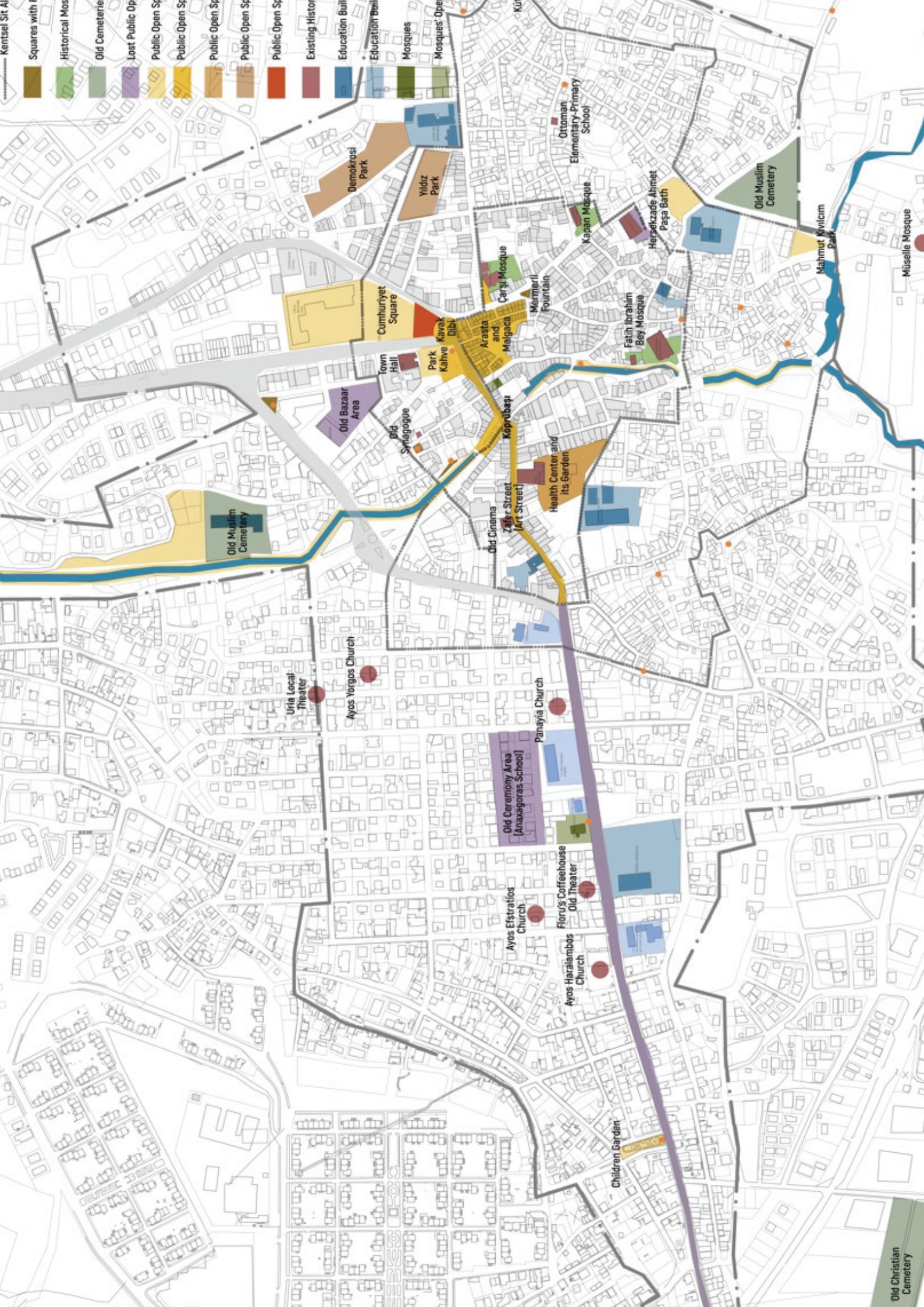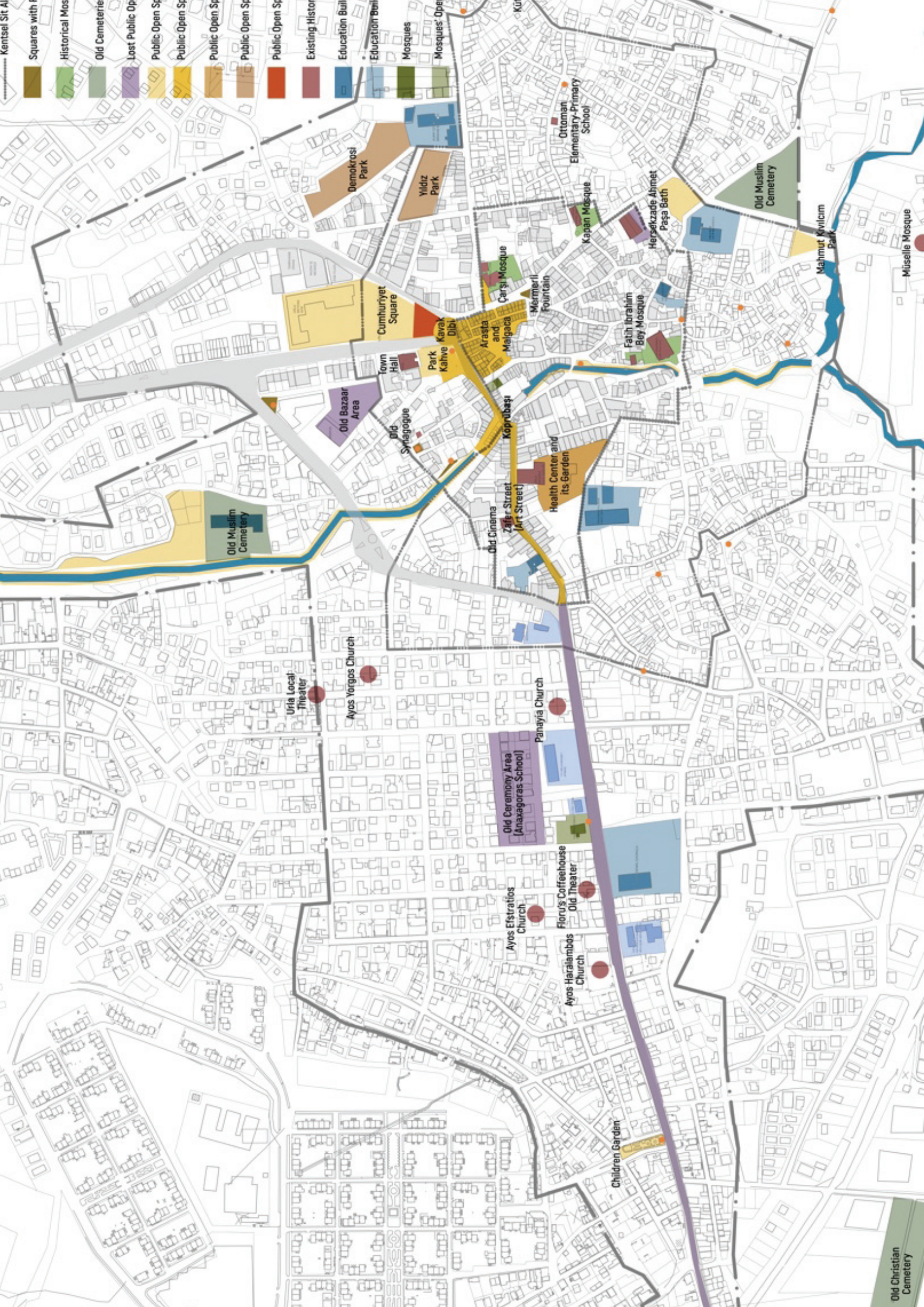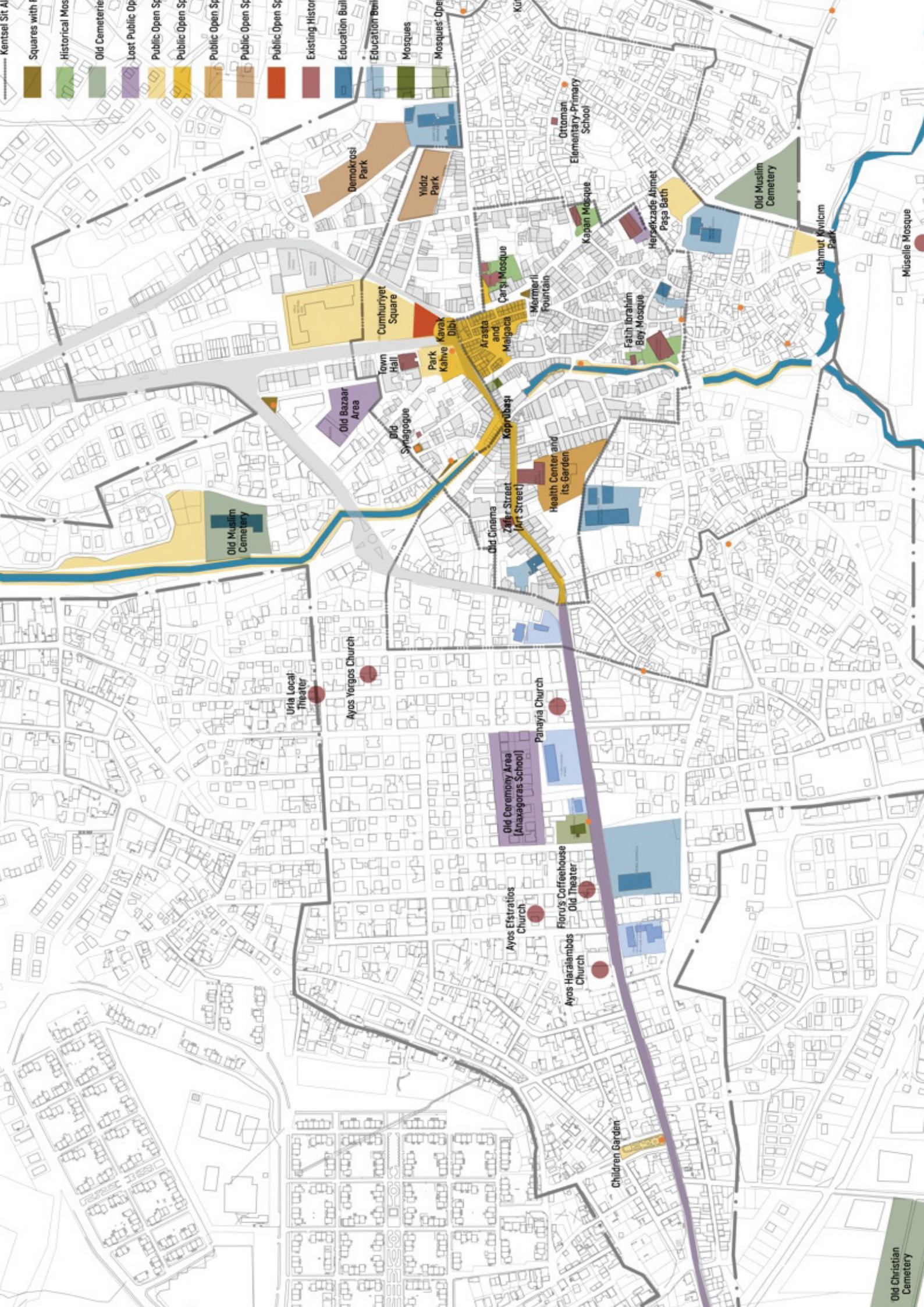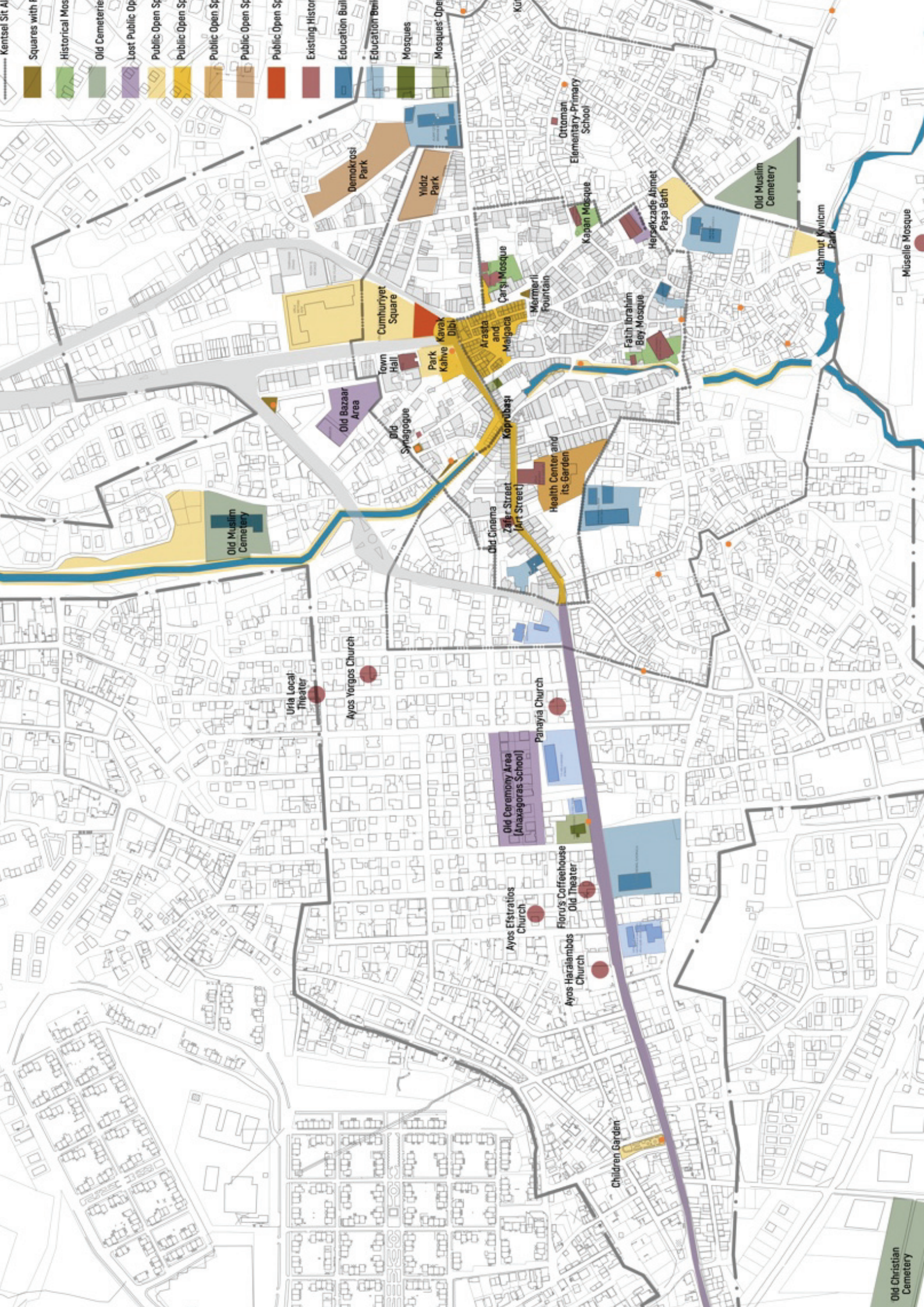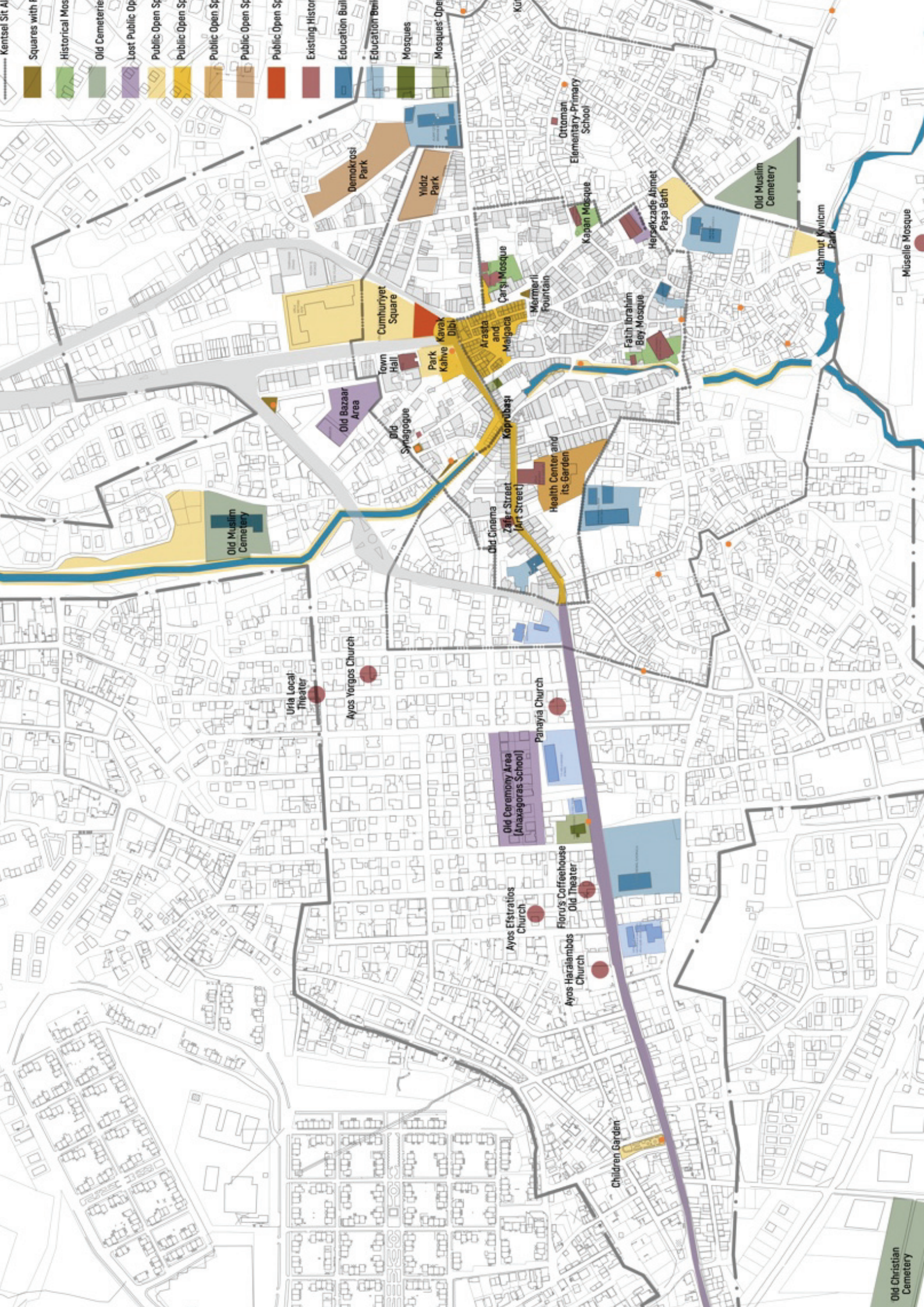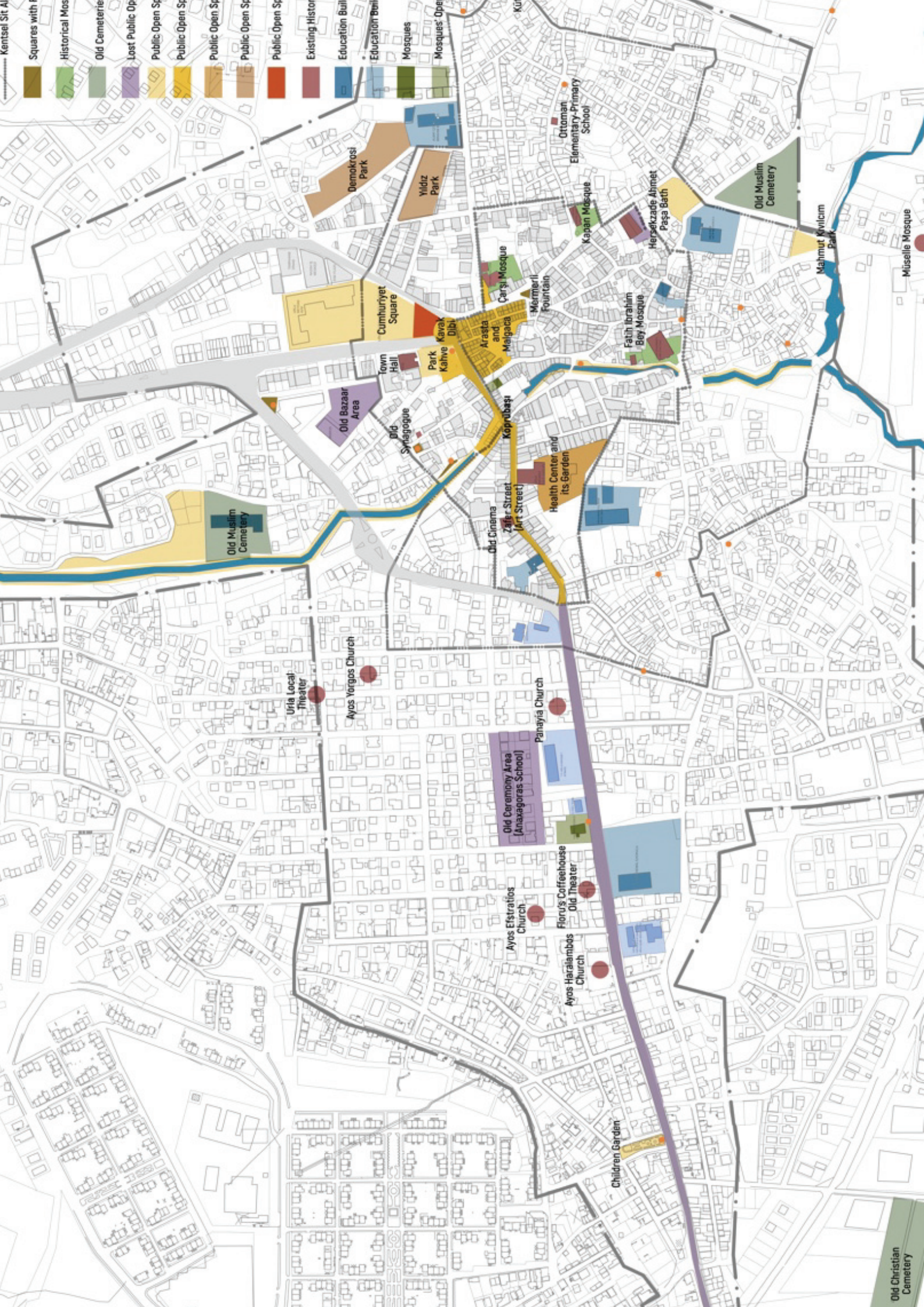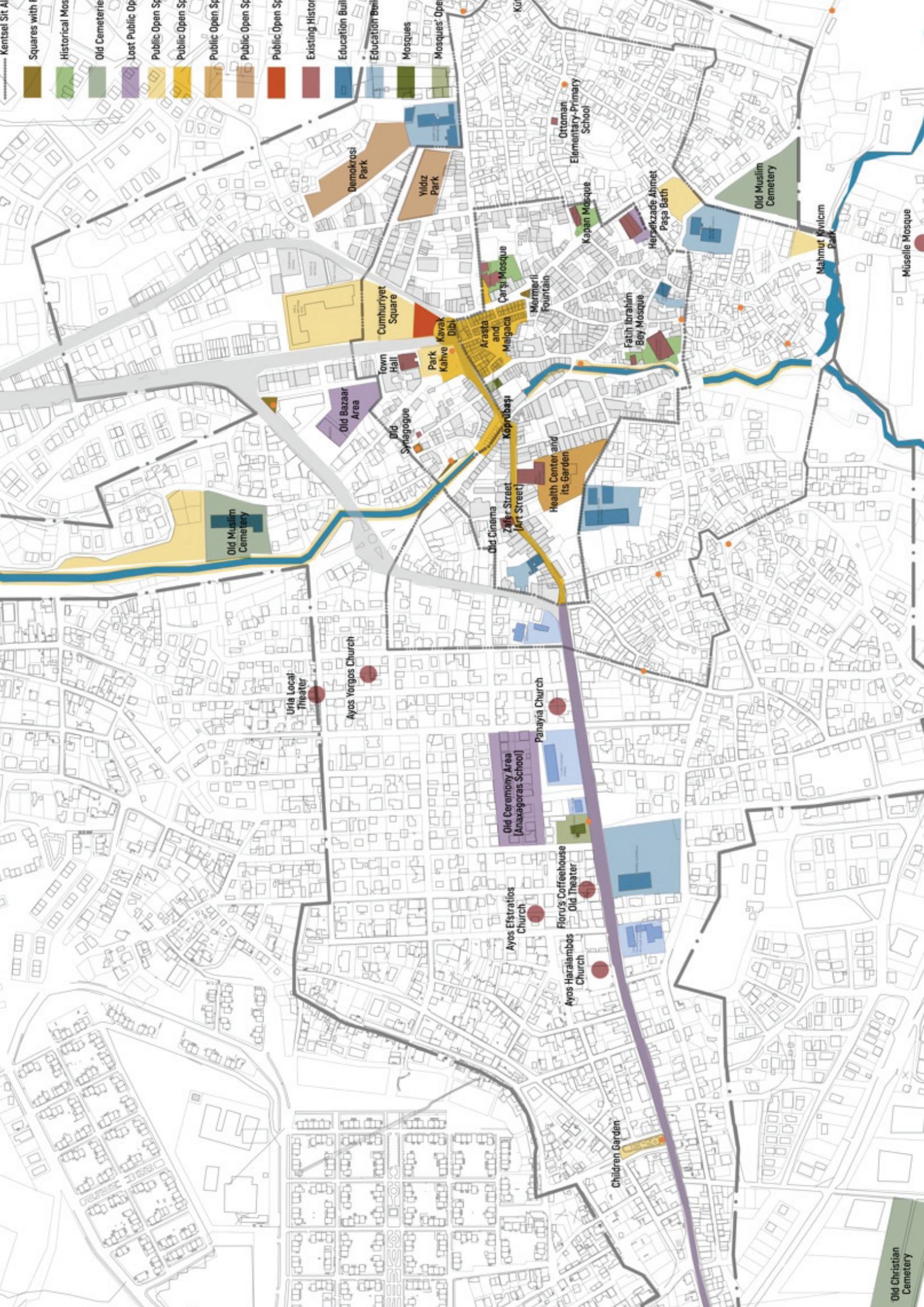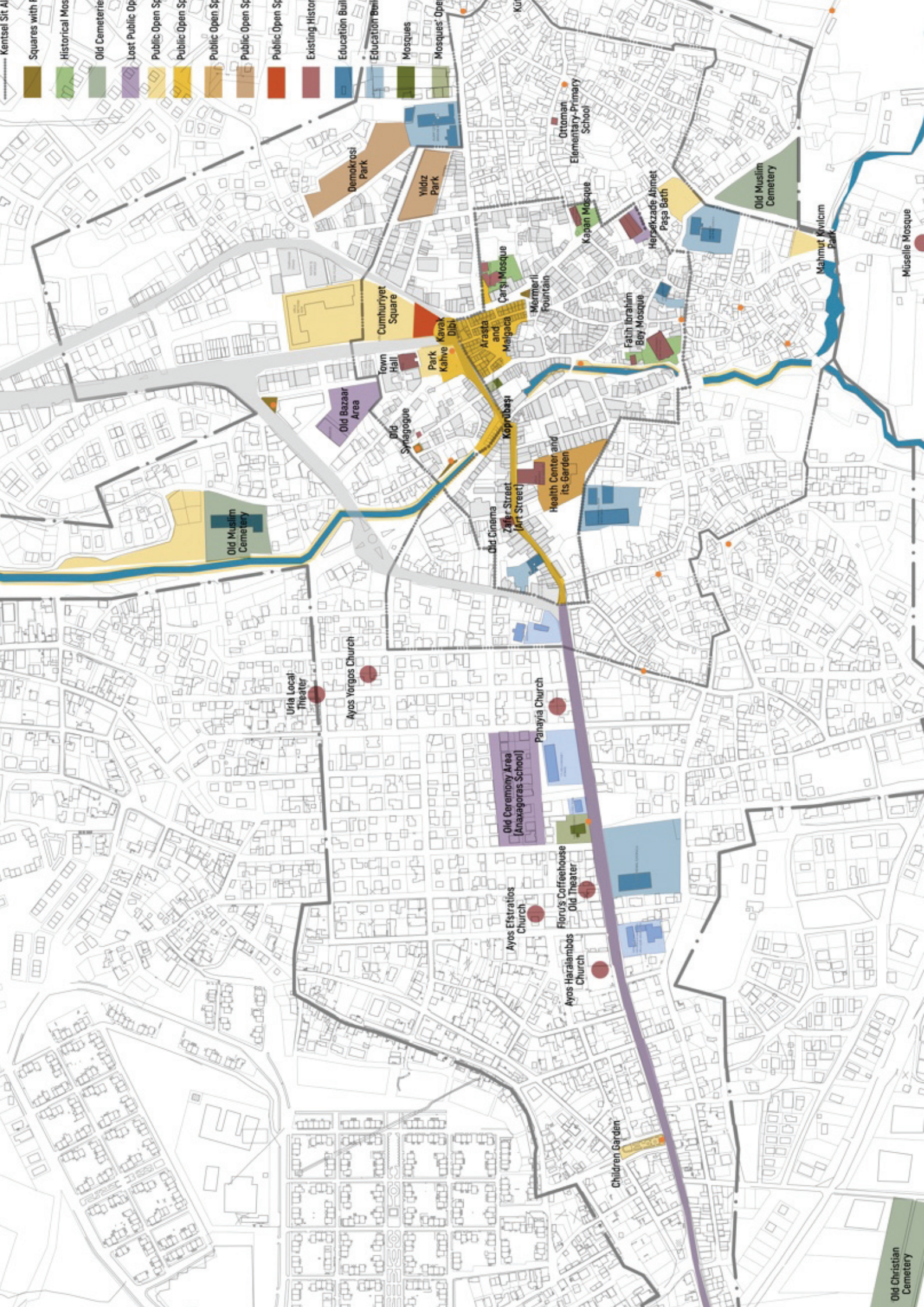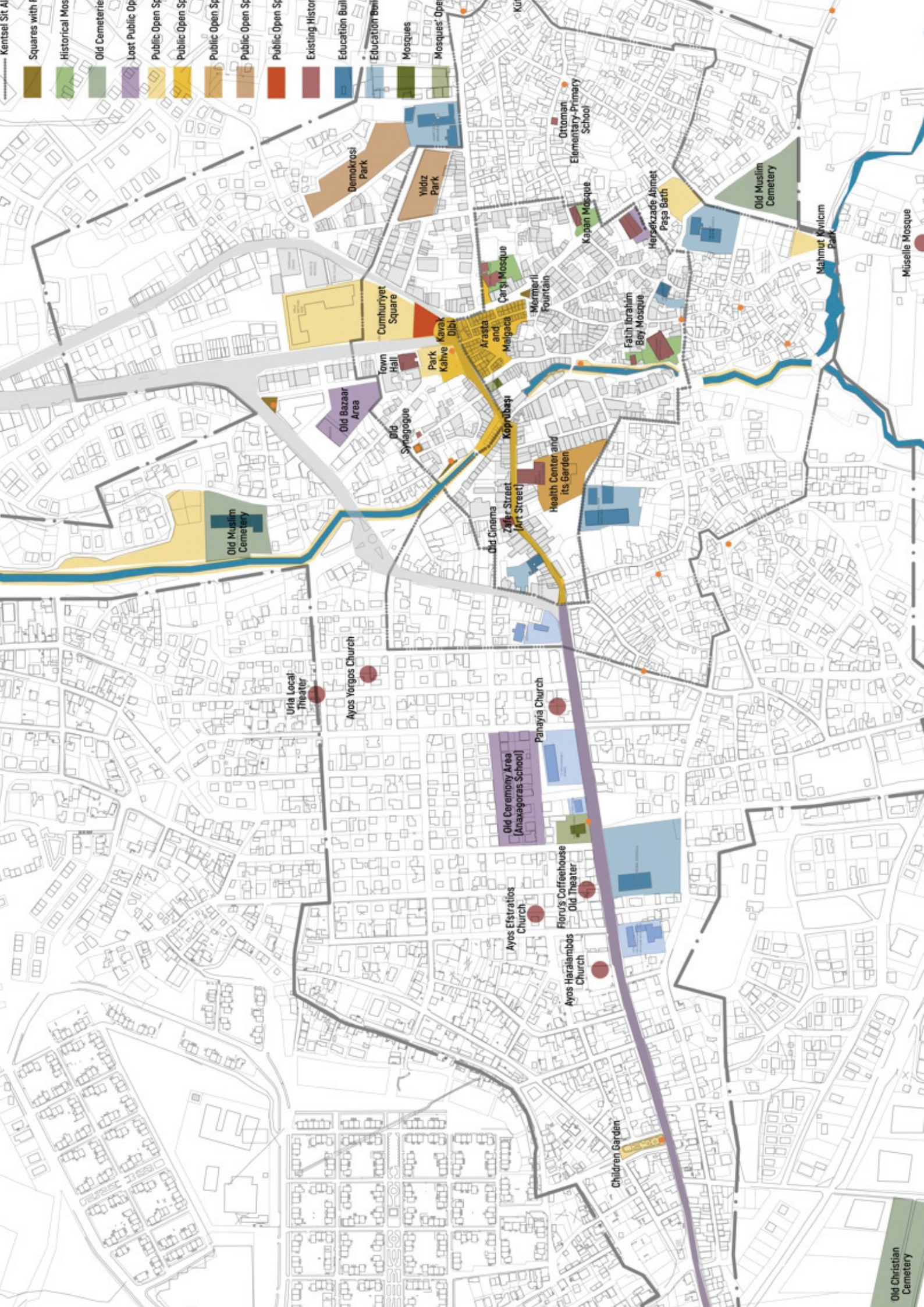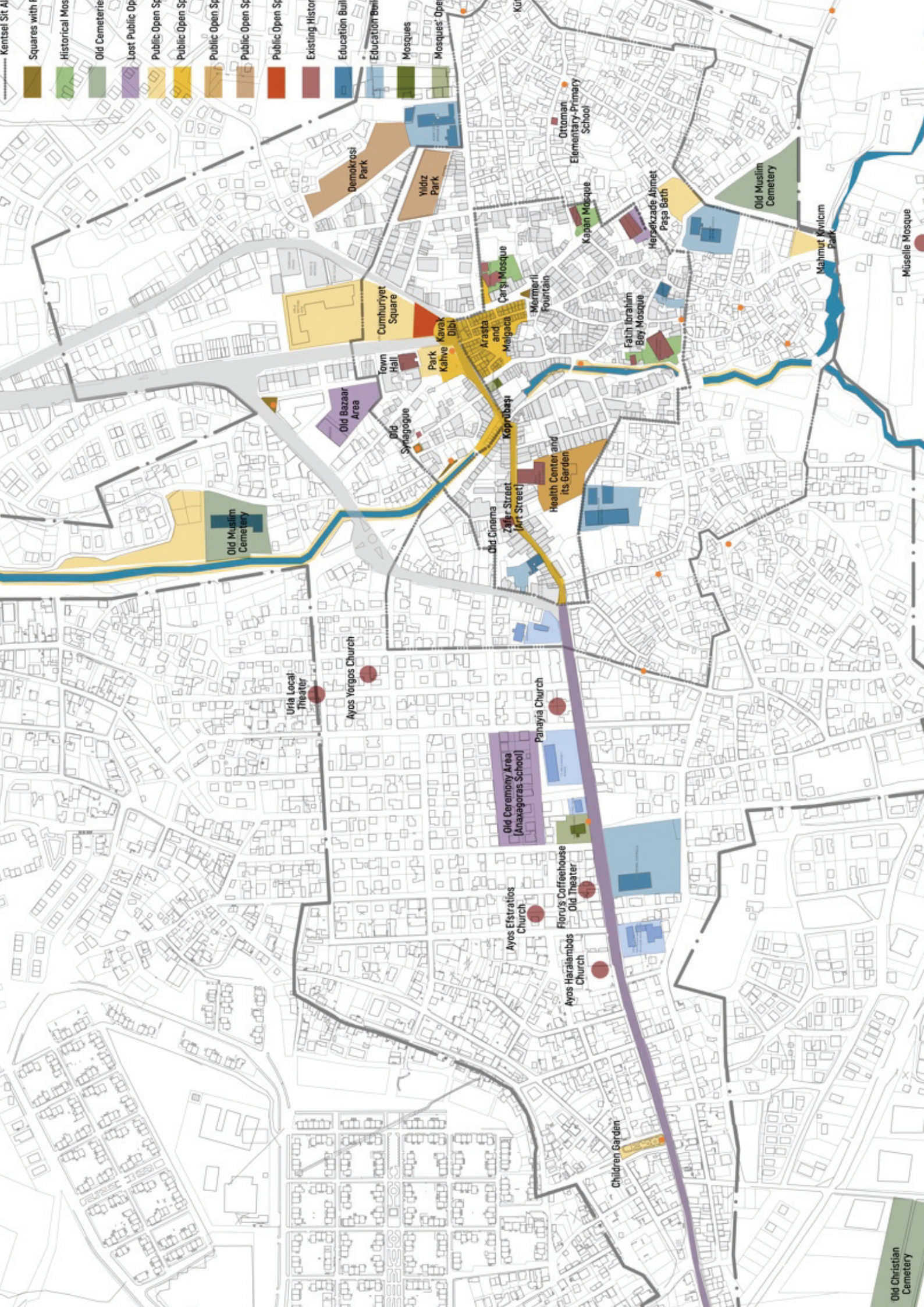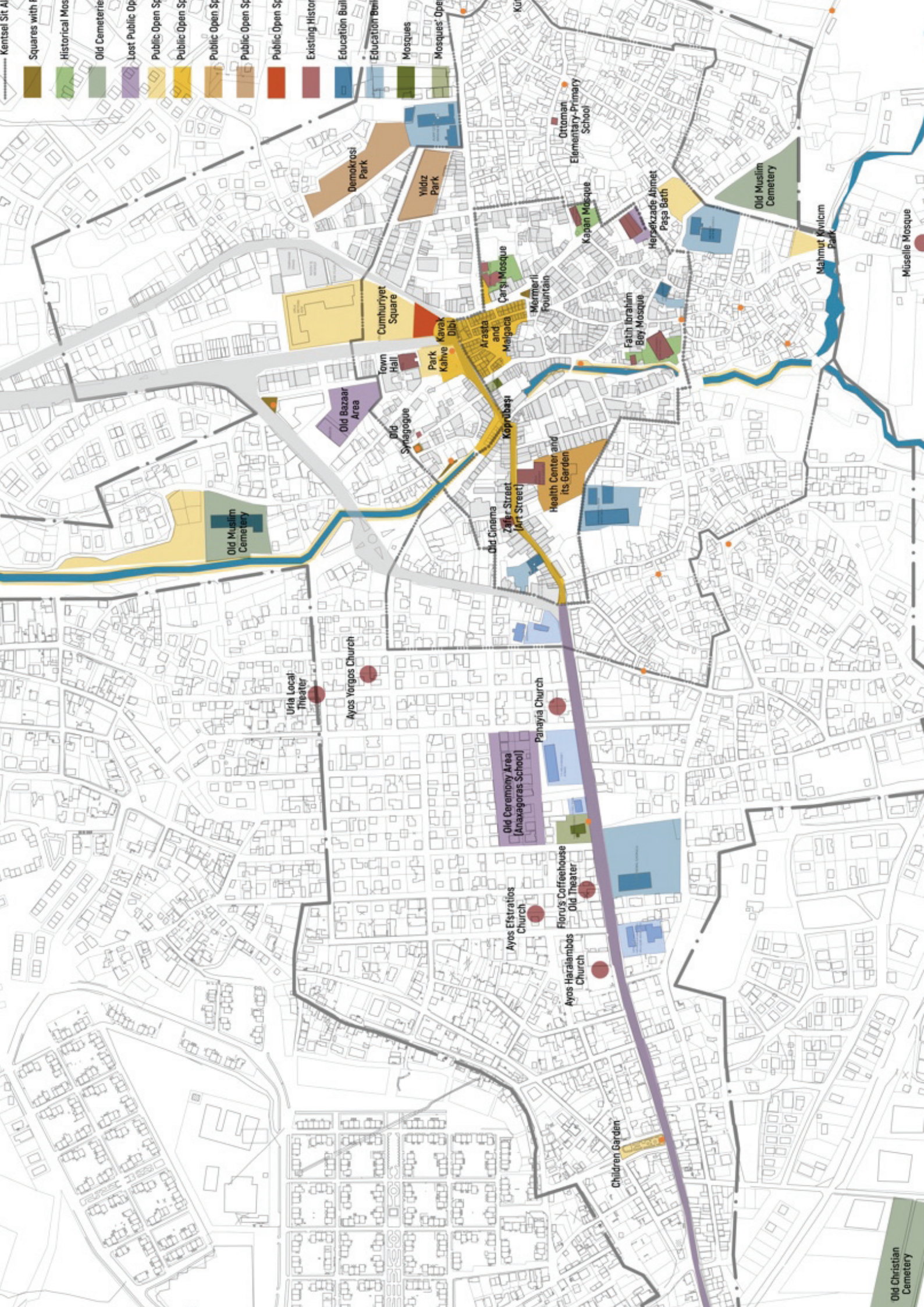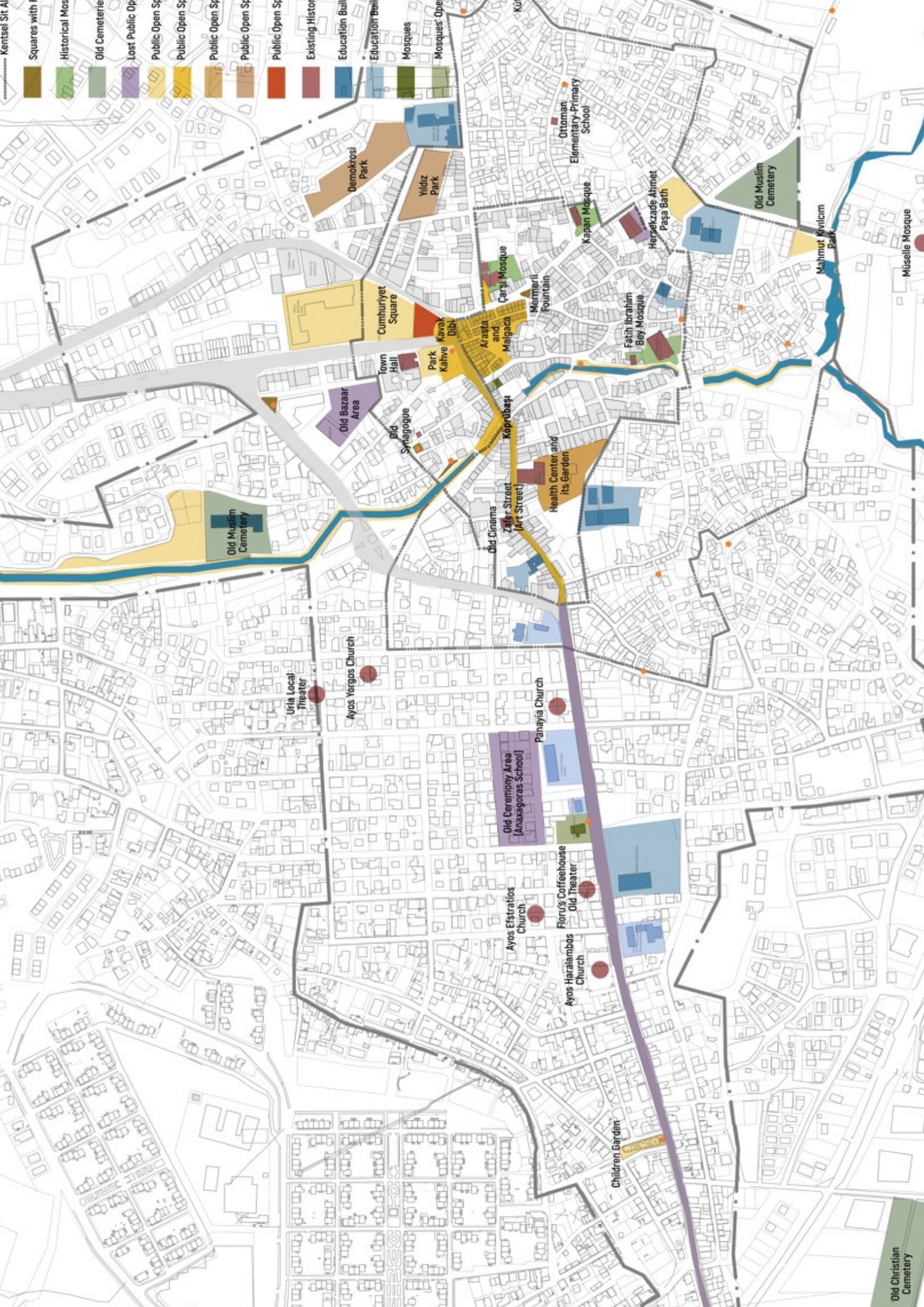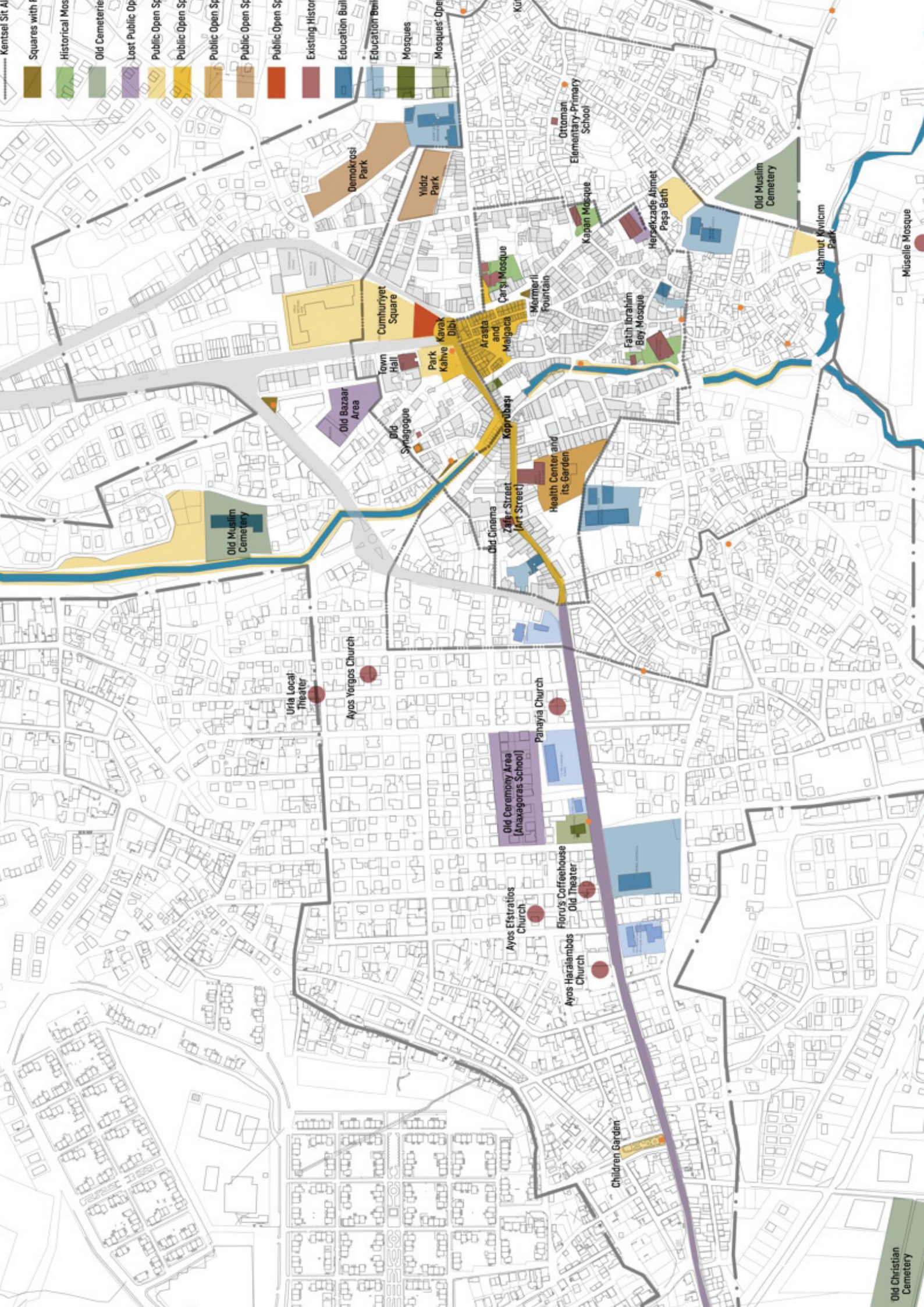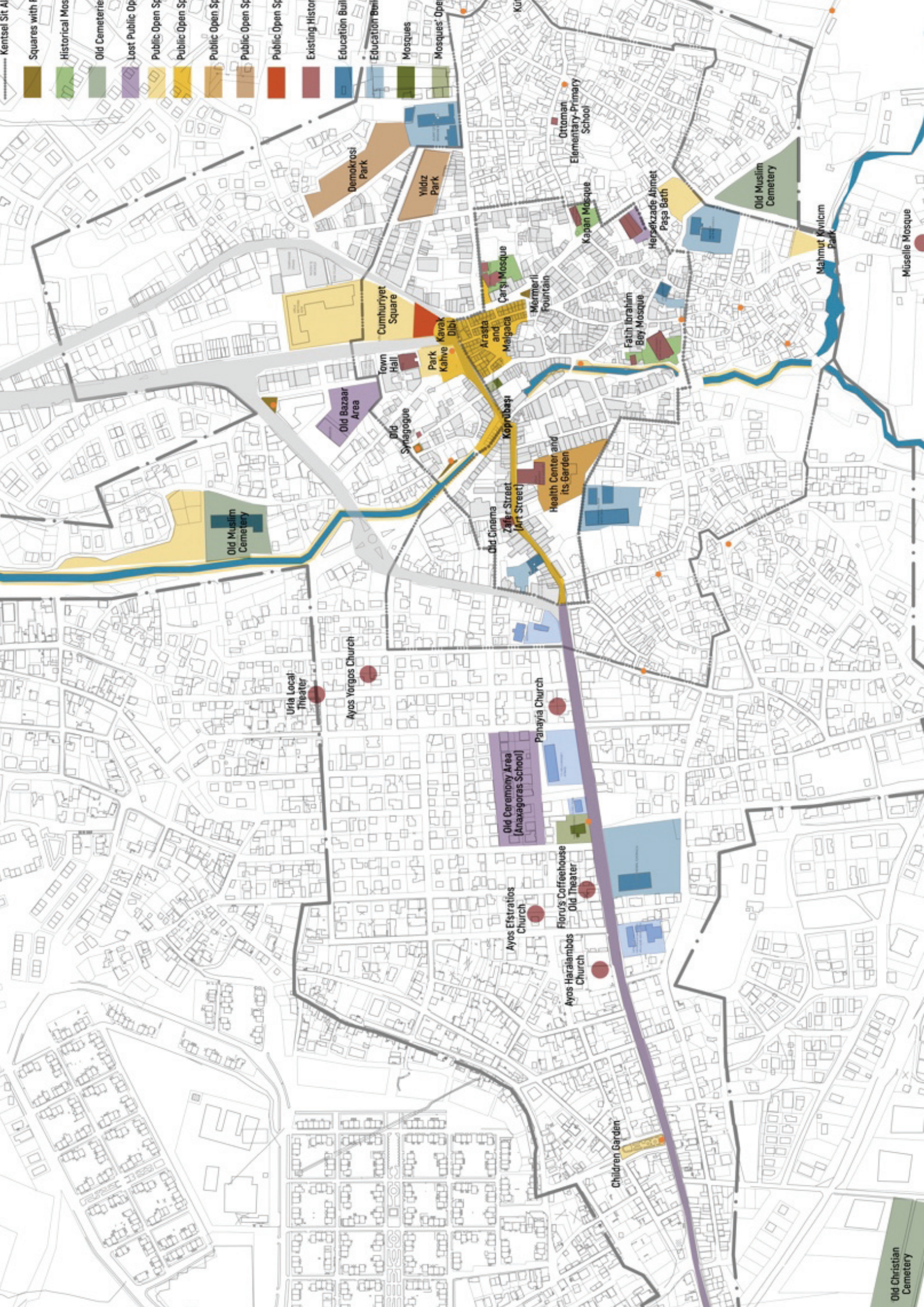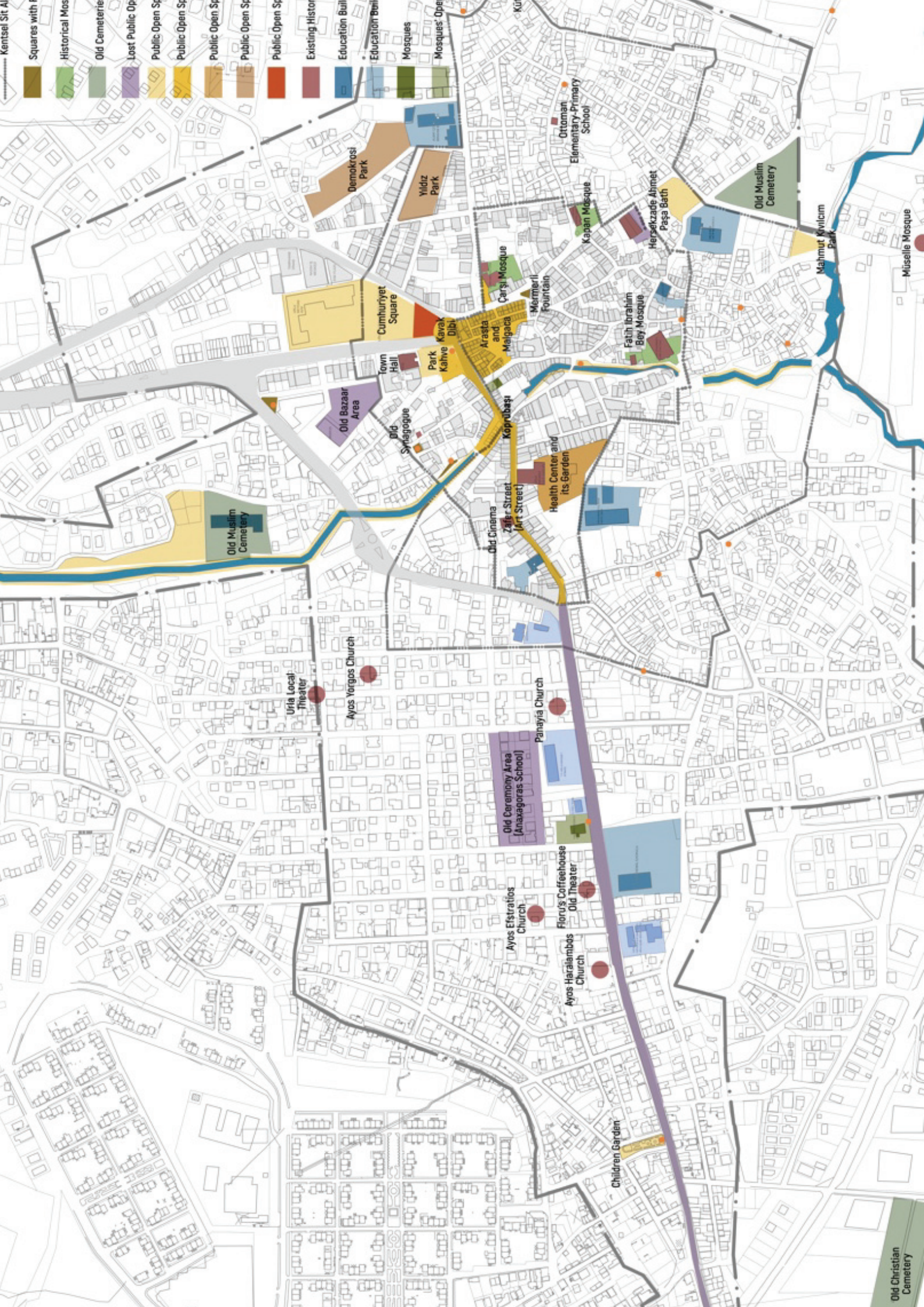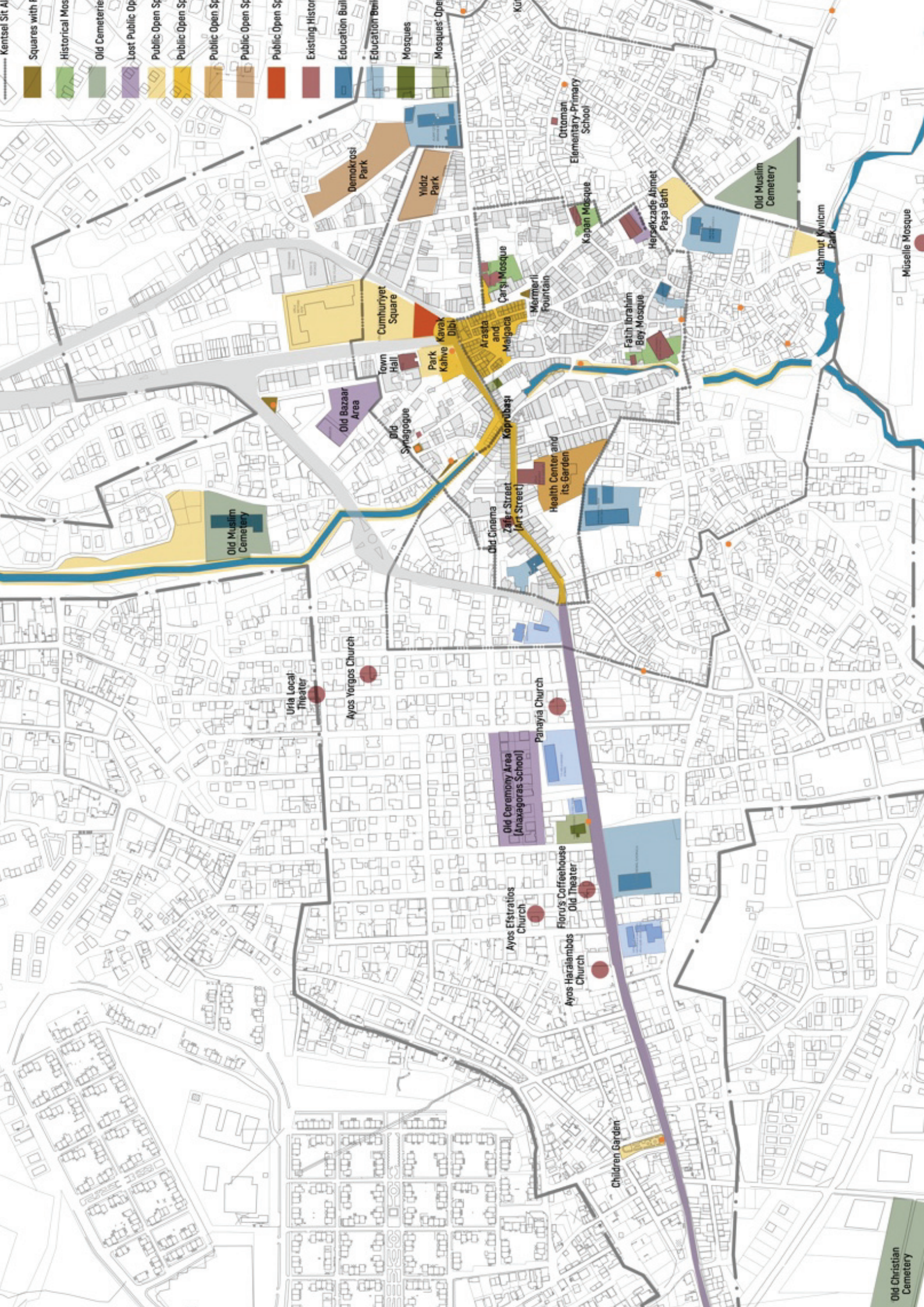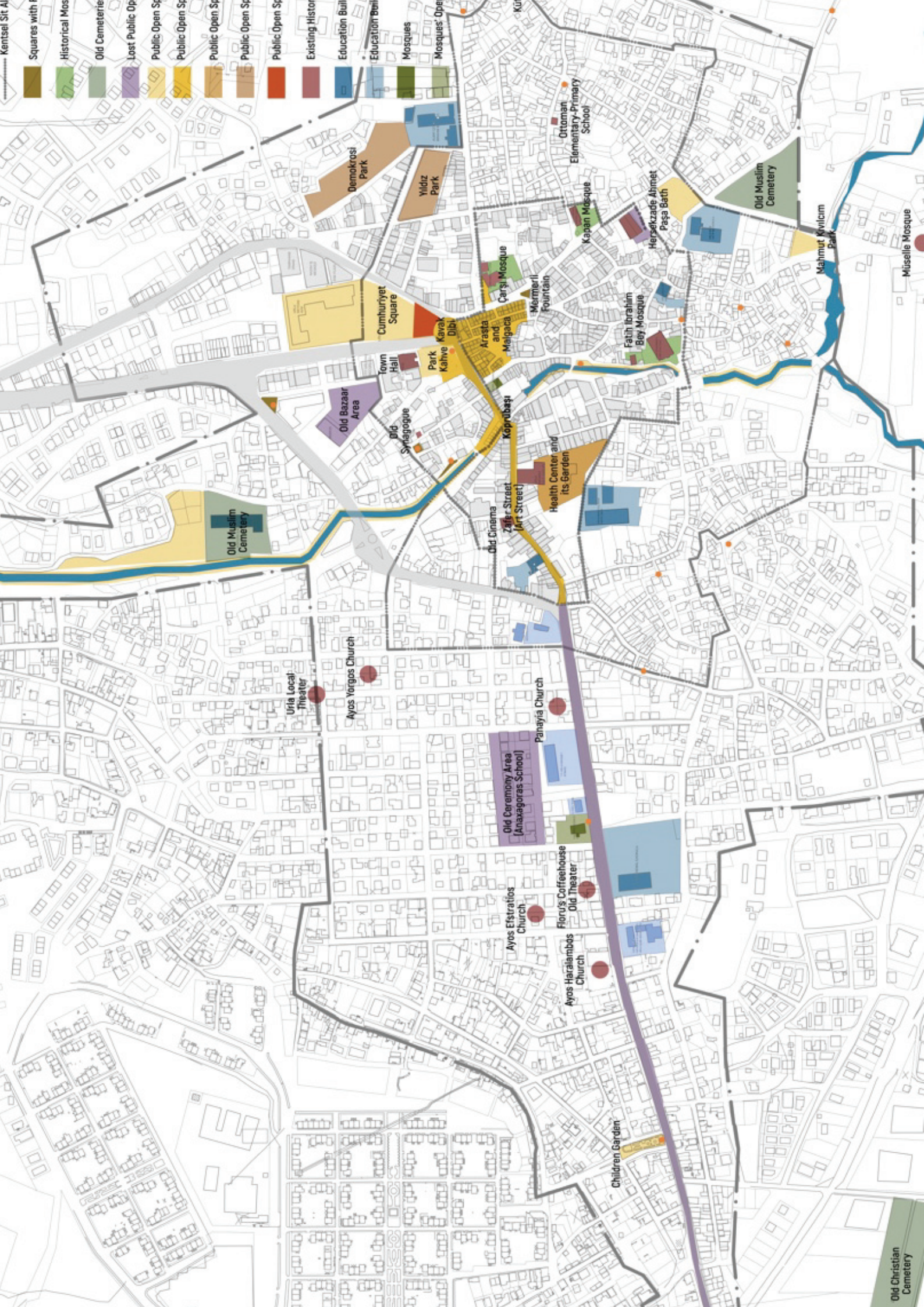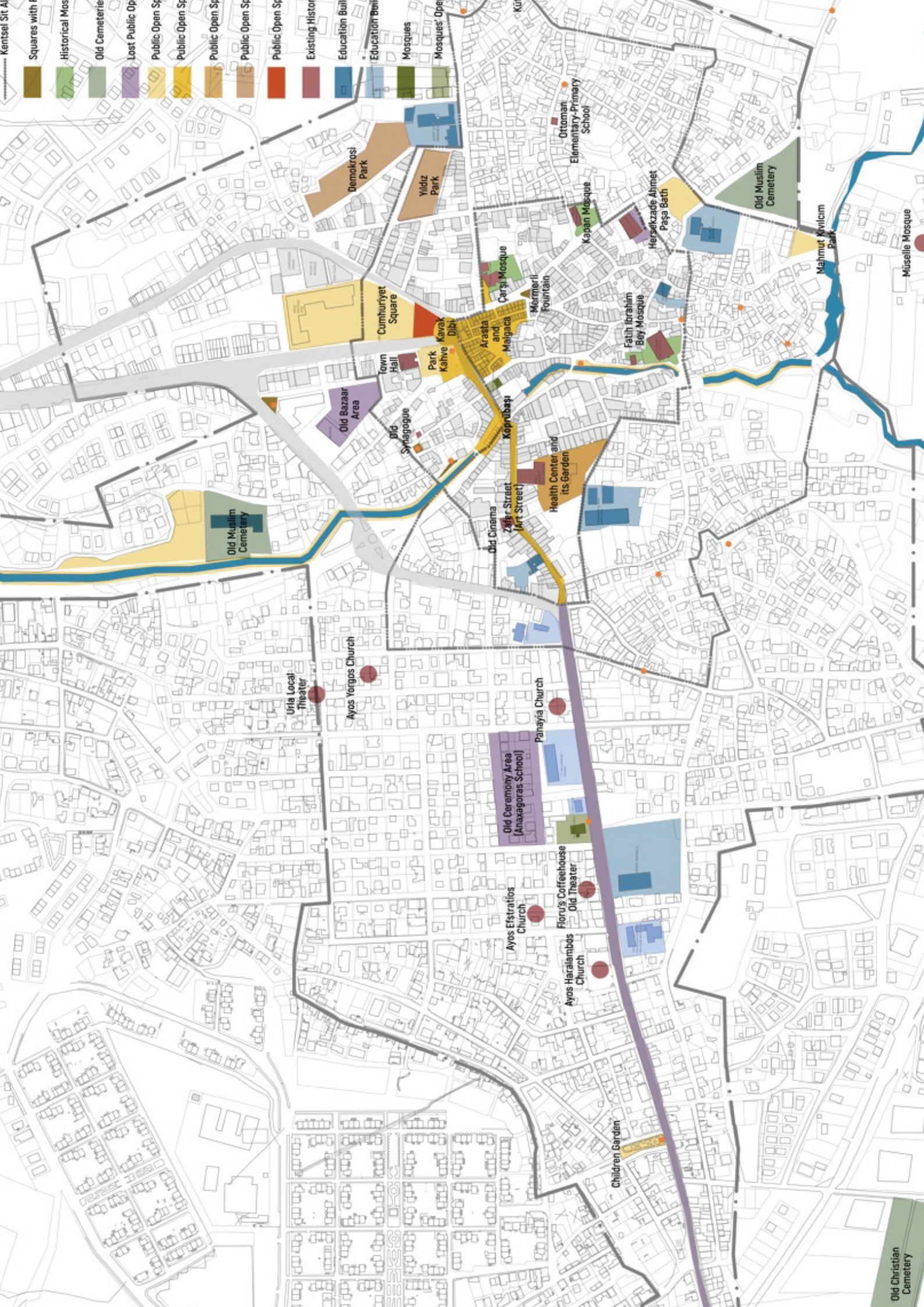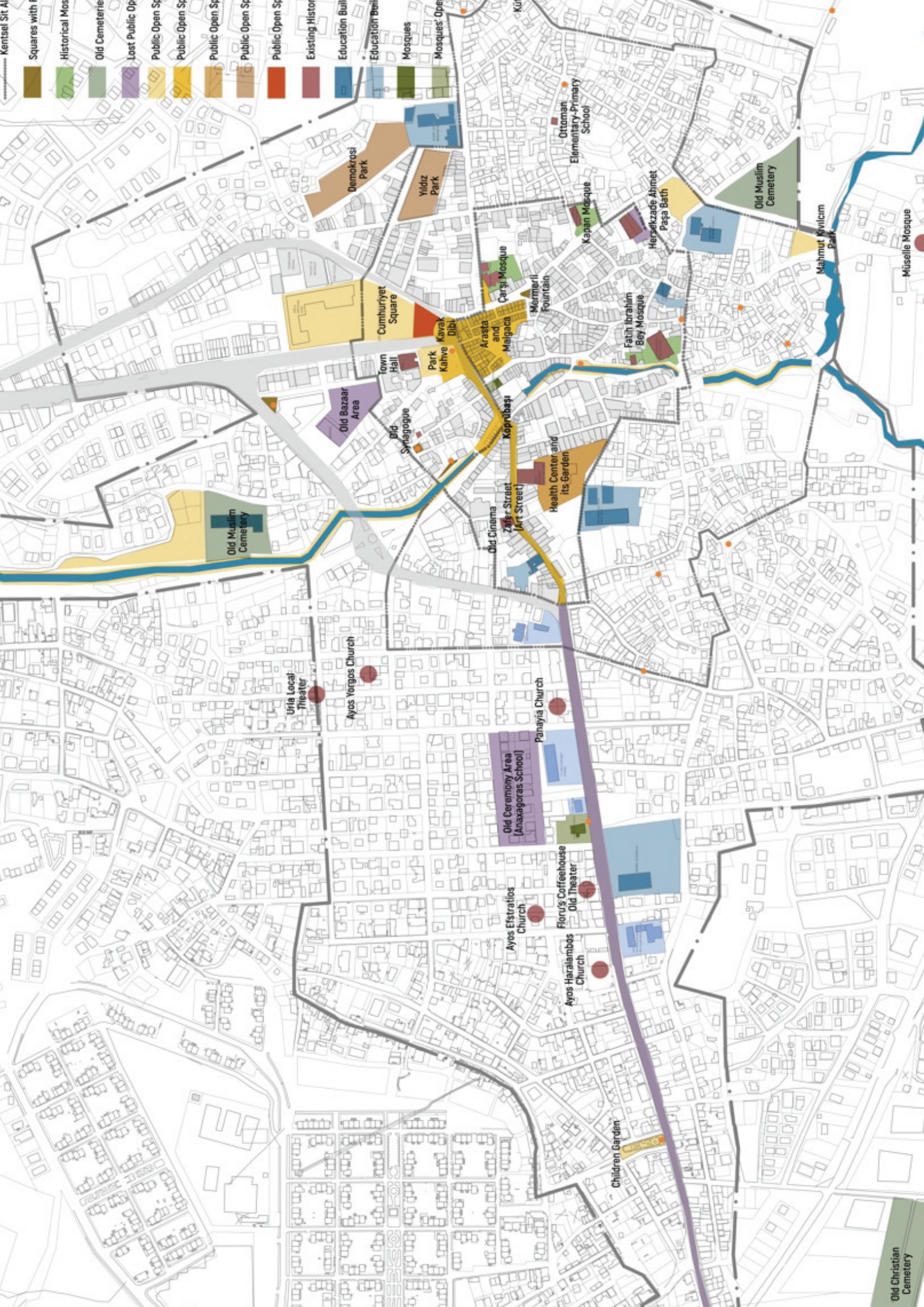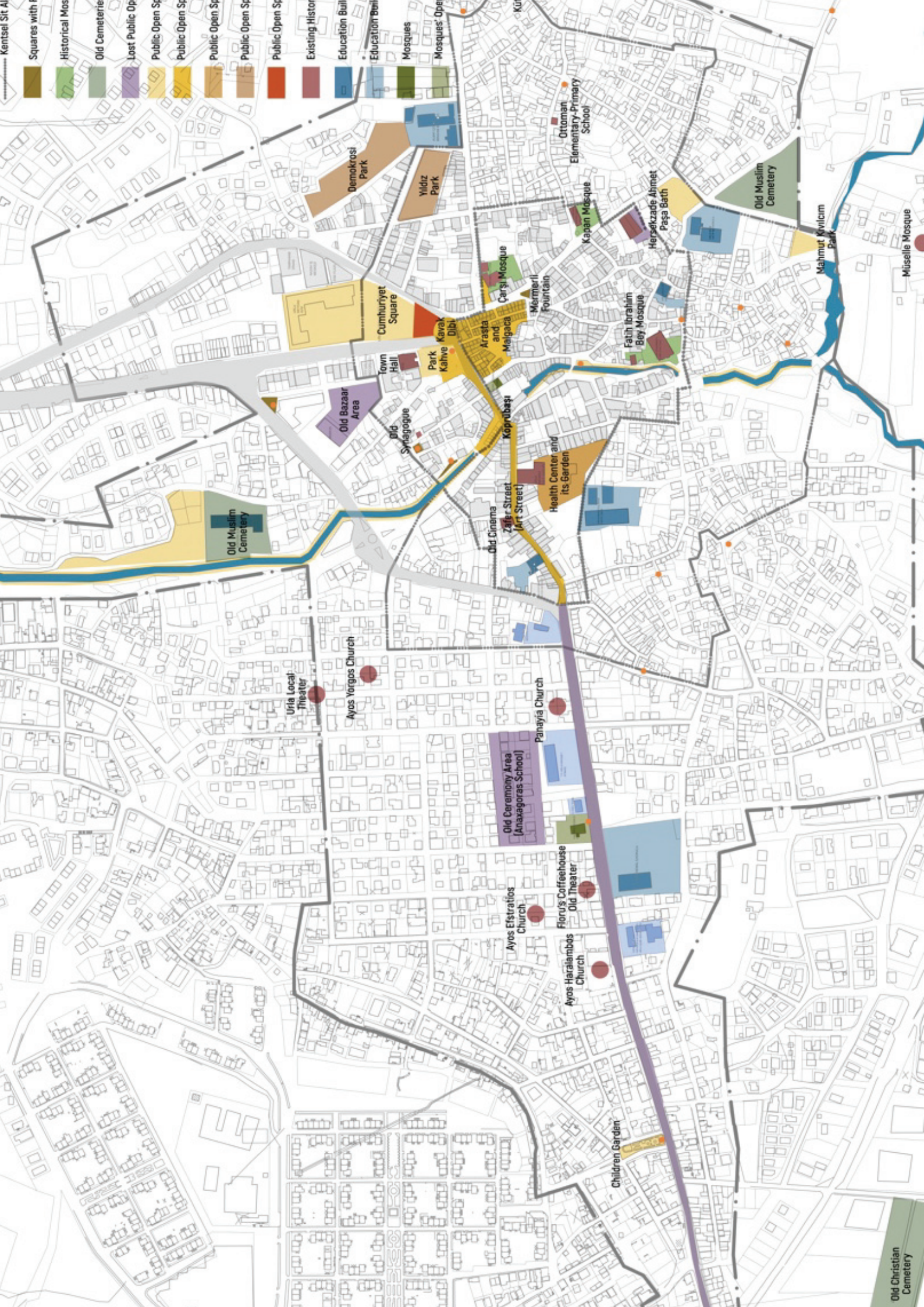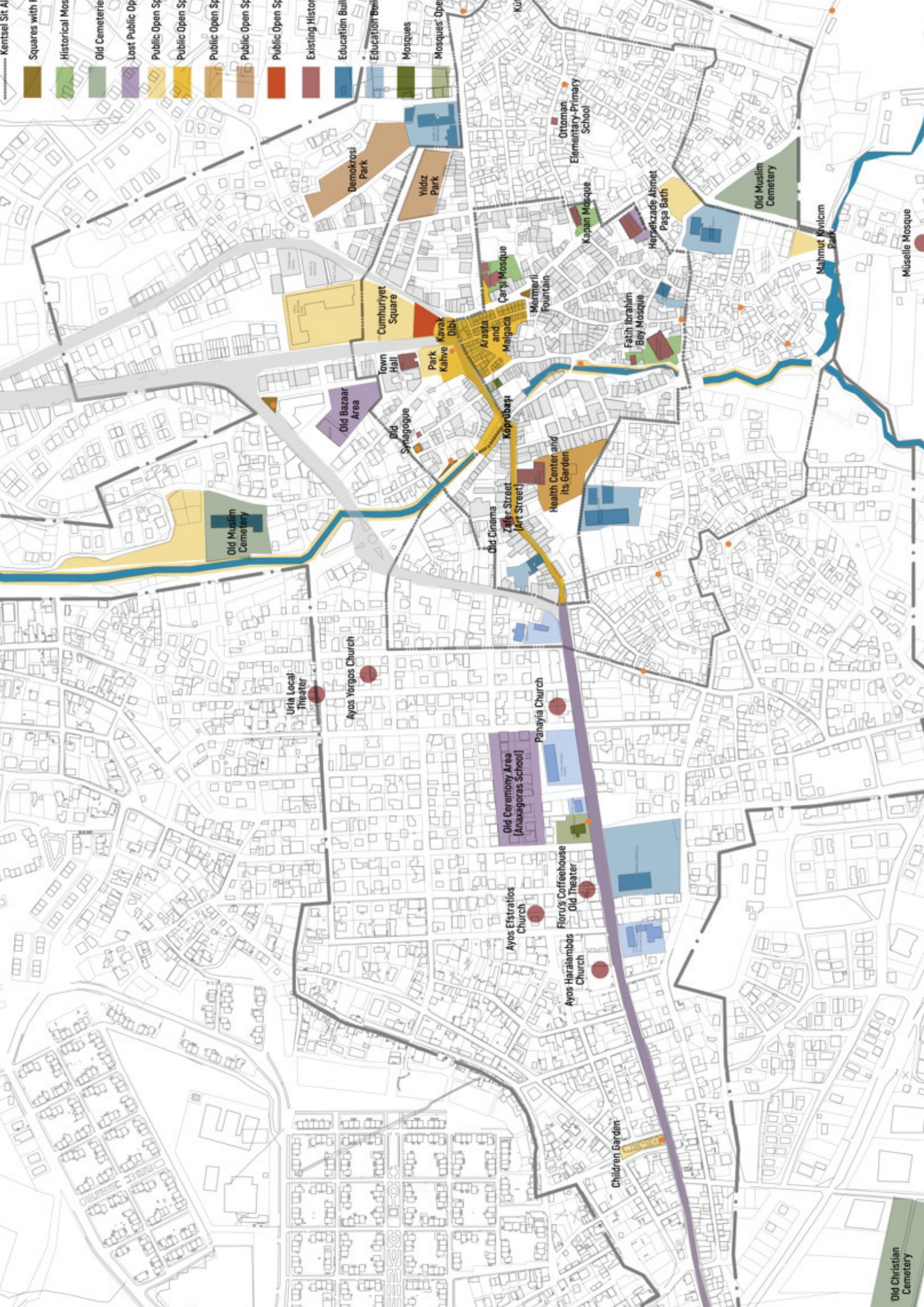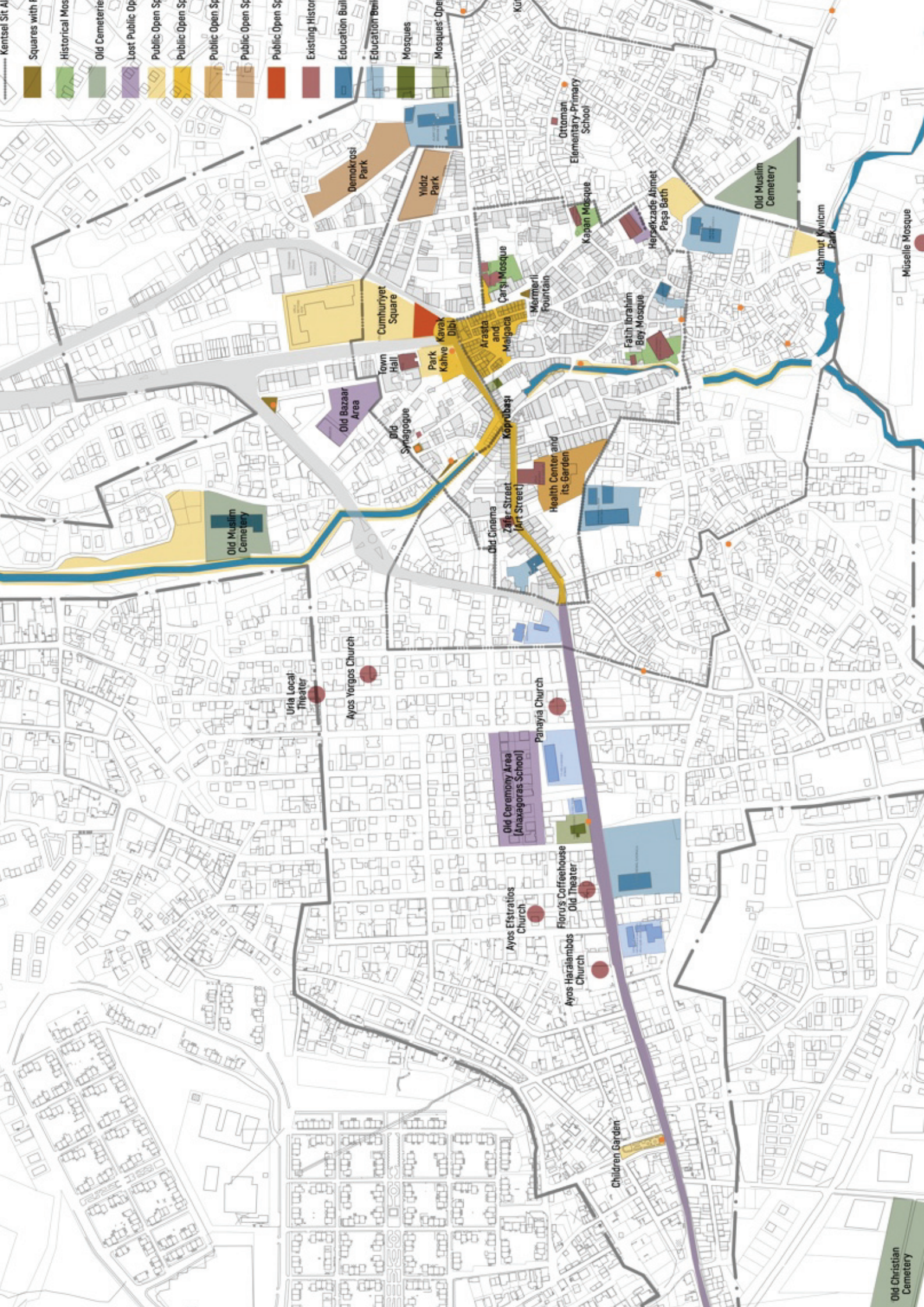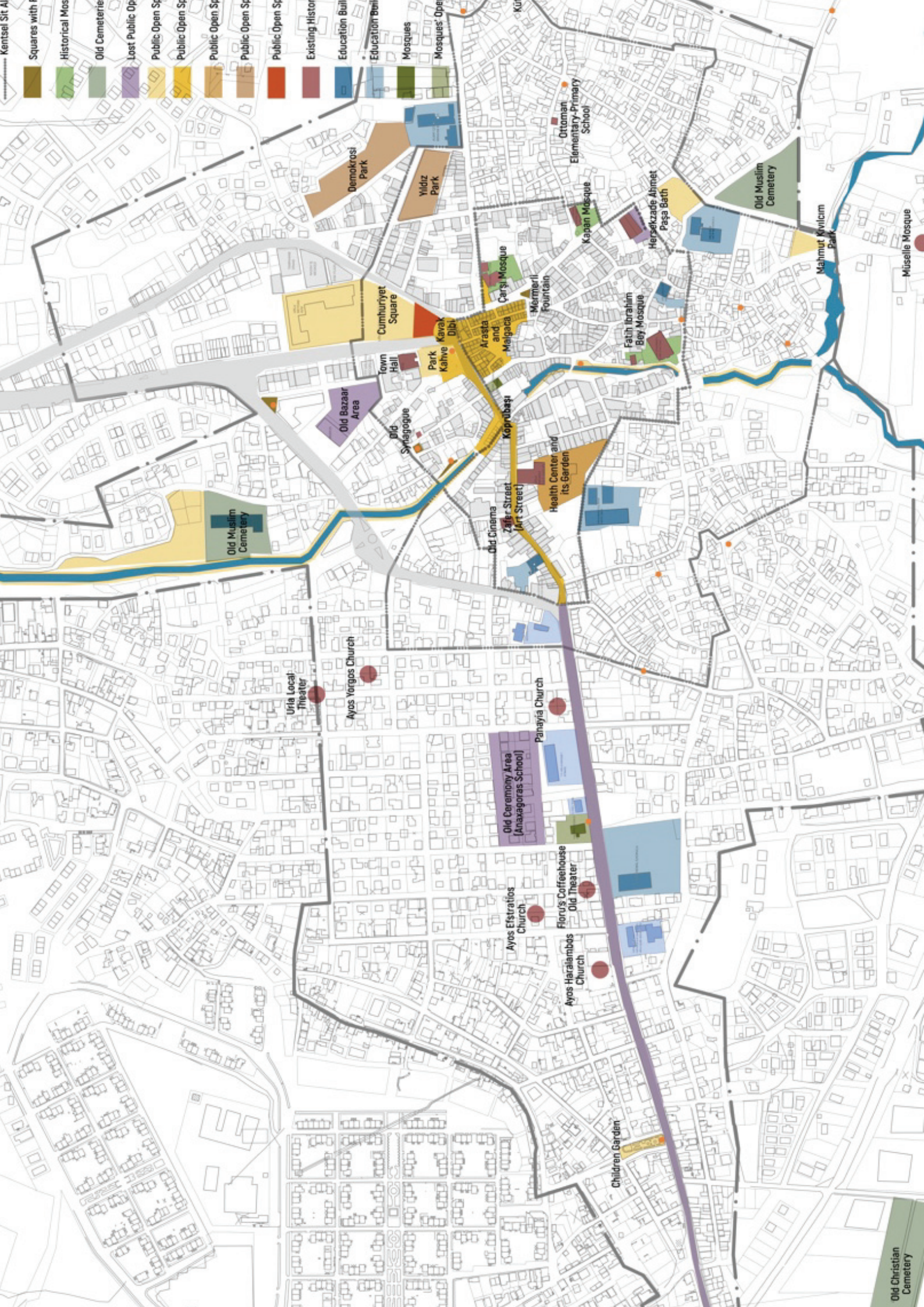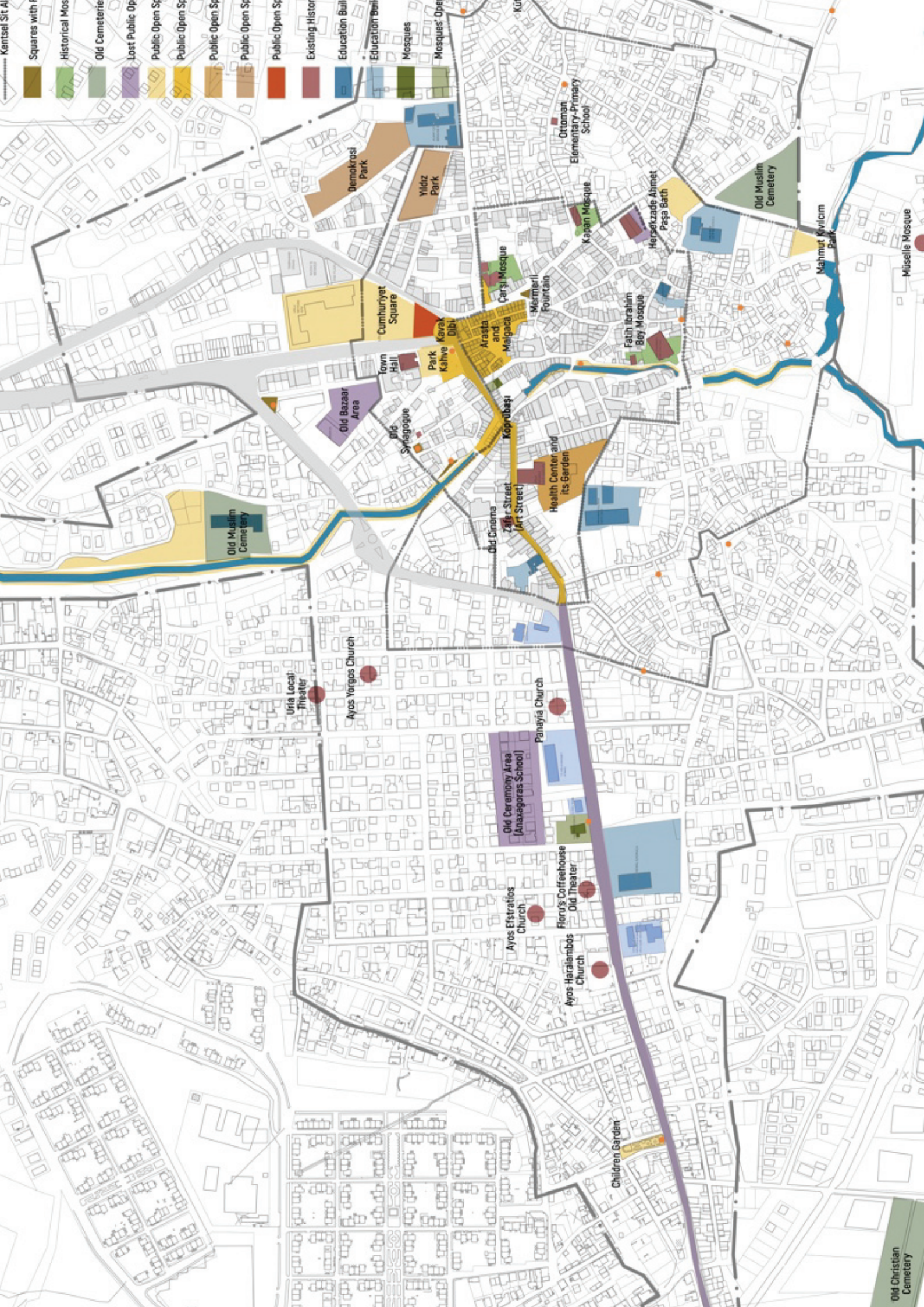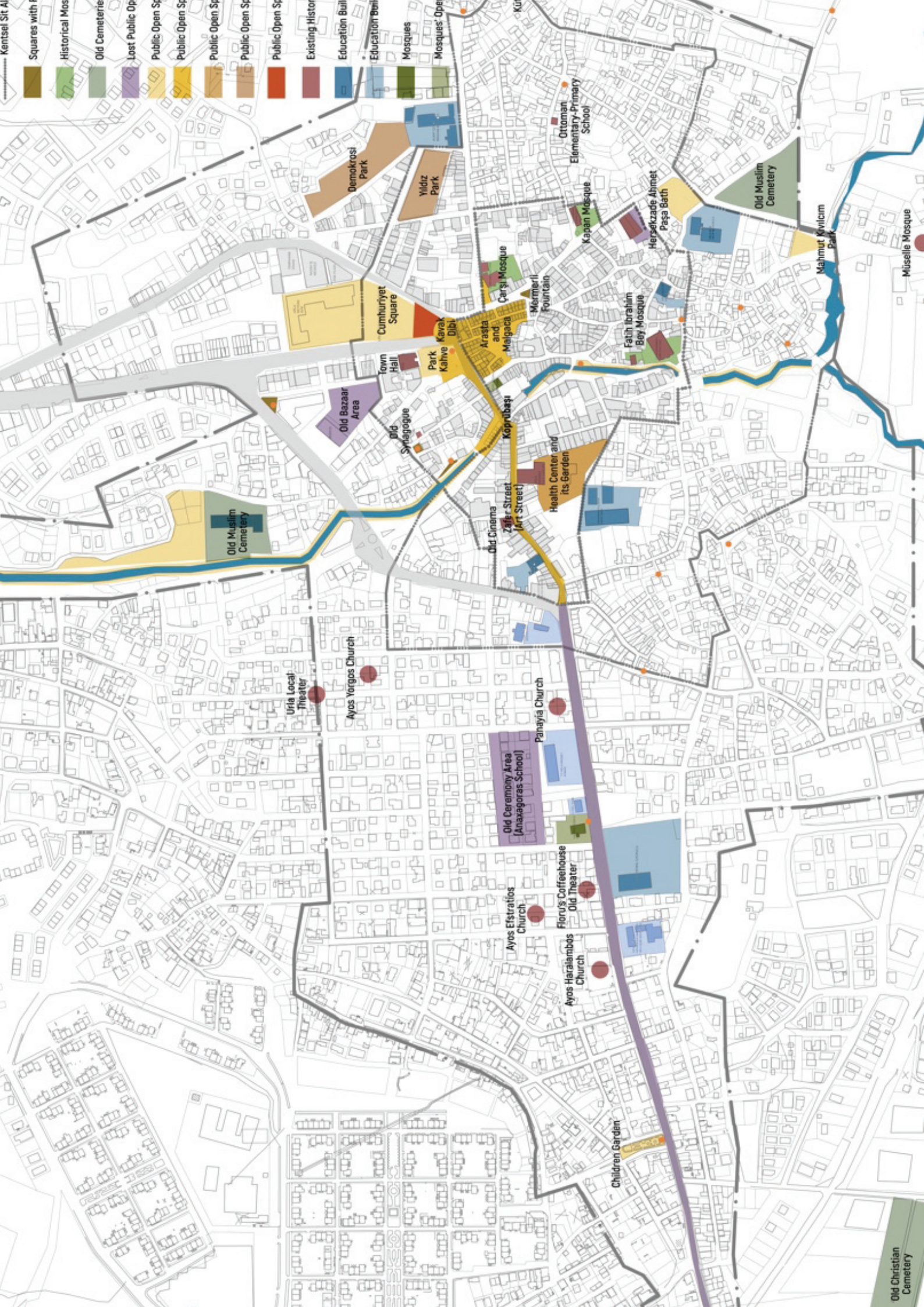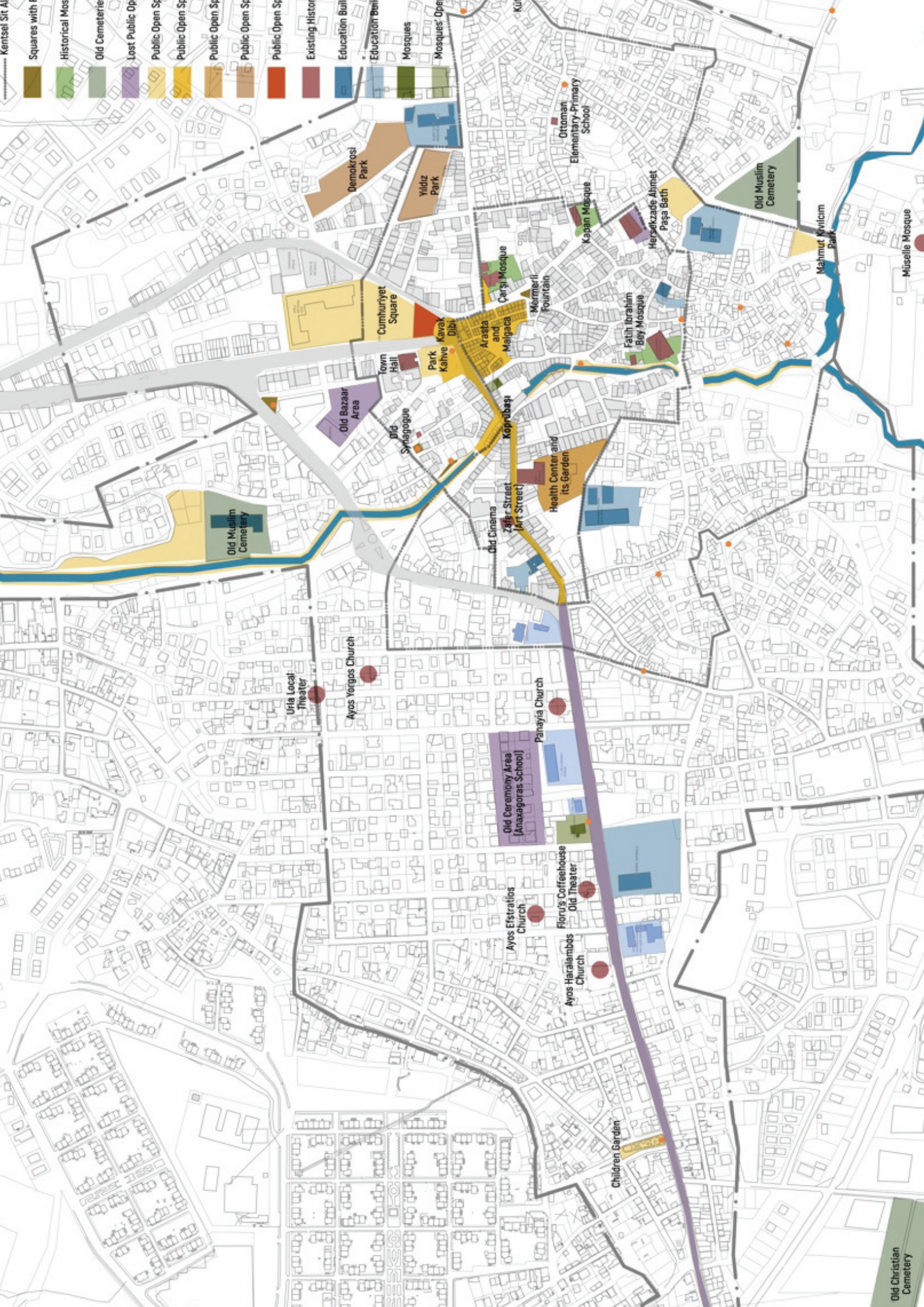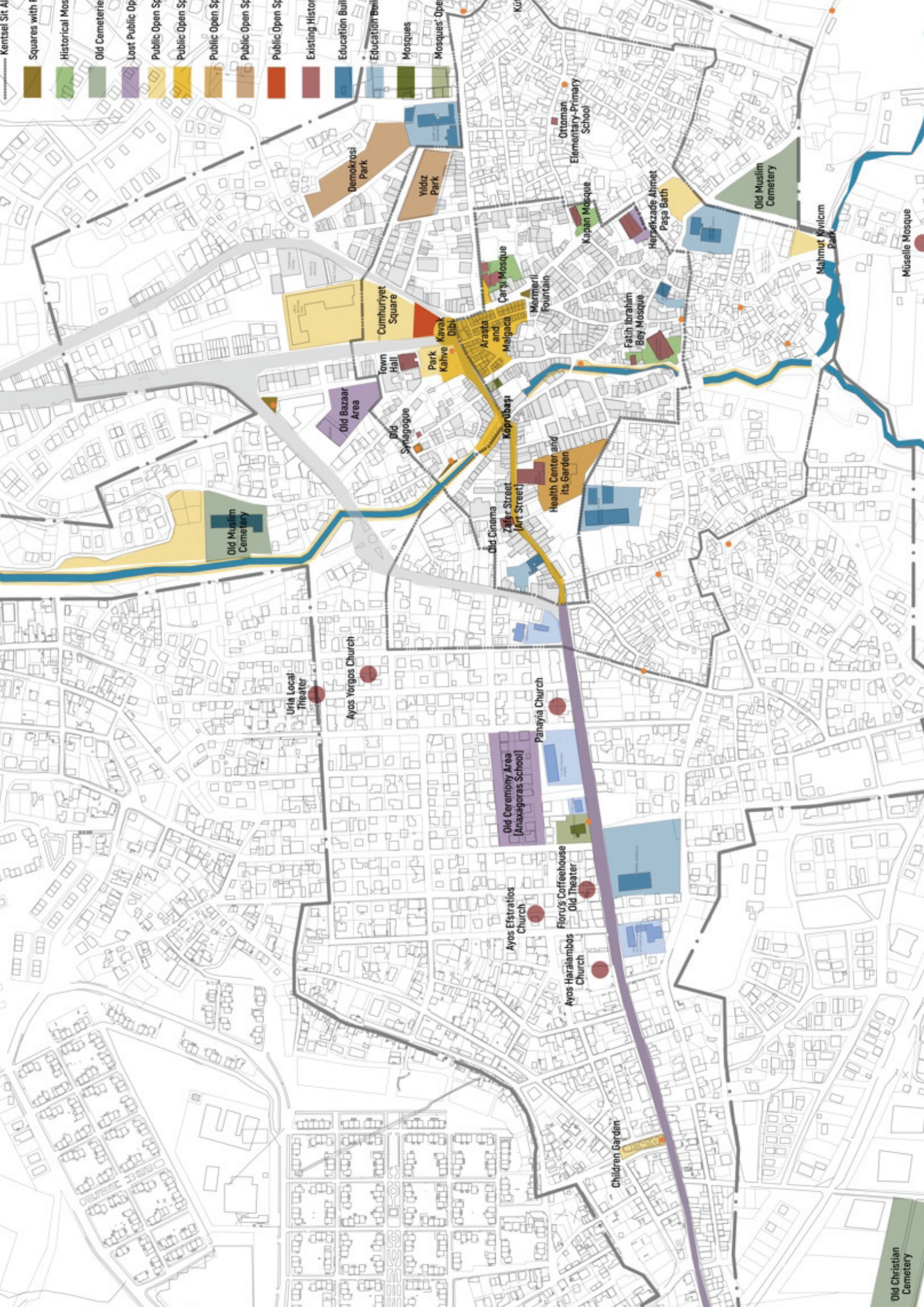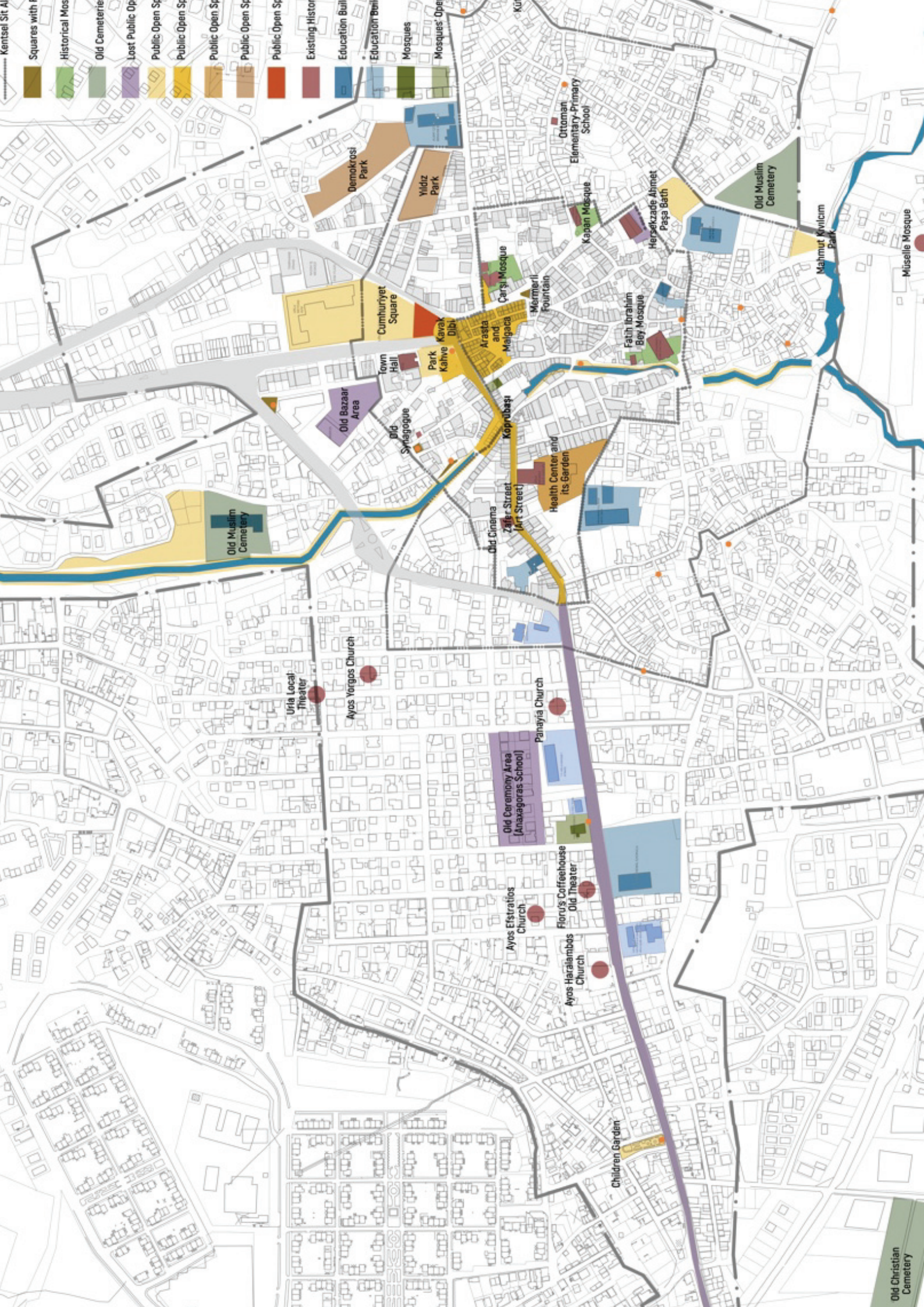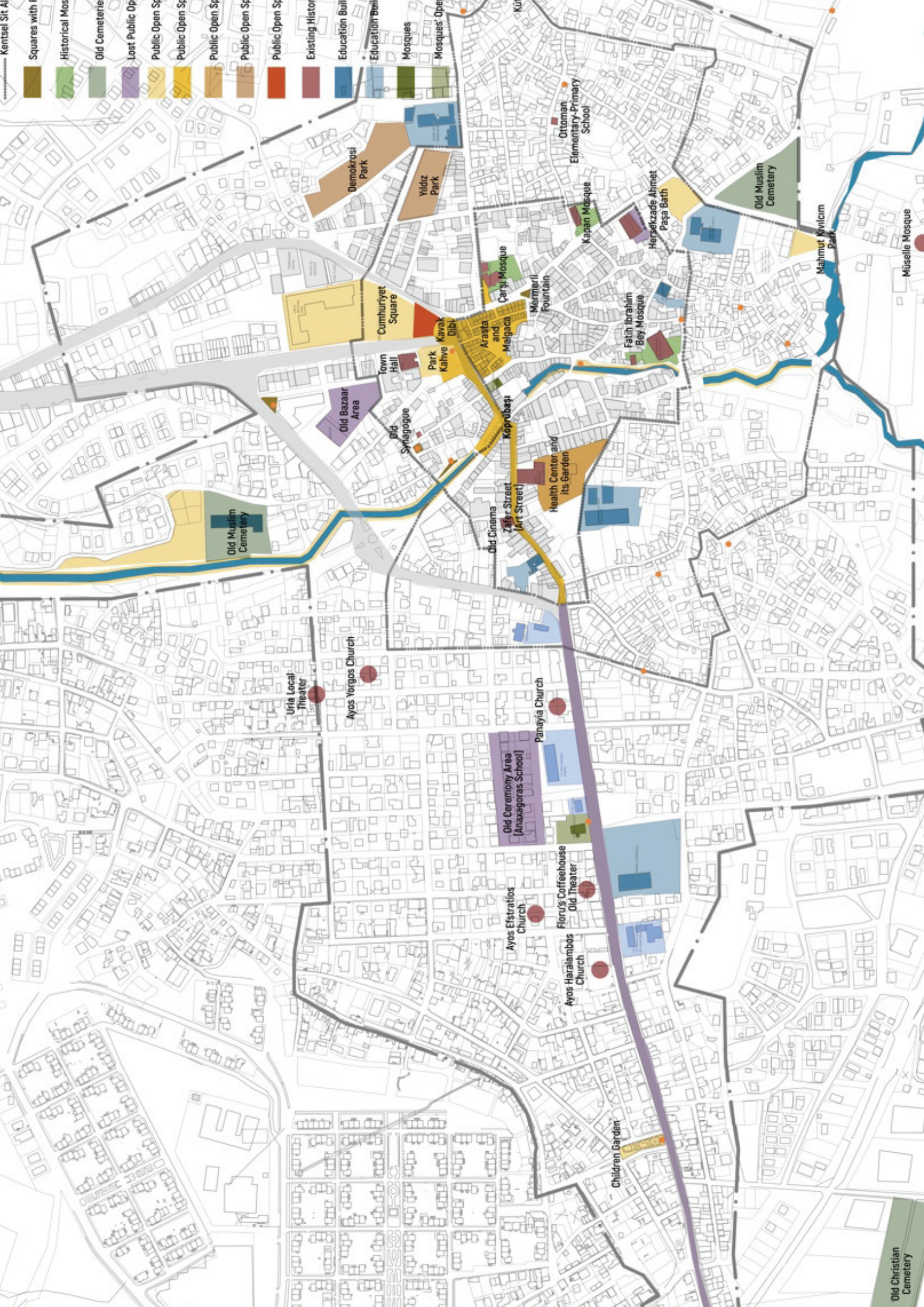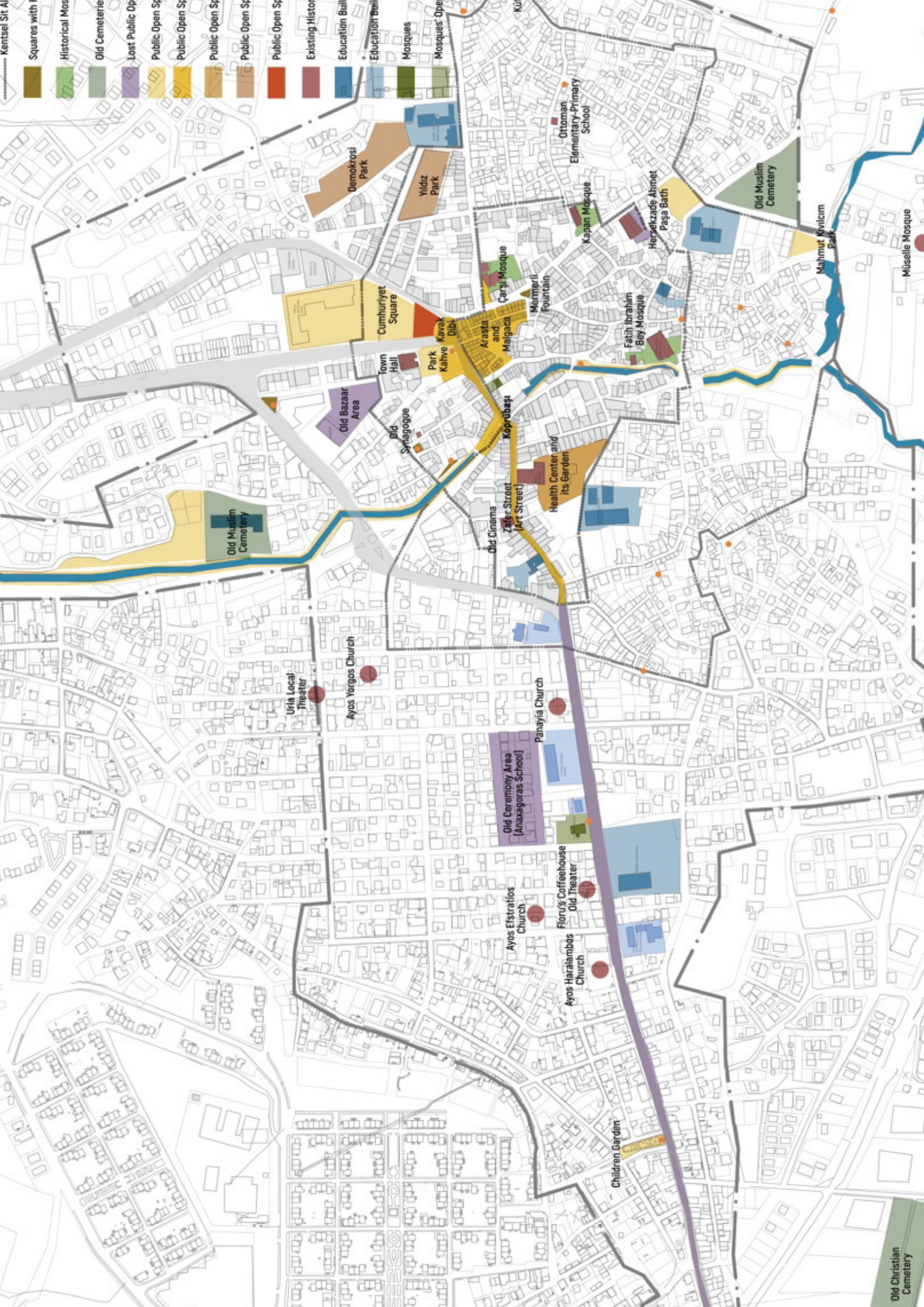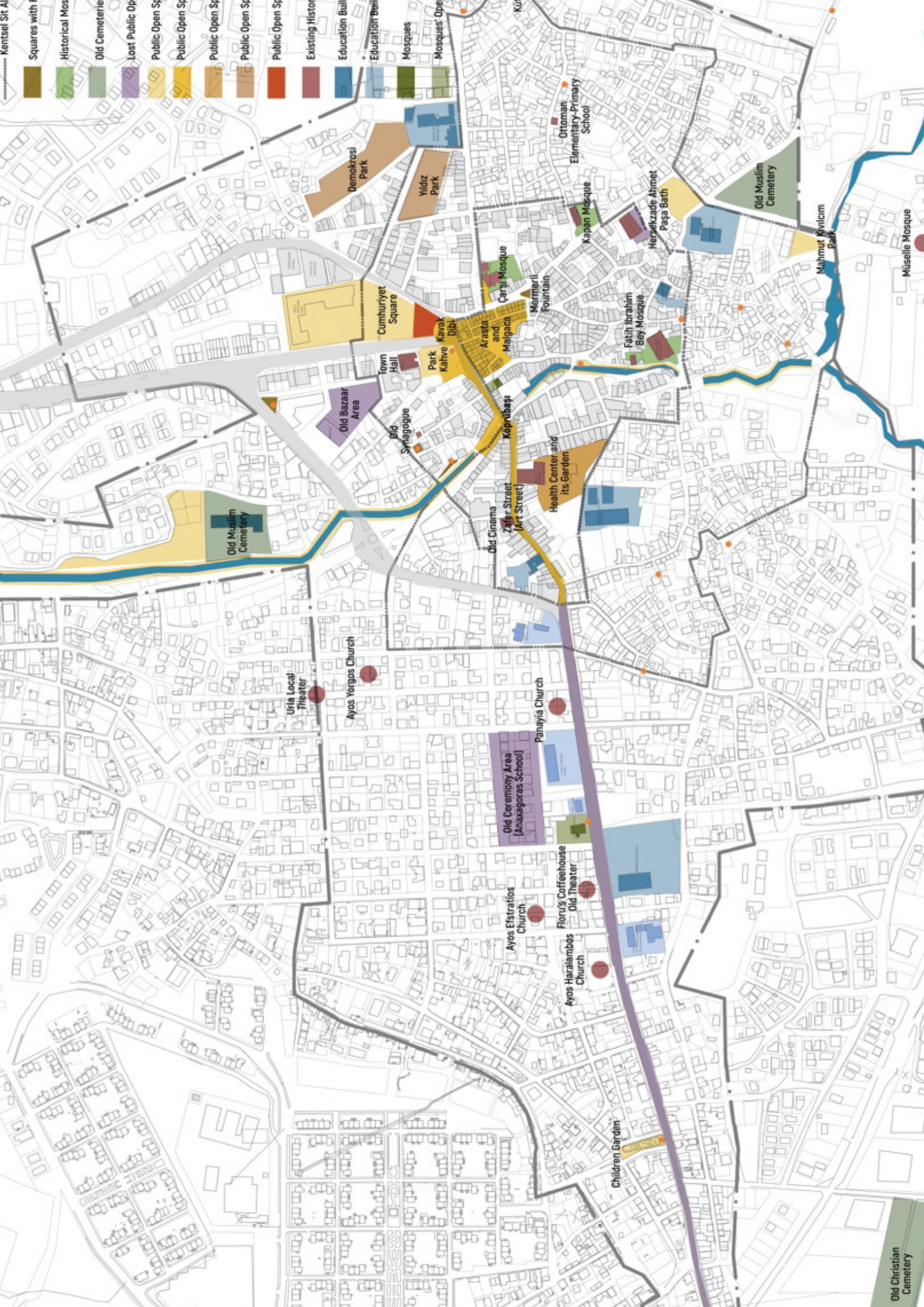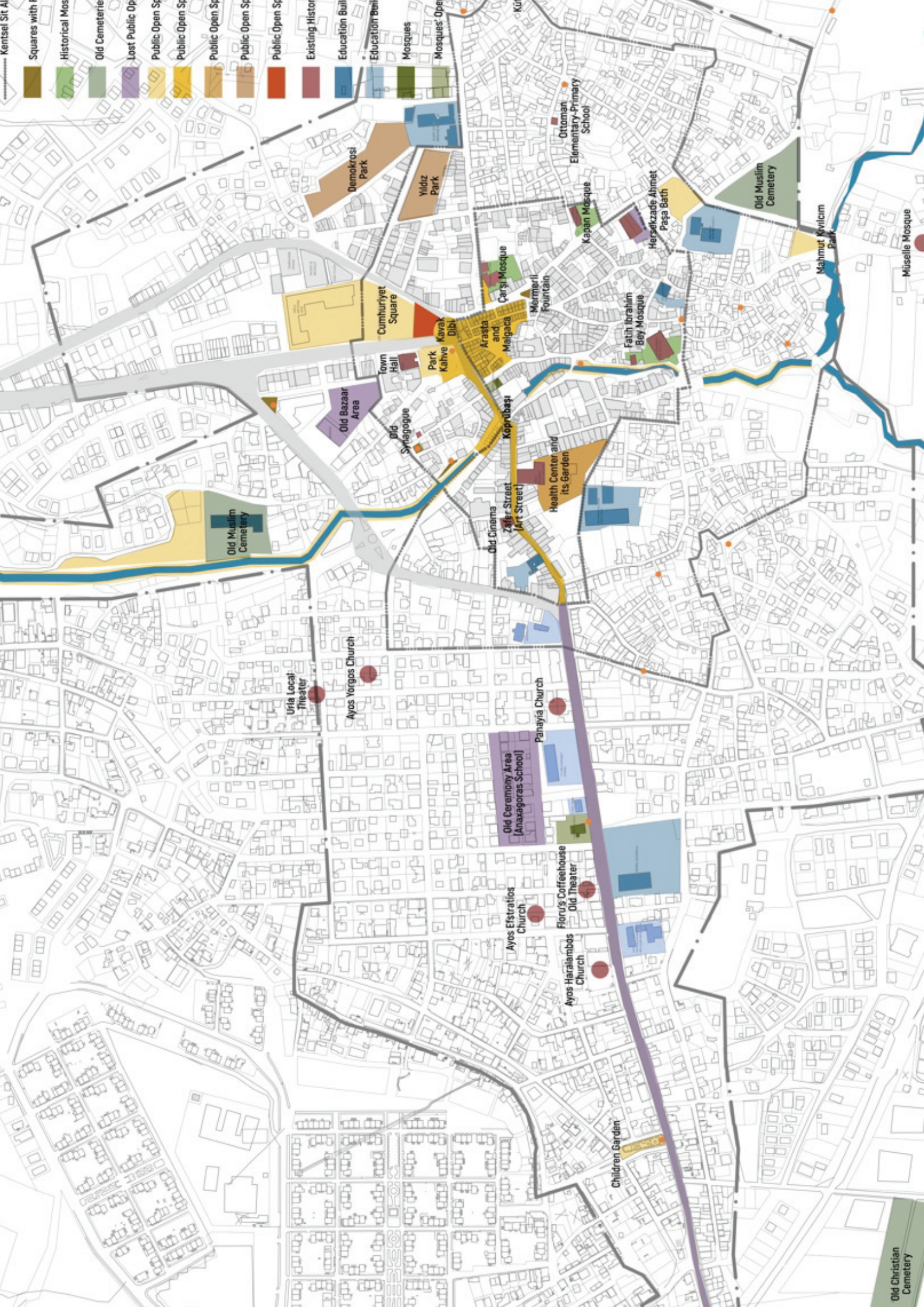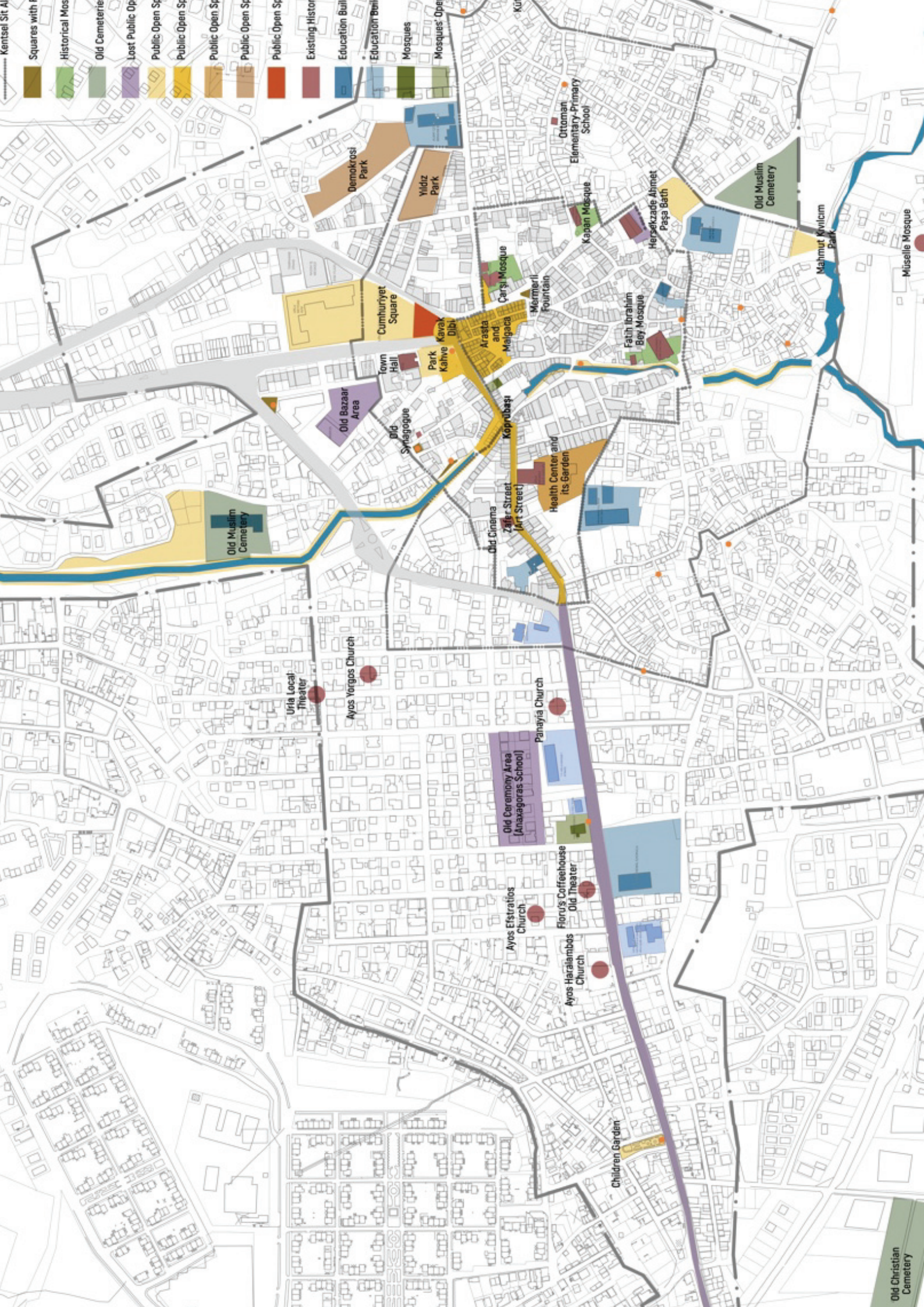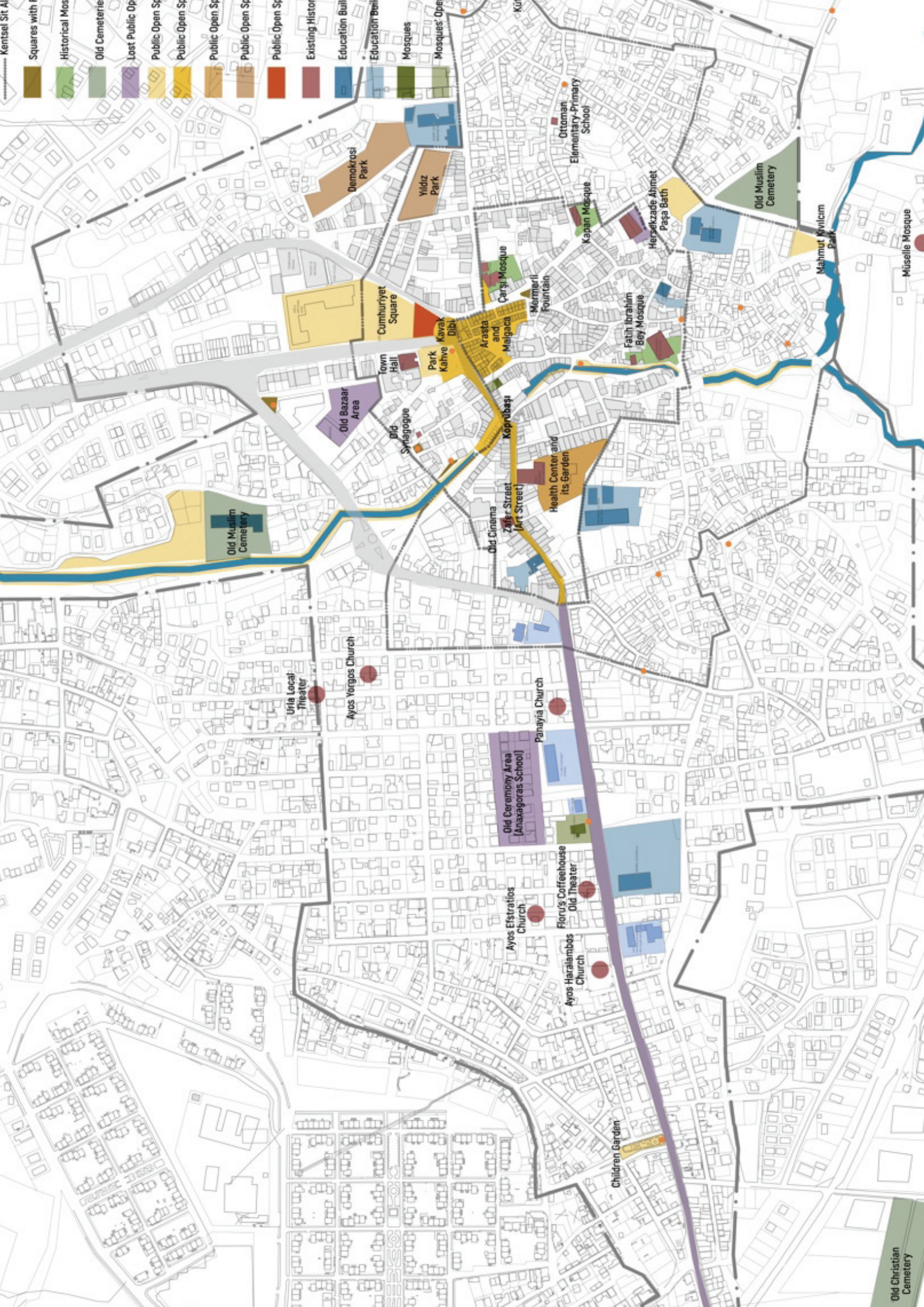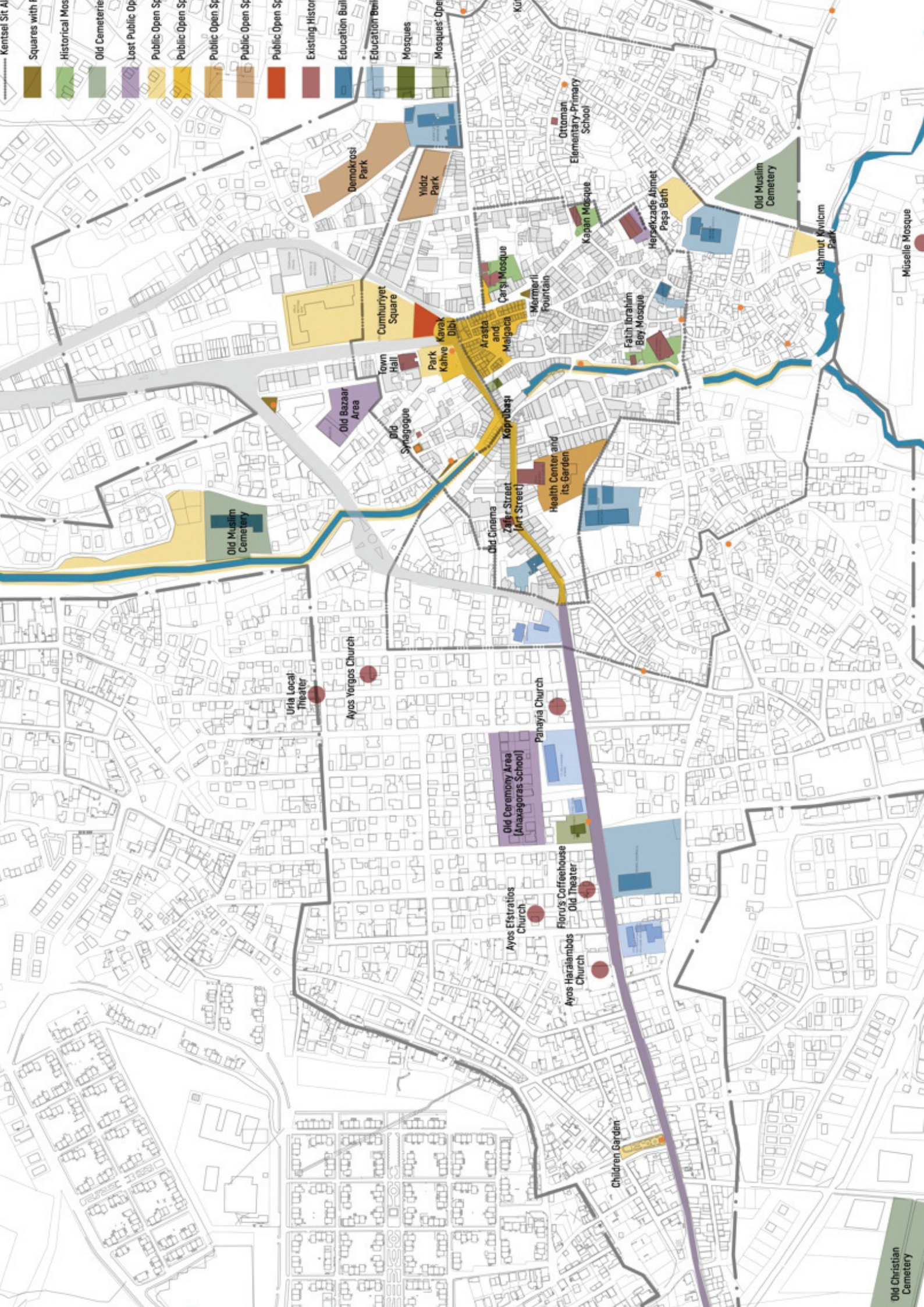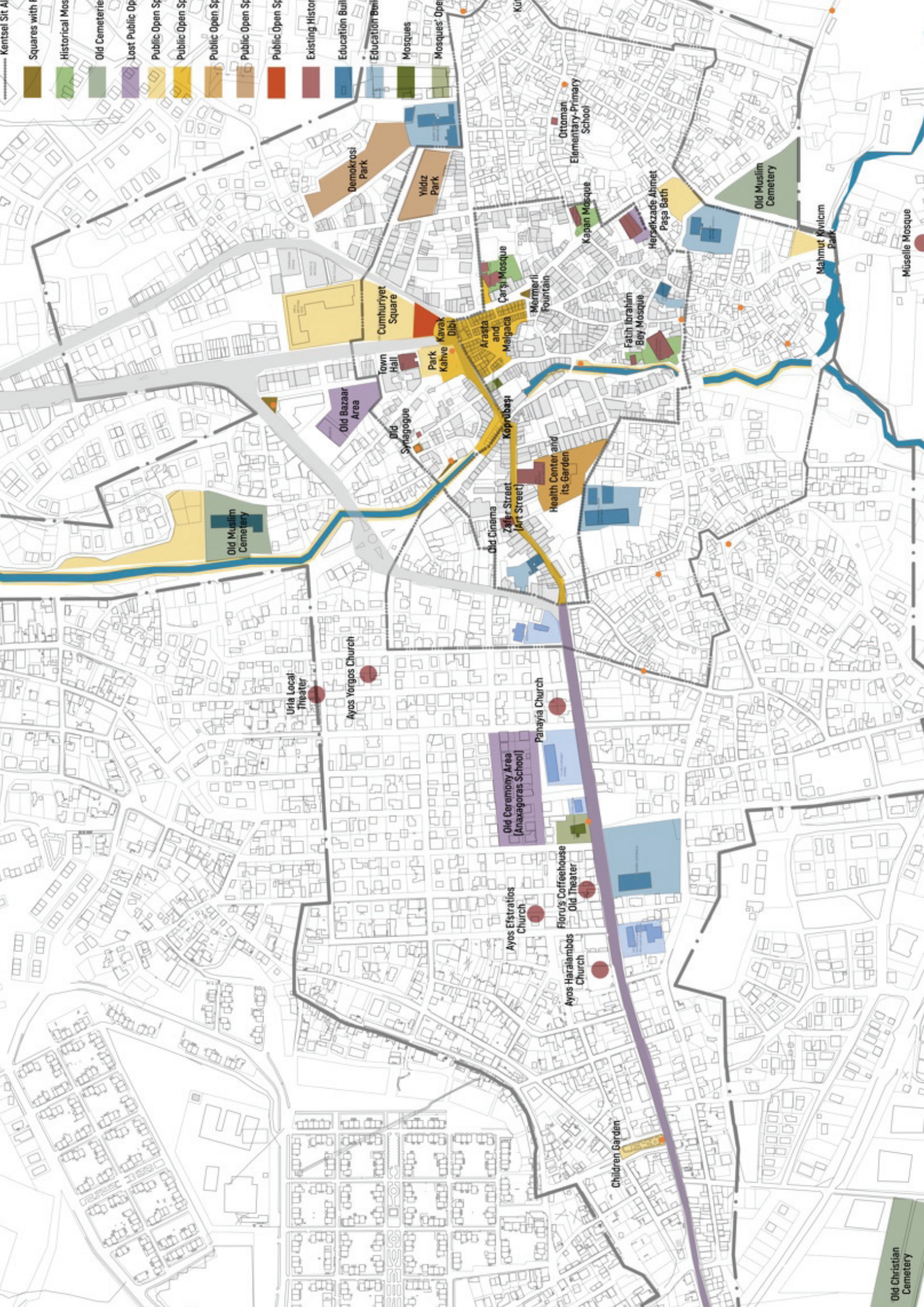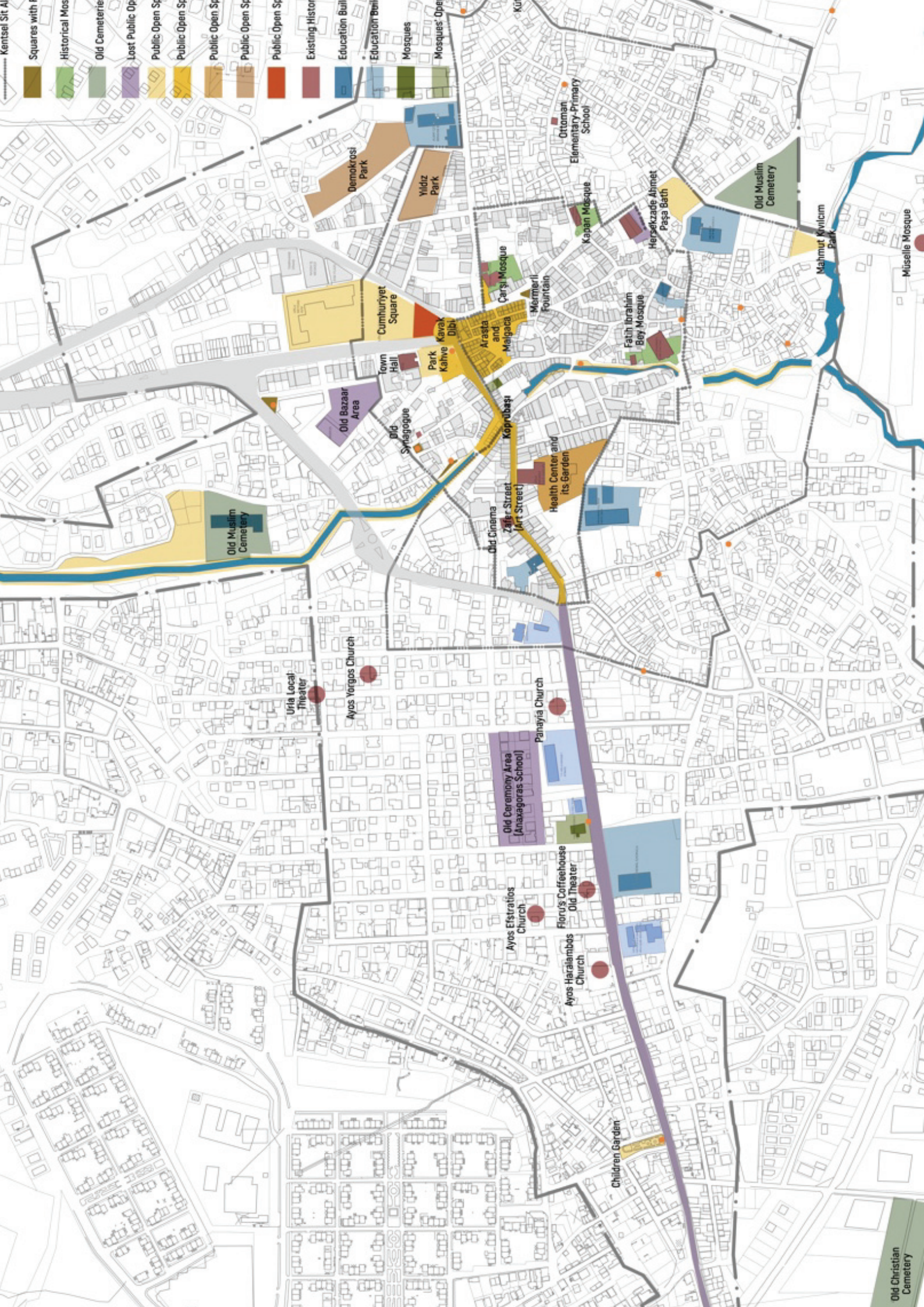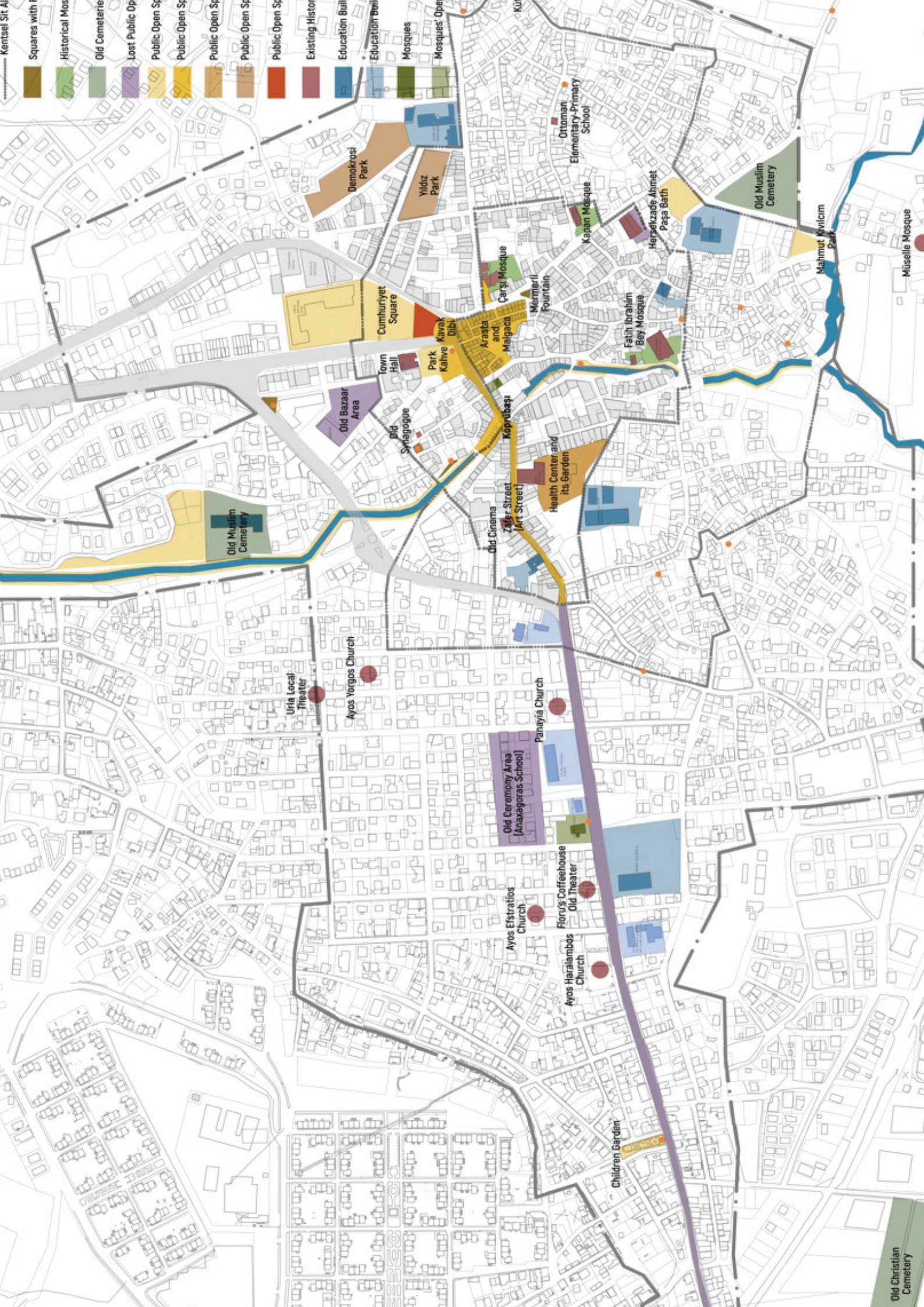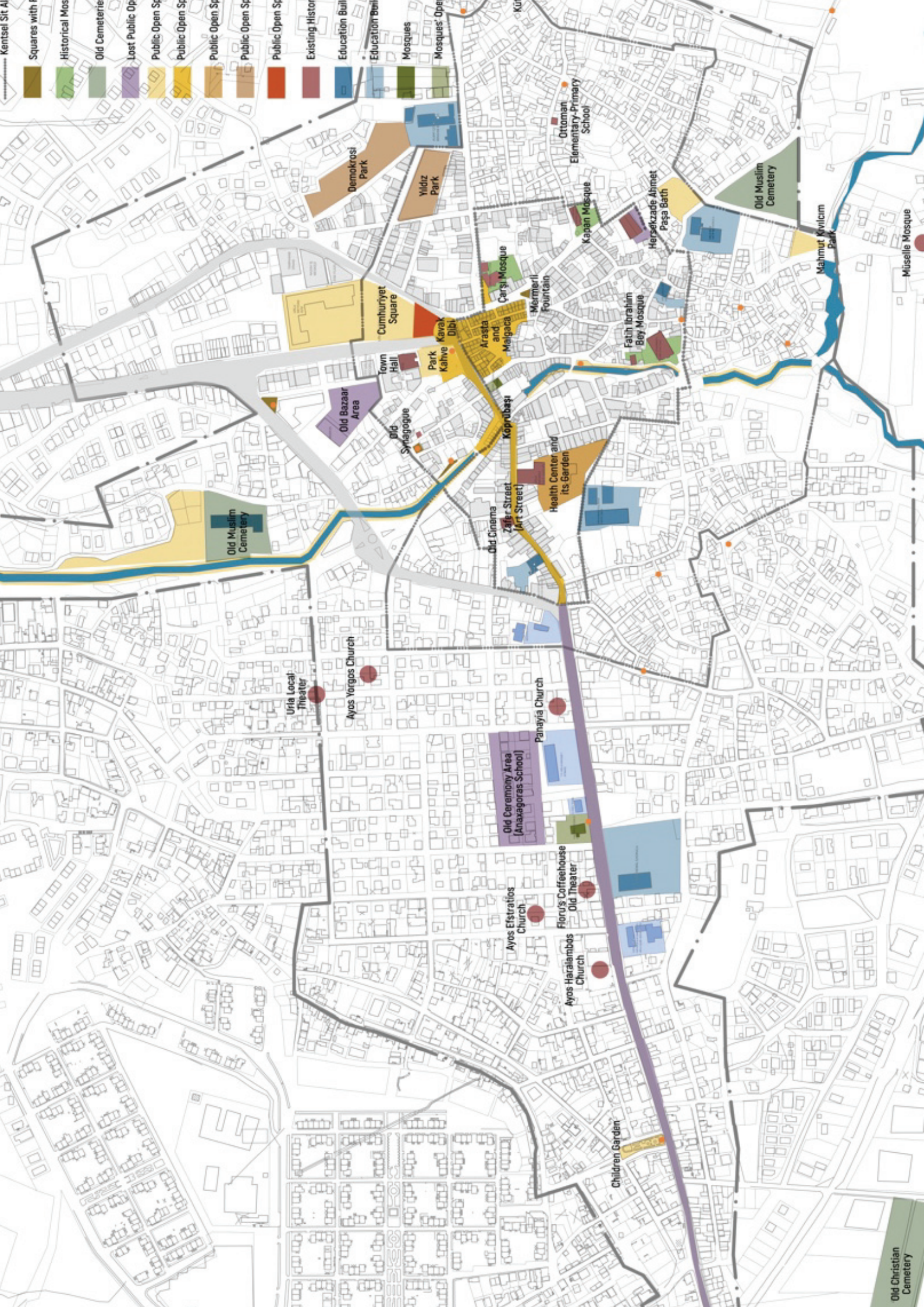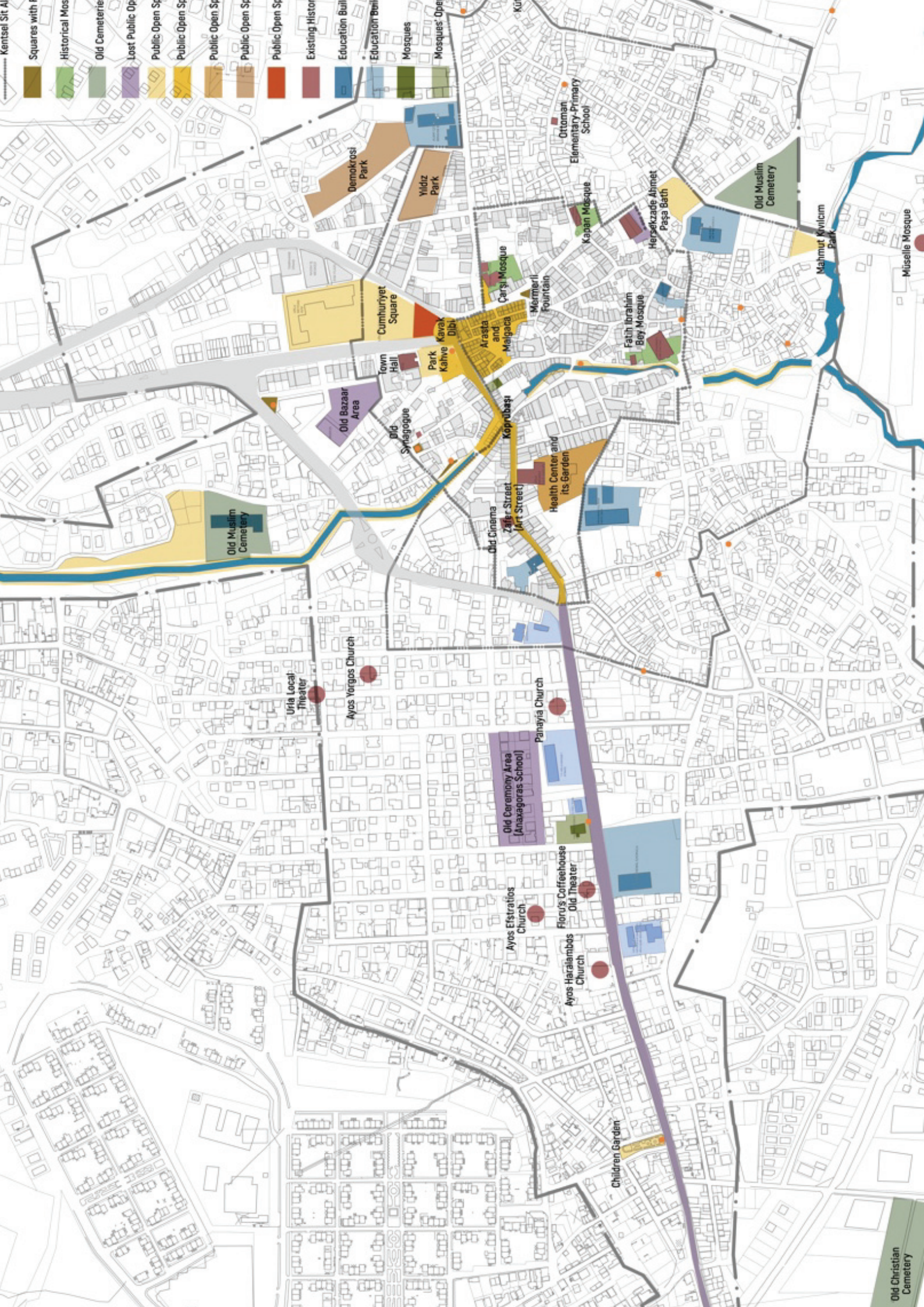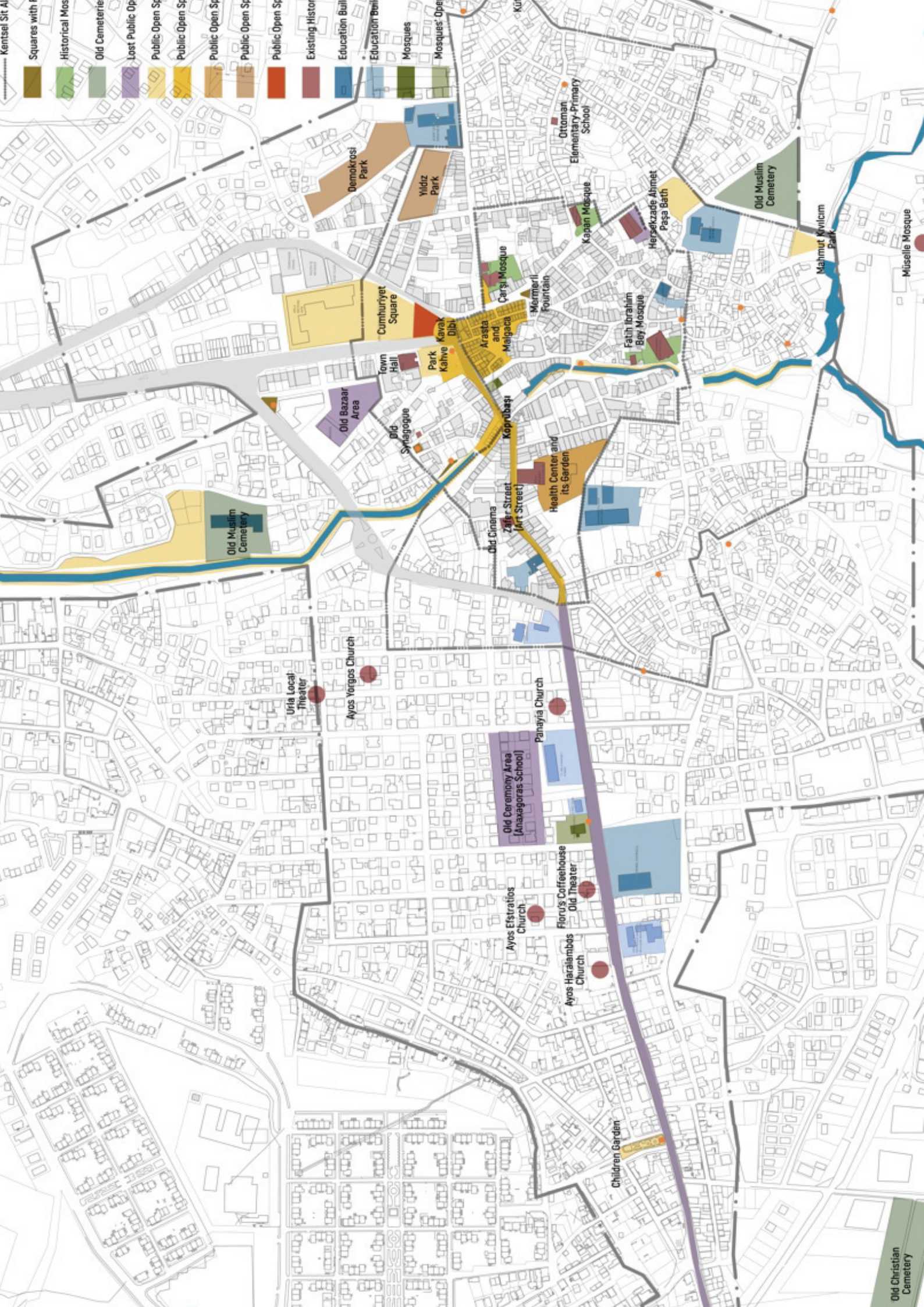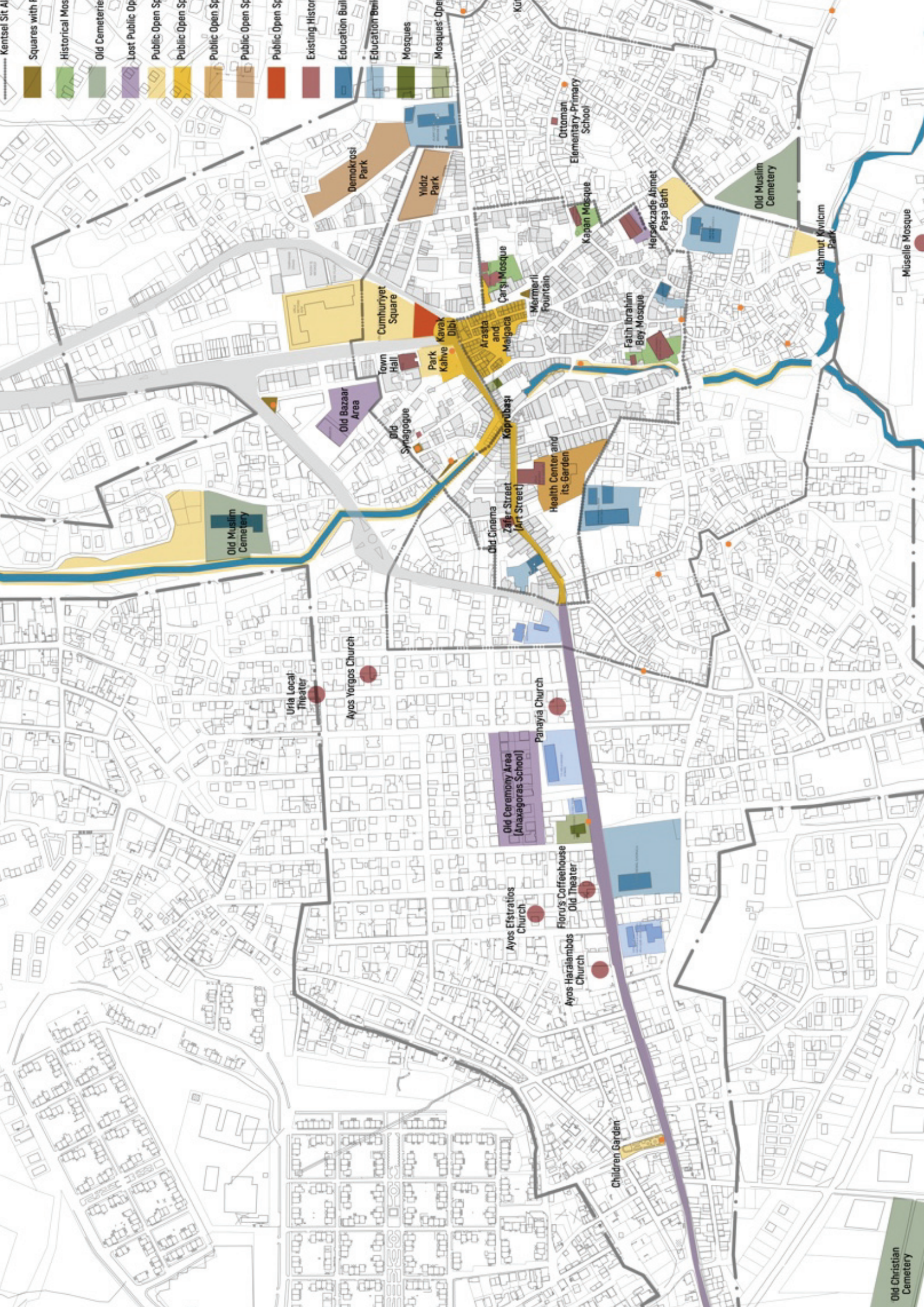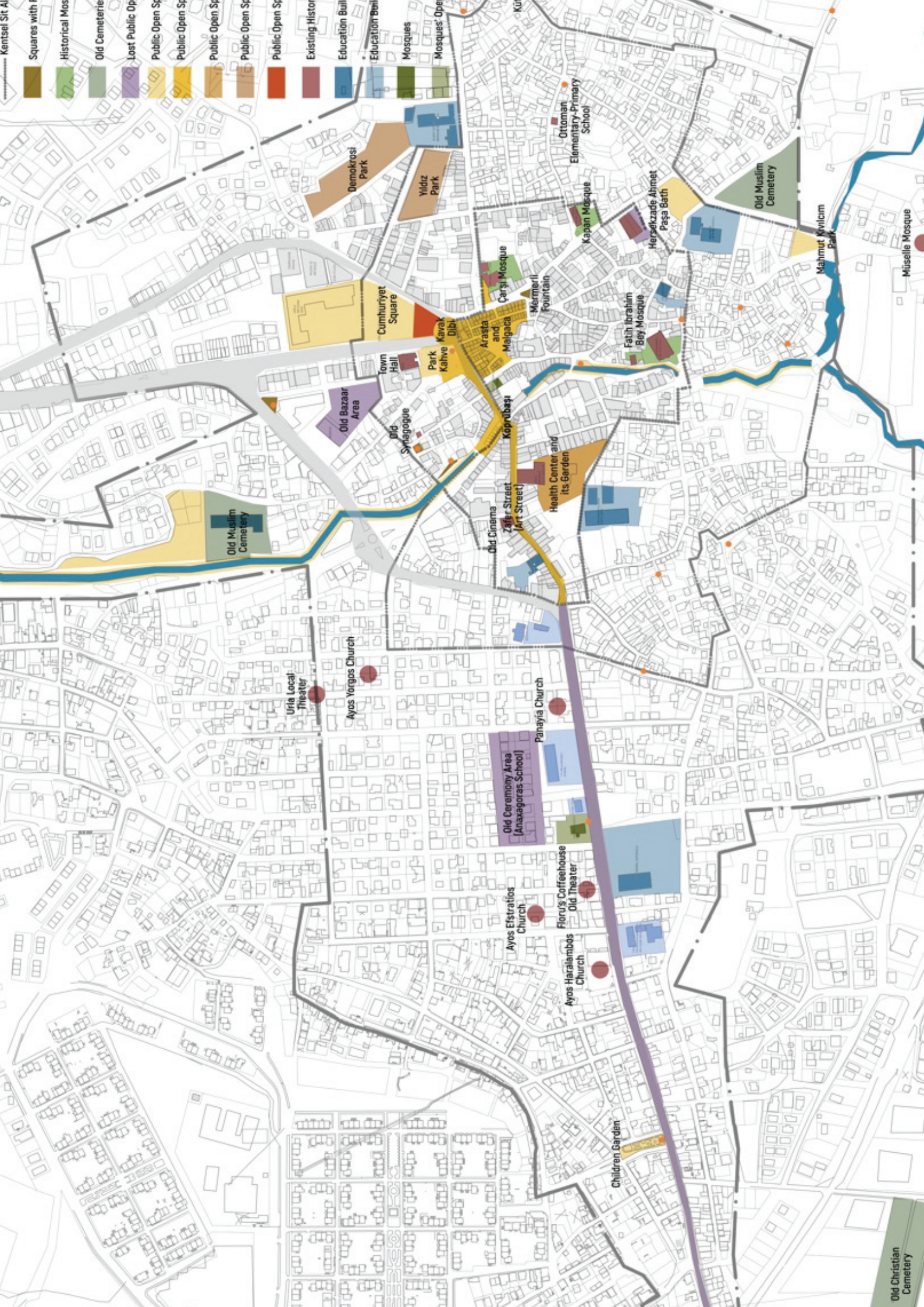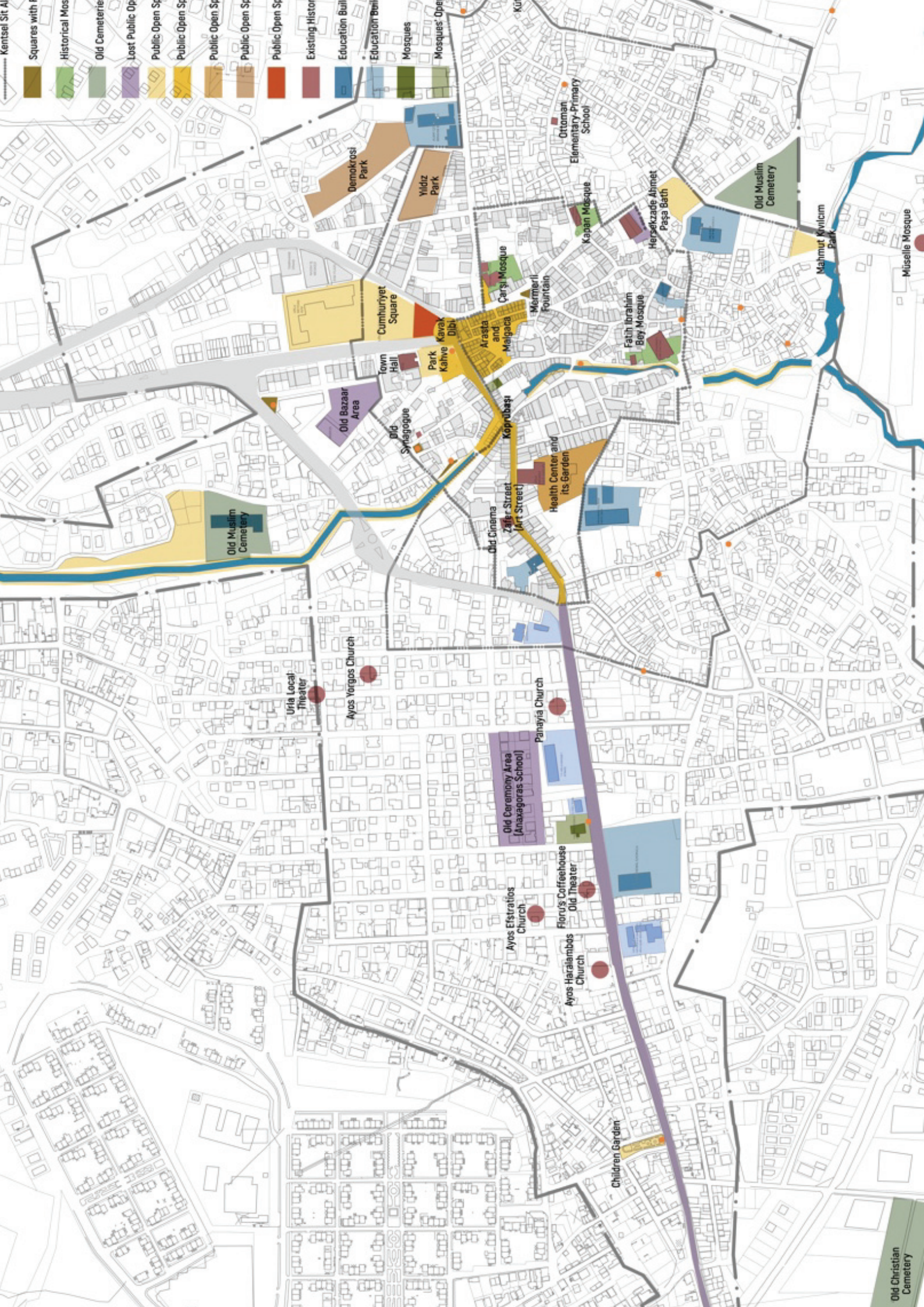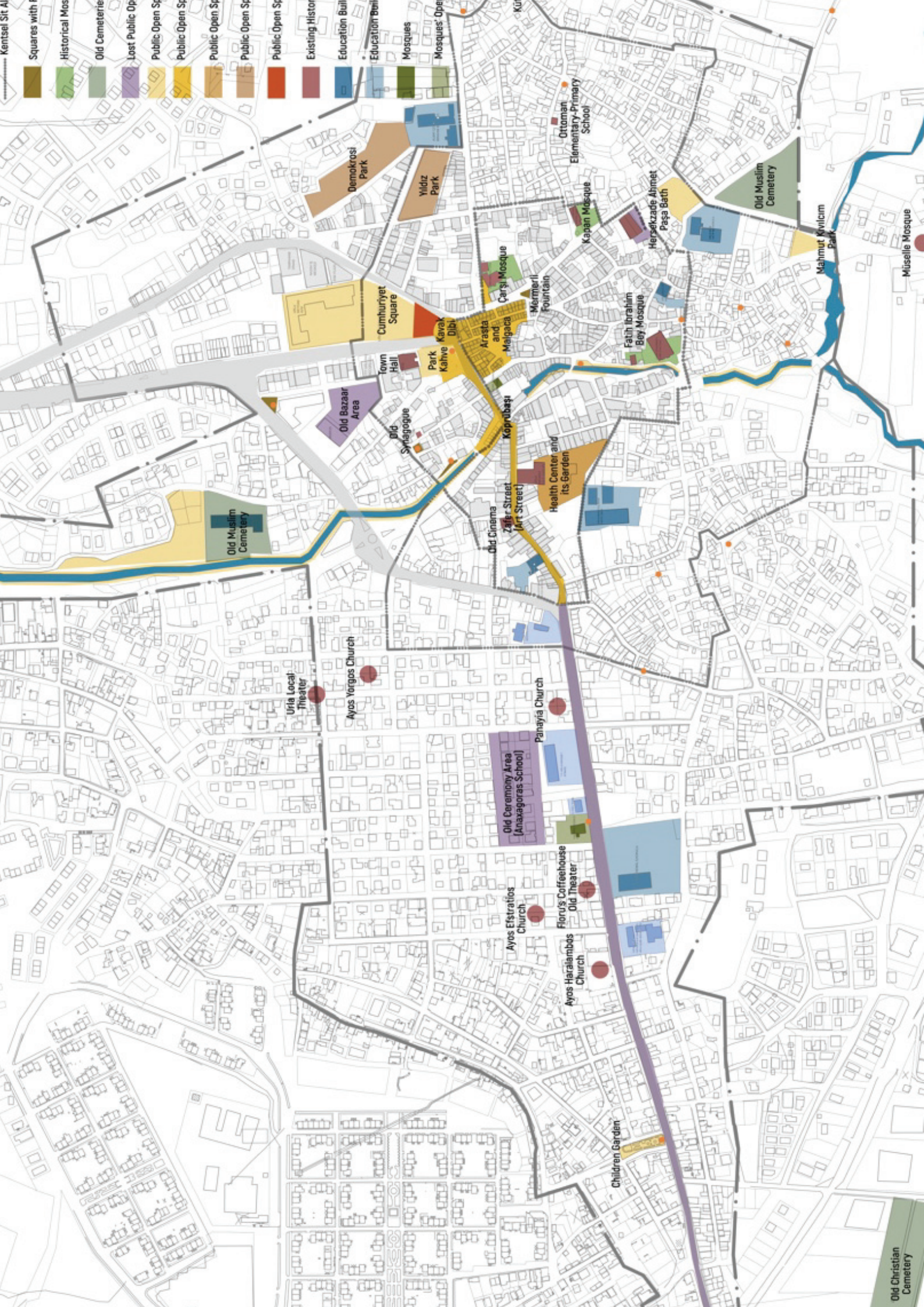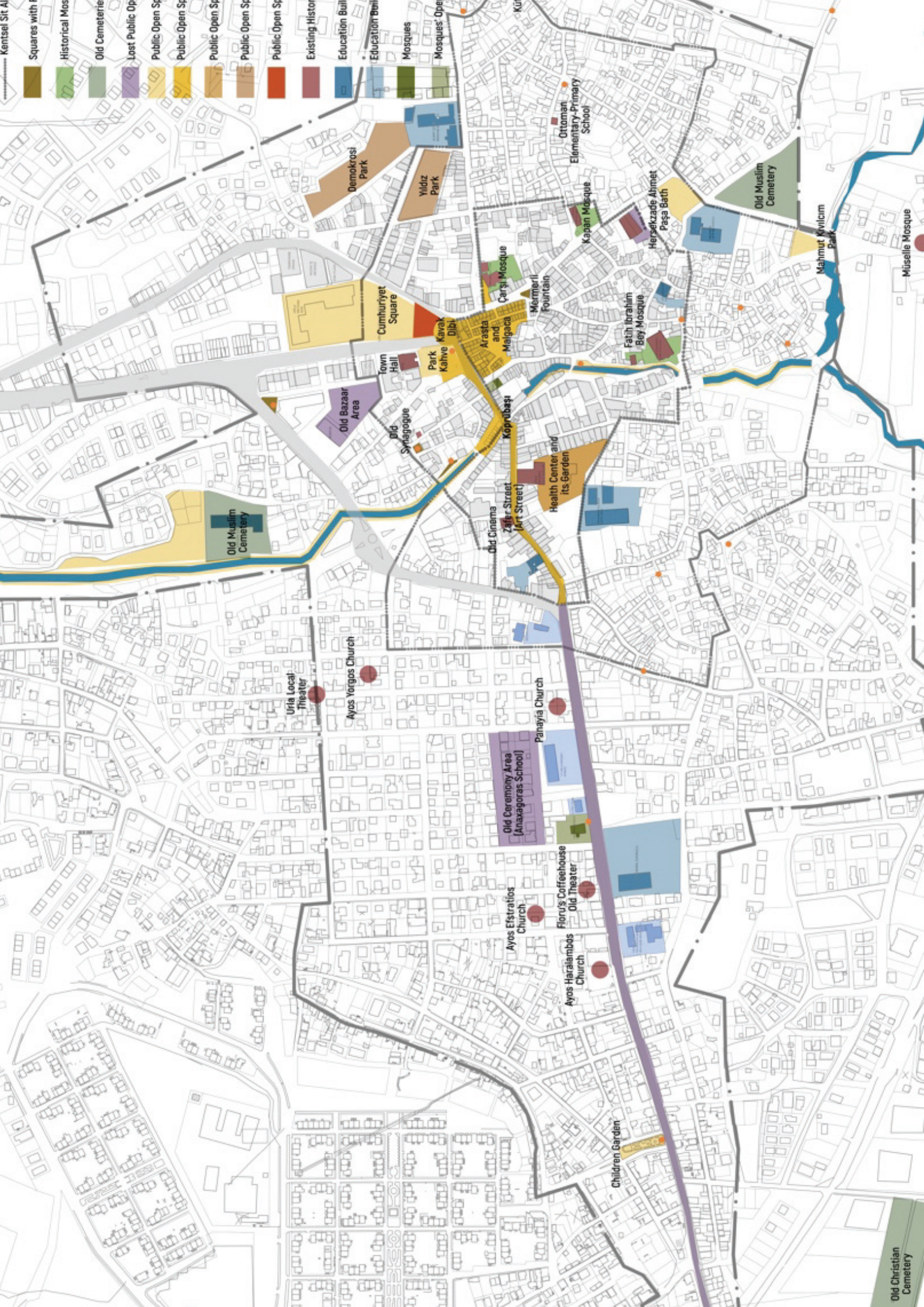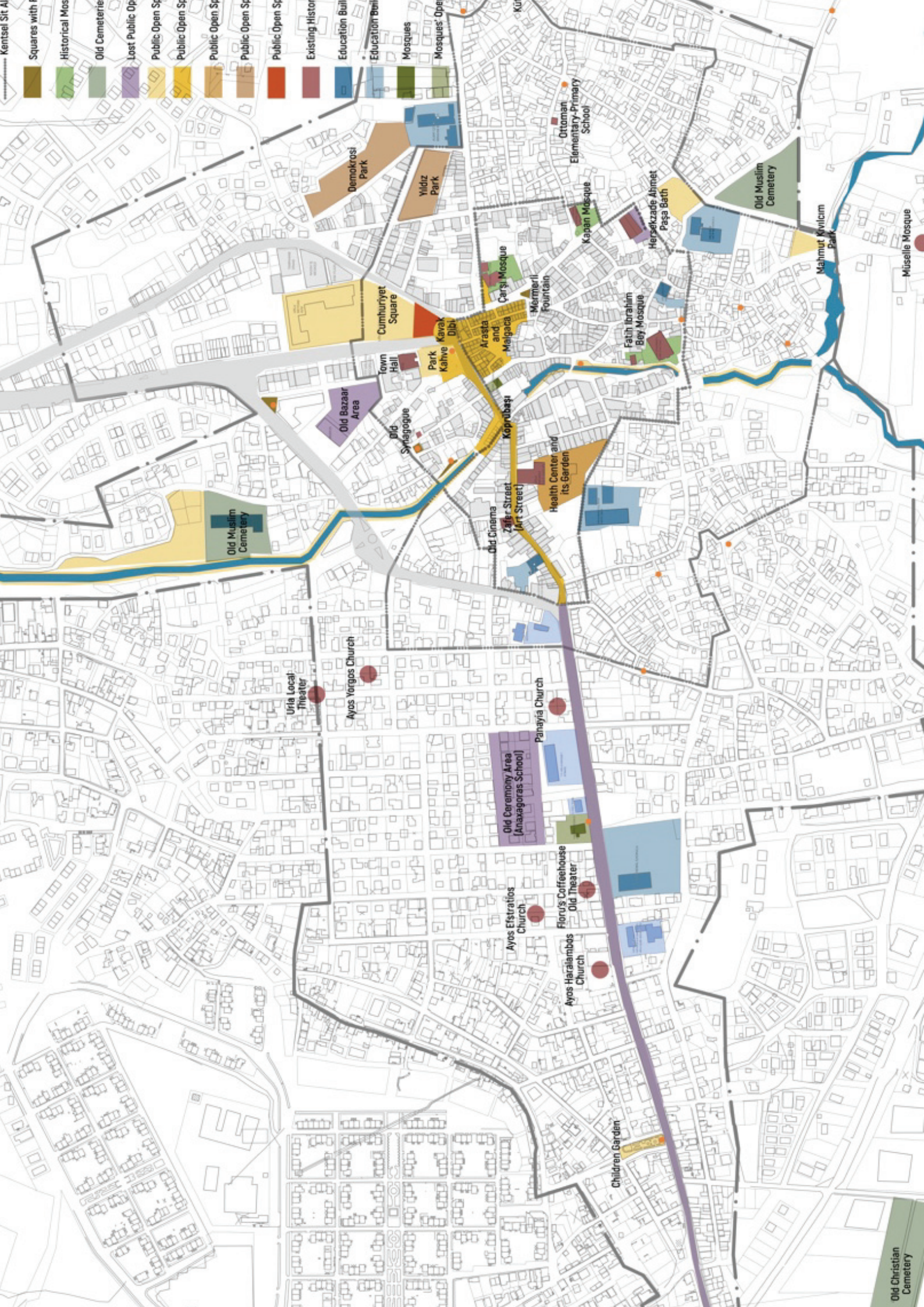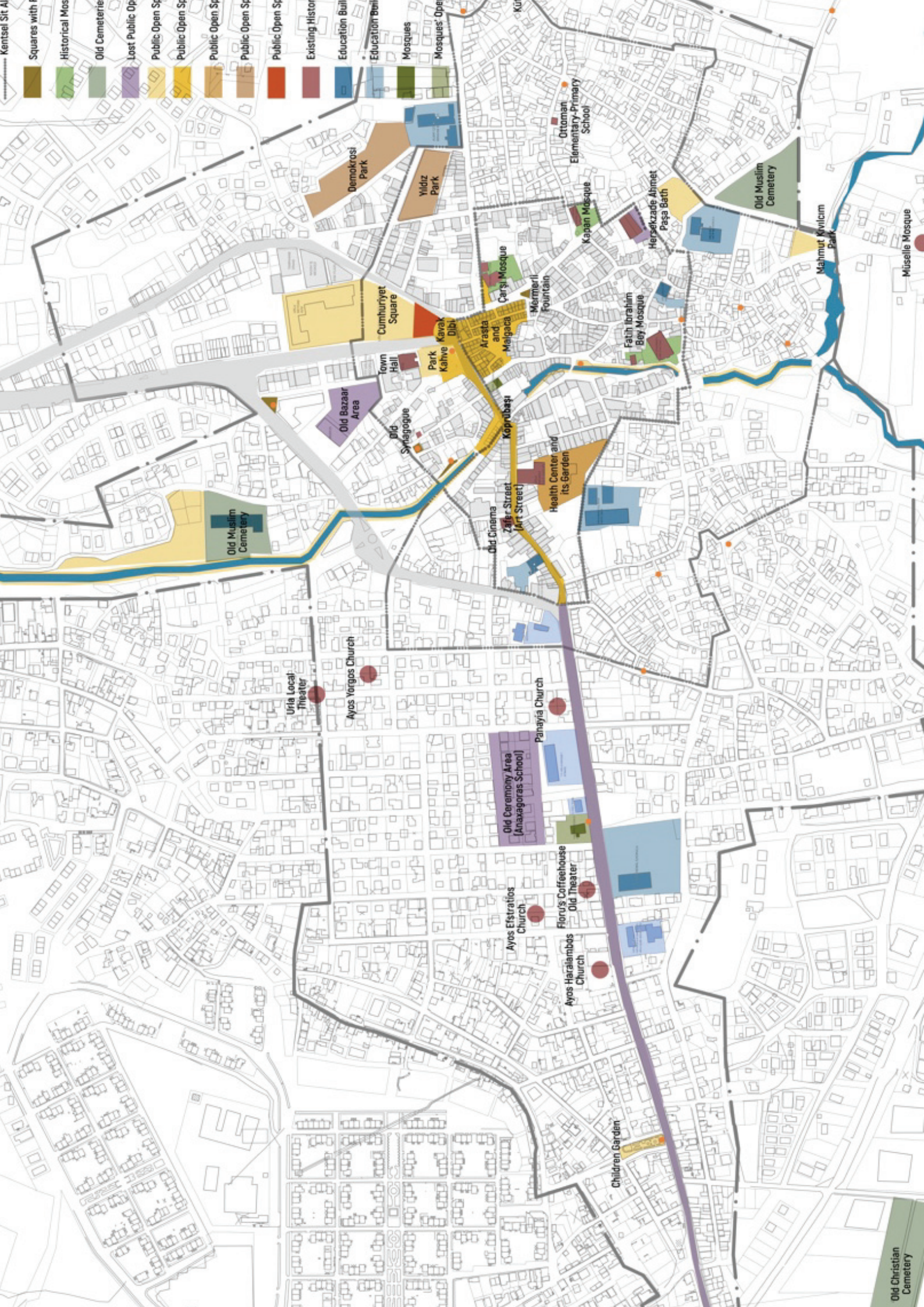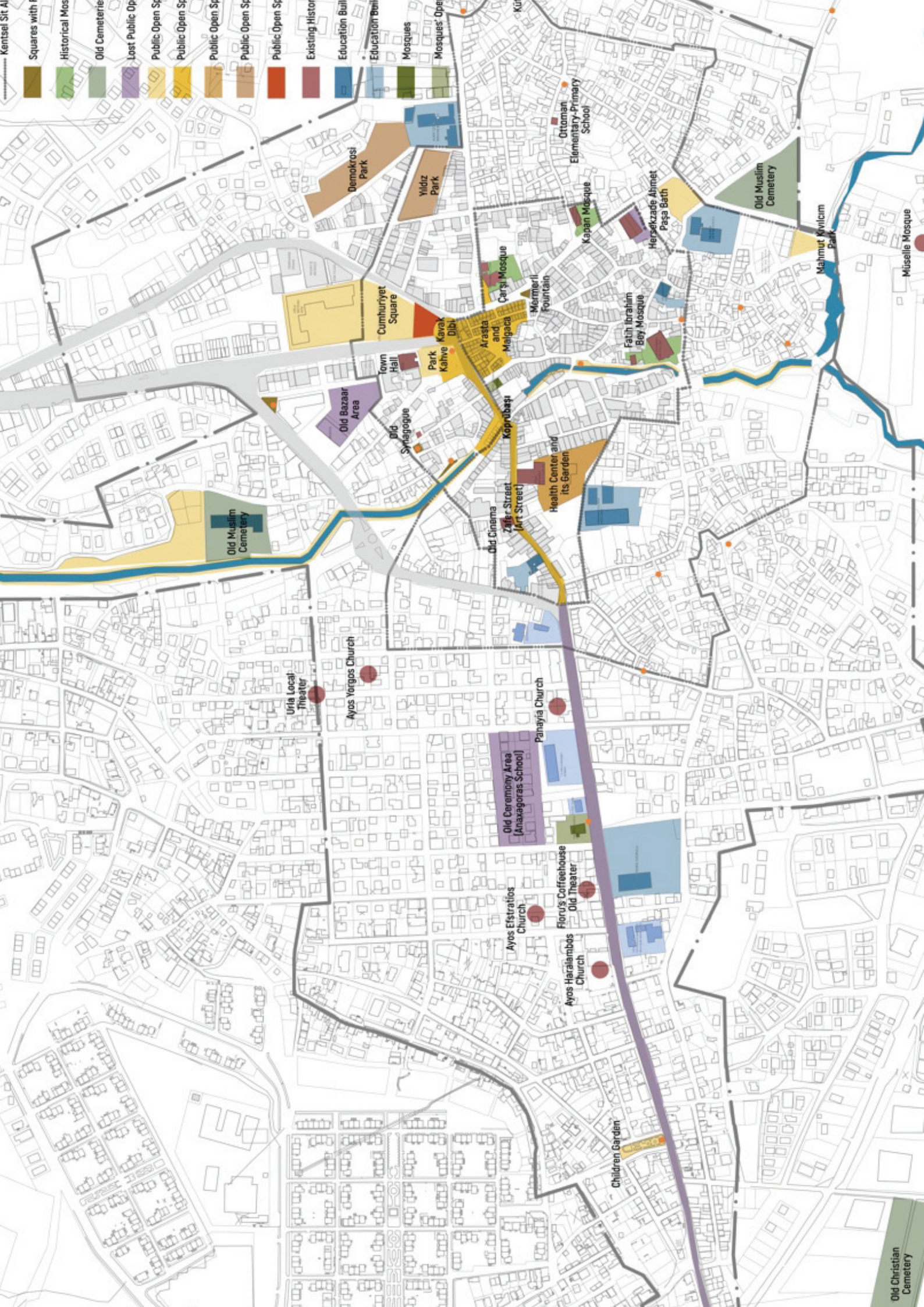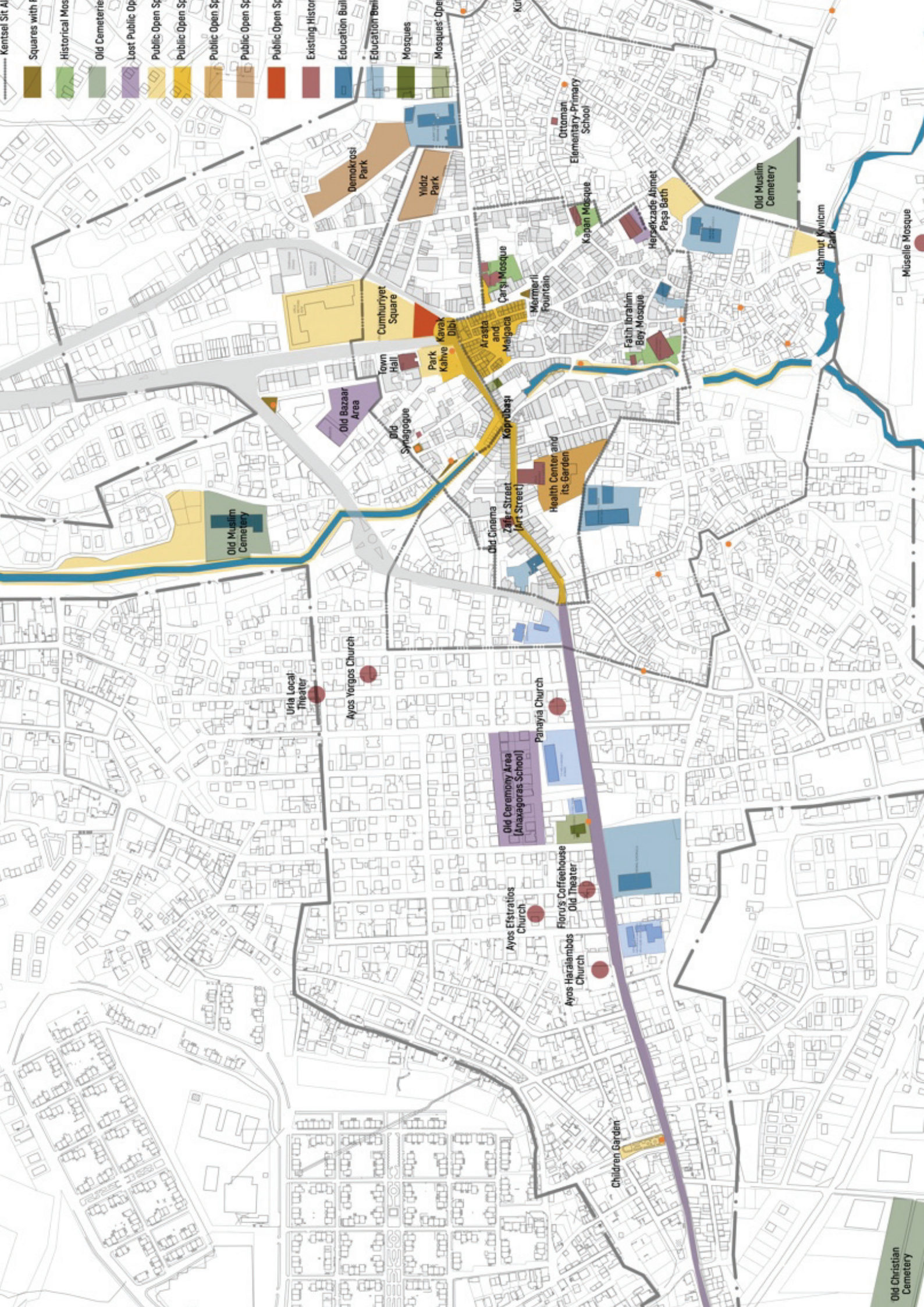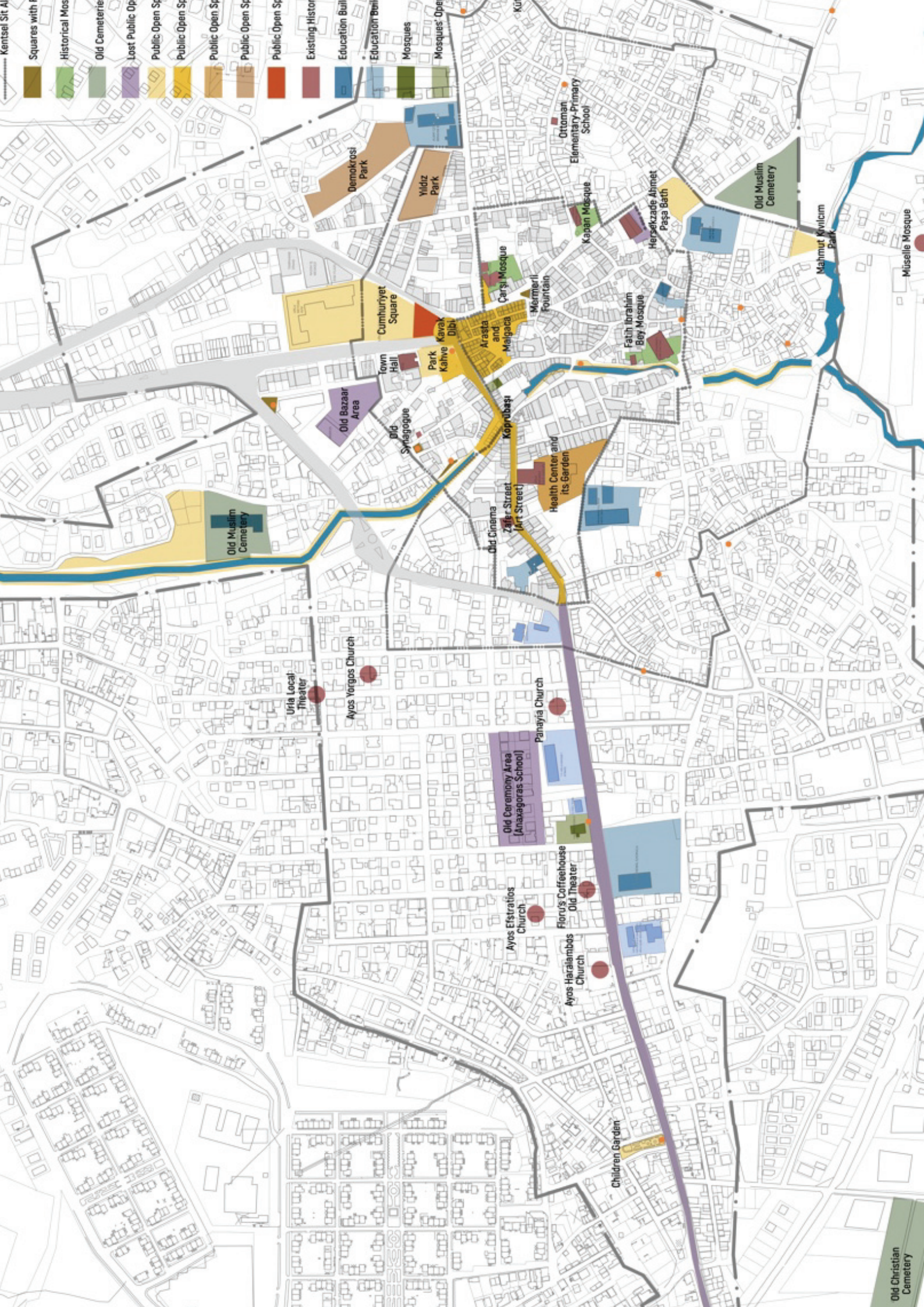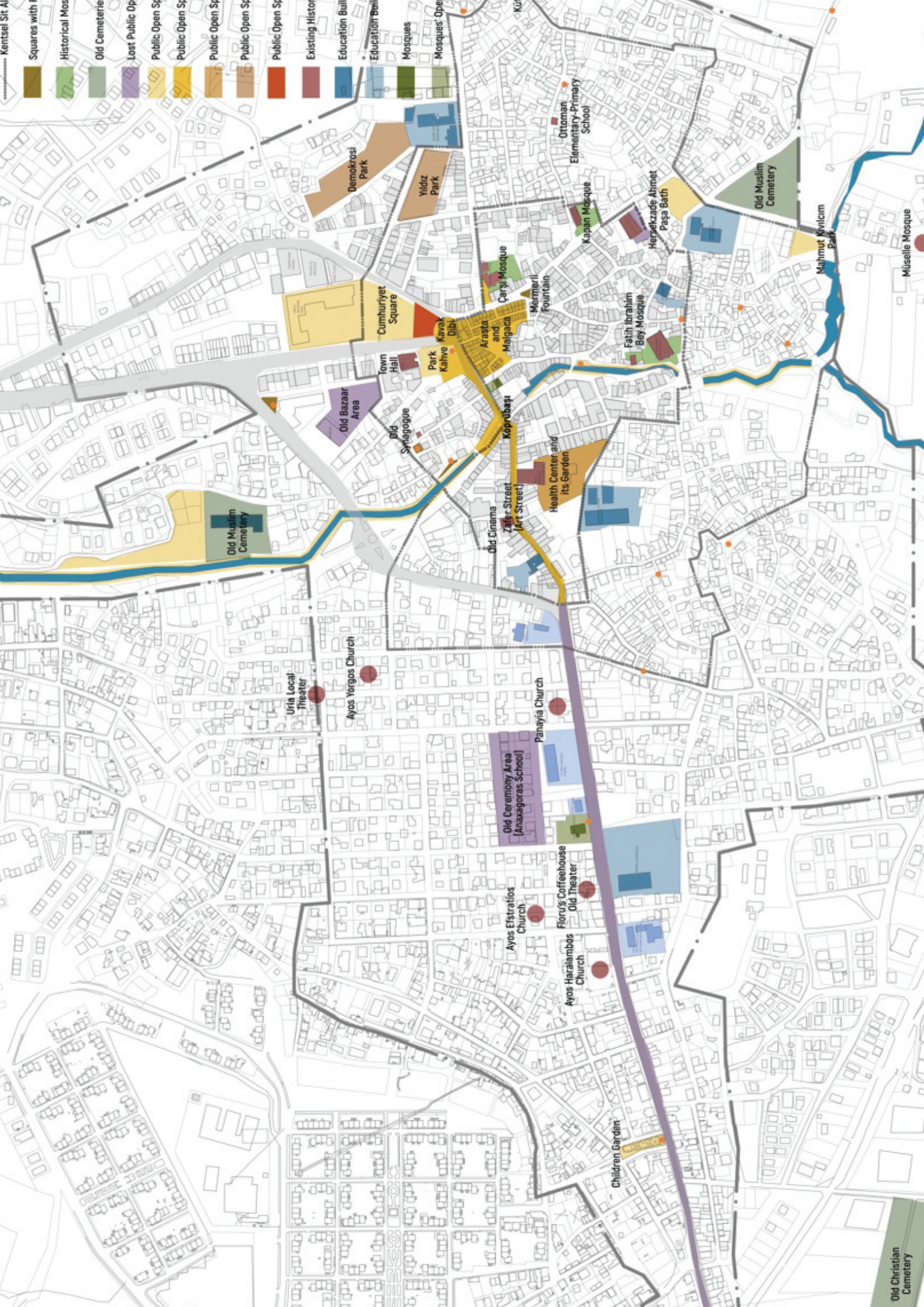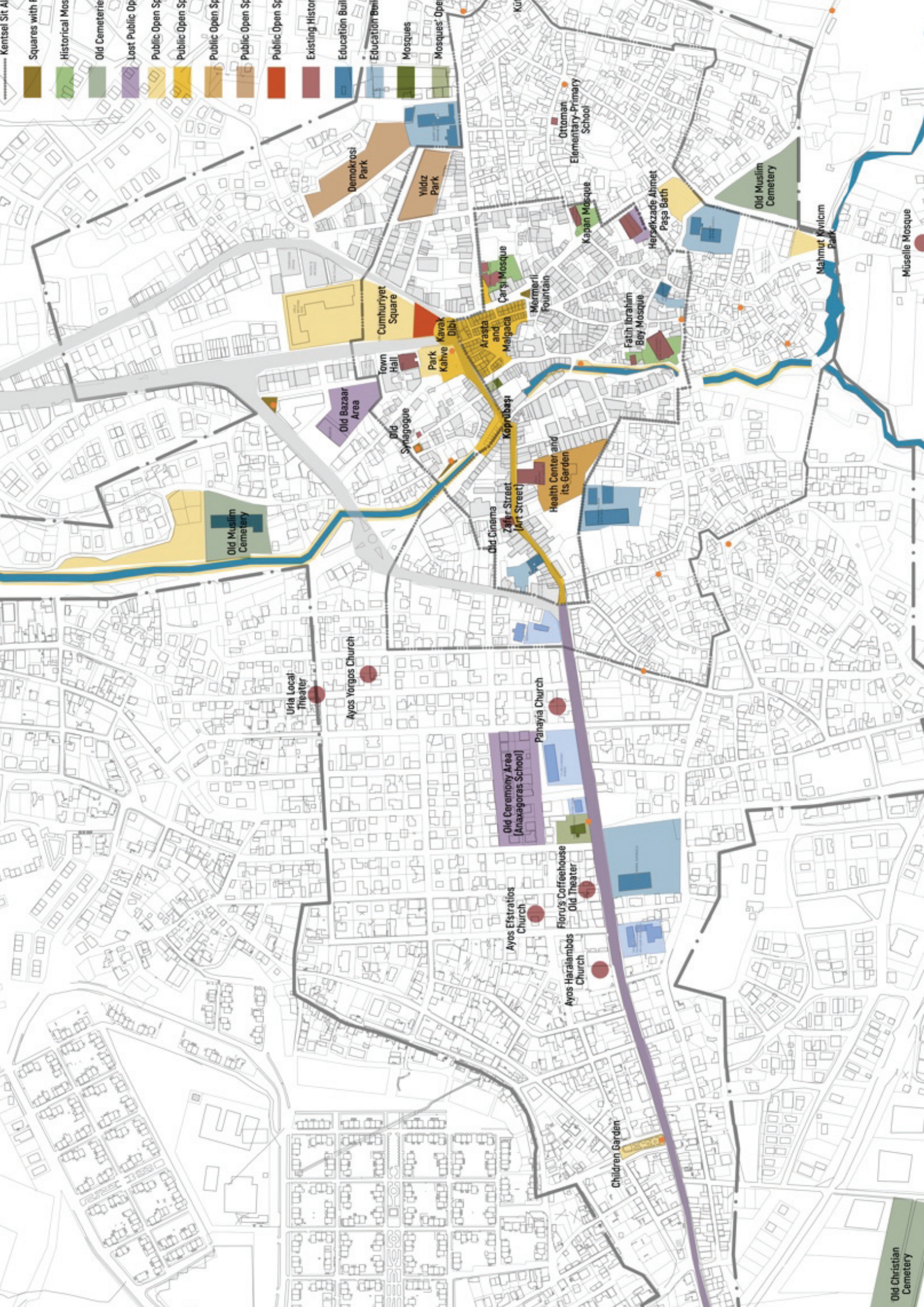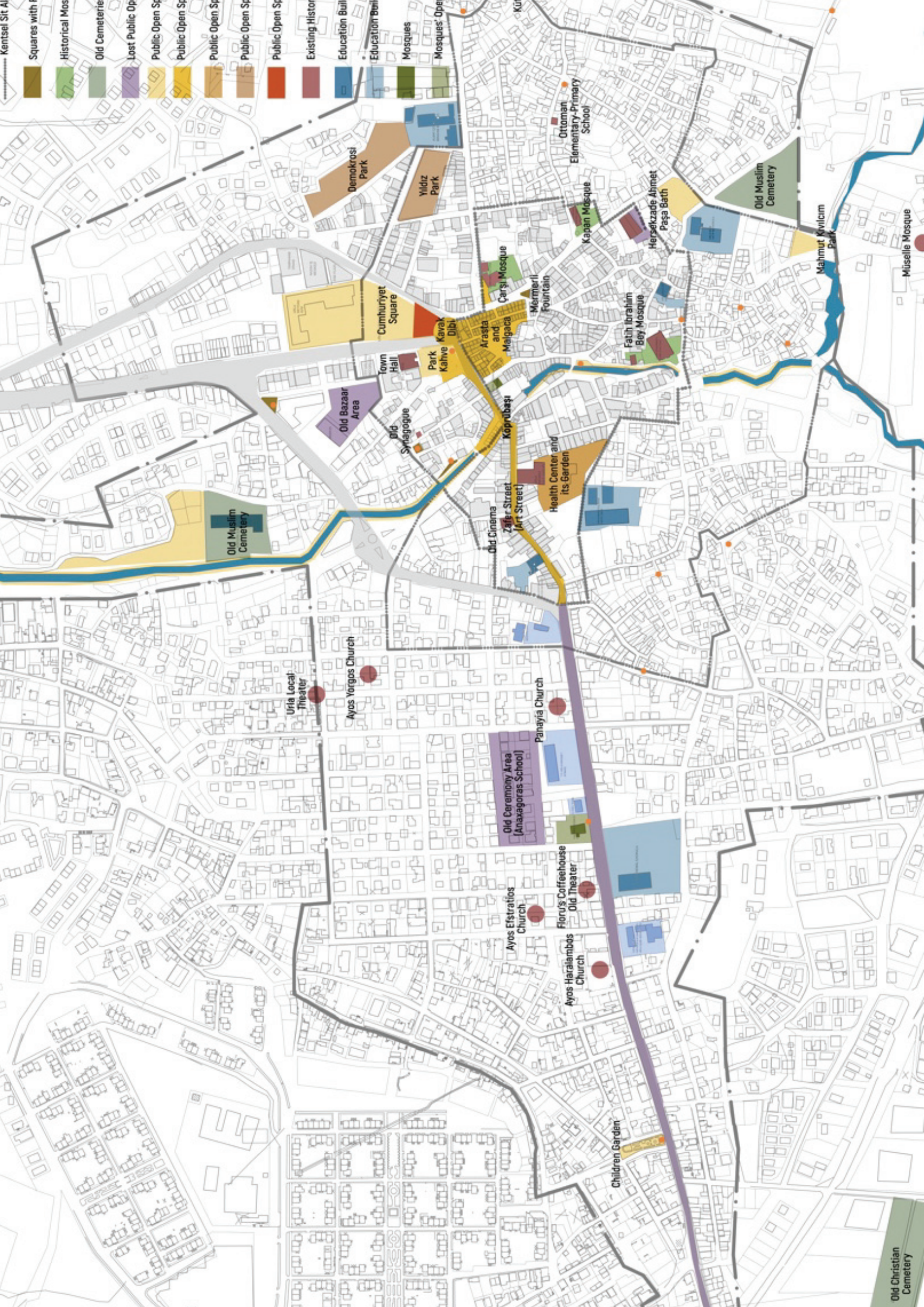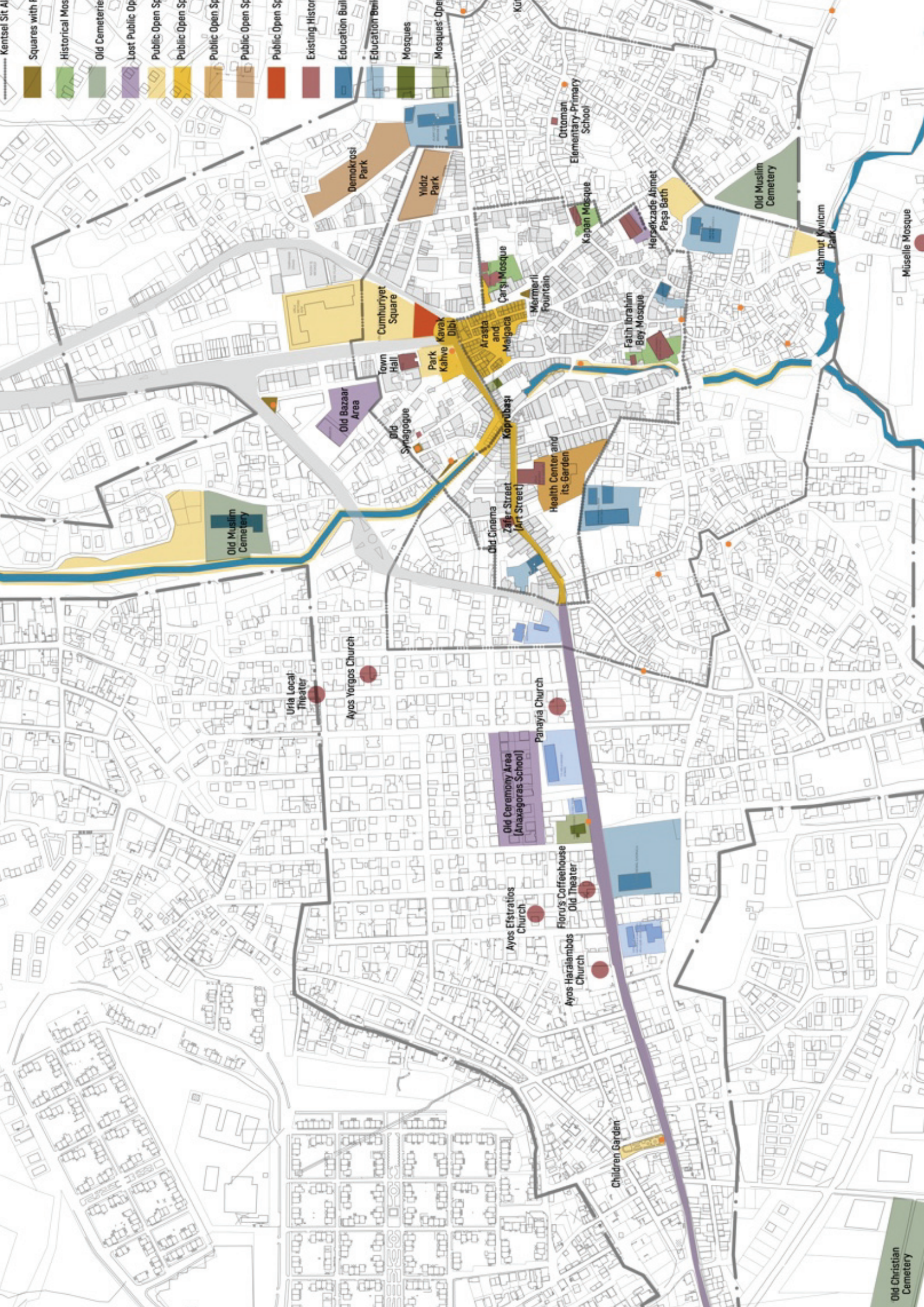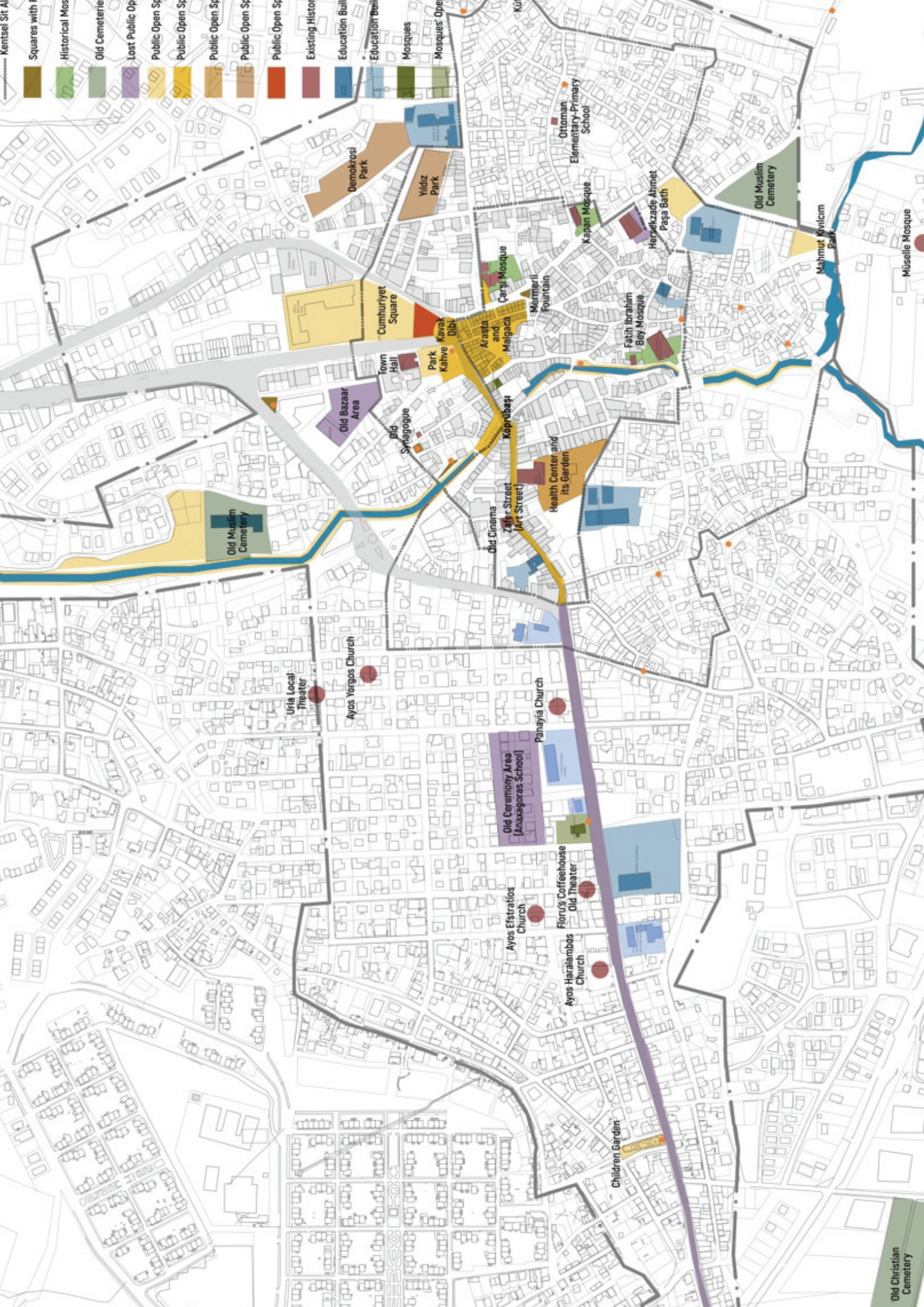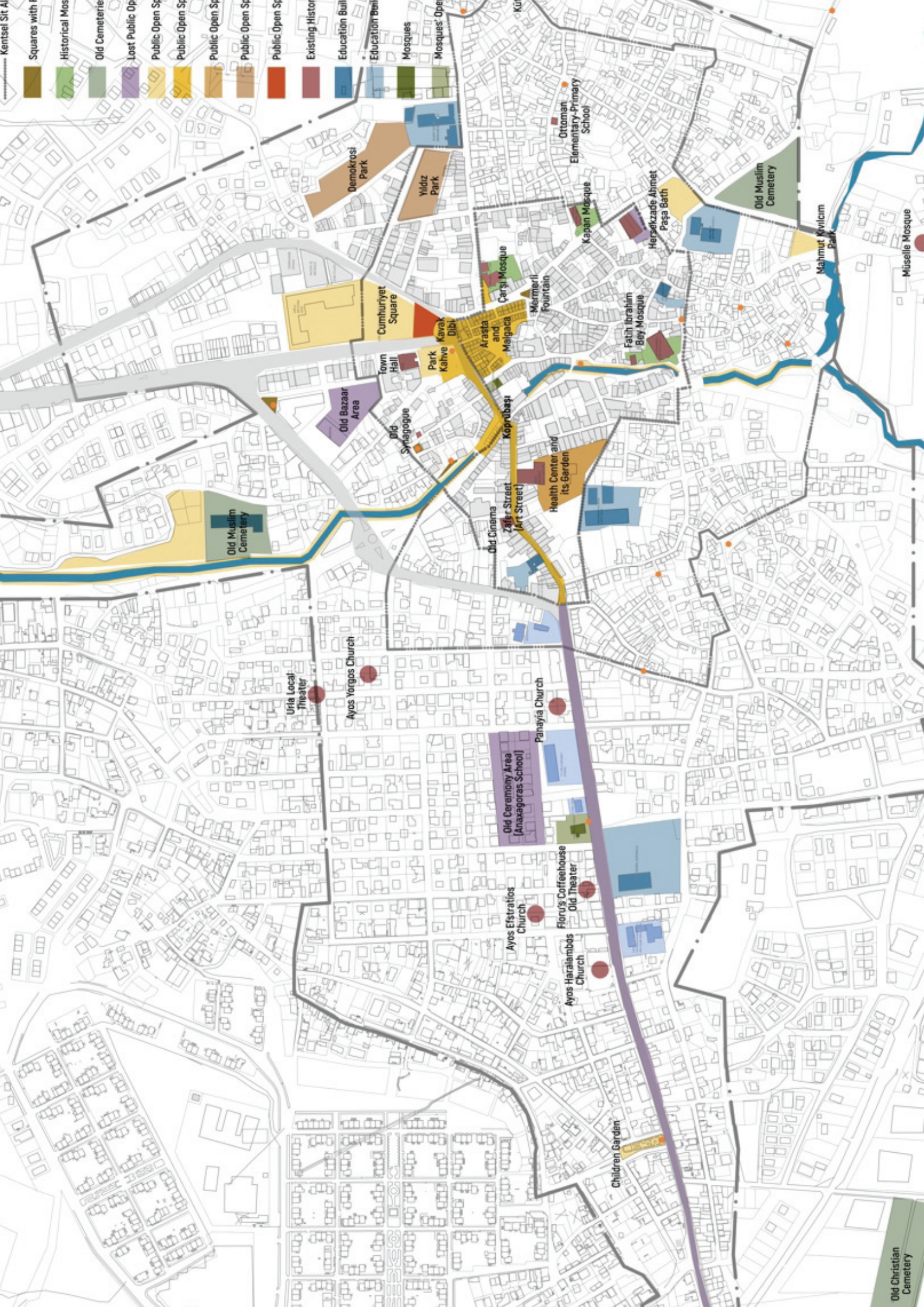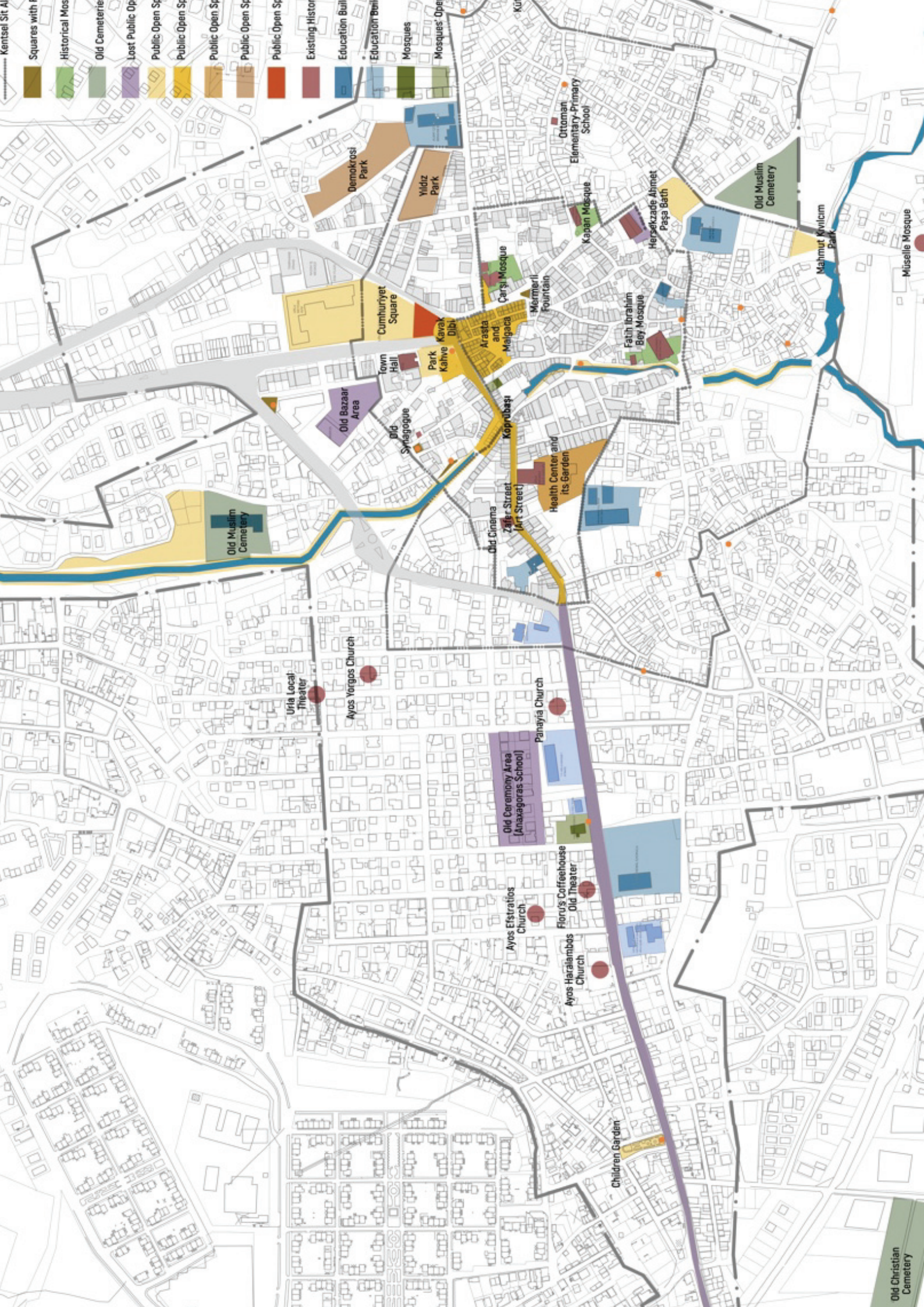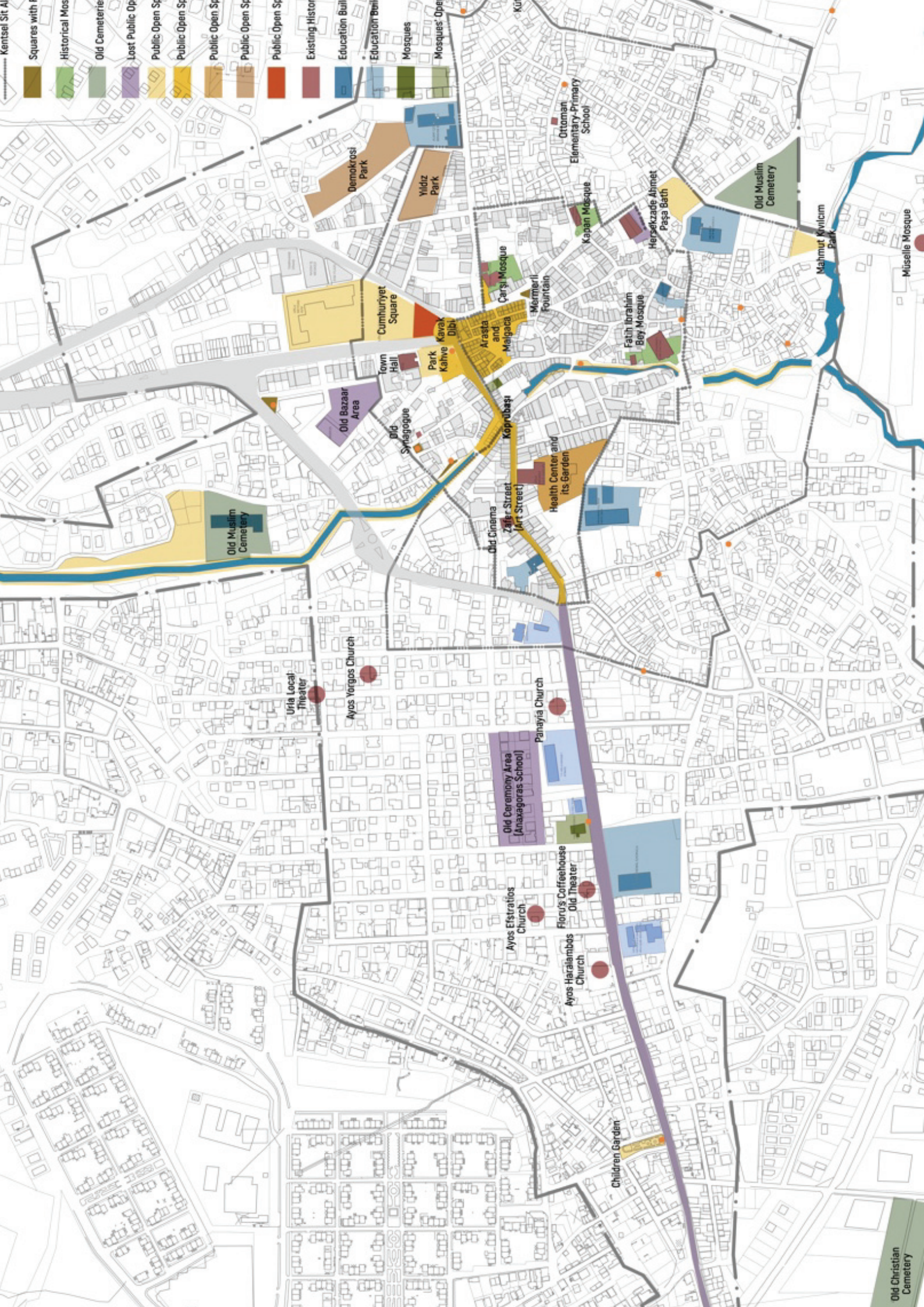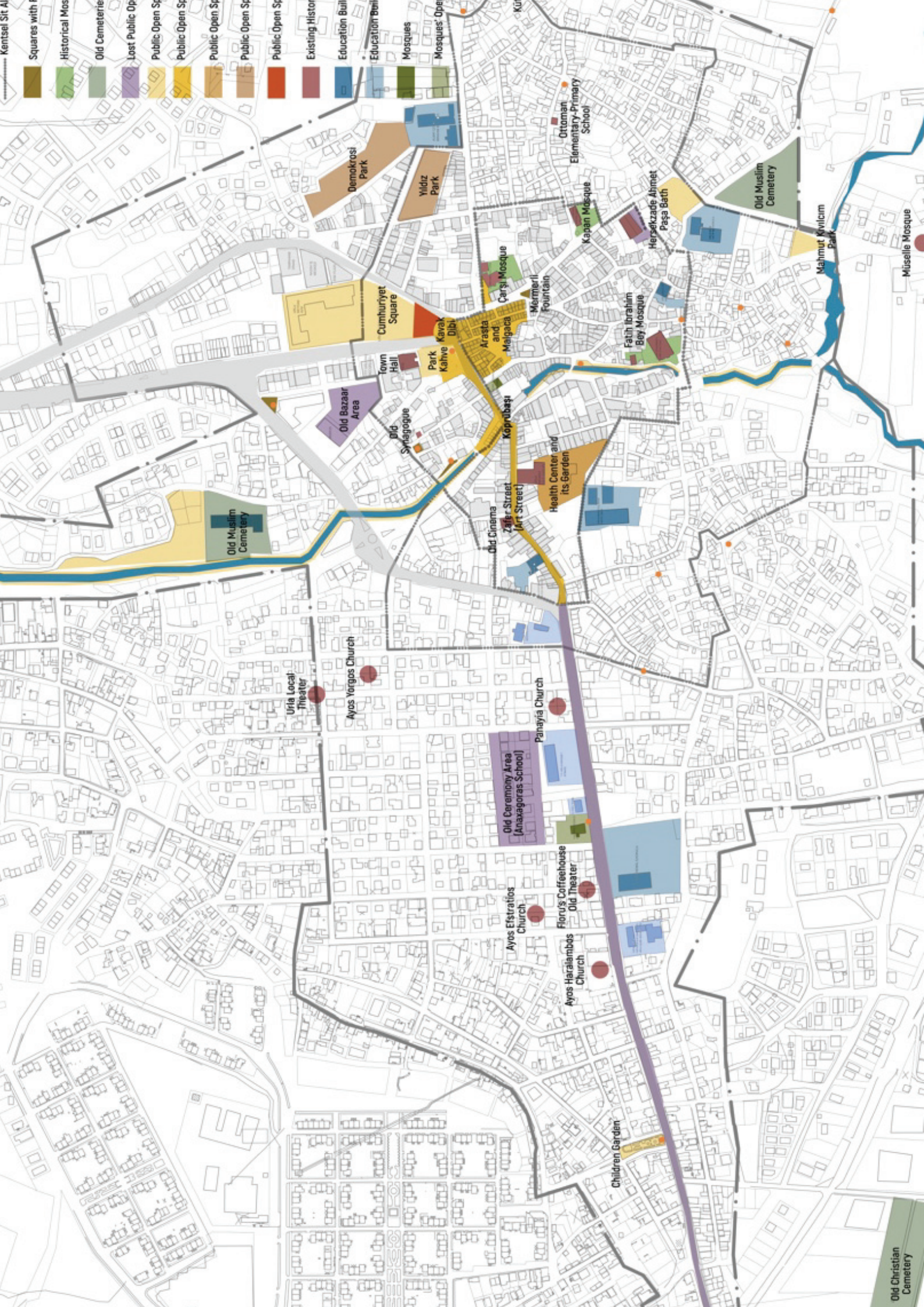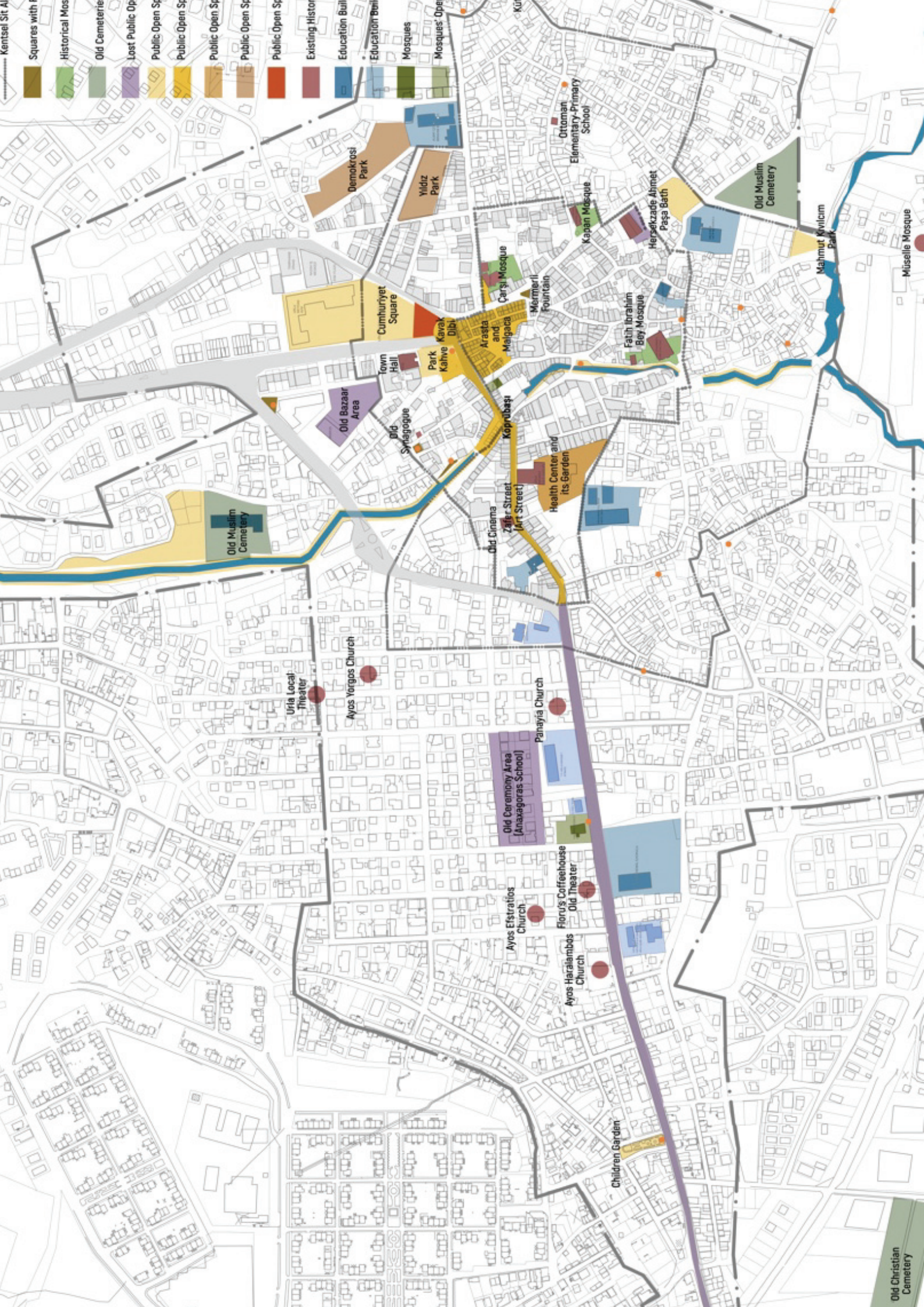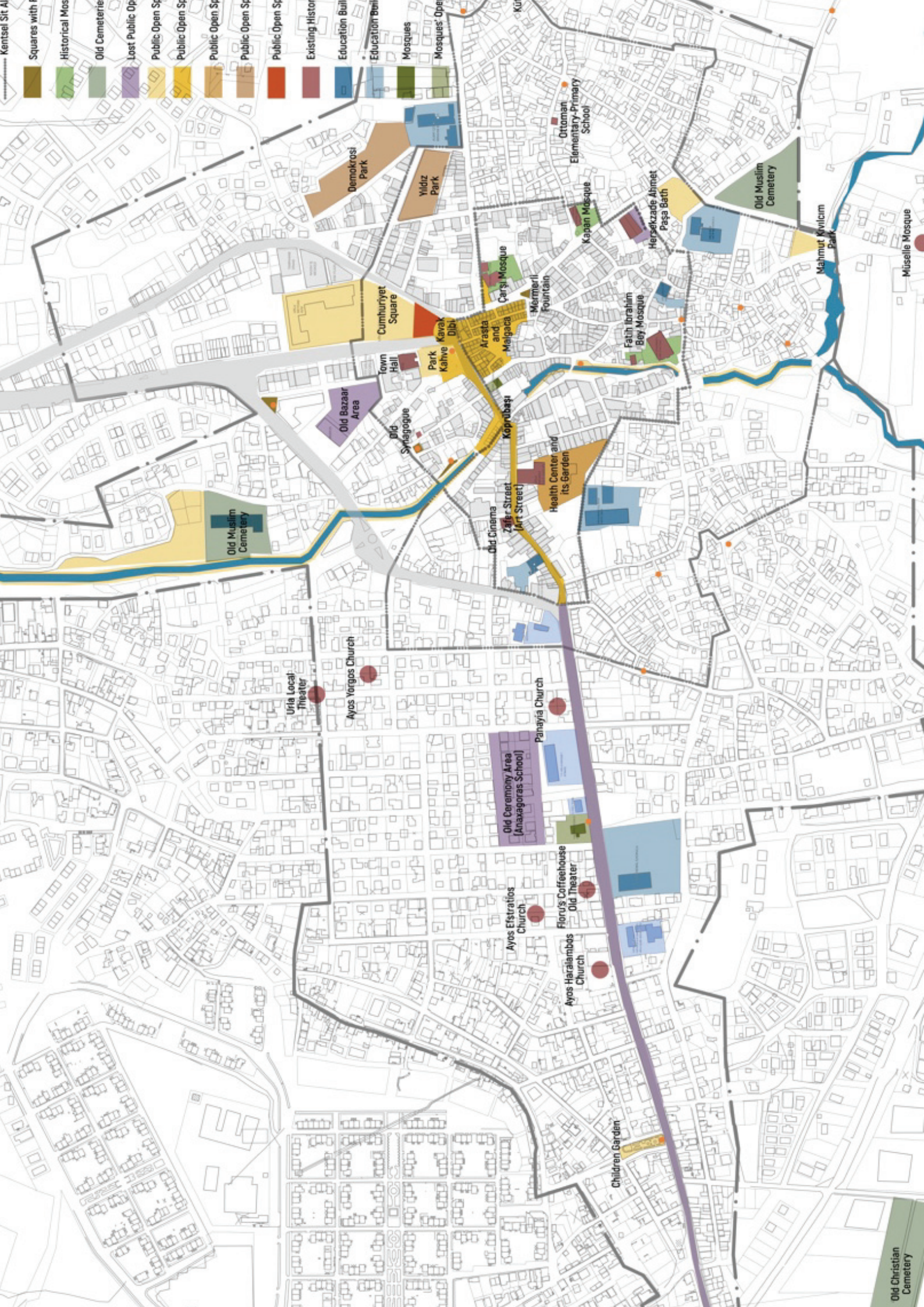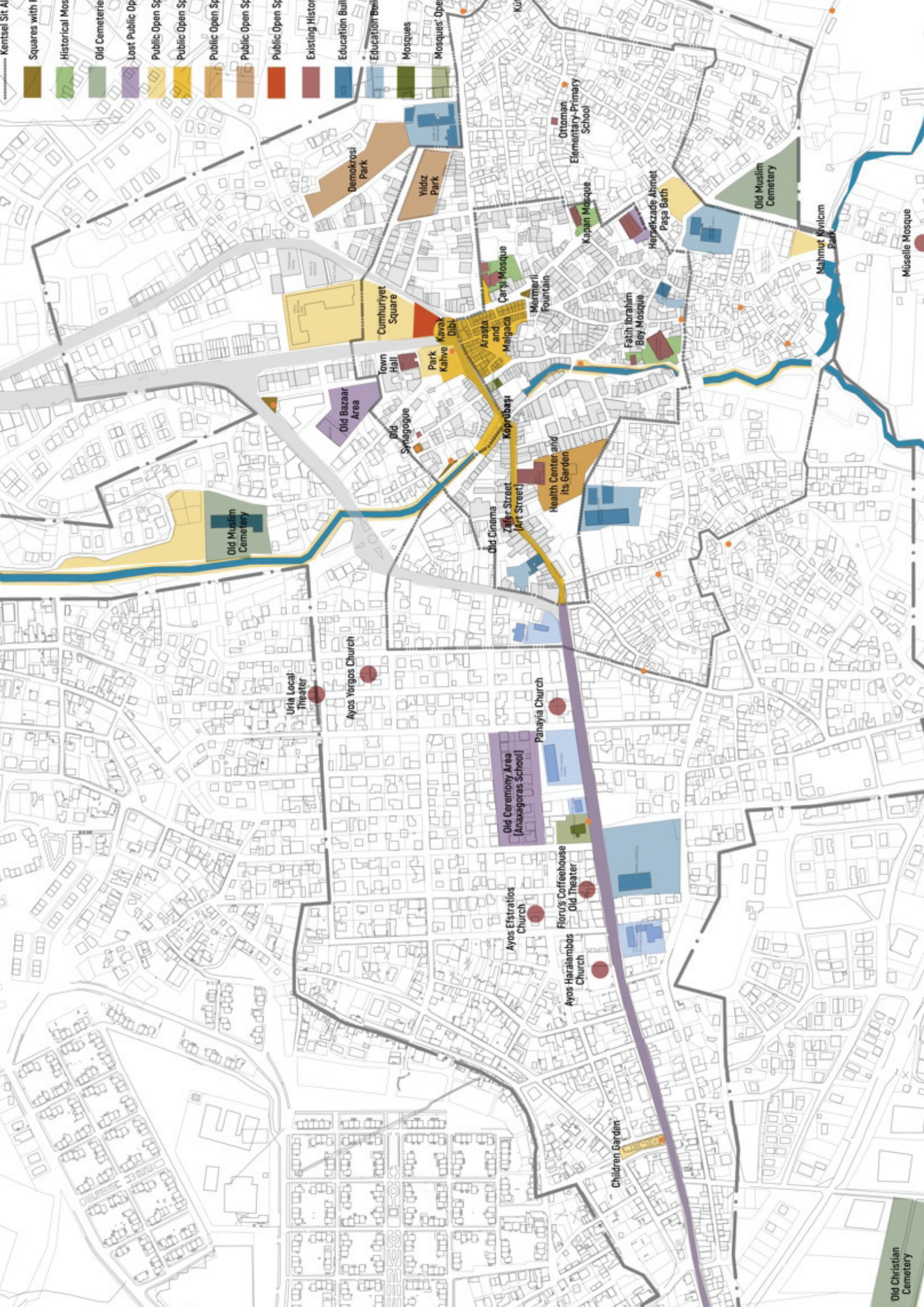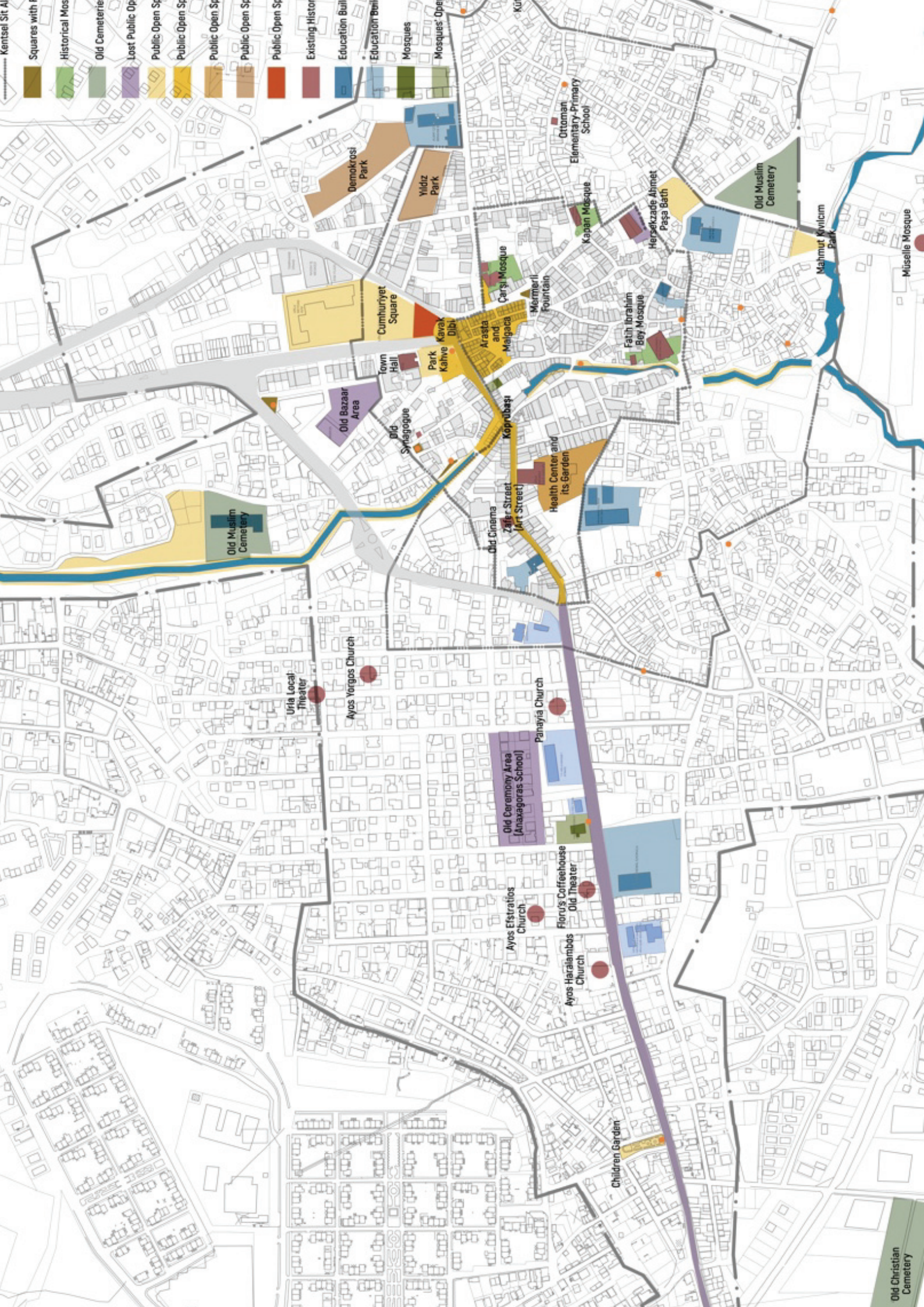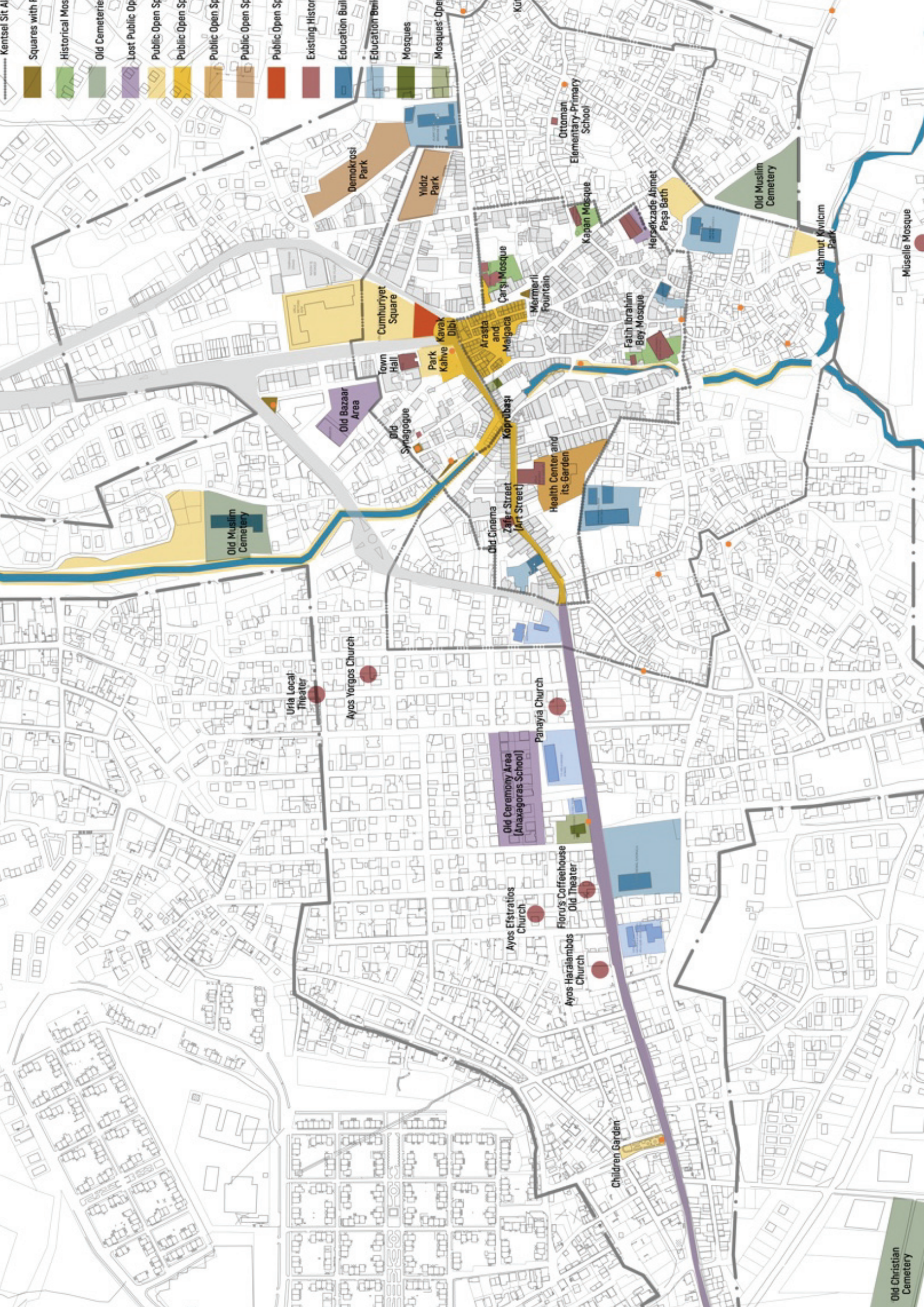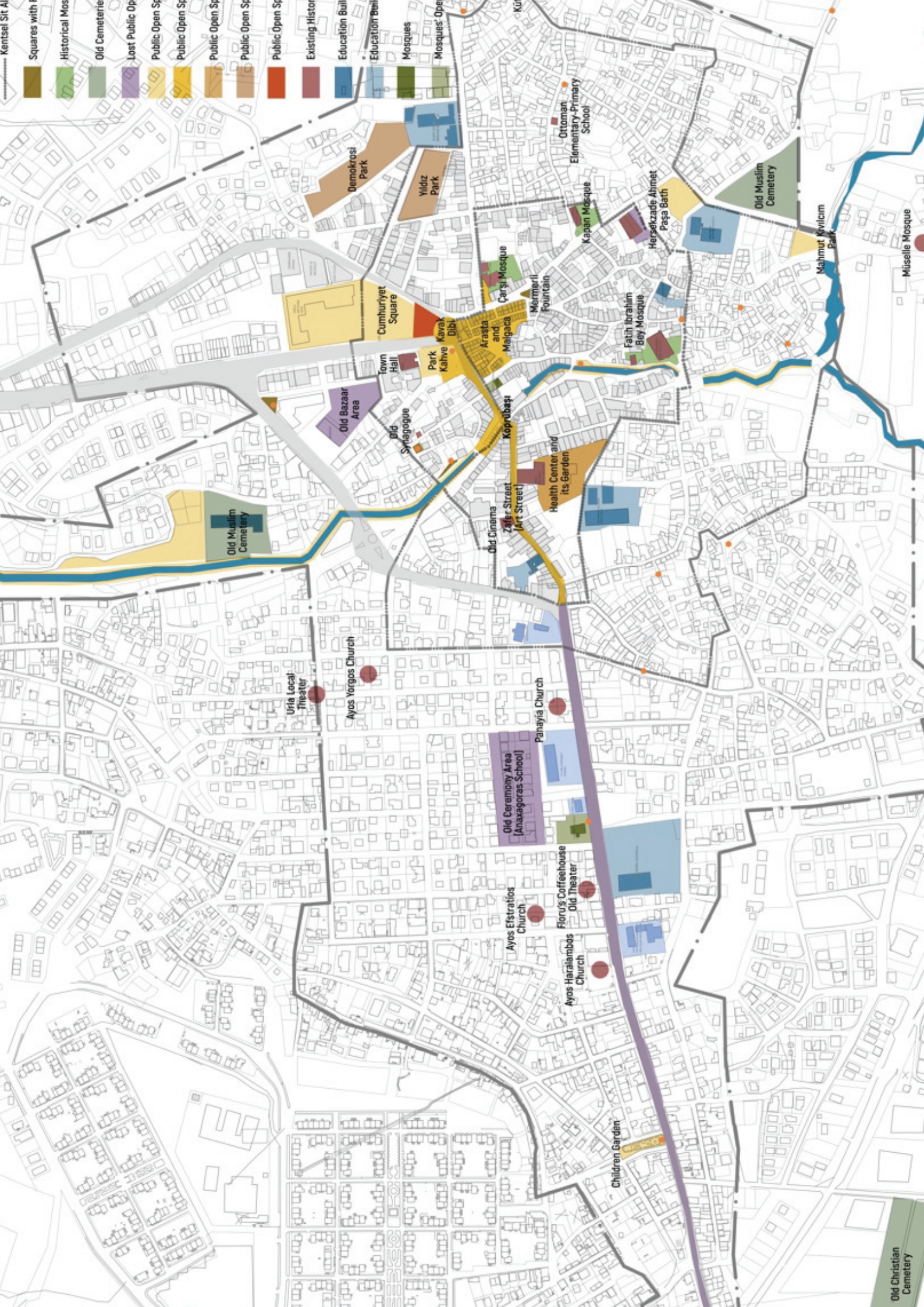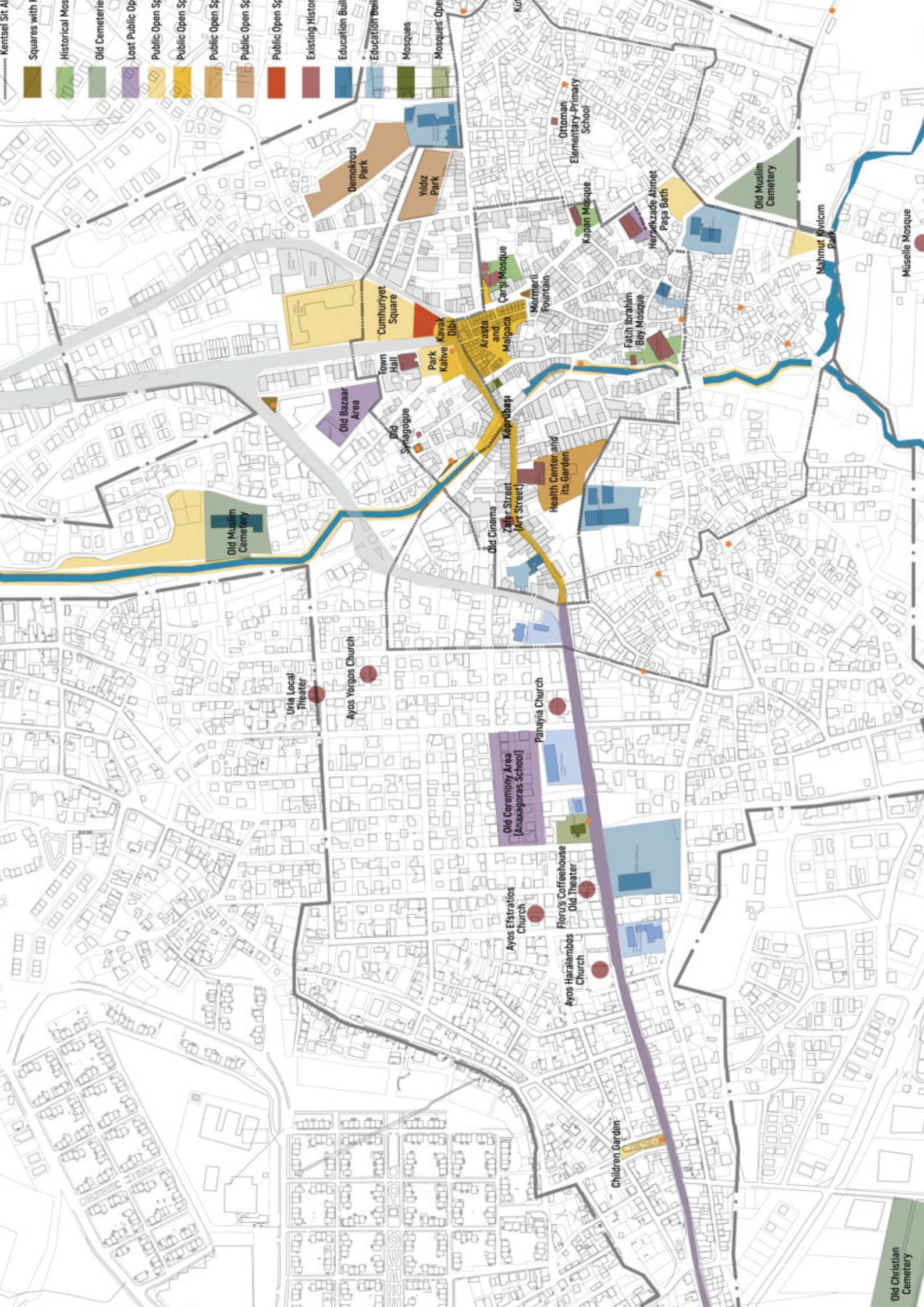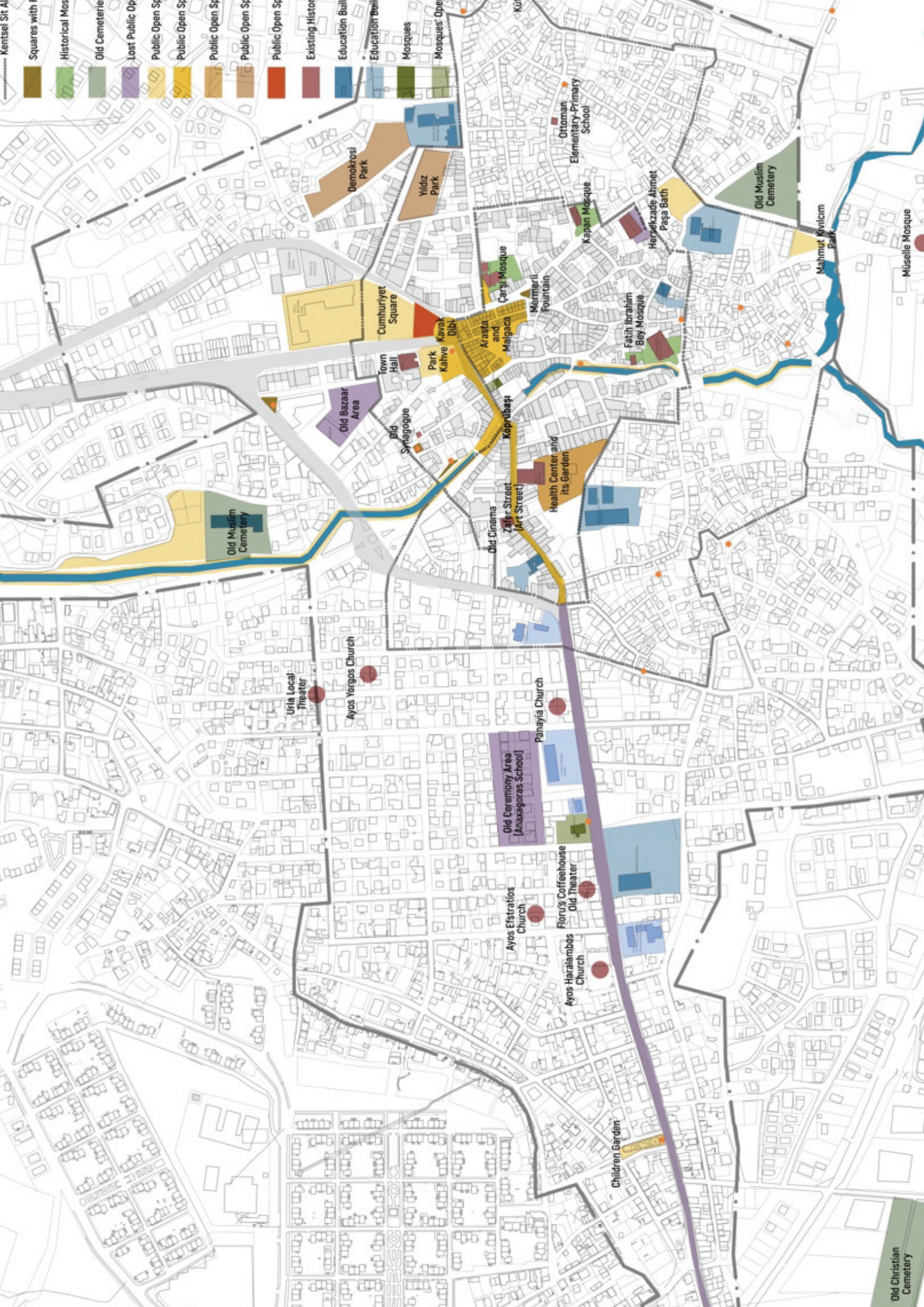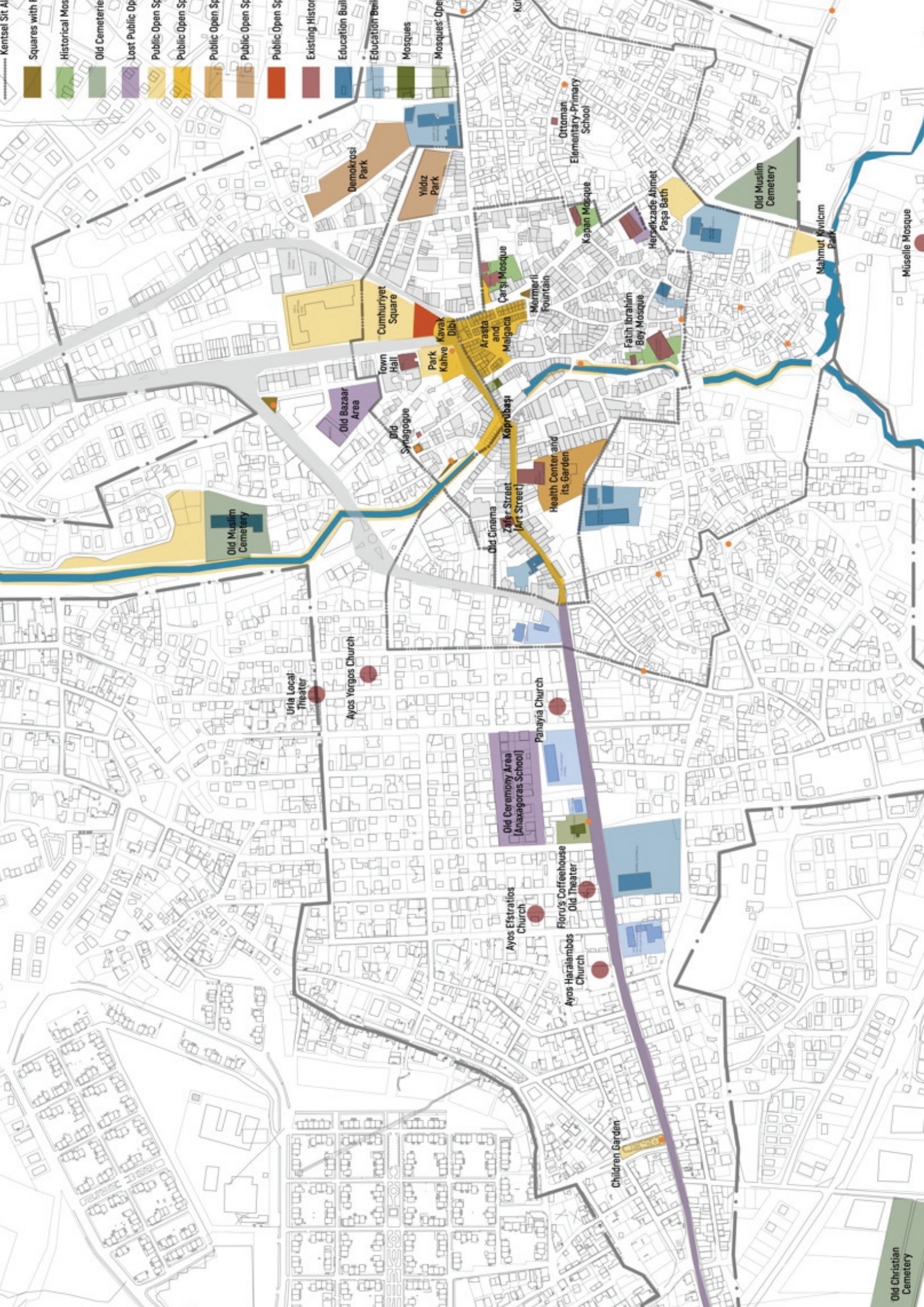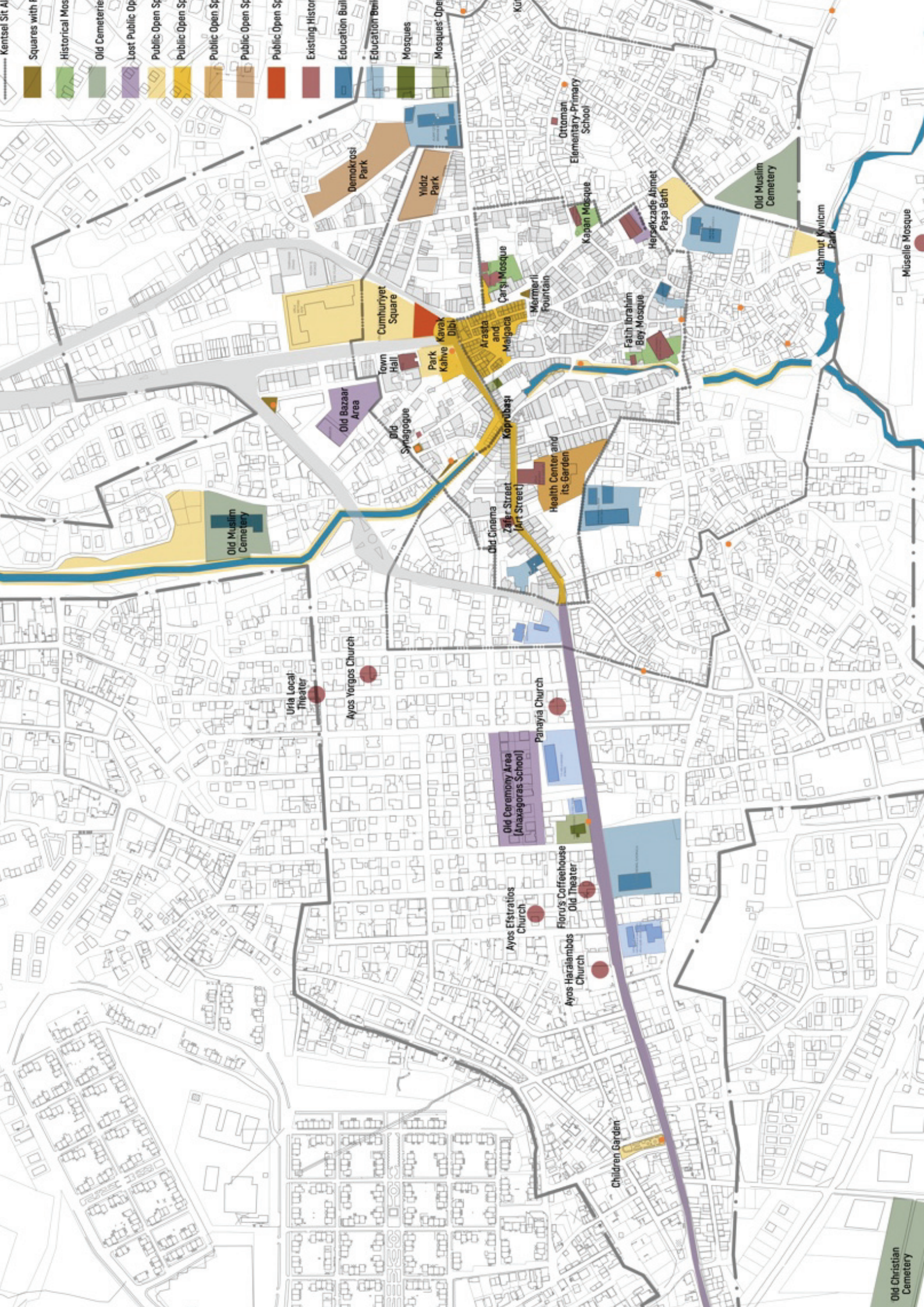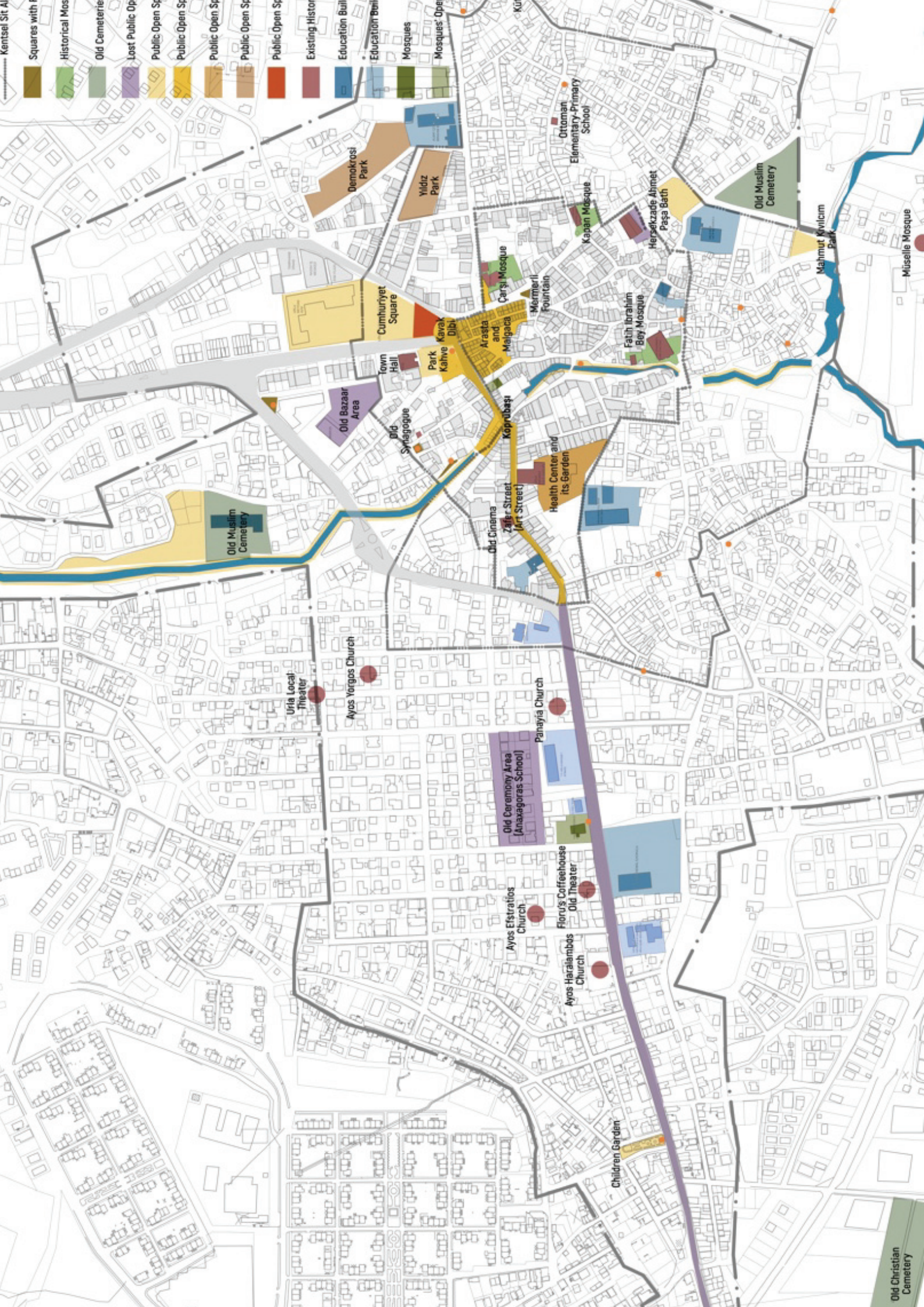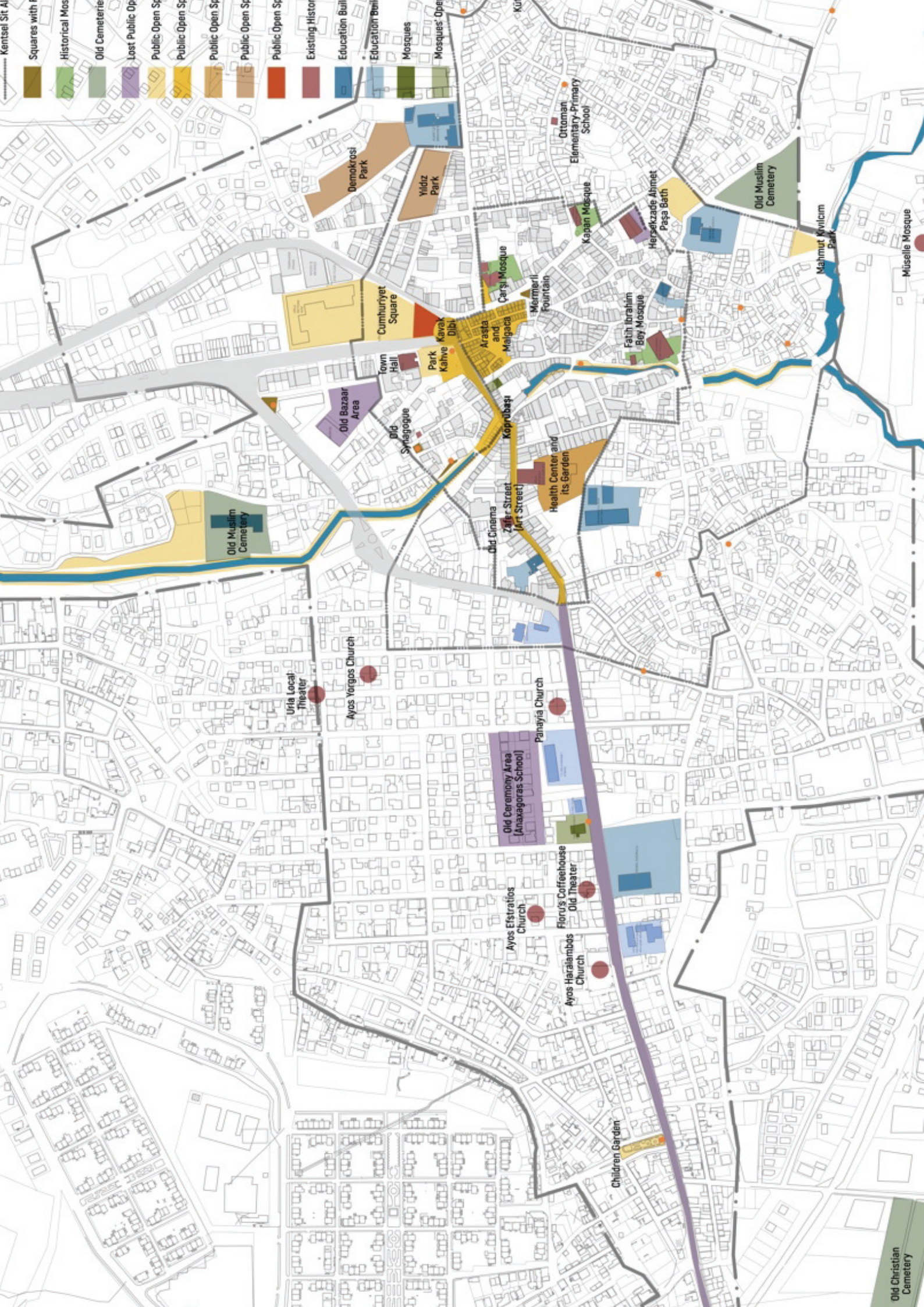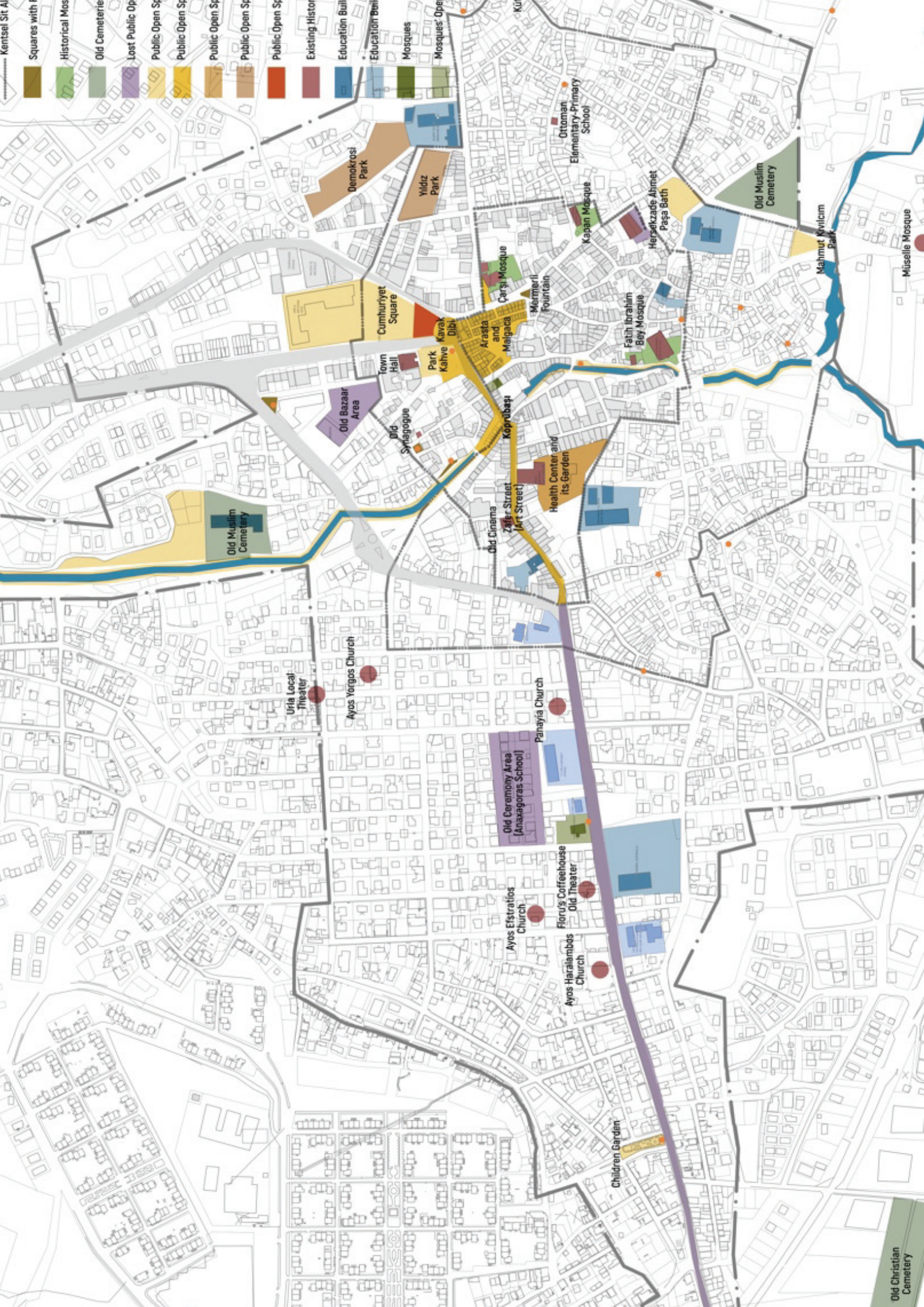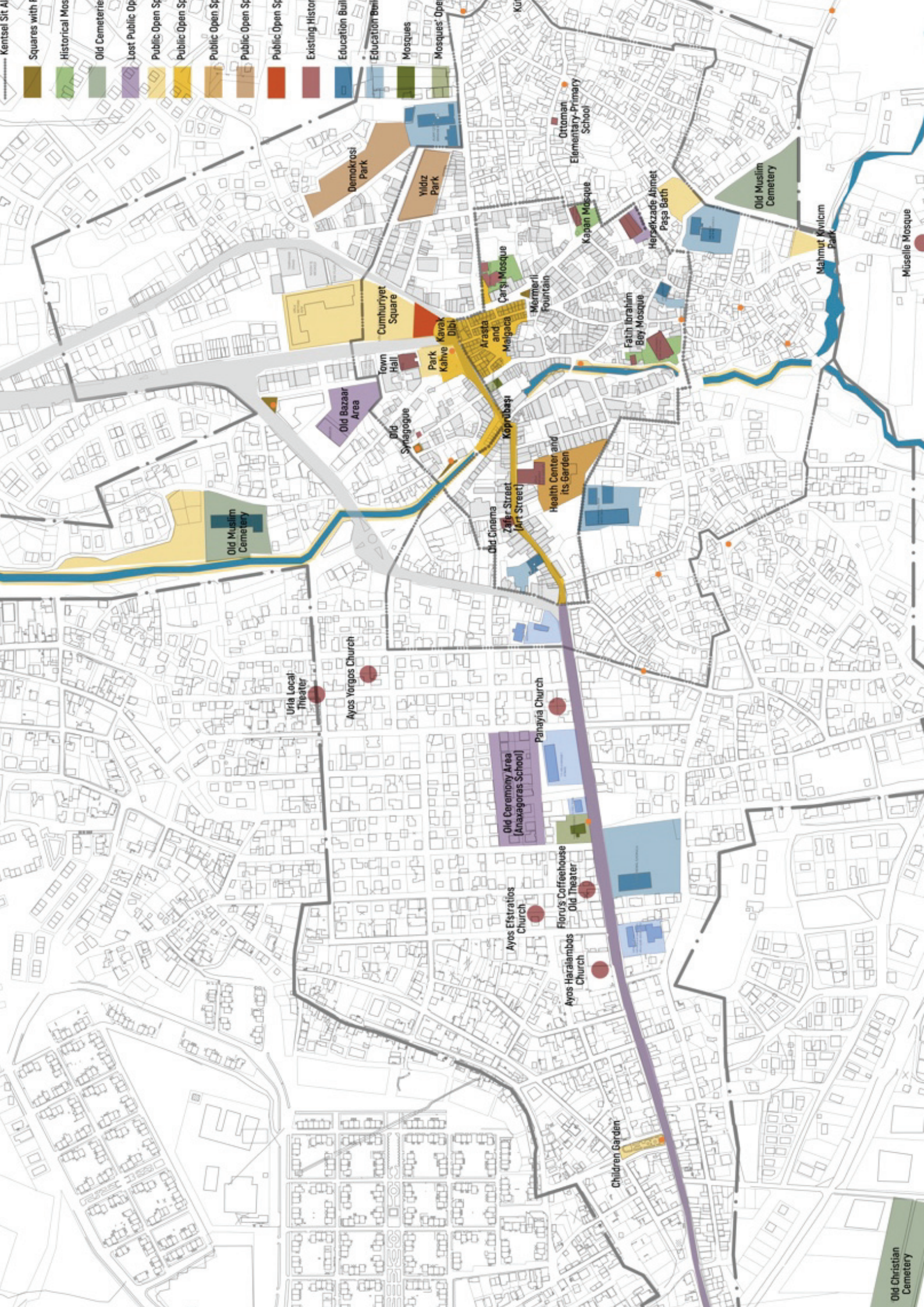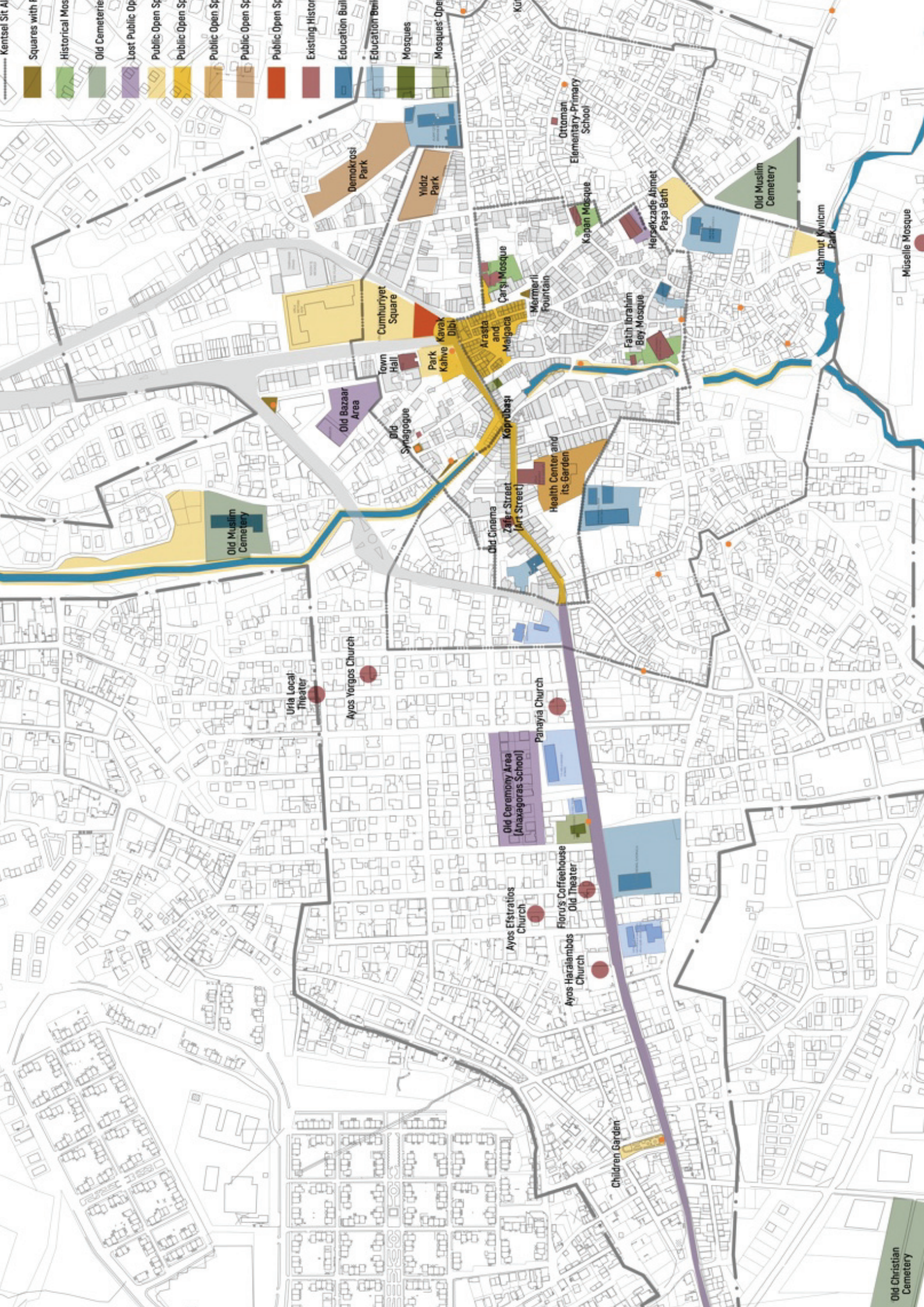
Historical public open spaces in the historical district of Urla are explained below. These include public open spaces and buildings with public use such as governmental, religious and education facilities, cemeteries, bazaar areas and small open spaces with public fountains which have been stages for everyday activities as well as places where public rituals take place.

## 4.2.1. Squares

Urla has a main town square since its early years and several other minor open spaces within its urban pattern. Small open spaces with public fountains were highly used by the public in prior to water supply at homes. The main square has undergone many changes from the past to the present. In the west of the Cumhuriyet Square, there is the **Town Hall** and **Park Kahve.**
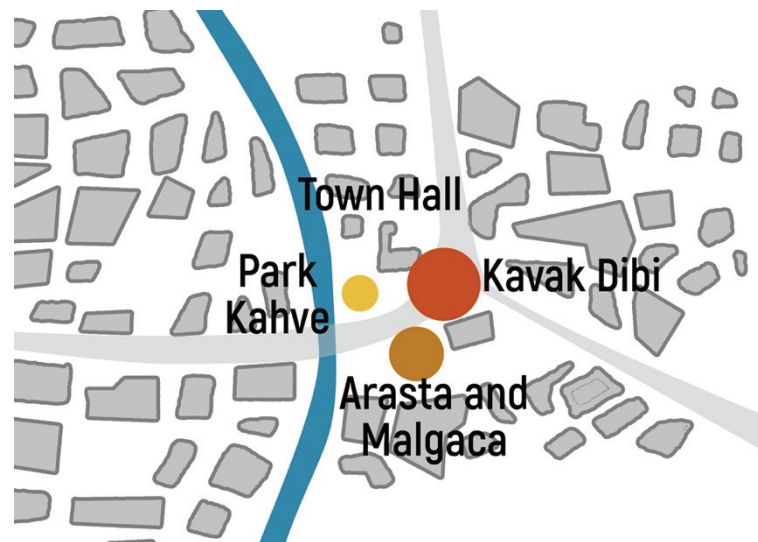


Figure 87. Kavak Dibi and its surroundings
(Source: Drawn by Author from Milioris' Mental Map (2002), 2020)

**Town Hall** was called the Mansion (Konak) in the past. It was located at the entrance of the city (Milioris, 2002). It was constructed for the family of a wealthy

merchant Ishak Eskinazi in 1905. In 1948, the building was purchased and to be used by the local municipality. However, it was burned down in January 1950 for an unknown reason (Anaç, 1994). The upper floor of the building was destroyed due to the fire in 1950. Due to the damage, it was restored and was continued to be used by Municipality (Çetinkaya, 2018).
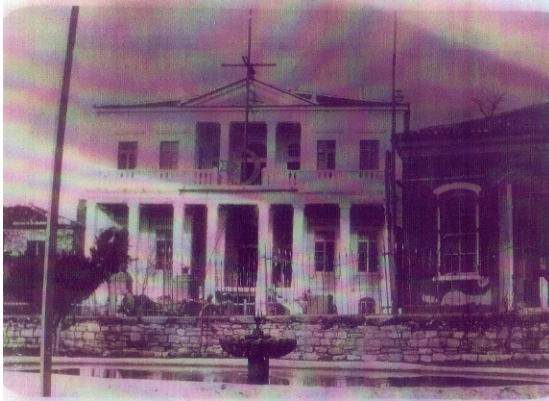

Figure 90. Mansion before fire
(Source: Urla Municipality)


Figure 91. Town Hall, 1955
(Source: Mustafa Ertekin Archive)


Figure 88. Town Hall, 1990s
(Source: Kemal Ergun's Archive)


Figure 89. Town Hall before 2006
(Source: Urla Municipality)


Figure 92. Town Hall after restoration
(Source: Urla Municipality)

In the **Park Kahve**, there was a pool and plenty of trees in the past. At the end of the 1970s, buildings around the square were demolished. However, while there was so much change in the square, Park Kahve was always in the same place with minor changes.



Figure 93. Park Kahve in 1921
(Source: Eski Urla ve Eski Urlalılar Hareketi Facebook Group)

There is **Arasta and Malgaca** historical bazaar in the south of square and Park Kahve. **Malgaca and Arasta** have always served as a traditional bazaar from past to present. While the shops in Arasta preserved their old functions, new ones were also added. The differences between today and past of Arasta and Malgaca are floor covering and the pool on the Malgaca square.

Malgaca and Square was used as a celebration area during Grape Harvest. Grape Harvest was first celebrated officially by mayor Bülent Baratalı in 1983-84 (Ergün, 2020). The grapes in the vineyards were carefully picked in bunches. These grapes were sold in Malgaca. In the meantime, delicious food was made, eaten, drunk, and enjoyed (Atakişi, 2020).

Figure 94. Grape Harvest, 1922
(Source: Kemal Ergun's Archive)



Figure 95. Grape Harvest, 1922
(Source:
https://www.facebook.com/groups/133446580010661/permalink/3350684581620162 )

In the square and Park Kahve, celebrations were held on, and poems were read on national holidays. Besides, in the 1990's an outdoor market was established in the square.

## 4.2.2. Streets

**Fardi Street (Zafer Street)** was the main street of the town in the past. It was started from Kavak Dibi to the end of the Babacan Neighborhood (Milioris, 2002). Today, this street is called Zafer Street. The upper parts of Fardi Street close to Atatürk Culture Center were also called the "Upper Guild" and the part from Big Bridge to Filiz Street was called "Lower Guild" (Ergun, 2018). From 1903 up to 1908, Fardi Street was illuminated with gas lamps. In addition, the street was covered with paving stone. In the past, half of this area had grape warehouses and the other half had drapers, grocery stores, flour shops, and coffee shops. It was also known as the central bazaar of the Greeks. (Milioris, 2002). Today, there are cafés, restaurants, shops, pharmacies in half of Zafer Street. Another part of the street mostly is a housing zone.

Today, between Köprübaşı and Necati Cumalı Street of Zafer Street is known as Art Street. In 2016, Art Street Rehabilitation Project was carried out by Urla Municipality to reveal the cultural identity of Urla. This street, previously covered with asphalt, was covered with natural stone with this project. Facade improvement works were also carried out in the buildings. Within the scope of this project, the stormwater infrastructure, which thought to be a thousand years old, was discovered during the removal of the road

pavement (Yeni Asır, 2016). However, these channels were covered again during the restoration.
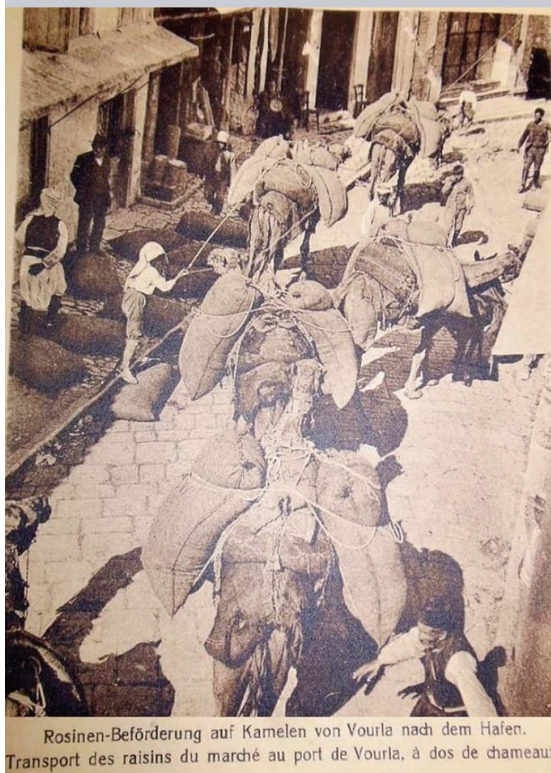

Figure 97. Fardi Street,1920
(Source: Kemal Ergun's Archive)


Figure 96. Fardi Street, 1940s
(Source:
https://www.facebook.com/groups/133446580010661/permalink/2067262533295713/ )


Figure 98. Fardi Street, 1900s
(Source: Kemal Ergun's Archive)


Figure 99. Fardi Street in 1970s
(Source: Kemal Ergun's Archive)

### 4.2.3. Stream and its Surroundings

**Akpinar Stream** divides Urla into two as east and west. The Greeks lived in the western part of the Akpinar stream, and Turks and Jews lived in the eastern part. It was called Patamos by the Greeks (Milioris, 2002). After the Republic, tanneries were established near the stream and started to be known as Tabaklar Stream (Ergün, 2020).

The stream looked like a "V" shape. There were tall poplar trees around it. The widest place of the stream closed to the Aşağı Fabrika street, named after the Maravellis factory operated by the Greeks, formerly known as Silistre. The stream continued to the south towards Köprübaşı, Kozlu Bahçe, and source of Akpinar water (Ergun, 2018).



Figure 100. While the Big Bridge was being covered, 1978
(Source: Mehmet Emeç's Archieve)

The water of Akpinar was given to the city through street fountains. This water has been used since the Klazomenai era (Tunçağ, 2020), and there are **fourteen bridges** on the Akpinar Stream. Most of them are covered. (Bengi, 2020; Ergun, 2020). The most known of these bridges is the **Big Bridge.**

There was an arched stone bridge connecting two sides of the stream. It is known as **Köprübaşı**, which was known as **the Big Bridge** at the time. After the Köprübaşı fire in 1976, Köprübaşı and its surroundings became neglected and dangerous. The arched stone bridge was closed in 1978 and opened to vehicle traffic. The original state of the

bridge is hidden under the road. Market place, shops, coffee houses were on the Turkish side, grape warehouses and shops were on the Greek side (Ergun, 2018).


Figure 101. Around Big Bridge
(Source: Kemal Ergun's Archive)


Figure 102. Around Big Bridge
(Source: Kemal Ergun's Archive)


Figure 103. While the Big Bridge was being covered, 1978
(Source: Mehmet Emeç)

After the Metropolitan Law came into force, stream improvement works were carried out, concrete was poured into it and iron bars were placed next to it. The stream used to smell, when the treatment plant was built, the odor was gone. Because the stream was overflowing, one could not enter the Art Street, one could not go to the bakery in Köprübaşı, and the houses in the Jewish quarter could not be entered (Bengi, 2020).

**East Side**
Local People Settlement

**West Side**
Greek Settlement

**Akpınar Stream Source**

Kozlu Bahçe Bridge — 1
Sabri Yılmaz Bridge — 2
Tayyareci Hasan Tümerk Bridge — 3
Kabak Nuri Bridge — 4
Eski Cami Bridge — 5

**AKPINAR STREAM**

Beginning of Tabaklar Stream

**OLD TANNERS**

Kalenderler Bridge — 6
Köprübaşı Bridge — 7
Urla Hamam Bridge — 8
Baba Oğlu Yusuf Bridge — 9
Atatürk Okulu Bridge — 10
Erdoğan Ker Street Bridge — 11
Urla- Çeşme Road Bridge — 12
Bardakçı Stop Bridge — 13
İskele - İzmir Bridge — 14

**TABAKLAR STREAM**

Treatment Facility

**İSKELE - ATATÜR NEIGHBORHOOD**

**URLA SAND SEA**

Figure 104. Akpinar Stream's Bridges
(Source: Drawn According to Ahmet Bengi's Expression by Author, 2020)

Nine of March and Hıdırellez were intangible activities celebrated along Akpinar Stream and its surroundings. The Nine of March is a celebration of spring. It was celebrated on the 21$^{st}$ day of the month. On that day, people used to go to the source of Akpinar Stream and Yıldız Park. They had picnics, and dolmas, flaky pastry, and pastries are eaten. Swings were set up, dowels and drums were played, games were played (Anaç, 1994). Celebrations were also held in the pine forest opposite the 12 Eylül Primary School (Bengi, 1970). March Nine was celebrated entirely by Muslims. Recently, It is celebrated as the Herb Festival (Ergün, 2020). Hıdırellez was also celebrated by Muslims (Ergün, 2020). It was known as Hızır İlyas among the locals. The night that connects the 5$^{th}$ of May to the 6$^{th}$ of May begins and is celebrated until the night of May 6$^{th}$. On the day of Hıdırellez, the source of Akpinar was visited. Games were played, and meals were eaten

throughout the day in there. In addition to that, Yıldız Park and its surroundings were used as an amusement park. Hıdırellez entertainments were held in the pine forest opposite 12 Eylül Primary School, Yıldız Park, on both sides of 75. Yıl Cumhuriyet Street and at the crossroads of Dörtyol. On the night of May 5th, the neighbors united and lit fires in their streets and jumped over them. On the roads, women played tambourine and drums, singing songs, having fun with their neighbors and relatives on the street, making wishes, and praying. People wrote their wishes for the night of May 5th to May 6th on a piece of paper and threw these wishes into the stream or sea before the sunrise on the morning of May 6th (Bengi, 2020).

## 4.2.4. Public Buildings and their Gardens

**Community Center,** which is used as a **health center today**, was used as a community center in the past (after 1932). Weddings and parties were held in its hall. Theaters were organized. In its garden, football training is performed, wrestling is organized every year (Anaç, 1994). Before 1932, it was used as a home.



Figure 106. Community Center's Garden in 1950s
(Source:
https://www.facebook.com/photo.php?fbid=1200027500
019485&set=p.1200027500019485&type=1&theater )



Figure 105. Health Center
(Source: https://www.instagram.com/p/CB5CjLTplYO/ )

**Fatih Ibrahim Bey Mosque** construction was started during Fatih Ibrahim Bey Period in in the 14$^{th}$ century and finished in the 15$^{th}$ century (Baykara, 1991). It is an Islamic-Ottoman social complex. It has a Turkish bath and school (Baykara,1991; Karstarlı, 2017). Its Turkish bath completely was destroyed, but School is still existing (Baykara, 1991). Its restoration started in 2017 but is still not finished today.



Figure 107. Fatih Ibrahim Mosque in the right corner of the photo in the past
(Source: Kemal Ergun's Archive)



Figure 108. Fatih Ibrahim Bey Mosque
(Source: https://hayatevi.org/2019/11/16/karsiyakanin-karsi-yakasi-urla/#post/0 )

**Kapan Mosqu**e is located on Kapan Street. Also, it is known as Un Kapanı Mosque in old records. Products such as grain and flour which were brought to the bazaar were weighed in 'Kapan '. Therefore, the mosque called "Kapan" gives information about the settlement in the past (Urla Evleri, 2020). It is also known as Haci Turan Mosque. It was constructed in 1554. However, some additions were made on both sides in the 19$^{th}$ century. In its garden, there is a fountain. There are colorful and remarkable pictures on the ceiling of its fountain (Anaç, 1994). Besides, it gives information about how the buildings were built in the past with the decorations of the fountain (Urla Evleri, 2020).

Figure 110. Kapan Mosque's Fountain
(Source: Kemal Ergun's Archive)
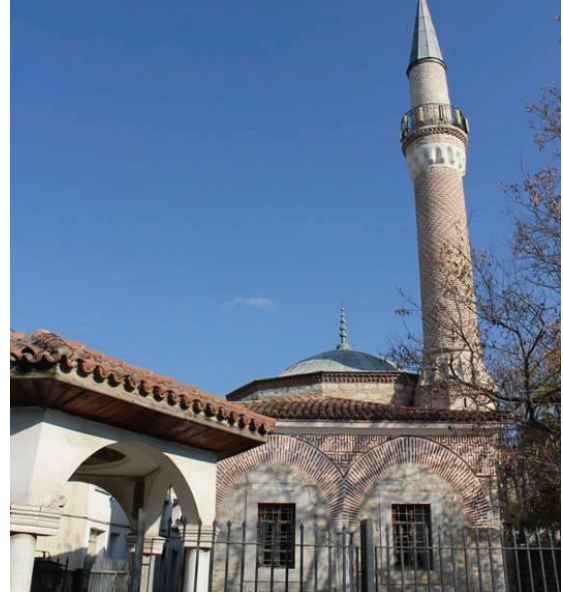
Figure 109. Kapan Mosque
(Source:
https://www.facebook.com/photo.php?fbid=5637556536
50602&set=oa.454757084581540&type=3&theater )



Figure 111. Kapan Mosque's Fountain's Ceiling
(Source:
https://www.facebook.com/photo.php?fbid=10153372836263672&set=oa.913
872415336669&type=3&theater )

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Table 4. Important Tangible and Intangible Historic Traces of Urla

(Source: Created by Author, 2020)

| Public Open Space | Before 1922 | Early Republic Period | 1950s-1960s | 1970s and 1980s | 1990s | 2000s |
|---|---|---|---|---|---|---|
| Anaxagoras School (destroyed in 1920s) | Public Use (Education) | *Vacant *Training Field and Celebration Area | *Vacant *Training Field and Celebration Area | *Vacant *Training Field and Celebration Area (1970s) | *x | x |
| Panayia Church (destroyed in 1920s) | *Meeting and Celebration Area | x | x | x | x | x |
| Ayos Efstratios Church (destroyed in 1920s) | *Meeting and Celebration Area | x | x | x | x | x |
| Ayos Haralambos Church (destroyed in 1920s) | *Meeting and Celebration Area | x | x | x | x | x |
| Ayos Yorgos Church (destroyed in 1920s) | *Meeting and Celebration Area | x | x | x | x | x |
| Floru's Coffeehouse (destroyed in 1920s) | Theater | x | x | x | x | x |
| Urla Local House (destroyed in 1920s) | Theater | x | x | x | x | x |
| Cumhuriyet Square (Kavak Dibi before 1920s) | *Small shops, coffeehouses | *Small shops, coffeehouses | *Small shops, coffeehouses | *Small shops, coffeehouses *Open Weekly Bazaar *Official Ceremonies | *Celebration Area *Official Ceremonies | *Official Ceremonies, *Celebrations (Grape Harvest, Herb Festival, Artichoke Festival) |
| Park Kahve | Unknown (Possible Mansion's Garden) | *Coffeehouse *Celebration Area | *Coffeehouse, *Celebration Area | *Coffeehouse, Celebration Area | * Coffeehouse *Celebration Area | Coffeehouse |
| Malgaca | * Bazaar *Celebration of Grape Harvest | *Traditional Bazaar and weekly open bazaar Celebration of Grape Harvest | *Traditional Bazaar and weekly open bazaar *Celebration of Grape Harvest | *Traditional Bazaar and *Weekly Open Bazaar *Celebration of Grape Harvest | *Traditional Bazaar *Celebration of Grape Harvest | *Traditional Bazaar, *Celebrations Herbal and Artichoke Festival |
| Arasta | Retail Area | Traditional Retail Area | Traditional Retail Area | Traditional Retail Area | Traditional Retail Area | Traditional Retail Area |
| Old Bazaar Area (Behind the Town Hall) | Vacant | Vacant | Circus and Fire Department | Weekly Open Bazaar | Weekly Open Bazaar | Car Parking |

**(cont. on next page)**

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| Public Open Space | Before 1922 | Early Republic Period | 1950s-1960s | 1970s and 1980s | 1990s | 2000s |
|---|---|---|---|---|---|---|
| Zafer Street (Fardi Street) | Main Street *warehouse and shops) *Celebration of Hıdırellez | Main Street *small shops and stores *Celebration of Hıdırellez | *Main Street, *Celebration of Hıdırellez | Main Street Celebration of Hıdırellez | *Vacant Buildings *Celebration of Hıdırellez | *Art Street (Refurbished Cafés and shops) *Celebrations Herbal and Artichoke Festival |
| Akpinar Stream and its Surroundings | Source - Picnics, Celebrations (Nine of March Hıdırellez) | Source – Picnics, Celebrations (Nine of March Hıdırellez) *Tanneries | Source – Picnics Celebrations Nine of March Hıdırellez) *Tanneries | Source – Picnics Celebrations Nine of March Hıdırellez) *Tanneries | *Celebration of Hıdırellez | * Public open Space *Celebration of Hıdırellez |
| Köprübaşı (Big Bridge) | * Shops, coffeehouse, warehouses | * Shops, coffeehouses, *tanneries | * Shops, coffeehouses, *tanneries | * Shops, coffeehouses, *tanneries | *Cafes, shops | *Cafes, shops |
| Demokrasi Park | Unknown | Unknown | *Picnics *Celebrations Nine of March Hıdırellez | *Picnics *Celebrations Nine of March Hıdırellez | Park | Park |
| Yildiz Park | Unknown | Unknown | *Picnics *Celebrations (Nine of March, Hıdırellez) | *Picnics *Celebrations (Nine of March Hıdırellez) | Park | Park |
| Health Center and its Garden | x | Community Center | Unknown | Unknown | Unknown | Health Center |
| Historical Mosques | Everyday Activities | Everyday Activities | Everyday Activities | Everyday Activities | Everyday Activities | Everyday Activities |
| Small Open Spaces with Fountains | Daily Meeting Areas | Daily Meeting Areas | Daily Meeting Areas | x | x | x |

*x: nonpublic use

In the Table 4, destroyed and existing historical places are shown with their intangible historic traces. Several of these historical places still exist today. However, most of historical buildings belonging to Greeks were destroyed in 1922 by the big fire. The area of the Anaxagoras school, which was empty after the fire, was used as a training area and official celebrations until the 1980s. However, this area was developed as a residential area after 1980s. The uses of other places have either changed over time or new uses have been added to these areas. Historic intangible traces such as Grape Harvest, Nine of March, and Hıdırellez were celebrated by the society spontaneously in the past. However, today, Nine of March (Herb Festival) and Grape Harvest is celebrated within a program. Hıdırellez continues to be celebrated by the society on the streets.

## 4.3. Analysis of Urla Cumhuriyet Square and its Surroundings

Urla's main square (Cumhuriyet Square) is decided to determine the design principles for the public open space within the Urla Historical District. In order to determine the design principles, the historical evolution of the square is examined in detail, and changes in land use and morphology of its immediate surroundings are analyzed. The nearby historical public open spaces such as Park Kahve, Arasta, and Malgaca are included in this analysis.

The square was called as "Kavak Dibi" in the past. It was human scaled, surrounded by coffeehouses, grocers, food vendors, and a small bazaar before 1920s (Milioris, 2002). Until the end of the 1970s, the square was surrounded by buildings as seen in Figure 112 and Figure 114. There were grocers, barbers, coffeehouses, gendarmerie, prison, and camel shelter surrounding of the square. The Gendarmerie and prison were in front of the current municipality, and behind the buildings, which is seen in Figure 112 and Figure 114, there were camel shelters. Similar to Kavak Dibi, the square was well enclosed and on a human scale. In the late 1960s, a building block has been added within the original square as an addition to Arasta. The square maintained its perception of the enclosure until the late 1970s. However, the buildings around the square were destroyed in the end of the 1970s. During the opening of Bülent Baratalı Boulevard and the work of widening the roads, the square was defined as a new building block, and the square was designed as a larger open space than original one. With those arrangements, the square became a traffic lane for motorized vehicles as seen in Figure 113 and Figure 116. After the demolishing of the buildings facing the square, the north of the square was used as a bus station and the square was surrounded by commercial areas and public buildings. Public buses departed from that station to İçmeler, Çeşme, and Izmir. There were vineyards towards the north of the square which remained until the 1990s, and then buildings began to be built here. Moreover, until the 2000s, weekly open bazaar was set up on the square on Fridays. After that in 2007, the new square's design started to be constructed and in 2011, the square was opened to use (Eski Urla ve Eski Urlalılar Hareketi Facebook Group).

Figure 114. 75. Yıl Cumhuriyet Street frontage of the
Urla Square, 1961
(Source: Kemal Ergun's Archive)



Figure 115. Urla Square north east of Malgaca, 1980s
(Source: Kemal Ergun's Archive)



Figure 112. 75. Yıl Cumhuriyet Street frontage of the
Urla square in 1970s
(Source: Kemal Ergun's Archive)



Figure 113. Bülent Baratalı Boulevard in 1990s
(Source: Kemal Ergun's Archive)



Figure 116. Cumhuriyet Square and its Surroundings in 1990s
(Source: Mehmet Emeç Archive)

| Before 1920s | Early Republic-1960s | 1970s-1980s | 1990s-2000s | after 2010 |
|---|---|---|---|---|
| Well Enclosed | Well Enclosed-Building block has been added within the original square as an addition to Arasta | A new larger open space was created to north of the original square as a result of the removing the building block on the north | New urban development was started on the north of the square | Old bus station and earlier square was integrated as a new building block |
| Human Scaled | Human scaled | Larger open space than the original one-Human scale was lost | Larger open space than the original one -Human scale was lost | Much larger open space - Perceived more like an open space than a square-Human scale was totally lost |
| Pedestrian Use | Pedestrian Use | Construction of Bulent Baratali St. and the original square becomes a traffic lane for motorized vehicles | Celen St. was constructed which created a new building block | Bülent Baratalı St. was arranged as a one-way road and its traffic lane was added into new square design |
| The Mansion was constructed in second half of the 1800s | Town hall (The Mansion) was burned down and restored | A wider road was constructed between Town Hall and Park Kahve | Town hall was restored again | Park kahve is reconstructed twice and the road between Town Hall and Park Kahve was removed |
| Surrounded by coffeehouses, grocers, food vendors and small bazaar | Surrounded by coffeehouses, grocers, barbers, gendarmerie, prison, and camel shelter | Surrounded by commercial areas, public buildings and bus station | Surrounded by commercial areas and public buildings | Construction of a Shopping Mall t in the square and surrounded by commercial areas and public buildings |

Until the 2000s, the square in the center of Urla was a lively place with a bazaar function, and bus station official ceremonies, and many activities were held. The weekly bazaar activity on the square attracted many visitors from surrounding cities such as Izmir. However, over time, the bazaar and bus station functions were relocated closer to the industrial site. Besides, the central functions started to move from the Square, Malgaca and Zafer Street to the north of the square to 75. Yıl Cumhuriyet Street and Bülent Baratalı Boulevard. Therefore, the square and its surroundings began to lose their centrality. With the construction of the İzmir-Çeşme highway in 1991, Urla started to receive many newcomers from other cities. Thus, it became a place to be lived in year long. In order to meet the needs of those who moved to Urla, a modern square with functions such as shopping mall and underground parking lot was designed together with Park Kahve in

the late 2000s. However, Park Kahve's new design has been criticized a lot, and a postmodern re-arrangement was implemented in 2017 with efforts to restore it. The recent opening of a new shopping center (Bamboo), which was built in a semi-open style in the north of the city center in 2018, may be a factor that competes with the center of Urla. The historical city center is trying to be revitalized by the pedestrianization of Malgaca and Zafer Street, and the restoration and re-functioning of historical buildings. Besides, with the municipality still standing in the square, the historical center is still being kept lively by using the square for official ceremonies and various programmed activities.

In Figure 117, morphological changes of the Cumhuriyet Square are illustrated. In the 1960s. The square was a more defined area with its surroundings. In the early 1980s, during the construction of Bülent Baratalı Boulevard, a new road was opened by combining the building blocks to the west of the square. Moreover, a new building block was added to Arasta. After 2010, the square was integrated with the block in the north. A new road has been constructed in the north of the square that connects Bülent Baratalı Boulevard and 75. Yıl Cumhuriyet Street. Furthermore, the road between the town hall and Park Kahve has been removed and a new road (Çelen Street) has been constructed to the west of Park Kahve.

1980s

After 2010

1960s

2000s

Commercial Ar[ea]

Pblic Building[s]

1980s

After 2010

1960s

Town Hall

Square

Park Kahve

Arasta and Malgaca

2000s

Town Hall

Destroyed Square

Park Kahve

Arasta and Malgaca

PTT

Town Hall

Park Kahve

Square

Arasta and Malgaca

Bus Station

Square

Town Hall

Park Kahve

Arasta and Malgaca
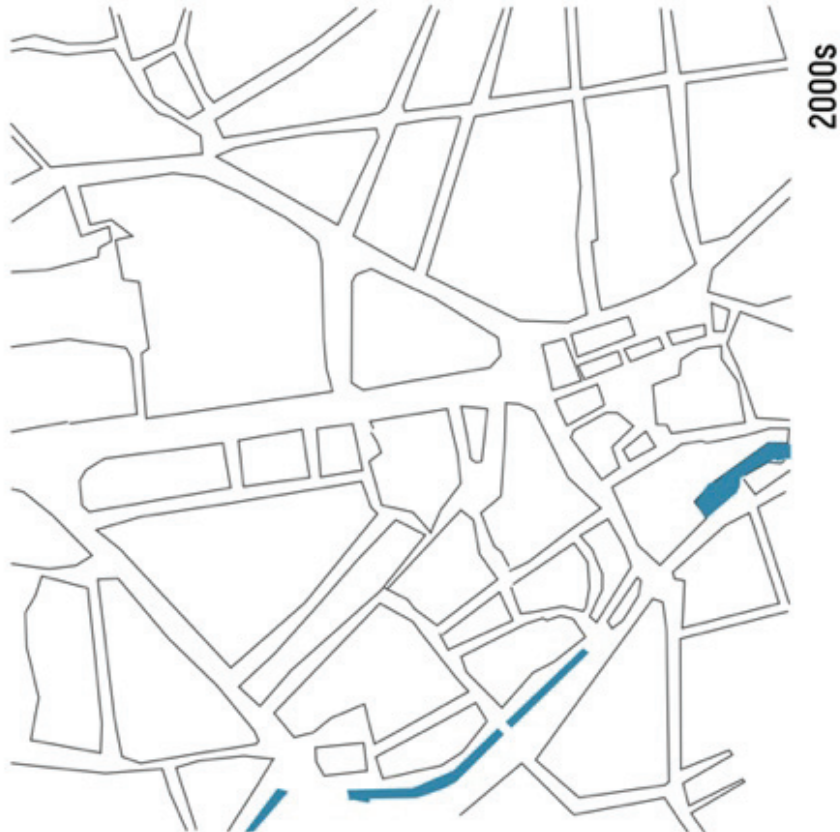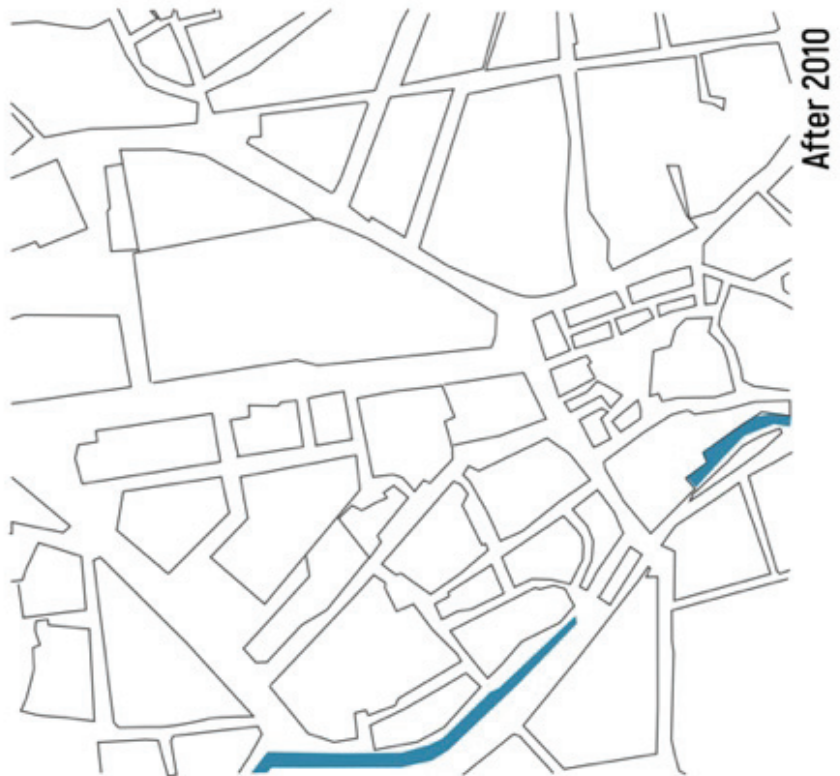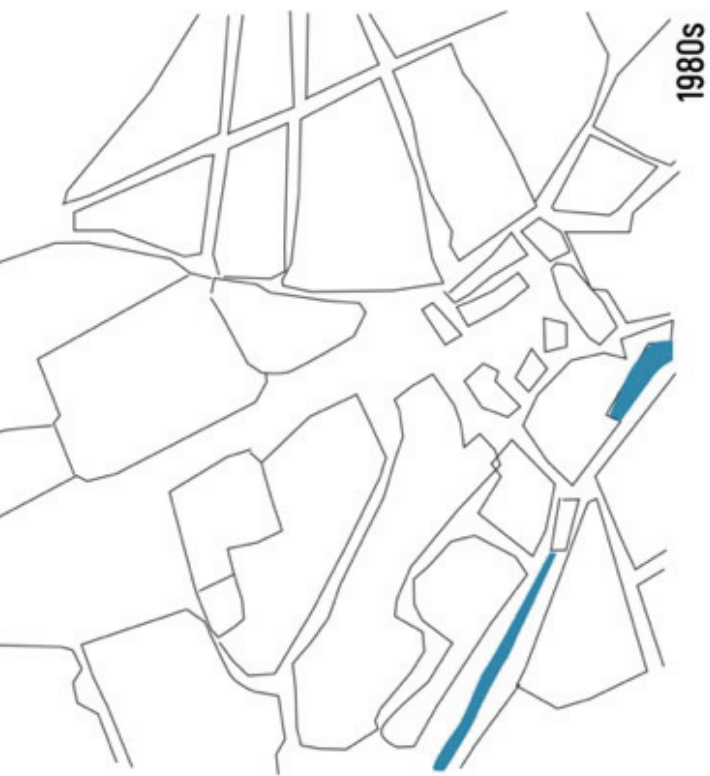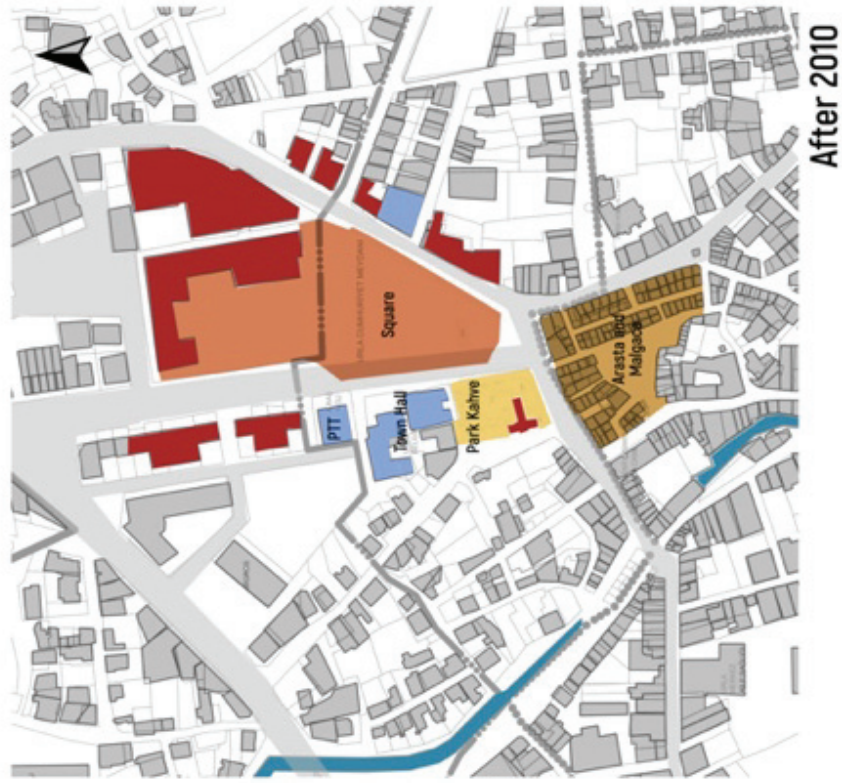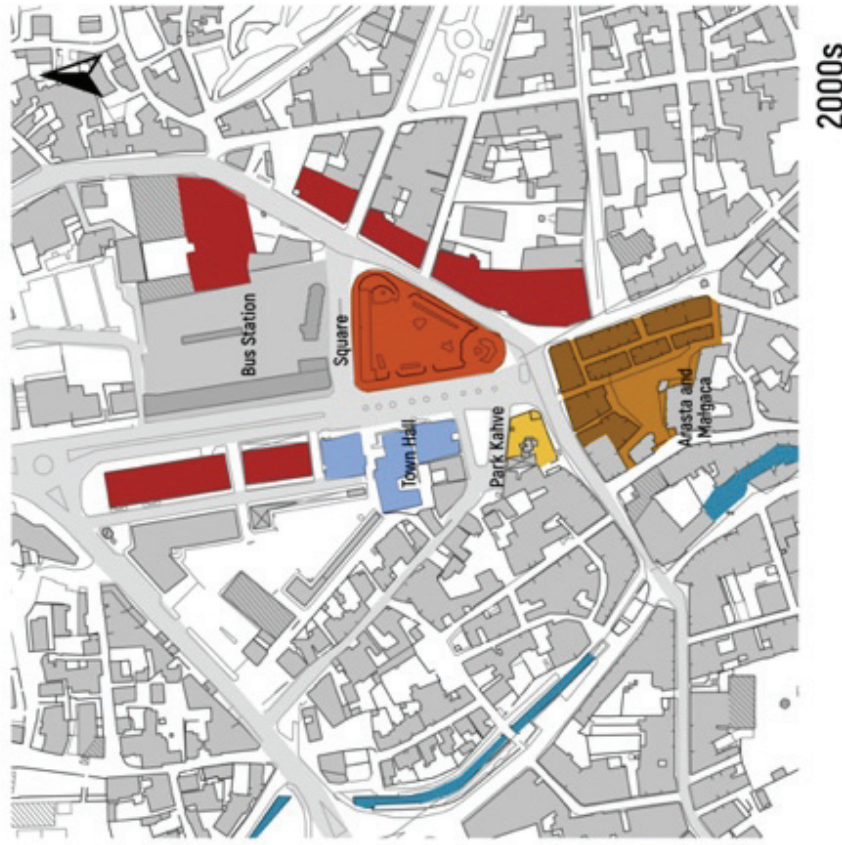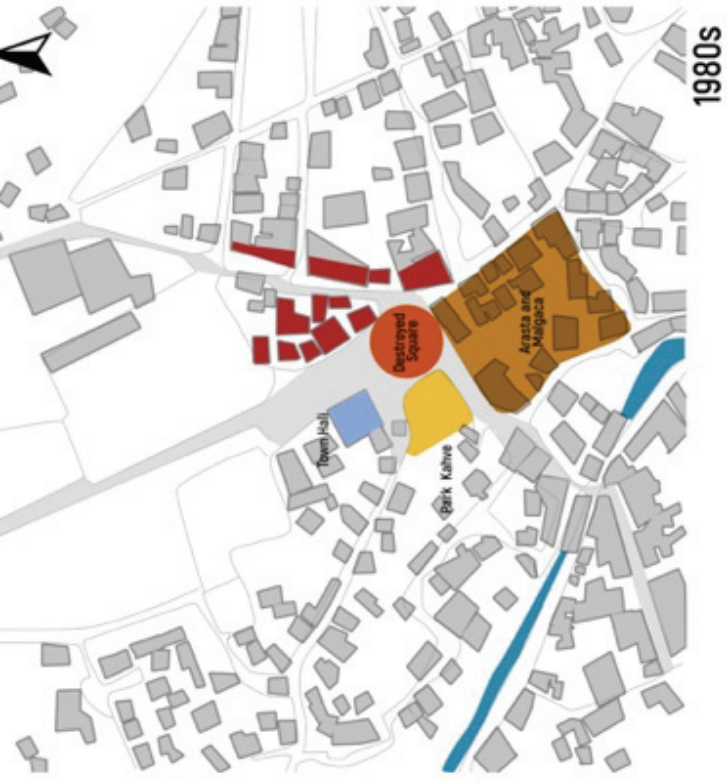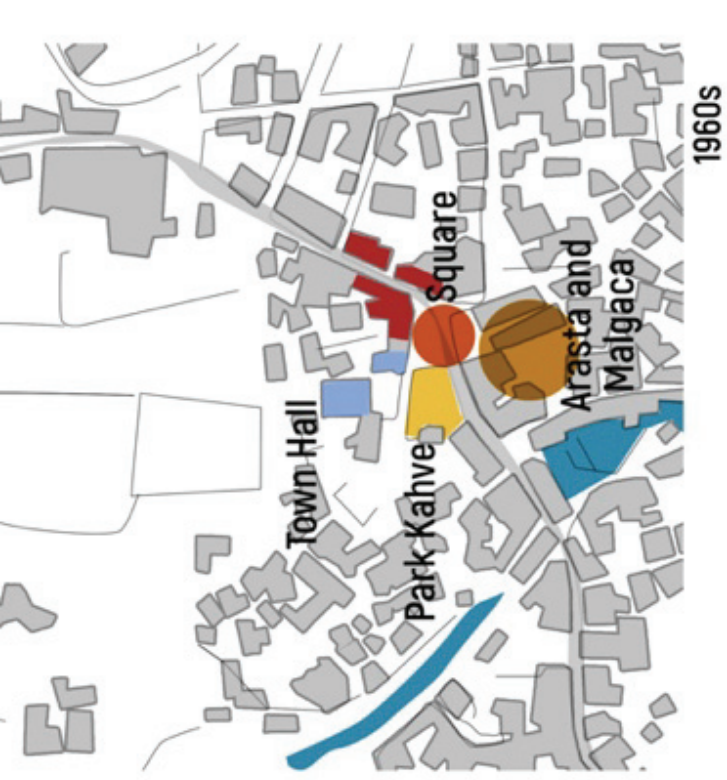
Figure 119. Conservation Development Plan of the Cumhuriyet Square and its Surroundings
(Source: Urla Municipality)

With the new square's design project, the Urla Municipality required the design to solve the traffic problem (to separate the pedestrian and traffic) and create a new social area in the old bus station area. Besides, the municipality demanded to solve the inadequate parking spaces for cars. The old bus station area was decided as a commercial land in the master plan of Urla. Accordingly, designers of the square designed the old bus station area with the Municipality Square where was next to the bus station. Shopping areas and two-storey underground car parking was constructed in commercial land. This area is called "bazaar". With the new arrangement, in the city center where public buildings such as the municipality building and commercial and socio-cultural activities take place; The square, which includes the official space as well as the ceremony area, was created. The square is diversified with the green texture created by plane trees. The plane tree is preferred because it is a tree that reflects seasonal changes and the tree of the traditional town square. With the seating elements placed in this area, the user was thought to continue their daily and local habits from the past (M+D Mimarlık, 2015).

Figure 120. Master Plan of Cumhuriyet Square
(http://www.arkiv.com.tr/proje/urla-kent-meydani-ve-ticaret-merkezi/645 )

Different levels were connected with the streets where shops were opened. The old workshop building on the opposite parcel in the north of the area has been renewed and turned into a place that the city can use for various cultural events. A courtyard was created in front of the stone building by connecting the old building to the square level with a bridge. Arcadian passageways were designed to create shady places from time to time in consideration of climatic data (M+D Mimarlık, 2015).
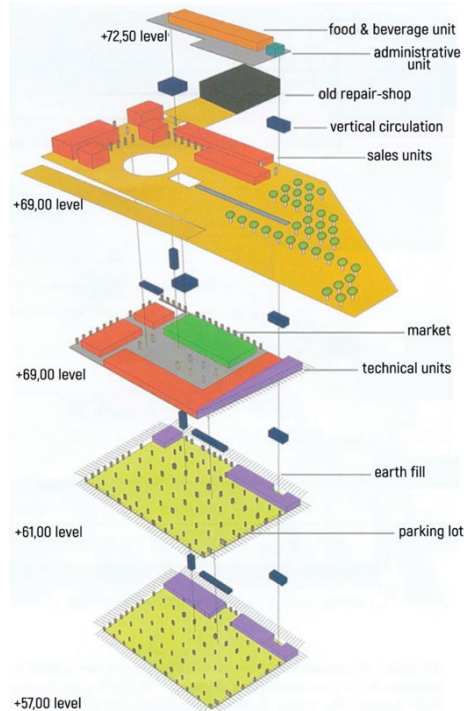


Figure 121. Different Elevations' Plans of the Cumhuriyet Square
(Source: http://www.arkiv.com.tr/proje/urla-kent-meydani-ve-ticaret-merkezi/645 )

The square was designed to create an effective space in this previously undefined space (Yücel, 2014). Designers are defining this area as a square and bazaar. A design that respects the existing texture but targets new users. However, while designing the bazaar, it was aimed to reflect the living tradition of the local texture by creating spaces such as streets, arcades, and arasta (Süer, 2014). The pool was designed to be on the same level as the ground. It was designed as an element that connected to the pool at the lower level with waterfalls, but during the implementation, this could not be done, and a cascading pool had formed (Süer, 2004).



Figure 122. Cumhuriyet Square today
(Source: Photographed by Author, 2020)

**Park Kahve** is located in the west of the square. Before 1922, there was a coffee house in the Park Kahve. There were steps on the side of this coffeehouse facing Malgaca and Arasta. The pine tree and well in the area existed in the past (Kolçak, 2020). It was started to be called as "Havuzlu Meydan" after 1922. There were a lot of trees and there was a pool in it. Park Kahve was surrounded by roads on three sides after the 1970s.

Figure 124. Park Kahve, 1964
(Source: Kemal Ergun's Archive)



Figure 123. Park Kahve in 1990s
(Source: Metmet Emeç's Archive)

Park Kahve was reconstructed in 2017 by the Urla Municipality. With the design, it was aimed to create a "village ambiance". In the project, socialization areas, thematic passage areas, food and beverage, entertainment areas, and children's playgrounds were designed (Kolçak, 2020). With a large number of trees in the project, reference is made to its past design. The pine tree and well, which have survived from the past to the present, were preserved and used in the design. On the side of the area facing Malgaca (south side), steps from the past were found. These steps are used in the design by making additional. Urla stone, which is unique to Urla, was used as the material in the design (Kolçak, 2020).



Figure 125. Site Plan of Park Kahve
(Source:
https://www.pencerehaber.com/haber/1461/mini-meydanda-koy-havasi.html )



Figure 126. View of Park Kahve
(Source: http://www.egedesonsoz.com/haber/Urla-nin-yeni-cazibe-alani-mini-meydan-olacak/948477 )

**Malgaca and Arasta** are located in south of the Cumhuriyet Square and Park Kahve. Malgaca has been a center of retail activity for centuries (Duran, 2017). In the past, although it has been in the Turkish neighborhood, most of the shops belonged to the Greeks. There were just a butcher and two coffeehouses as Turkish shops. There was a small stone-paved square in the bazaar, and there was a fountain in the middle of the square and there was a large plane tree. Around the Malgaca's square, there were greengrocers, grocers, butchers, and other shops (Milioris, 2002). Besides, until the 1990s, an outdoor market was set up in the square of Malgaca.



Figure 128. Malgaca in 1800s
(Source: Kemal Ergun's Archive)



Figure 127. Malgaca in 1960s
(Source: Kemal Ergun's Archive)



Figure 129. Park Kahve
(Source: Photographed by Author, 2020)

The covered market behind Malgaca is called Arasta. In the past, many shops here belonged to Jews. There were usually draperies and clothing stores (Milioris, 2002).



Figure 130. Arasta in 1950s
(Source: Kemal Ergun's Archive)

Today, fountain in the middle of the Malgaca is not available in the area. In 2014 the square became pedestrianized, and with the rehabilitation project carried out in 2020, plane trees were planted in the area. Besides, the flooring has been changed from asphalt to a granite cube stone pavement. Besides, Arasta is still used as a traditional bazaar. There are just some changes in shops and floor's materials.



Figure 132. Arasta
(Source: Photographed by Author, 2020)



Figure 131. Malgaca's Square
(Source: Photographed by Author, 2020)
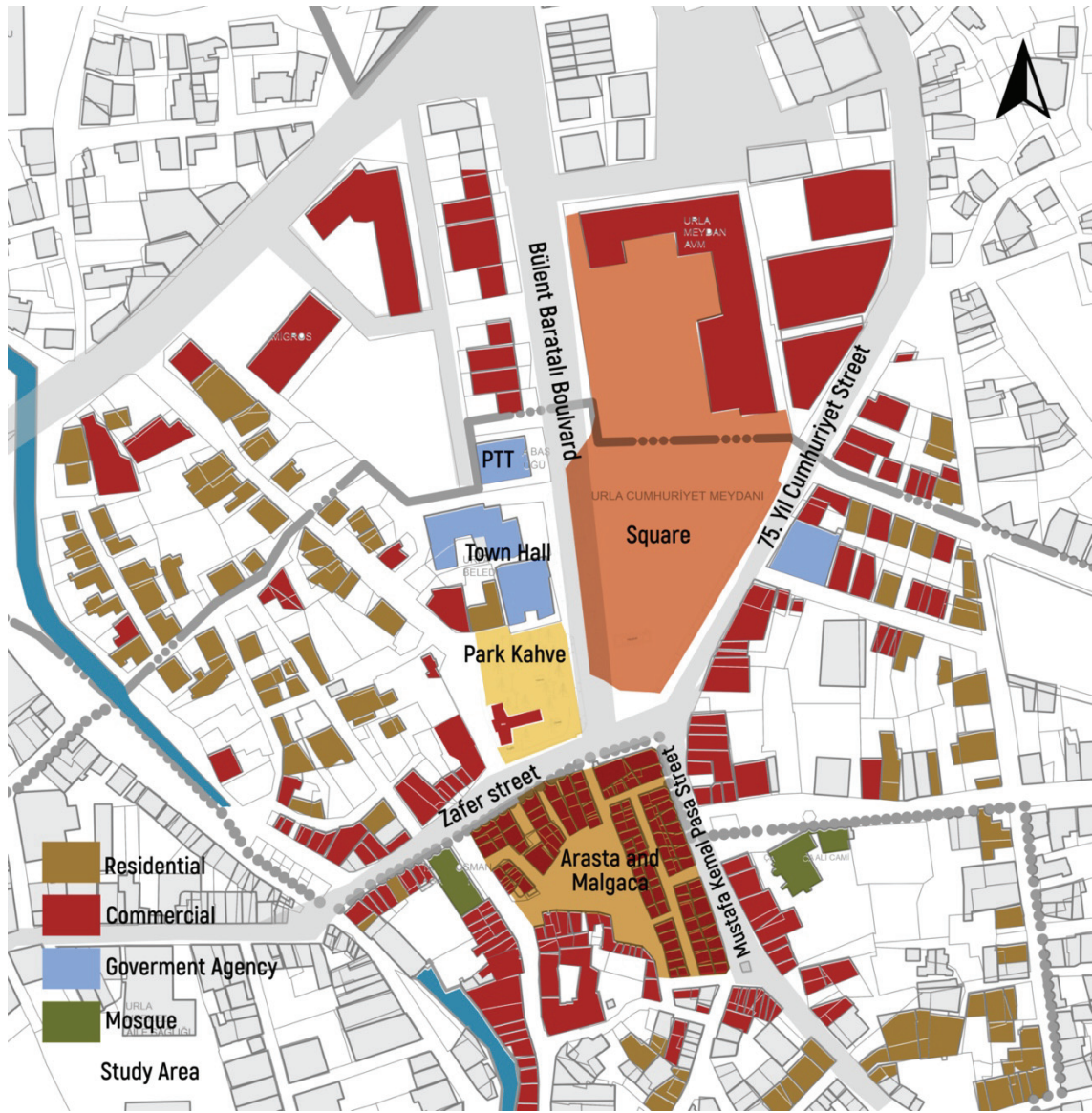
Figure 133. Current Land Use of Cumhuriyet Square's Surroundings
(Source: Drawn by Author, 2020)

There are usually public buildings and commercial areas around the square. These commercial areas are generally shops, cafes, grocery stores, and fishing shops. There are tailors, drapers, small shops, greengrocers, and cafes in Arasta and Malgaca.
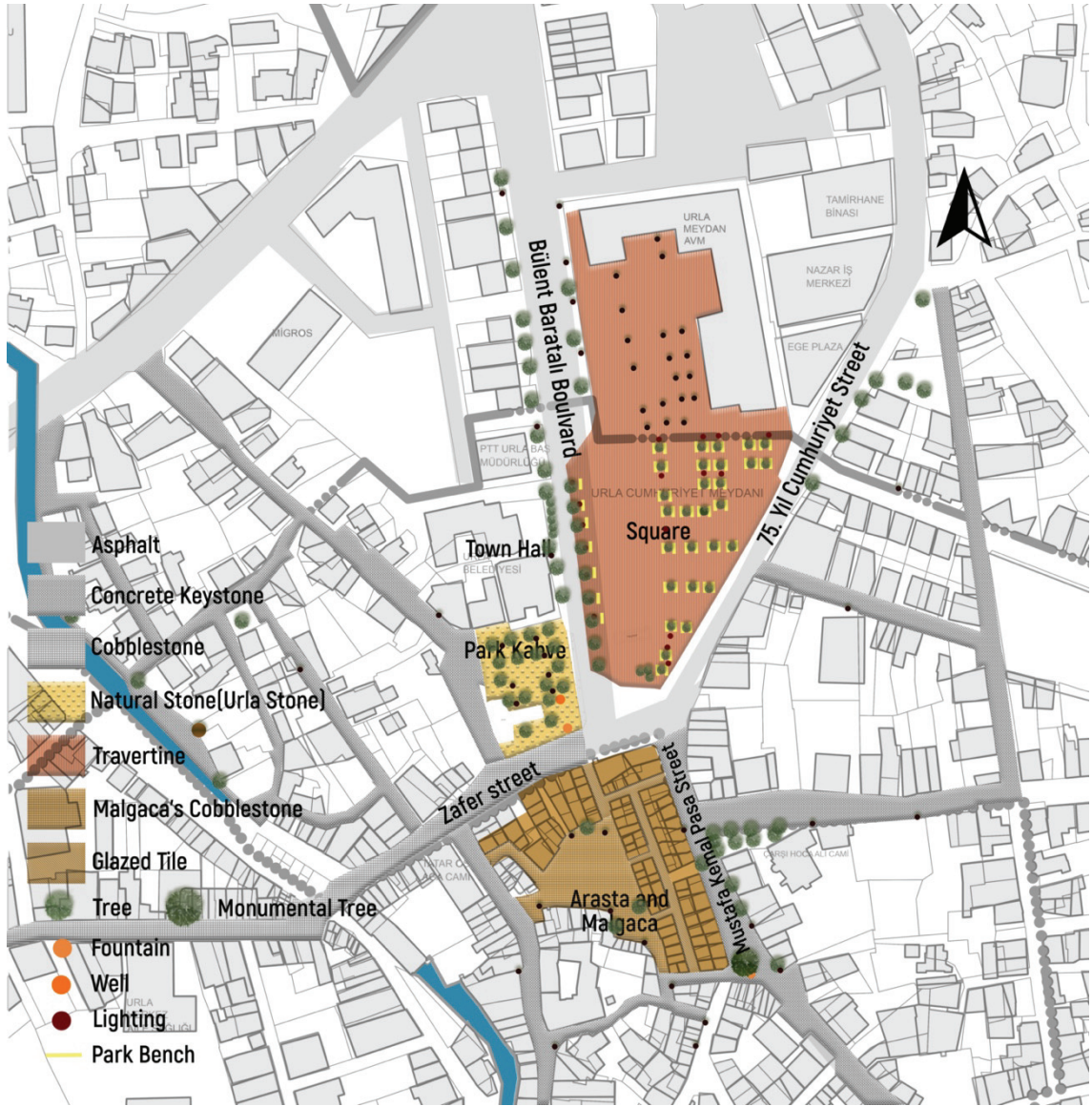
Figure 134. Streetscape Analysis of Cumhuriyet Square's Surroundings
(Source: Drawn by Author, 2020)

Today's square has sitting areas, trees, a ceremony area, and a shopping mall. However, the trees in the area do not create enough shade to spend time in the square. Besides, travertine, which is used as the ground material in the square, is seen as a large concrete area in the middle of the city. Park Kahve continues its old use with its new design. It creates comfortable areas for people with its afforestation and sitting areas.
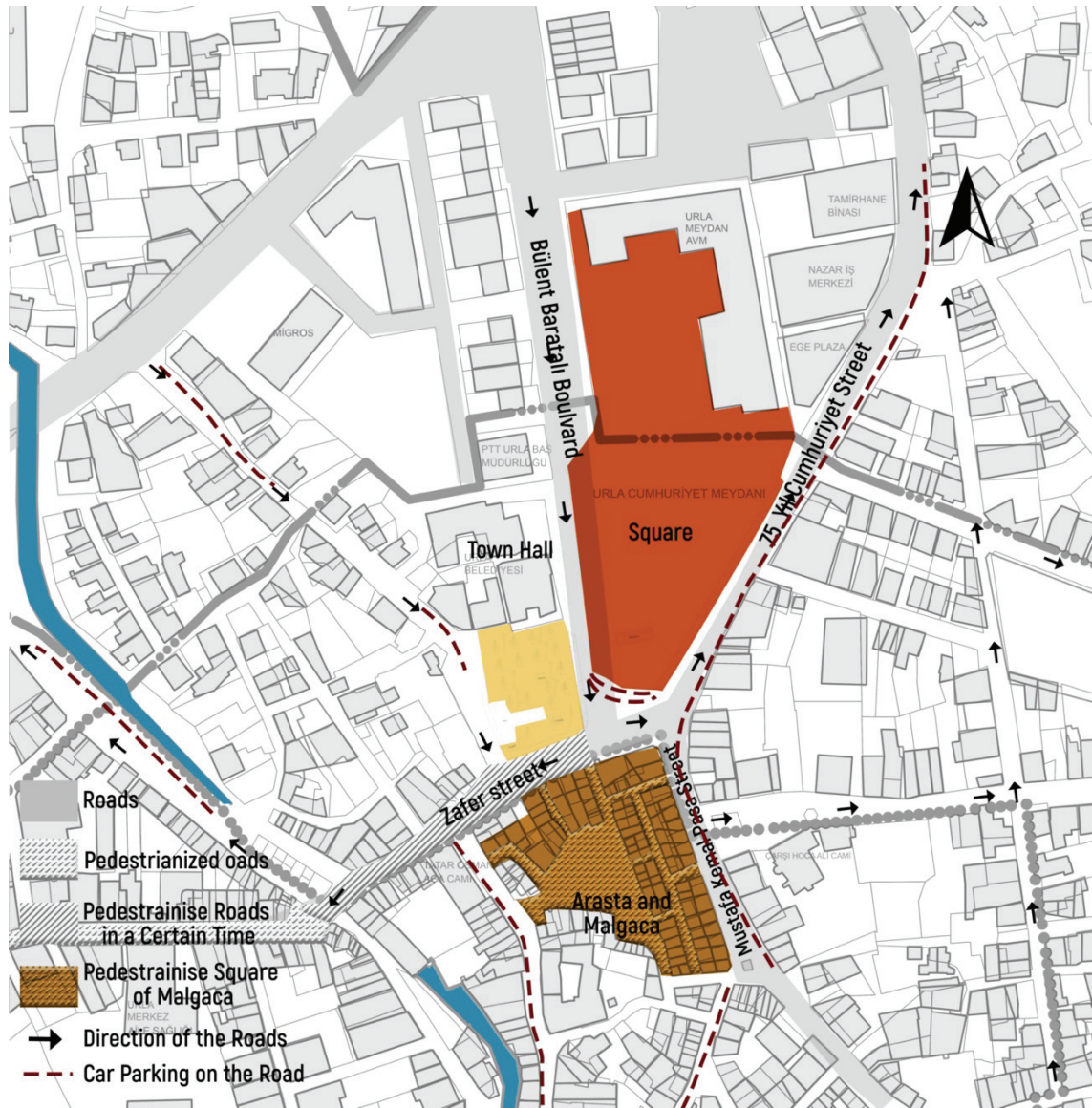
Figure 135. Transportation of Cumhuriyet Square's Surroundings
(Source: Drawn by Author, 2020)

With the pedestrianization of Zafer Street, people who come here can easily reach Arasta, Köprübaşı, and Zafer Street. Since the area around the square is covered with roads, even though the pedestrians can move easily in the square, it cannot move easily due to the traffic when it goes out of the area. Also, in the south and east part of the square, there is a car parking area. Because of this, the square becomes inaccessible to pedestrians who come from other neighborhoods, Arasta and Malgaca.
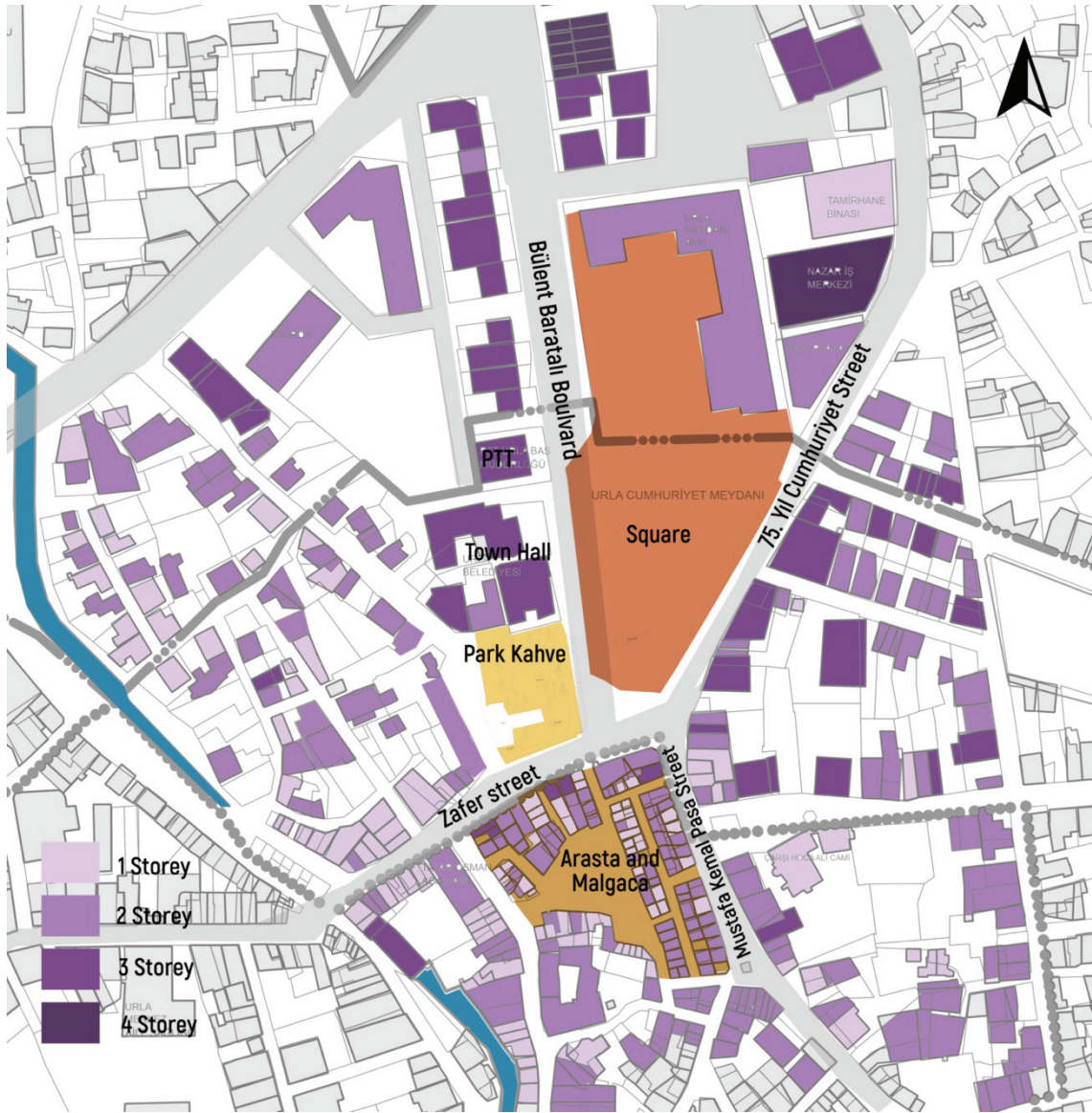
Figure 136. Number of Storey of Cumhuriyet Square and its Surroundings
(Source: Drawn by Author, 2020)

While there were mostly three-storey buildings around the square, there were mostly two-storey buildings in Arasta and Malgaca. The open area of the square is approximately 8,000 m². The square does not have the feeling of a good enclosure because the open area of the square is very large and the number of floors of the surrounding buildings is low. Malgaca's open space is approximately 580 m². Comparing the number of floors and area size of the surrounding buildings, Malgaca's open space is better enclosed than Cumhuriyet Square.

## 4.4. Design Principles for Urla Cumhuriyet Square and its Surroundings

Urla Cumhuriyet Square is surrounded by important historical places like Park Kahve, Arasta, and Malgaca. Urla Cumhuriyet Square should in connection with these historical places. The design should use the tangible and intangible traces of the past while meeting today's needs. It is aimed to develop principles on how the public spaces in historical districts should be designed taking into account the traces of the past. In this direction, Implementation of the Recommendation of the Council of Europe on "Urban open space" was examined in Chapter 2, and public open space examples from across the world were examined and design principles were determined in Chapter 3. Based on the "Implementation of the Recommendation of the Council of Europe on Urban open space" and the world examples, design principles considering the tangible and the intangible historic traces for Urla Cumhuriyet Square and its surroundings can be developed as follows:

- The new design of the square should respect the surrounding historical districts and meet current needs. While preserving the traces of the past in design, the needs of the day should also be met.

- Cumhuriyet Square and public open spaces surrounding the square should be designed as a whole.

- Design should meet the needs of different user groups. Design should be both physically and socially accessible.

- The design should be at human scale with reference to the old (original) design of the square.

- Pedestrian-friendly design should be made in the Urla Historical District. Vehicle traffic should be removed from Cumhuriyet Square and its surroundings as much as possible.

- Local materials should be used in the design. A common design should be determined for the cover coat used in the historical district. Water design elements such as fountains, wells, and pools that refer to the past should be used. The trees in the area should be used in the design, especially trees with monumental value

- Spaces to revive the past activities should be created. Traditional commercial areas should be revived.
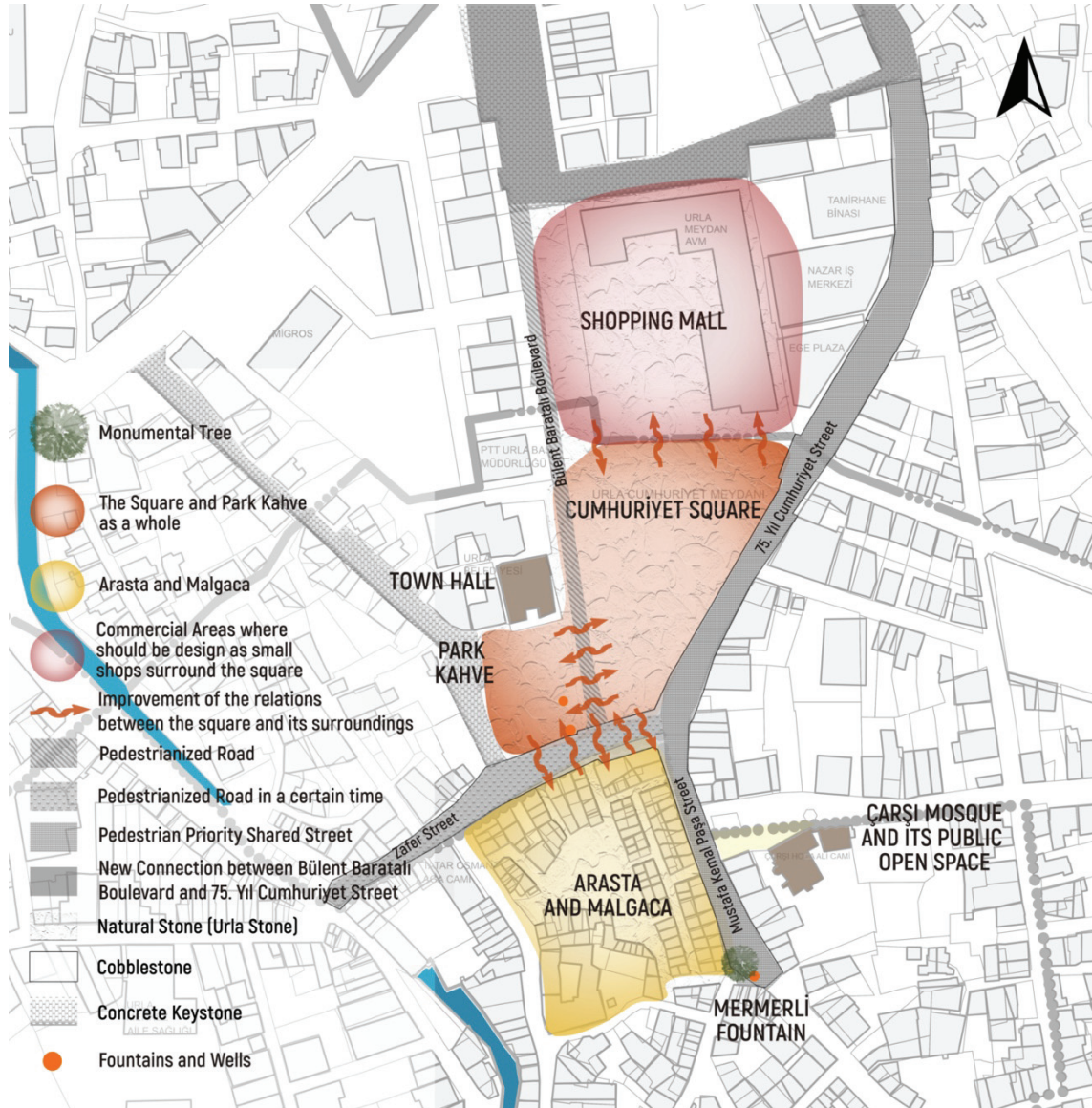


Figure 137. Design Interventions for Cumhuriyet Square and its Surroundings based on Design Principles
(Source: Drawn by Author)

According to the design principles determined above, the design decisions for Urla Cumhuriyet Square and its surroundings should be as follows:

Design at human scale design and traditional commercial areas:

- The shopping center in the square should not be designed as a whole, but as small shops with reference to the past texture. These new shops designed should meet today's needs.

- There should be places that reflect the traditions of the people in these areas.

- As in the past, the Cumhuriyet Square and Park Kahve should be arranged as whole.

- Traditional retail shops should be protected in Arasta and Malgaca.

- More efficient sitting areas should be design in the square.

- The attractiveness of the square should be increased with sitting and game furniture, and contemporary art works.

- Common activities should be organized for different groups.

- The public open space in front of the Çarşı Mosque should be designed as a part of the square.

Pedestrian priority:

- The motorized vehicle traffic (Bülent Baratalı Boulevard) between Park Kahve and the square should be removed. However, it should be opened to traffic at certain hours and transportation to the surrounding shops should be provided.

- Bülent Baratalı Boulevard should be connected to 75. Yıl Cumhuriyet Street from the north of the square.

- The parking lot on 75. Yıl Cumhuriyet Street facing the square should be removed. This part should be covered with cobblestone and pedestrian priority.

- Mustafa Kemal Paşa Street should be pedestrian priority.

- The road on the south of the square should be covered with cobblestone as a continuation of Zafer Street.

- Zafer street should be pedestrianized.

Use of local materials:

- Local material specific to Urla should be used in the flooring of the square. This can be the Urla stone as in Park Kahve.

- The floor covering of Arasta and Malgaca should be natural stone like in the past.

Water design elements:

- A fountain should be built in Malgaca as in the past.

- The well and the fountain in the Park Coffee area should be protected.

- Mermerli fountain and its monumental tree should be protected, and its surroundings should be design with Cumhuriyet Square and Malgaca together.

Lighting:

- Lighting referencing gas lamps used in the past should be used in the Square, Malgaca, and Arasta.

Trees in the area:

- The trees around the square should be protected.

- The pine tree in Park Kahve should be protected.

- Plane trees in Malgaca should be protected and used in design.

- Trees in the public open space in front of the Çarşı Mosque should be protected and used in design.

- Olive trees and plane trees, which have an important place for Urla, should be used in the design.

Reviving past activities:

- Spaces should be created for celebrations such as March Nine, August 1, and Hıdırellez.

- A weekly open bazaar should be set up in the square or Malgaca.

- Grape Harvest should be celebrated in Malgaca like before.

Cover coat design:

- Cover coat should be designed for Malgaca and Arasta.

## 4.5. Evaluation

Cumhuriyet Square has undergone many changes from the past to the present. While it was a square that gave a sense of enclosure on a human scale in its first design, it lost this sense and its feature of being a square at a human scale through a new road and block pattern. Today, the square is perceived more as a large public open space.

Moreover, with the vehicle traffic around it, it has become an area where pedestrians can hardly reach the area. Therefore, the square and its surroundings should be designed to give reference to the traces of the past.

It is important to make a design that meets the needs of the day without breaking the context of the past. For the Cumhuriyet Square, one of the most important traces of the past is that it is a more closed and human scale square. Reintroducing this feature back to the present day will play an important role in the revitalization of the area. While doing this, attention should be paid to past activities, use of materials, urban furniture and transportation arrangements.

# CHAPTER 5

# CONCLUSION

Historical districts are living evidence of the past. They reflect the identity of the city and they are a part of daily life. They are instructive areas that exhibit many things from past and present such as traditions, culture, and physical characteristics of the area. For this reason, it is important to protect these areas and use them actively. Historical districts do not only witness a single historical period. They also witness many periods and enlighten our present and future by incorporating a lot of information from past to our present knowledge. However, with the increase of urbanization and population, many cities have begun to look alike. If historical districts are preserved, these places will be unique to that city and will create the identity of that city by diversifying it from other cities. Historical and cultural heritage is a resource that connects past and future, develops a sense of belonging to a culture, and contributes to the formation of urban identity. It is important to protect the historical and cultural heritage of a city for its healthy development.

Public open spaces take an important place in historical districts. Public spaces can be characterized through the design of spaces that respond to the geography and history of the place and provide connection between local people and the city history. Thus, they form the image of the city.

The conservation of the historical district is important in order to save historical heritage from destruction and to combine cultural heritage with today's lives. Conservation approaches have undergone many changes from the past to the present. While only monuments were preserved in the past, today historical cities, regions and environments have started to be protected. Besides, while only physical properties protection approaches were implemented in the past, today intangible values that are included in the urban memory are also taken into consideration in the protection approaches.

For evaluating public open space design principles in the historical district, six exemplary cases across the world, each using a different design approach were selected. By examining the design principles applied in these examples, it was possible to determine how the design principles should be in the historical district in general. For designing public open spaces in historical district, design principles such as using the traces of the tangible and intangible past, making designs that are respectful of history and suitable for everyone, using archaeological remains in the area, and making pedestrian-priority designs should be determined.

Urla is a very rich town in terms of history. Many civilizations lived and states ruled in Urla. Since different social groups lived in Urla in the past, it has a rich heritage in architectural, cultural and social aspects. In the 1920s, many historical places belonging to Christians were destroyed. Despite this, the number of historical buildings and public open spaces at present is quite high. Some of these places are Park Kahve, Malgaca, and Arasta in and around Cumhuriyet Square. Therefore, the thesis focused on Cumhuriyet Square and analyzed the square in detail.

Cumhuriyet Square has undergone many morphological changes from the past to the present. However, it has always served as a square to the citizens. Also, Malgaca and Arasta, and Park Kahve have reached today with minor physical changes. After the analysis of the square and its surroundings such as land use, streetscape, transportation and number of storey, the design principles and decisions for Cumhuriyet Square and its surroundings are formulated in line with the design principles determined in Chapter 3 and the design principles of the Implementation of the Recommendation of the Council of Europe on "Urban open space". Accordingly, design principles such as respect for the historical district, meeting today's needs, giving priority to pedestrians, using local materials, using the tangible and intangible historic traces are adopted for Cumhuriyet Square and its surroundings.

As a result, the protection and active use of public open spaces in historical districts is important for the revival of the area. While doing this, it is important to use the tangible and intangible traces of the past in design. Thus, the public adopts to the new design faster.

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# APPENDIX A

# QUESTIONNARIE

1.  Geçmişte kamusal alanlar (Sokak, cadde, meydan, dere kenarı) nasıl kullanılıyordu? Hangi aktiviteler, nerelerde yapılıyordu? Bugün bunlardan hangileri devam ediyor? Bugün bu aktiviteler, aynı ya da farklı yerlerde mi gerçekleştiriliyor?
    …………………………………………………………………………………………………
    ……………………………………………………………………………………

2.  Hıristiyan, Yahudi veya Müslüman halkın kutlamaları, ritüelleri Urla'da hangi bölgelerde gerçekleştiriliyordu?
    …………………………………………………………………………………………………
    ……………………………………………………………………………………

3.  Ortak aktiviteler nelerdi? (Hıdırellez ve Bağ bozumu gibi)
    …………………………………………………………………………………………………
    ……………………………………………………………………………………

4.  Bağbozumu, Mart Dokuzu, Hıdırellez gibi kutlamalara dair hikayeler biliyor musunuz? O günleri gösteren fotoğraf vb. belgeler elinizde var mı?
    …………………………………………………………………………………………………
    ……………………………………………………………………………………

5.  Günümüzde Bağbozumu şenlikleri nerede ve nasıl kutlanıyor?
    …………………………………………………………………………………………………
    ……………………………………………………………………………………

6.  Günümüzde Mart Dokuzu kutlamaları nerede ve nasıl oluyor?
    …………………………………………………………………………………………………
    ……………………………………………………………………………………

7.  Günümüzde Hıdırellez hâlâ kutlanıyor mu, kutlanıyorsa nerede ve nasıl kutlanıyor?
    …………………………………………………………………………………………………
    ……………………………………………………………………………………

8.  Halkın dere ile ilişkisi nasıldı? Dere kenarında gerçekleştirilen kutlamalar var mıydı?
    …………………………………………………………………………………………………
    ……………………………………………………………………………………

9.  Derede (potamos) güzergâh değişikliği yapıldı mı? Derenin orijinal/doğal yatağı neresidir?
    …………………………………………………………………………………………………
    ……………………………………………………………………………………

10. Akpınar kaynağı nerede? Günümüzde ne durumda?
    …………………………………………………………………………………………………
    ……………………………………………………………………………………

# APPENDIX B

# RECOMMENDATION OF THE COUNCIL OF EUROPE ON "URBAN OPEN SPACE"

## COUNCIL OF EUROPE
## COMMITTEE OF MINISTERS

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RECOMMENDATION No. R (86) 11

### OF THE COMMITTEE OF MINISTERS TO MEMBER STATES

### ON URBAN OPEN SPACE

*(Adopted by the Committee of Ministers on 12 September 1986
at the 399th meeting of the Ministers' Deputies)*

The Committee of Ministers, under the terms of Article 15.*b* of the Statute of the Council of Europe,

Considering that the aim of the Council of Europe is to achieve a greater unity between its members for the purpose of facilitating their economic and social progress;

Considering that this aim may be pursued by exchanging information and experience amongst member states on topics of common interest;

Considering that the Council of Europe has established, through its European Campaign for Urban Renaissance and subsequent work programme on urban policies, a valid platform facilitating such a discussion between urban administrations of its member states;

Noting that the urban policies work programme concentrates above all on the illustration of strategies and policies that help to afford a broader human dimension in towns;

Considering that part of the quality of the urban environment depends on the type, scale, scope, accessibility and availability of open and public space;

Bearing in mind the reports presented at and the results of the seminars held at Norrköping (1-4 June 1981) as part of the European Campaign for Urban Renaissance and at Durham (20-23 September 1983) devoted to a discussion of the provision and better use of open space in towns;

Considering therefore that it would be opportune to draw up a recommendation to governments on this subject, in the belief that it will pave the way for positive tangible results, of use and value for the inhabitants of European towns;

Considering that what is required above all is a change of attitude on the part of public authorities rather than necessarily an absolute increase in resources;

Wishing in this recommendation to:

1. define open space, assert its values, identify the threats to it arising particularly from unresolved conflict of use;

2. indicate strategies for the provision, development and maintenance of open space;

3. underline the importance of co-operation, particularly at the local level in this respect,

Recommends that the governments of member states:

1. *Recognise and take into account the following considerations:*

1.1. Towns are not only buildings: open space forms a fundamental part of the urban environment and the historic heritage of a town;

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1.2. Open space covers a wide range of public and private areas both in historic towns and new communities and provides a framework for various activities that may change with time and use;

1.3. Open space is an essential part of the urban heritage, a strong element in the architectural and aesthetic form of a town, plays an important educational role, is ecologically significant, is important for social interaction and in fostering community development and is supportive of economic objectives and activities;

1.4. The enjoyment of open space contributes to the legitimate aspirations of urban inhabitants for an improvement in their quality of life, as well as to increased social cohesion, feelings of security and supports in this way the protection of the rights of man in his built environment;

1.5. The significance of open space is partially reflected in current social patterns and urban planning practice;

1.6. Despite this realisation, there are still threats and risks to open space arising from unresolved conflicts in use, errors in planning and lack of co-ordination between and with different authorities;

2. *Take steps to ensure that the securing, provision and management of open space are an integral part of urban development and in particular:*

2.1. To ensure that open space is adequately secured and protected;

2.2. To encourage the provision of open space and in so doing to ensure that it reflects the real needs of inhabitants, respects the existing character of the urban "grain", uses all available resources, promotes social cohesion and results from adequate dialogue and co-ordination between all appropriate professionals, authorities and institutions;

2.3. To manage and enhance open space through the identification and resolution of conflicts, the achievement and creation of accessibility and attractiveness and the encouragement of appropriate levels of use;

3. *Accept that the securing, provision and management of open space should be based on a number of approaches and in particular:*

3.1. Close co-ordination of national policies;

3.2. The recognition of the specific role of local authorities;

3.3. The encouragement as far as possible of community and neighbourhood-based schemes;

3.4. The encouragement of initiatives from the private sector and related agencies;

3.5. Significant emphasis on education and information;

4. *In implementing this recommendation take into account the points, relating to paragraphs 1 to 3 above, set out in the appendix hereto.*

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1.1. *Towns are not only buildings: open space forms a fundamental part of the urban environment and the historic heritage of a town*

Although in the past large areas of open space in towns, such as impressive public squares and parks, have been created and despite recent attention to other ideas, some stolen from the past, like the agora, forum, shopping malls and pedestrian zones, the significance, value and role of open space, particularly of an informal or small-scale nature, have often been neglected and its contribution to the well-being of a community ignored.

It is all too easy to find places near our homes, work, schools, shops, where too little thought has been given to the commodity of space. Often it is too cramped or too big, uninviting and unfriendly, over-designed or under-designed, unsuitable or too restrictive. Indeed there may not even be any and where it exists it is often seen as a left-over once all other development—housing, environmental, conservation—has taken place. Little skill and money have been invested in open spaces, which receive residual budgets once housing, roads, car-parks, community facilities and services have been dealt with. Yet these spaces when properly planned provide the central "image" of a town.

Even with existing green areas, public parks and squares, they have not always been conceived or their use planned in ways that promote their acceptance by urban residents.

This inattention or inadequate consideration is particularly regrettable since open space forms a fundamental part of the urban environment and the historic heritage of a town.

1.2. *Open space covers a wide range of public and private areas both in historic towns and new communities and provides a framework for various activities that may change with time and use*

Open space covers a wide range of private and public areas including public squares, parks, pedestrian and traffic-free areas, playgrounds, river banks, sports areas, railway concourses, boulevards and streets.

In addition there is a large stock of unknown or neglected space, for example informal space often on a small scale, and often in between or behind buildings, and, in many industrial towns, under-used derelict land that could be recovered for the community.

Open and public space is part of the network of a town built up gradually or suddenly, either deliberately or unwittingly. It is always, therefore, implicit in our understanding of and concern for the town although it is not always explicit in planning efforts.

1.3. *Open space is an essential part of the urban heritage, a strong element in the architectural and aesthetic form of a town, plays an important educational role, is ecologically significant, is important for social interaction and in fostering community development and is supportive of economic objectives and activities*

Not only is open space a fundamental part of the urban heritage and a strong element in the architectural and aesthetic form of the built environment of a town but it also has a number of significant functions and values.

It has an important educational role, facilitating through its use an understanding of and identification with the city; it is ecologically significant, not just in maintaining or bringing vegetation into urban areas but also in encouraging wild life and promoting understanding of nature; it is important for social interaction, the well-being of individuals, and plays a significant role in the development of a community and in the creation of community pride, and so helps reduce the inherent tension and conflict in deprived parts of urban areas in Europe; it has an important role in providing the recreational and leisure needs of a community and has, finally, an economic value in that environmental enhancement, in which the improvement of open space plays a major part, assists the economic revival of cities, not just through creating jobs but in increasing the attractiveness of a town as a place for business investment and sought-after residential areas.

1.4. *The enjoyment of open space contributes to the legitimate aspirations of urban inhabitants for an improvement in their quality of life, as well as to increased social cohesion, feelings of security and supports in this way the protection of the rights of man in his built environment*

Space, an essential and dominant part of the historic structure and contemporary physical fabric of towns, is important in providing and sustaining a broader human dimension to the built, living and working environment. It is a vital factor in the well-being of individuals and the community.

Cultural activity and human well-being require amongst other things that we have space to linger, to amble, to meet by prior arrangement or by chance. Most of us recognise immediately those places where this purpose is served.

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One cannot talk of human rights without speaking of the rights of man in the built environment; the carefully considered provision and use of space is a strong element in sustaining these rights.

1.5. *The significance of open space is partially reflected in current social patterns and urban planning practice*

There has been recently a revival of interest in communal space. Rehabilitation policies have a major space component and have brought with them a better understanding of the concept and value of open space. People are more concerned with the value and quality of their environment and surroundings; social changes such as increased leisure and sport requirements underline the need for better and more open space. The value of open space in assuring a human dimension to towns is increasingly recognised. The merits of the street, of enclosed spaces not earmarked for specific purposes and therefore capable of being used for a wide variety of activities are being rediscovered. It is appreciated that the character of a town is largely expressed through its open space and that well-defined open spaces attract people and provide a necessary meeting place. Open space expresses the collective life of the city and acts as an element of social cohesion. It is a sort of public living-room for the locality.

Furthermore economic recession, unemployment and consequent reduced opportunity for out-of-town travel have increased the need for the provision and enhancement of space in local neighbourhoods, while at the same time making available additional manpower resources to deal with it.

1.6. *Despite this realisation, there are still threats and risks to open space arising from unresolved conflicts in use, errors in planning and lack of co-ordination between and with different authorities*

Despite the increased understanding of the significance of open space there are still threats, risks and deficiencies, for example: public space is often threatened by uncontrolled building and road development and much still remains to be done to limit the invasion of streets and public areas by the motor car; there are often cases of conversion of open space for inappropriate use; in some historic towns there are real problems of excessive tourism usurping available space; in many towns there are problems of pollution, particularly by the dog population, in streets and other open spaces.

There are often conflicts in the use of space between local needs and those of a wider community. The transformation of private areas into public space, in itself often a positive development, does not always ensure adequate public use and accessibility because of subsequent inappropriate or excessive regulation.

Therefore, there is often a large gap between intended use and subsequent reality, mainly because provision of space is often based on false assumptions rather than on observed behaviour.

Finally, as suggested under 1.1, planning for open space is not explicit from the beginning but often considered as a left-over once other requirements have been fulfilled.

2.1. *To ensure that existing open space is adequately secured and protected*

Urban open space should be a forum for a continuous interplay of individual and commercial activities.

This means that before all other investment, stock should be taken of existing resources and measures devised to protect them.

#### *Awareness of variety of uses*

In order to give adequate protection and security to existing urban open space in our European towns, it requires first that everything is done to encourage all those who are associated with the facility of urban space to try to understand more clearly what activities are actually going on in these areas. It is only by recognising the multifunctional demands that are placed upon specific places that those involved in urban development—sustaining, renewing, and new building—will know more confidently whether adequate protection is being given to our existing resources.

#### *Role of surrounding buildings*

New developments in towns have in some cases led to the loss of façades. Often single-use, individual buildings, set back in their own surroundings, have tended to replace traditional frontages. In order to remove a possible threat to the existing urban space by changes to its values and character, greater consideration should be given to the retention or replacement of the buildings which help to define the boundaries of the space—rather than allowing their total loss. As with the provision of new areas of public open space the uses of the surrounding buildings are often crucial to the continued enjoyment of existing areas.

#### *Better understanding of the significance of space*

Urban development should seek to enhance existing urban space resources rather than threaten them. A closer understanding of the historic, architectural and social significance of individual urban open spaces and their relationship to each other—and to the wider urban area—will help to avoid "thoughtless destruction", or at best "insensitive

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handling" of these important aspects which both bring and harbour life in towns, so helping to ensure that streets, squares and other public spaces are recovered and secured as areas of personal interaction.

2.2. *To encourage the provision of open space and in so doing to ensure that it reflects the real needs of inhabitants, respects the existing character of the urban fabric, uses all available resources, promotes social cohesion and results in adequate dialogue and co-ordination between all appropriate professionals and authorities and institutions*

### Reflection of real needs of inhabitants

Of paramount importance, the design and layout of new urban spaces should closely match the real needs of the community and reflect the patterns of behaviour of its residents.

This therefore requires close, often systematic, observation of the uses which a community makes of its existing urban space resources. It will require recognition and an understanding of their patterns of behaviour, including notions of responsibility, and that the subsequent design and development of those spaces should reflect such observations and hence avoid "overplanning".

### Respect of the existing urban fabric

There should be a much greater awareness of the scale and nature of existing neighbourhoods and their character and urban tradition. This awareness is more likely to lead to a greater understanding of the architectural and social "grain" of an area, and of towns and cities as a whole. It will help to ensure that the integration and provision of new areas of urban open space and their subsequent design and development are such that they respect the architectural character and quality of each location, both in scale and detail.

### Use of all available resources, particularly old industrial land

In order to provide adequate and appropriate new areas of urban open space, it will be necessary at the outset to quantify and qualify all those existing areas of urban open space—both large and small—which represent the existing resources (2.1 above). At the same time, it will be important to examine the scope for reclaiming and re-utilising under-used or derelict land. Particularly in older industrial areas—making sure that in recording under-use in regard to the "official" or "intended" land-use, there is not a failure to observe other, often informal, uses which could be supported or should be accommodated in any future plans for the area.

### Promotion of social cohesion

The provision and use of urban space is a vital factor in promoting social cohesion and urban revival. External spaces are living places without ceilings and there is little difference in the fundamental need for and use of urban space between different generations, age-groups or ethnic groups. In trying to secure and sustain a quality of life in our European towns, it is possible to ensure that planning, creating and using open space becomes a joint community exercise and this is an important ingredient in establishing a network of satisfactory community relations. The use of public space can involve a sense of responsibility and through it create a sense of community pride.

2.3. *To manage and enhance open space through the identification and resolution of conflicts, the achievement and creation of accessibility and attractiveness, and the encouragement of appropriate levels of use*

Urban open space management is concerned with the location, design and organisation of spaces; control and maintenance; and enhancement. These are separate but closely related processes, requiring a variety of skills and disciplines. It is possible through each of these management activities to achieve greater beneficial use of urban open space as a consequence of such intervention. Conversely, less successful management—poor siting, inappropriate design and detailing, over-regulation and casual or ineffective maintenance—can all lead to under-use of urban open space, its abuse and its transformation from safe to dangerous zone.

Managing urban open space is principally to do with managing conflicts. Conflicts are best "resolved" at the design and organising stage, where effort should be made to avoid the occurrence of conflicting demands and interests. Successful designs will enable many activities to take place simultaneously with little hindrance to each other and always with the opportunity for new activities and expression. Planning for space should be conceived in such a way as to anticipate future needs of different user groups to enable them successfully to share the space with each other. The value of open space should not be assessed purely in terms of the current fashions or functions it can fulfil but through its capacity to provide an overall framework for activities that can change with time or use.

### Conflict: cars and pedestrians

One major source of conflict can be between motor vehicles and pedestrians. Cars are still the major users of space in many towns and civilised arrangements for the co-existence of people and motor vehicles are urgently

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required in many towns, notwithstanding the fact that some already have traffic-free streets. By allowing people to have greater priority in town streets and within most residential areas it will allow greater opportunity for personal encounter and interaction. The manager will need to utilise materials, surfaces and street furniture which help to "personalise" rather than "vehicularise" these urban spaces.

### Conflict : historic open space

Conflict can occur in the use of historic urban spaces which form the setting of significant historic buildings—especially if there is little other urban open space or where alternative areas are strictly regulated. Successful management of urban open space will recognise that where regulation of historic sites is necessary, perhaps in order to safeguard a particular function or the appearance of an area, measures should be taken to ensure that the area as a whole fulfils all the urban space requirements of those living and working in it.

### Visual conflict

The scale and nature of a neighbourhood, and of the city as a whole, should be reflected in the public space provision. Lack of harmony in scale, character and a disregard for the urban tradition and the "tone" and "grain" of the surrounding neighbourhood can cause visual conflict which is likely to make an area forbidding. Large and bleak areas of open space too are likely to be as under-used as they are expensive. Cluttered or incoherent rather than diverse and detailed design can often cause disorientation and insecurity.

### Accessibility : delineation of space

In locating, designing and detailing urban open space, it will be necessary to take into account the physical boundaries of the selected areas so as to ensure that adequate and appropriate access can be afforded and that the physical boundaries do not inhibit the use of the space provided. In the provision of new areas of space, it will be essential to achieve a sense of personal security as this can lead to a feeling of belonging and comfort for those who will use the area. The delineation of the new space may require new landscape and buildings to supplement those which already exist, and here, as with securing existing urban spaces, the particular uses of surrounding buildings and their diversity will often be crucial to the enjoyment of the space enclosed by them.

### Accessibility : structured maintenance

Good maintenance is an important part of managing urban open space. Maintenance methods should respect the agreed and recognised purposes of the area. The upkeep of an area should not become a form of prohibition or a regulating control on behaviour, and should not in any way diminish or inhibit the accepted intention of the area.

### Attractiveness : designs and materials

The choice of appropriate materials must ensure that in practical terms surfaces meet the specification required—that they drain easily, do not cause a hazard to pedestrians and are stable. Over-design is often a threat to the comfort of an area, making places less attractive rather than more so, and increasing expenditure. Regard should always be given to detail and choice of materials. Casual consideration of such matters can frequently encourage acts of contempt and vandalism. Design materials may be used to set signals : different zones can thus be differently structured, given a different "feel".

### Attractiveness : respect for quality

Enhancement of urban spaces should be undertaken so as to make all places in towns attractive. The quality and not only the quantity of open space is important. Enhancing urban areas may require the introduction of trees and other vegetation as well as introducing colour, light and shade, which promotes "nature" and brings a habitat for wild life in urban areas.

### Differentiated use

Where street furniture, parking materials, or planting become outworn and require replacement early attention should be given to this, and an understanding of the function and often multiple uses of these elements should ensure that such conformity is sustained. When managing, maintaining or enhancing urban spaces, it is important to recognise the multifunctional facility that is provided by walls and steps, seats and bollards, and when selecting or designing these components, or locating street lighting, consideration should be given to the varied purposes that street furniture can have.

### 3. Specific approaches

The provision and management of open space must be the result of a fruitful and credible dialogue on an equal footing between all concerned. This means not only should there be close co-ordination of national policies but also

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local authorities should consider it a priority to create and indeed allow others to create and respect public space in towns. Furthermore, success in the provision and maintenance of urban open space depends in the long term on the close involvement of residents in their own neighbourhoods and a healthy relationship between these community groups and local authorities.

In a time of reduced public expenditure, initiatives from the private sector, controlled in a sensitive and flexible way by local authorities, should be encouraged. In this way partnership between the local authority and the private sector can be established and nurtured.

It is very important that a sustained long-term emphasis is placed on educational and information programmes in schools, through publications, radio and television, on the significance of policies for enhancement of the urban environment in general and provision and maintenance of open space in particular. Local authorities too can help to encourage public awareness of these issues.

### 3.1. *Close co-ordination of national policies*

In some countries legislation should be reviewed and sectoral policies of different administrations—for example, housing, social, environmental, transport, economic development agencies—should be co-ordinated to ensure the provision of the necessary quantity and quality of public space and its adaptability to future requirements and changes.

### 3.2. *The recognition of the specific role of local authorities*

Local authorities should consider it one of their priorities to create and encourage others to create and respect public space in towns.

They also have a responsibility for controlling the use of open space in the interests of the community. Over-regulation should be avoided as it can sometimes become unnecessarily restrictive, and actually impede otherwise intended accessibility and use.

Local authorities have a responsibility for bringing back into use derelict or under-used land and encouraging others to take such action and promote close co-operation between all concerned with provision of space, including politicians, engineers, architects, planners, landscape architects and above all the community or neighbourhood in question.

### 3.3. *The encouragement as far as possible of community and neighbourhood-based schemes*

As far as possible, the creation and management of open space should be neighbourhood-based.

Partnership between local authorities and community groups is invaluable in creating and maintaining open spaces so as to promote a better awareness of and respect for the immediate environment of their neighbourhood. The direct involvement of residents has a self-policing effect on public space, helping to promote a sense of individual and collective responsibility and respect. This can be useful in combating vandalism and it can put to valuable use pools of unemployment.

### 3.4. *The encouragement of initiatives from the private sector and related agencies*

The traditional role of public, particularly local, authorities in providing all services and facilities has been modified in recent years given reduction in public expenditure and in some countries an increased involvement of alternative provision of such facilities, for example community and the private sector.

Public/private partnerships have become an increasingly used vehicle for urban regeneration and urban environmental improvement including the provision of open space.

Where such initiatives from the private sector and related agencies support similar objectives to those set out in this memorandum they can be encouraged by public authorities, with the latter of course maintaining an overall guidance for such developments.

### 3.5. *Significant emphasis on education and information*

One of the most important considerations is the long-term education and information of officials, architects, planners and all those whose decisions affect the quality of the urban environment, on the significance of open space.

Above all programmes of stimulating greater awareness among the public as a whole, including school-children, should be developed using methods such as town trails, interpretation centres, up-to-date audiovisual methods, attractive publications and the organisation of local meetings.

Local authorities can invite young people to visit their offices. These visitors may be undertaking environmental education or studying for one of the related professional disciplines and practical experience of the day-to-day work of local authorities and other agencies can be mutually beneficial.

Encouragement can also be given by local authorities to schools and other groups to make use of urban open space for a variety of activities including drama, music and dance.

In turn this can lead to a more confident and more assertive and perhaps more expressive use of urban open space.

Educational and practical experience with the support of local authorities and the other agencies can help to focus attention upon the visual damage that litter can bring to urban open space. Awareness of the quality and the importance of these areas and the feeling of personal association can help to overcome this problem.