

SEARCHING FOR PLACE IDENTITY IN POST-TRAUMATIC CITIES:
DİYARBAKIR SURİÇİ CASE

A THESIS SUBMITTED TO
THE GRADUATE SCHOOL OF NATURAL AND APPLIED SCIENCES
OF
MIDDLE EAST TECHNICAL UNIVERSITY

BY

D DEM TÜRK

IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR
THE DEGREE OF MASTER OF SCIENCE
IN
CITY AND REGIONAL PLANNING

SEPTEMBER 2019

Approval of the thesis:

**SEARCHING FOR PLACE IDENTITY IN POST-TRAUMATIC CITIES:
DİYARBAKIR SURİÇİ CASE**

submitted by **DİDEM TÜRK** in partial fulfillment of the requirements for the degree of **Master of Science in Urban Design in City and Region Planning Department, Middle East Technical University** by,

Prof. Dr. Halil Kalıpçılar
Dean, Graduate School of **Natural and Applied Sciences** _____

Prof. Dr. H. Çağatay Keskinok
Head of Department, **City and Regional Planning** _____

Assist. Prof. Dr. Yücel Can Severcan
Supervisor, **City and Regional Planning, METU** _____

Examining Committee Members:

Prof. Dr. Mehmet Adnan Barlas
City and Regional Planning, METU _____

Assist. Prof. Dr. Yücel Can Severcan
City and Regional Planning, METU _____

Assist. Prof. Dr. Açalıya Alpan
Architecture, ESOGÜ _____

Date: 10.09.2019

I hereby declare that all information in this document has been obtained and presented in accordance with academic rules and ethical conduct. I also declare that, as required by these rules and conduct, I have fully cited and referenced all material and results that are not original to this work.

Name, Surname: Didem Türk

Signature:

ABSTRACT

SEARCHING FOR PLACE IDENTITY IN POST-TRAUMATIC CITIES: DİYARBAKIR SURIÇİ CASE

Türk, Didem
Master of Science, Urban Design in City and Regional Planning
Supervisor: Assist. Prof. Dr. Yücel Can Severcan

September 2019, 157 pages

The destruction of cities through traumatic events bring opportunities for the reconstruction of these places. The implementation of redevelopment processes and actors in post-traumatic planning processes play a critical role in the reconstruction of place identity. The impact of decision-makers plays an essential role especially in the reconstruction of historical sites. The general approach to redeveloping historical sites in Turkey is demolishing exiting/damaged buildings and structures and built new ones. While cities are being reconstructed through their place identity, physical and social aspects are ignored, and this situation is repeated for cities after the traumatic event as well. All these concerns rise some questions, which are: *How people identify themselves with their home communities? What constitutes the identity of places? What is the importance of place identity in the redevelopment of cities? And, in the post- traumatic period, how can these identifications guide the redevelopment of places?*

This thesis follows the physical destruction of the city of Diyarbakir Suriçi and theories regarding place identity, identification with place, and monuments to address these questions. General phases of the theoretical framework were drawn from existing literature to examine the selected case. In-depth interviews were conducted

to understand the role of local inhabitants and their relation to the physical environment. Results show that physical and social identity of Suriçi is related to physical attributes of the settings (like house formation), activities in the area (like economic and social activities) and the meaning ascribed to this place.

Keywords: Cities After Conflict, Post-traumatic Cities, Identity of City, Place Identity, Sustainable Urban Regeneration

ÖZ

YER KİMLİĞİNİN POST-TRAVMATİK ŞEHİRLERDE İNCELEMESİ: DİYARBAKIR SURIÇİ ÖRNEĞİ

Türk, Didem
Yüksek Lisans, Kentsel Tasarım
Tez Danışmanı: Dr. Öğr. Üyesi Yücel Can Severcan

Eylül 2019, 157 sayfa

Travmatik olaylarla şehirlerin yıkılması, bu yerlerin yeniden inşası için fırsatlar yaratmaktadır. Travma sonrası planlama süreçlerinde iyileştirme süreçlerinin ve aktörlerin uygulamalardaki rolü yer kimliğinin yeniden yapılandırılmasında kritik bir rol oynamaktadır. Karar vericilerin rolü, özellikle tarihi alanların yeniden inşasında önemli bir rol oynamaktadır. Türkiye'deki tarihi alanların yeniden geliştirilmesi için genel yaklaşım mevcut / tahrip olmuş bina ve yapıların yıkılması ve yenilerinin yapımıdır. Şehirler yer kimlikleriyle bağlamında yeniden inşa edilirken, fiziksel ve sosyal yönler göz ardı edilir ve bu durum travma sonrası şehirler için de tekrarlanmaktadır. Tüm bu kaygılar bazı soruların şekillenmesine yol açmaktadır. Bu sorular: İnsanlar kendilerini topluluklarıyla nasıl tanımlıyorlar? Yer kimliğini ne oluşturur? Yer kimliğinin şehirlerin yeniden geliştirilmesindeki önemi nedir? Ve travma sonrası dönemde, bu tanımlamalar yerlerin yeniden gelişimini nasıl yönlendirebilir? Bu tez, Diyarbakır Suriçi bölgesinin fiziki yıkımını ve yer kimliğini, yer ile özdeşleştirmeyi ve ilgili teorileri takip etmektedir. Seçilen durumu incelemek için teorik çerçevenin genel aşamaları mevcut literatürden alınmıştır. Yerelin rolünü ve fiziksel çevre ile ilişkilerini anlamak için Suriçi sakinleri ile söyleşili yürüyüşler gerçekleştirilmiştir. Sonuçlar, Suriçi'nin fiziksel ve sosyal kimliğinin mekânın fiziksel

özellikleri, bölgedeki faaliyetler ve bu yere atfedilen anlamla ilgili olduğunu göstermektedir.

Anahtar Kelimeler: Çatışma Sonrası Kentler, Travma Sonrası Kentler; Yer kimliği, Sürdürülebilir Kentsel Dönüşüm

To Amida...

ACKNOWLEDGEMENTS

To begin with I would like to thank and to express my gratitude to my supervisor Assist. Prof. Yücel Can Severcan for the useful comments, remarks and engagement through the learning process of this master thesis. He has been a tremendous mentor for me. Furthermore, I would like to thank my committee members Prof. Dr M. Adnan Barlas and Assist. Prof. Açalıya Alpan for their special contribution and for guidance on the way. Also, I would like to thank the participants in my survey, who have willingly shared their precious time during the process of interviewing.

I would like to thank my loved ones who have supported me throughout entire process, both by keeping me harmonious and helping me putting pieces together. I would like to thank Berçem Kaya, Duygu Kalkanlı, Ecem Kutlay, Noşin Ceylan, Çayan Can and Cansın Mercanoğlu for their support and patience and specially to Dr. Oya Memlük for her special guidance and contribution in this process. Furtherly, a special thanks to M.G. with whom I had the joy of sharing the burden of “horizon” of thought and being throughout each and every phase of this study.

Finally, I must express my very profound gratitude to my parents, my family, to my brothers and sisters, especially to Rojhat and Memo for providing me with unfailing support and continuous encouragement throughout my years of study and through the process of researching and writing this thesis. This accomplishment would not have been possible without them. Thank you.

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CHAPTER 1

INTRODUCTION

1.1. Problem Statement

The very first definition of identity includes sameness and differences. From place to place, culture to culture, people have different lives and identities. In recent years with global changes, sameness has become a common characteristic of many places across the world. Perkins emphasizes this important change with these exact words: “People’s everyday lives are being reworked through global urban change. As a consequence of migration and the resulting enhanced ethnic and cultural diversity; the size, density, and population mix of towns is becoming more heterogeneous. Urban spaces are also being reformed. The world is getting smaller in the sense that it is now more known and visible” (Perkins, 2011: 70).

With global developments, the productive world system has led to a crisis in social structures and the breakdown of identity. As a result, places become constructed in the same way, and the built environment has shaped without a sense of place and locality (Relph, 1976). In addition, local values and everyday life activities do not have impact on formation of built environment. Instead, in new productive world system, the built environment imposes different activities and a new way of life.

Another impact on breakdown of identity is traumatic events like wars and conflicts. Approaches to redeveloping post-traumatic cities change through nation to nation (Bierut, 2016). Through history, there have been many different ways to develop cities after the traumatic events. As seen in Warsaw, Poland example, which was largely

demolished during the World War 2, the whole city was rebuilt from its ashes with a feeling of nationality. The old pictures of the city used as a guide for urban planners and designers for the regeneration of Warsaw (Bierut 2016). However, after the World War 2, the city Rotterdam was reconstructed in a way that does not attempt to imitate the previous city form. Instead, a completely new approach was implemented to expand the city centre functions and road network (Mccarthy, 1999). Other than wars, conflicts in local areas cause to the destruction of cities as well. In the latter cases, governments usually implement block or parcel scale redevelopment plans on degenerated landscapes.

Many important factors affect the transformation of cities experiencing traumatic events like wars or conflicts. One of them is actors of transformation. Others are political, social, economic, and local factors, including environmental dynamics. The locality of cities as mentioned previously can also be discussed in this manner.

Redevelopment process can include many actors starting from local inhabitants to government or some private institutions. However, in countries like Turkey, local people play a little role in the regeneration of their own settlements. The general approach of the Turkish Government to large-scale urban regeneration projects is usually to commission the Mass Housing Administration (TOKİ) in the regeneration or renewal of urban landscapes. TOKİ is the main public institution in the country responsible from urban regeneration projects. Public participation is largely ignored in TOKİ's urban regeneration projects (see Karaman, 2013; Türkün, 2011; Uzun and Simsek, 2015). Therefore, it can be argued that most urban regeneration projects in Turkey decreases the emotional relationships between the people and their environments. It can be claimed that while political and economic concerns are the primary drivers of transformation, social and environmental values are not considered

in redevelopment processes in Turkey. Arguably, loss of local identity and decreased levels of place identification (and thus, related place relationships construct like place attachment and sense of place) are some of the many negative outcomes of urban regeneration projects in the nation. One place where one can see such outcomes in Turkey is Diyarbakır/Suriçi.

Diyarbakır/Suriçi is one of the cities in Turkey that faced conflict and has to be designed in a short period. Because of a conflict which was a traumatic event in 2015 in the region, Suriçi lost more than 50% of built area. The history of the settlement dates back to Roman period. Today, one can still see the remnants of the historic Diyarbakır (cardo and decumanus) in this area. Once open a time, people from different cultural and religious backgrounds lived in this setting; now people of Suriçi are mostly from Kurdish Nationality, and the economic profile of the area is diverse only in some parts of the district. Especially in the past few decades, Suriçi has managed to partly protect its unique urban pattern. The top-down urban regeneration processes in Turkey threatens the survival of these remnants, along with the ties established between the local people and their environments. To the best of the author's knowledge, no study has ever investigated how local people identify themselves with Suriçi or the physical environmental attributes that contribute to the identity of this settlement from an urban design perspective. This study aims to address these gaps in the literature.

1.2. Aim of the Study and Research Questions

Focusing on the city of Diyarbakır, this thesis aims to answer the following major research question: What constitutes the identity of Suriçi in Diyarbakır? To answer this question, the author asks a number of sub-research questions including: How can we define and measure place identity and people's identification with places? What is the importance of place identity in the redevelopment of cities? How do the local

people of Suriçi identify themselves with their home communities? From the local peoples' point of view, which attributes of today's Suriçi do not constitute the identity of this place? Do people see these changes positively or negatively? What is the role of gender and age in the formation of place identity?

This thesis will look at the domains of the theory, which includes urban planning and design discourse: physical interventions in cities, collective identity, the physical aspect of identity and relation of social life to build environment. These theories would be assessed with development and destruction process of the city of Diyarbakır. This assessment would help to explain the importance of local values in the development process of cities. The case of natural disasters which affected Nepal or Italy and the impact of destruction caused by conflicts in Syria, Iraq, Yemen and among many others as well as Diyarbakır create inevitable challenges for redevelopment and restoration (ICOMOS, 2017). In this regard this research aims to show the important role of the identity of place in the redevelopment process and clarify a physical and social aspect of identity to guide the design and redevelopment of Suriçi in Diyarbakır. In detail, morphological analysis and analysis on social aspects will be summarized.

Contrary to the general top-down approaches to urban planning and development processes in Turkey, the author believes that integrating the public into urban regeneration processes can create more liveable places. To increase people's place attachment, this thesis examines the term place identity. Creating a design guideline for the redevelopment of Suriçi, and thereby increasing people's place attachment is the primary concern of this study. Because traumatic events like conflicts or natural disasters take place all over the world, it is hoped that this guideline may guide the reconstruction of other post-traumatic settlements. Here, the author acknowledges the fact that through history, there had been many cities that been demolished because of conflict, and many approaches had been developed and implemented to redevelop

these cities. Since each city has different cultural, social, and environmental values, it can be said that there is no one single solution for development.

1.3. Structure of the Thesis

This thesis consists of six chapters.

Chapter I constitutes the introduction, problem statement, research questions and aim of the study.

Chapter II constitutes the theoretical framework of place identity and the importance of place identity. In this manner, general approaches to place identity and general examples of this approach will be analysed. Additionally, its relation to the conflict situation and its significance will be examined. Moreover, questions of how place identity can be measured and what indicators show whether a place loses its identity or not will be investigated. The concepts of placemaking and deconstructing placemaking will also be reviewed to set a relevant guideline.

CHAPTER III provides a brief background information about the Diyarbakır Suriçi. In this chapter, the aim is to show the development process of Suriçi with respect to both its existing values and values that have been lost. In this chapter, the aim is to show the gradual development of the city through significant events that had an impact on the physical and social setting of the place. The lost values on the process will be highlighted in terms of form and function.

CHAPTER IV includes the selected methodology which is in-depth interviews and neighbourhood walk in Dabanoğlu Neighbourhood. The general outline for selection of area and target group is defined. The procedure and needed actions summarised.

CHAPTER V presents the results of the study.

CHAPTER VI is the conclusion chapter of the thesis. After providing a brief summary of the key findings, the author discusses the urban design implications of these results.

CHAPTER 2

THEORITICAL FRAMEWORK

Because of its historical, social and cultural assets, Suriçi needs to be considered comprehensively with the factors affecting its identity so that an appropriate redevelopment model can be proposed for this site that ensures people's health and wellbeing. To answer the question of why the identity of the city should be protected, firstly the term place identity should be defined.

Lawler defines the concept of identity as it hinges on a seemingly paradoxical combination of sameness and difference. He explains the term as follows: “*‘identity’ is Latin idem (same) from which we also get ‘identical.’ One significant meaning of the term, then, rest on the idea that not only we are identifying with ourselves (that is, the same being from birth to death) but we are identical with others. That is, we share collective identities – as humans say, but also, within this, as ‘women,’ ‘men,’ ‘British,’ ‘American,’ ‘White,’ ‘black,’ etc. at the same time*” (Lawler, 2008: 2). He adds that people's uniqueness is a result of their differences from others. He continues with an example which he describes as;

“Western notions of identity rely on these two modes of understanding so that people are understood as being simultaneously the same and different” (Lawler, 2014:10).

Furthermore, as will be explained in the following sections of this thesis in detail, place identity cannot be defined without everyday life. The relation between daily life and place identity shows a social perspective and locality.

Place and its meaning have been developed in many fields throughout history. With the concept of place, the main actors who are a human being are one crucial component. Ryan (1997) defines the relation of the human and physical environment as people do not only form attachments (emotional bonds) to others; they form an attachment to the environment and surroundings. This attachment constitutes the approach to the definition of identity and its environment. Harold et al. (1983) defines place and identity as inextricably bound one to another. He continues as they are co-produced as people come to identify with where they live and shape it and are in turn shaped by their environments. By constituting distinctive environmental autobiographies, the narratives of people hold from the memories of those spaces and places shape them (Harold, 1983). Investigating the relationship between place and identity deepens our understanding of the role of place and identity in the social, psychological, and psychical environment. In this manner, in this chapter, the concept of place and identity, and their relationship will be examined. Furthermore, the change of the meaning of place from a historical perspective will be discussed. The ultimate aim of this chapter is to create a methodological framework for the case study of this thesis.

2.1. The Concept of Place

Place identity cannot be understood without having an understanding of what place and space is. Agnew (2001) distinguishes space and place with a basic definition. He defines space as a dimension with which matter is located or which substantive elements are contained. On the other hand, place, from a geographical perspective, is a setting in which people dwell together (Agnew, 2001). Lukermann (1964), classifies the concept of place within six major components:

1. The idea of location, especially location as it is relating to other things and places, is absolutely fundamental. Location can be described in terms of internal characteristics (site) and external connectivity to other locations (situation); thus, places have spatial extensions and an inside and outside.

2. Place involves an integration of elements of nature and culture; ‘each place has its own order, its spatial ensemble, which distinguishes it from the next place’. This clearly implies that every place is a unique entity.
3. Although every place is unique, they are interconnected by a system of spatial interactions and transfers; they are part of a framework of circulation.
4. Places are localized; they are parts of larger areas and are focused on a system of localization.
5. Places are emerging or becoming; with historical and cultural change, new elements are added, and old elements disappear. Thus, the place has a distinct historical component.
6. Places have meaning; they are characterized by the beliefs of man. “Geographers wish to understand not only why a place is a factual event in human consciousness, but what beliefs people hold about place.

According to Relph (1976), places are the meaningful occupation of everything in a location. The point that he criticized from Lukermann perspective is, Lukermann does not distinguish the terms “place,” “region,” “area,” and “location”; he defines these terms interchangeably. There are also different classifications about the concept of place, but to examine the concept of place, first, the distinction between space and place should be defined.

2.1.1. Space and Place

The distinction between place and space can be made simply by locations and with the people who live in them. According to Tuan, “Space” and “Place” are familiar words denoting everyday experiences. We live in space. Space and place are fundamental components of the lived world (Tuan, 2001).

2.1.1.1. Space

In general, Relph defines space that provides the framework for places but derives its meaning from specific places (Relph, 1976). He distinguishes space in different concepts some of which are;

- **Pragmatic or Primitive Space** is a space of instinctive behavior in which we always behave and move without reflection. Relph defines primitive space, which is simply a continuous series of ecocentric places. The places that affecting certain functions or needs can be found, but of which no mental picture has shaped. (Relph, 1976).
 - **Perceptual Space** that is the ecocentric space perceived and confronted by each self. This is a space with content and meaning because it cannot be separated from experiences and thoughts. In short, individuals are not only at the core of their own place or in their own space. They reorganize from the outset that all other people have their spaces and places of perception.
 - **Existential Space**: According to Bollow and Schluz (1967:10), “existential or lived space is the inner structure of space as it appears to us in our concrete experiences of the world as members of a cultural group”. They also support the fact that existential space is intersubjective and therefore suitable for all members of the community. They were all socialized according to a prevalent set of experiences, signs, and symbols (Berger and Lunkman, 1967, cited in Relph et al.1976). Relph adds that existential space is not only a passive space waiting to be experienced but is consistently being created and remade by human activities (Relph, 1976).
 - **Cognitive Space** is a homogeneous space with equal value in everywhere.
- In general definition Norberg- Schluz (1971:11) suggest that

“Pragmatic space integrates man with his natural, ‘organic’ environment; perceptual spaces are essential to his identity as a person, existential space makes him belong to social and cultural totality, cognitive space means he can think about space and logical space offers him a tool to describe the others’. To these can be added the built and planned spaces that integrate experience and thought”.

Relph (1976), in his definition of place that associates with space, has a multiplicity of related meanings. According to him, place has a range of subtleties and meanings as great as the variety of human experiences and intentions other than the simple undifferentiated phenomenon of experience that is constant in all situations.

2.1.1.2. Place

From a Greek definition, parts of space (as a geographical location of place) can be subrogated with another without any changes when the things which have the same load are transferred from one side of the weighing machine to the other by keeping the balance (Livingstone, 2011).

Components of the place are defined in many studies conducted by researchers from different fields. While Relph (1976), a geographer, defines these components as physical setting, activities, and meaning. Canter, a psychologist, explains the place concept as a result of the interrelations between actions, conceptions, and physical attributes. Especially, Canter asserts that the effect of physical characteristics on psychological and behavioral processes deserve more attention (Canter 1977). He also defines place from the perspective of its users. In his facet theory, Canter mentions about four interconnected facets of place. These are “functional differentiation, place objectives, the scale of interaction, and aspects of design” (Canter 1997:117). Basically, functional differentiation points at activities and the aspects of design focus

on physical characteristics of the place. These facets of place objectives significantly extend it by explicitly considering individual, social and cultural elements of location experiences (Canter, 2000). Agnew (1987) defines a model of place with another perspective. He emphasizes three significant aspects: “locale, the settings in which social relations are constituted, location, the geographical area encompassing the settings for social interaction as defined by social and economic processes operating at a wider scale; and sense of place, the local ‘structure of feeling’” (Agnew, 1987: 28). At this point, he also mentions the identity of place in the context of the meaning of place. Thus;

“Meaningful places emerge in a social context and through social relations, they are geographically located and at the same time related to their social, economic, cultural, etc. surroundings, and they give individuals a sense of place, a ‘subjective territorial identity’” (Gustafon, 2001: 6).

From Lukermann perspective, places are the meaningful occupation of everything in a location (Lukermann, 1964). May (1970) describes the notion of place in 4 distinct senses. These are; the place is the entire surface of the earth (earth-place of man), unit of space-city, particular and specific part of space (particular building in my residence) and in means of the location. Mey supports that place appears to possess some “perceptual unity” that is given to it by our experiences with exclusive and real places (May,1970). In this manner, Lukermann is also supporting that knowledge of the place is a simple fact of experience. According to Relph (1976), although it is a complex understanding, first of all, the concept of place has a physical, visual form of landscape. Whether it is a building or a natural feature, appearance which is change geographically is one of the most prominent features of the place.

2.1.2. The Essence of Place

According to Relph (1976), the meaning of place does not come from the society that occupies it or from superficial and ordinary experiences. It lies in the deliberately mainly unconscious, which describes place as deep centers of human life. He suggests that there is, for virtually everywhere, “a deep association with and consciousness of the places where we were born and grew up, where we live now, or where we have had mainly meaning experiences” (Relph, 1976):16). This association appears to be a crucial source of individual and cultural identity and safety, a starting point from which we are oriented around the globe (Mc Clinchey, 2011). Gabriel Marcel (1995) describes the relationship between individual and place as an individual is not distinct from its place; he is that place.

The place is an important component of human action. Norberg-Schulz (1971) described that a place is the center of human action and intention, and he suggests a focus where we experience the meaningful events of existence. According to Relph (1976), events and activities are notable only in the framework of particular places and are colored and affected by the character of those places even as they contribute to that character. Furthermore, he suggests that “places are the context or backgrounds for intentionally defined objects or groups of objects or events, or they can be objects of intention in their own right.” (Relph, 1976:42).

“It might be said that all consciousness is not merely consciousness of something, but of something in its place and that these places defined largely in terms of the objects and their meanings. As objects in their own right, places are essential focuses on intention, usually having a fixed location and possessing features which persist in an identifiable form. Such places may be defined in terms of the functions they serve or in terms of communal and personal experience. They can be at almost any scale, depending on the manner in which our intentions are directed and focused- as a nationalist my

place is the notion, but in other situations my place is the province or region in which I live, or the city or the street or the house that is my home” (Relph,1976:.43)

The concept of place is related to many fields under the title of different components. In urban planning and related fields, it can be said that people are in the center of these components. Relph, shortly describes that “people are their place and a place is its people, and these may be separated in conceptual terms “(Relph 1976:34). In general, in this context, Relph (1976) defines that place is ‘public’- they are created and known through everyday experiences and participation in common symbols and meanings.

Moreover, he continues as there is close attachment, a familiarity that is part of knowing and being known in this particular place, in both our communal and personal experiences (Relph, 1976). In another concept, Relph gives importance to being rooted in that place. Weil (1955) in his book “The Need for Roots” as cited by Relph (1976), claims that human being has roots by his real, active and natural involvement in the life of the community. Besides, according to Weil (1949), this kind of engagement happens naturally in a way that it is directly brought by “place, condition of the birth, profession, and social surroundings.”

2.1.3. The Dimensions of Place Meanings

While defining dimensions of place meaning, explaining the relation between landscape and place is essential. In their studies, Saar and Palang (2009) describe this relation in categories. First, “landscape as a concept is mostly about the visual, and therefore studying places gives better access to how people act in landscapes” (Saar and Palang, 2009: 5). Olwig (2008) has shown the origin of the term landscape: this term is close to the Greek word choros. Furthermore, referring to Saar and Palang (2009) he claims that the landscape itself should be understood as land or place shaped

by people, so place and landscape are interconnected. Second, place attachment plays a critical role in environmental concern (Vorkinn and Riese, 2001; Derr, 2002; Olwig 2008). Third, according to Nassaur and Opdam (2008), landscape ecology is another component that should focus not only on patterns and processes but also on design. Additionally, according to Lefebvre (1991) and Soja (1996); “space is understood as the physical and social landscape which is imbued with meaning in every place-bound social practices and emerges through processes that operate over varying spatial and temporal scales” (Saar and Palang, 2009: 6).

Saar and Palang (2009) categorize the dimensions of place meanings under the titles of; supranational placemaking, place meaning, national placemaking, local placemaking, and individual placemaking. The other important component is place attachment, which is related to the term place meaning. These terms will be explained in the following sections in more detail. Lastly, change is another dimension that is related to the concept of place. Jiv and Larkman (2003) argue that the sense of place is changing parallels to changes in community and individuals’ life. Antrop (2003) supports this argument by stating that both people and landscape have an impact on each other. Not people affect the production of landscapes and but also landscape has an effect on social aspects. Lifestyle, culture, and attitudes transform with the changes in space (Antrop 2003). It can be said that people mainly do the place-making process, and as people change their practices also change. Also, place meaning can change negatively. Manzo (2003) claim that meanings ascribed by people to their places can also change through experiences of tragedy or loss. For example, the loss of a friend can be identified with the place. Another example is that the experience of war may influence how people identify themselves with their home communities since such experiences not only affect people psychologically but also their environments physically. Moreover, Freidman explains the changing of place identities as a result of many components, thus “population movement, aging, new construction, demolitions, floods, warfare, new technologies, and customs, etc.” (Freidmann, 2007).

On the other hand, Gustafson (2001) argues that people try to attach themselves with place by forging social relations, gaining expertise, or by physically reshaping the place. This approach explains that this change in the meaning of place is also conscious.

2.1.4. Placelessness

In his book, Mahyar Arefi (1999) discusses the transformation of components of place. He emphasizes that the change of the place has encompassed both the production and the meaning of place, which were mainly affected by modernity and globalization (Arefi, 1999). Meaning of place differs for different people; while for some, it carries a “significant emotional, cultural, and historical value manifested in local, regional, or national identity”, for others it carries meaning for actions and events that took place. However, place indicates a location for economic transactions (Arefi, 1999). The meaning of place has transformed from place to placelessness. Placelessness (Arefi, 1999) can be defined as a loss of meaning, and this loss of meaning can be indicating a paradigm shift in urban form; additionally, how people’s perceptions of attachment to place have transformed over time. According to Agnew (1984); as a conscious act and a legacy of modernism, sense of place is often defined as a romantic, nostalgic approach toward identity formation. This perspective has coincided historically with what is referred to as the 'commodification' of place” (Agnew, 1984). Relph, (1976:87), defines that “in addition to commodification and devaluation of place, the roots of placelessness lie deep in globalization, which generates standardized landscapes and 'inauthenticity'” (Relph, 1976; Jacobs & Appleyard, 1987).

The other stage of transformation of the meaning of place can be a shift from conscious to 'manufactured' or 'invented.' In this point, the role of architects and urban planners gain importance. According to Arefi (1999), a sense of place constitutes by architects and planners. The community has long been

associated with something of basic value, a public good that would eventually benefit society. He gives an example from recent decades which are in adopting policies such as urban regeneration and construction of highways that led to the demolition of many existing neighborhoods across the country. This common good became a lost cause. Adopting policies to preserve the character of old neighborhoods, they were treated like endangered species that were on the verge of demise and extinction (Arefi, 1999). From this perspective, Arefi criticize this new invented tradition; he asks the very related question: What are the missing elements without which our places continue to decline?

What is the role of place identity in these discussions? Arefi stresses that the primary distinction between place and identity defined by a fixed idea of social relations. Additionally, one defined by a flexible notion constituted in space, forms the last important transformation in the conceptualization of place (Arefi, 1999). Social relations reflect how individuals interact with their places and explain the nature of the social production of space. In this manner, globalization has an impact on social relationships and place. “Globalization, in general, weakens local ties and fosters homogeneity and sameness based on the tenets of consumerism and capital mobility. These forces imply that as a result of the growing interconnectedness of social relations, the power of global capital determines the economic well-being of places instead of the events within the boundaries of place” (Arefi, 1999). Massey (1994) points on this discussion that place identity no longer represents a clear interpretation. Rather, it reflects a porous, flexible concept constituted in space (Massey, 1994). Arefi stresses that “while the fixed notion of identity reinforces particularism and localism; globalization entails homogeneity, sameness, and multiple identities” (Arefi, 1999:191). The transformation of components of the place shows the vital relationship between place and identity. It shows the changing meaning of place, and thus the place identity.

Meaning of place and placelessness has changed throughout history. Relph (1976) describes that “the spread of Greek civilization, the Roman Empire, Christianity, or even the diffusion of the city, all involved the imposition of homogeneity on formerly varied cultures and landscapes. What is new appears to be the grand scale and virtual absence of adaptation to local conditions of the present placelessness, and everywhere the shallowness of experience which it endangers and with which it is associated” (Relph, 1976:79). Furthermore, Alexis de Tocqueville (1945:240, cited Relph, 1976:79) identified the uniformity of places with the following words:

“Variety is disappearing from the human race: the same ways of acting, thinking, and feeling is to be met with all over the world. This is not only because nations work more upon each other more faithfully, but as the men of each country relinquish more and more the peculiar opinions and feelings of caste, of profession, or a family, they simultaneously arrive at something nearer to the constitution of man, which is everywhere the same. Thus, they become more alike, even without having imitated each other.”

The concept of placelessness can be associated with different terms and conditions. Some (e.g., Alexis de Tocqueville, 1945; C.W. Moore, 1962) criticize the notion of homogeneity with modern technology and society. Relph (1976:80) suggests that in “all societies at all times, there has been some placelessness” (Relph, 1976:). This situation also can be defined with the concept of inauthenticity. Relph (1976:82) defines an inauthentic attitude as: “essentially no sense of place, for it involves no awareness of the deep and symbolic significances of places and no appreciation of their identities. It is merely an attitude which is socially convenient and acceptable – an uncritically accepted stereotype, an intellectual or aesthetic fashion that can be adopted without real involvement”. According to Relph, inauthenticity is the

“prevalent mode of existence in industrialized and mass societies, and it is a commonplace to recognize that mass values and impersonal planning in all their social, economic and physical forms are major manifestations of such inauthenticity” (Relph, 1976). Le Corbusier defines the house as “a machine to live”. Eliade (1959: 50) adds on this statement and claim that “you can change your machine to live in as often you change your bicycle, your refrigerator, your automobile. You can also change cities or provinces without encountering any difficulties other than those which arise from a difference in climate”. Today, authentic and inauthentic places are rarely differentiated according to their meaning. Rasmussen (1964:16) claims that “tourist who is visiting the historical sites do not experience the place, they do not notice the character of surroundings, they simply check out the starred numbers in their guidebooks and hasten the next one”.

There are several reasons for the mushrooming of inauthentic places. One of the most important of these is the media, affecting people’s consumption attitudes across the globe (Relph, 1976). Additionally, Relph defines some essential titles for the manifestation of placelessness. Some crucial titles are: “Other-Directedness in places (landscape made for tourists, entertainment districts, commercial strips, Disneyland places, museums places, futurist places); Uniformity and Standardization of Places, Formless and Lack of Human Scale and Order in Place (subtopias, giantism , industrial features unrelated to cultural of physical setting); Place Destruction (impersonal destruction in war (e.g., Hiroshima, villages); removal by excavation, burial, demolition by expropriation and redevelopment by outsiders; Impermanence and Instability of Places (places undergoing continuous development like central business districts and abandoned places)” (Relph, 1976:118).

2.2. Place Relationship Constructs

2.2.1. Sense of Place

The place can be experienced at different scales. These scales include but are not limited to, home scales, street scale, local scale, or regional scale. According to Shamai, the word place is dimensionless, and it can be applied to any scale, from any part of the globe to an individual home. (Shamai, 1991). He suggests that if a sense of place is the same with feelings, place, must be a piece of the whole environment claimed by those feelings (Shamai, 1991). It can be defined that sense of place is a relationship between the individual, his/her image, and environmental characteristics. In this context, sense of place is a subjective perception of people about their environment and their conscious feeling about places (Shamai, 1991). Shamai (1991) defines that a sense of place is rooted in the individual experience of people like memories, traditions, history, culture, and society. At the same time, it is affected by the objective and external influences of the environment (e.g., landscape, smell, sound). Shamai (1991) adds that sense of place can be seen as an umbrella concept. Hummon (1992) noted people's identification, satisfaction, and attachment to communities resulted in different kinds of sense of place which vary among people.

The association of objects, physical spaces, built environment and social groups that bound together in an iterative and intrinsically dynamic process, define the meaning of places (Perkins, 2011). This relation shows connectivity between the production of place and social existence. Lefebvre also defines this relation. He focused on the social production of the space where the social life takes place. A built environment that forms the creation of social existence and togetherness bind nature and culture together (Perkins, 2011).

Local activities play an important role in increasing people's sense of place (Levy and Samuels, 1978). There have been many concepts that relied on meaning created as a result of peoples' interaction with each other in everyday settings, or the use of the object. Blumer argued that place and individual and collective identity evolve in partnership (Blumer, 1969). Out of these ideas, Ley (1981, cited by Perkins 2011) pointed out that place and sense of place are produced by people interacting together. At the same time their sense of "who they are" and "how other people see them", their identity (or identities), is strongly influenced by the sites or localities in where they interact. In addition to these arguments, it can be said that everyday life and the sense of the place and identity are affected by the historical and current developments of local and distant social interactions. Additionally, they are deeply integrated with cultural values and associated social relations and economic activities (Perkins, 2011).

Individual and social life activities have an impact on the sense of place. While some are aware of their interaction, some act unconsciously. This distinction and difference create multiple sense of places. Perkins (2011) defines the dominant sense of place as listed below:

- Social place of activity: - the place was socially significant and social relationships had place significance
- Apathetic-acquiescent sense of place- no strong sense of place at all. Underlying this sense of place was the notion that some people felt that life, including place, is largely meaningless; or that the possibilities of controlling one's life and one's place were very limited.
- Instrumental sense of place - the place as a means to an end, and its significance depended on whether or not goods, services, and opportunities were available.
- Nostalgic sense of place – dominated by feeling towards a place at some time other than the present.

- Commodity sense of place- the place was seen as an ideal place that is quiet, safe, and had certain valued facilities and types of residents. This sense of place was held by residents who were employed in professional /managerial/ technical occupations. The place was a commodity that was purchasable, usable and exchangeable, and saleable.
- Platform/stage sense of place- the place was like a stage on which life is lived out. Similar to commodity sense of place, but distinguished from it by the establishment of stronger, longer-lasting, social attachments to place.
- Family sense of place- the place was family interactions and attachments.
- Way-of-life sense of place- the research participants' whole way of life was bound up with a specific place.
- Roots sense of place- unselfconscious attachment to place.
- Environmental sense of place- the place is not important for its social familial or transitional meanings but is an aesthetic experience. The place is something to be lived in.

The list shows the relationship between individuals and the ways that they perceive the place. Furthermore, some parts of it are related to the concept of places identity, more specifically, the characteristics of places where people feel belong to and where they feel attached.

This list can be widened in terms of memories and interpretation of people's histories and their individual interest attempts to create places. Such as those associated with "boundary marking; place-naming; offensive and defensive tactics; claims about the appropriateness of, and priorities for, land use; memorializing; building; promoting and the development of formal favoring particular groups, cultural practices, and land uses" (Perkins,2011:20).

The following table, Table 1, shows the basic components of sense of place as defined by Montgomery (1991).

Table 2.1. *Components of Sense of Place*

Physical Setting	Activity	Image / Meaning
<ul style="list-style-type: none"> • Scale • Intensity • Permeability • Landmarks • Space to building ratios • Stock (adaptability and Range) • Vertical grain • Public realm (space system) 	<ul style="list-style-type: none"> • Diversity • Vitality • Street life • People watching • Café culture • Events & local traditions/pastimes • Opening hour • Flow • Attractors • Transaction base • Fine grain economy 	<ul style="list-style-type: none"> • Symbolism & memory • Imageability & legibility • Sensory experiences & associations • Knowledgeability • Receptivity • Psychological access • Cosmopolitan/sophistication • Fear

Source: Montgomery, 1991

According to this table, sense of place has three components: physical setting, activity, image/meaning. Similarly, Relph (1976) also describes three essential elements that constitute the identity of places that are physical setting, activity, image/meaning. These findings help us to understand the question of what constitutes the identity of places.

2.2.2. Place Attachment

Altman and Low (1992) define attachment as “effect” and the word “place” as focuses on environmental settings that people are emotionally attached. In its simplest definition, place attachment refers to the emotional bonds established between people and their environments. According to Shamai (1991), sense of place is demonstrated in five different scales. In this scale, place attachment points to a complex, emotionally intense relationship between a person and place. Shamai (1991) argues that when people feel a strong attachment to their environment, which is under the threat of demolition, they may even sacrifice themselves for the protection of this setting. According to Altman (1992), in addition to the emotional and cognitional experience of place, human cultural beliefs are effective too in the context of attachment to place (Altman and Low, 1992). The place has a unique identity and character to the users via its beloved symbols. A review of the literature shows that place attachment is related to several people-place relationship constructs (place satisfaction, place dependency, place identity). These are affected by many factors, including physical, social, cultural, and personal factors like memories and experiences (Altman and Low, 1992). Missing a place, identifying with a place and depending on a place are some of the indicators of place attachment (William and Vaske, 2003. Hay (1998) shows that place attachment is highly related to the time spent in a place; as place use increases place attachment likewise increases. According to Giuliani (2003) when place attachment develops, people start to identify themselves with places on a bigger scale (nationality, town, etc.) as well as on a smaller scale (neighborhood, homes or rooms).

2.2.3. Place Dependency

Place dependence is defined by Jorgensen and Stedman (2001) as a cognitive domain on how people’s needs are met through their community. It establishes the suitability of place to satisfy the needs of self, compared to other places (Jorgensen and Stedman

2001). Shumaker (1981) emphasizes the psychological dimensions of experiencing under several different concepts, such as sense of place (Husserl, 1954; Jorgensen & Stedman, 2001), topophilia (Tuan, 1974), place dependence (Stokols & Shumaker, 1981), community sentiment (Hummon, 1992), sense of community (McMillan & Chavis, 1986), and community identity (Puddifoot, 1994).

2.2.4. Identification with Place

When people start to define themselves or who they are, they use self-concepts that are related to the places; country, city, or hometown in which they live in or where they are come from. But this explanation cannot be limited only with their physical environment but also influences of place that they belong to (Speller, 2000). In this manner, identity and place have a strong relationship. There have been many studies explaining the relationship between place and humans (see, e.g., Buttimer and Seamon, 1980; Tuan, 1977; Proshansky et al., 1983). Some of the most commonly examined concepts are place identity, place identification, and place attachment – three place-relationship constructs that are related to each other (Speller, 2000).

In the environmental psychology discipline, place identity refers to the concept of identification with place. Environmental psychologists, such as Harols M. Proshansky and Abbe K. Fabian define place identity as the substructure of self-identity and feelings developed through everyday experiences of physical spaces (Fabian, Proshansky, 1983; see also Gieseeking, 2014 and Mangold et al., 2014). Donat (1967) as quoted by Relph, (1976:13), describes the relation between place and identity with this citation;

“Places occur at all levels of identity, my place, your place, street, community, town, country, region, country and continent, but places never conform to tidy hierarchies

of classification. They all overlap and interpenetrate one another and are wide open to a variety of interpretation.”

The concept proposed by Proshansky refers to the self-identification of people to their environment. The main component is to understand and measure the “human-land relationship” (Chunping, 2011). Demonstration between local identity, local attachment local sense, and local dependence is defined from aspects of cognition, emotion, and behavior and in the individual social and identity (Chunping, 2011). The conceptual definition of local identity is prescribed in the concept of cognition that is defined by Proshansky. According to Proshansky (1978:59) local identity is the “complex interaction of ideas, beliefs, preferences, emotions, values, goals, behavioral trends, and skills through people’s consciousness and unconsciousness”. The place is being consisted by many components such as physical environment, human activities and the meanings ascribed to places (Tuan, 1977). In social psychology, when referring to one’s responses to the question “who am I,” the term “self-concepts” is often used. This word contains a statement about people’s similarities and differences. On the other hand, Proshansky et.all (1983: 79) defines that “ “Social identity” is used about the groups we define ourselves by, and “personal identity” about what makes us different from other people in the groups we belong to (in other words; self-identity, individual identity or personality). Our personal identity consists of our unique and personal characteristics”. In addition to these, the word “place identity” can be added, which is a concept that people use to define their relation to the physical environment. Furthermore, in these different components of place identity is defined as the identification of place in the urban design field. As defined by Proshansky, Fabian, and Karminoff (1983), the place is a functional component of “self-identification,” and local identity is “physical world socialization of the self”. According to Fabian and Proshansky (1987;59) “these include people’s perceptions of the environment, which can be grouped into two categories; one includes memory, ideas, values, and

scenarios, and the other includes relationships between people and different scenarios (e.g., home, school, community)”.

The concepts of the identity of a place and identification with place have some distinctions. In addition to the approaches that are described above, two other different approaches are developed by K. Lynch and E. Relph. A basic distinction can be seen in the explanation of Lynch and Relph. Lynch (1960) introduces the concept of identity-based on unique qualities of the physical environment, and these qualities can be traced to people’s images of the environment. On the contrary, Relph takes this issue in a more complex way. Relph (1976) suggests that emotional attachment to the physical environment can be subdivided into several types of identification with the environment. Relph defines that:

“It is not just the identity of a place that is important, but also the identity that a person or group has with that place, in particular, whether they are experiencing it as an insider or as an outsider.” (Relph, 1976:45).

There are similarities and differences in both approaches. One of the similarities is that both methods are concerned with people’s interaction with their environments.

Identity can be traced not only in the physical environment but also in social life and memories. Moreover, identity can be constituted from stories. For example, in his book, Lawler (2008) analyses identity through stories and memories. He asked people to tell stories about their past. He observed that stories include both their “personal” narratives and others within them. Furthermore, Ricoeur defines that,

“The self does not know itself immediately but only indirectly by the detour of the cultural signs of all sorts which are articulated on the symbolic mediations which always already articulate action and, among them, the narratives of everyday life. Narrative mediation underlines this remarkable characteristic of self-knowledge- that it is self-interpretation.” (Ricoeur, 1991:198).

From this perspective, it can be said that identity can be formed through the narratives that people use to understand their lives. Lawler (2008) in this manner, defines identity as constituted through the interpretations of individuals make out of the bits and pieces of their lives (Lawler, 2008). From this perspective, Lawyer suggests that narratives and narrative identities lead to sociality. He adds that “Interpretation of part is made through the social rules and social conventions; ‘individual’ narratives always incorporate others” (Lawler, 2008:43).

In addition to identification with place, identity theories can be used to clarify the parts of the studies on how personality, lifestyle, or social attributions are reflected through the place. In this approach through identity theory, the meaning of home, residential satisfaction, place attachment, territorial behavior, privacy, and related topics can be explained. In further part, in order to construct the relation between these meanings, place identity will be examined in a theoretical perspective.

2.3. Place Identity Process Theory

Place-identity can be described as the individual’s union of place into a larger conception of self (Proshansky et al. (1983). In their description, place identity is seen as “a potpourri of memories, conceptions, interpretations, ideas, and related feelings about specific physical settings, as well as types of settings” (1983: 60). These scholars do not totally distinguish place attachment from place identity. They described place

attachment as part of place identity. As defined by Proshansky et. al. (1983), place-identity is seen as a “substructure of self-identity like gender and social class, and it is comprised of cognitions about the environment. As mentioned earlier, the cognitions can be organized into two types of clusters; one type consisting of memories, thoughts, values, and settings, and the second type of cluster is the relationship among different settings (home, school, neighborhood)” (Proshansky & Fabian, 1987:60). In their explanation, five central functions of place-identity are described; “recognition, meaning, expressive-requirement, mediating change, and anxiety and defense” function. Place-identity becomes a cognitive “database” against which every physical setting is experienced (Proshansky, 1983).

According to Speller (2000), identity is an active, social product of the interaction of the capacities for memory, consciousness, and organized construal. According to Speller, identity can be defined both as a process and a structure. He defines that; “aspects of identity derived from places we belong to arise because places have symbols that have meaning and significance to us. Places represent personal memories, and since places are located in the socio-historical matrix of intergroup relations, they also represent social memories (shared histories)” (cited by Haugu, 2007:6). Breakwell (1986) argues that being in new and unfamiliar places influence identity through attenuation/accentuation, threat, and dislocation. In this manner, the physical environment becomes an important dimension in describing the place “place identity.” According to Breakwell (1986: 206), identity should be “conceptualized in terms of a biological organism moving through time, which develops through the accommodation, assimilation, and evaluation of the social world.” The selection of information to be accommodated, evaluated is defined by three principles: “distinctiveness, continuity, and self-esteem.” Breakwell (1992) adds the concept of self-efficacy to his model. However, there have been some critics for these concepts. Abram (1992), indicates that social theory suggests that self-esteem is the only inspiration for action concerning identity. Individuals are the main actors who act in

everyday life, and place identity is shaped out of these acts. As mentioned above, everyday life is localized, and it occurs in significant spaces. This is describing the reason behind diversity in place identities. It has a relation with both nature and the built environment. This relation makes everyday life activities part of place identities. From the perspective of Sztompka (2004), everyday life activities are routine and rhythmic; this rhythm in daily life also creates rhythm in the built environment. It has an impact on cultures and traditions as well. The historical part of cities can be a good example of this diverse in cultures.

Massey emphasizes the place identity with its relation to history and tradition. She defines places that are described as having unique, essential identities, based upon history and culture, and the description of a place often means drawing a boundary around it, separating the inside from the outside (Massey 1994, 1995).

In an adaptation of place, identity, and individual experiences, Twigger-Ross and Uzzell (1996) use a different approach. They investigate Breakwell's principle of identity to examine place attachment. They described it with four major components. Furthermore, they try to investigate the question of how people use places to construct a self-identity. For Twigger-Ross and Uzzell, distinctiveness is a matter of using places for self-identification. Cuba and Hummon (1993) compare identification with dwelling, community, and region.

Continuity: According to Breakwell (1986: 207), "continuity of the self-concept is a motivator action. The place provides a sense of continuity of the individual, to the respondents who have lived at the same place for a long time or lived in the same type of place". Continuity is defined as the situation between past and present self-concepts Breakwell (1986).

Place-referent continuity indicates that places act as a referent to past selves and maintenance of a link with a place. (Korpella, 1989, see also Giuliani (1991); Lalli

(1992), cited by Breakwell) Korpella defines that: “The continuity of self-experience is also maintained by fixing aids for memory in the environment. The place itself or the objects in the place can remind one of one’s past and offers a solid background against which one can compare oneself at different times. This creates coherence and continuity in one’s self-conceptions” (Korpela, 1989: 251)

In this concept, the physical environment is defined as a reference for past activities and experiences. According to Hormuth (1990), an old place as becoming a symbol of the old self which represents the old self, and a new place can represent the opportunity to develop new identities. And both show that place is playing an active role in representing a person’s identity, continuity, and change.

Distinctiveness: In this concept, respondents use place identification to differentiate themselves from others. Distinctiveness can be seen as a component of self-identity. According to Breakwell, distinctiveness can be in different scales, which can be town or country. In view of Twigger- Ross and Uzzell, (1996), people differentiate themselves from others in the way of associating themselves to a specific town or a country. Thus, place can work in a similar way to social categories as a component of self-identity. From the perspectives above, the place can support the self-image. The other important thing that is defined that desire to maintaining personal distinctiveness or uniqueness is the first principle of identity. Human (1990) and Feldman (1990) support that “distinctiveness summarizes a lifestyle and establishes that person as having a specific type of relationship with his/her home environment, which is clearly distinct from any other type of relationship”(cited by Twigger-Ross and Uzzel, 1996:207).

Activities: Tuan (1977:6) states that “experience can be direct and intimate, or it can be indirect and conceptual, mediated by symbols”. According to Tuan, the experience is the main term that covers significant modes through which a person familiar with and constructs reality. He defines these modes as ranged from “the more direct and

passive senses of smell, taste, and touch, to active visual perception and the indirect mode of symbolization” (Tuan, 1977:6). Also, Susanne Langer (as cited by Tuan 1977:9) defines that:

“The world of physics is essentially the real world constructed by mathematical abstraction, and the world of sense is the real world constructed by the abstractions which the sense organs immediately furnish.”

Movements like stretching arms are defined as basic awareness of space (Tuan, 1977). Tuan clarifies that space is experienced directly as having room in which to move (Tuan,1977). In this sense, public places are becoming an important component of place identity and activities since public places are exactly where people experience the city and the culture. While defined characteristics of public space, three important pillars can be defined in terms of activities that are “necessary activities”, “optional activities”, and “social activities” (Gehl, 1987). Each describes the different types of daily activities that define the local identity. According to Halprin “our collective perception of cities depends on the landscape of open spaces. In our imagination of cities, it is these open spaces that we remember. They are the places where people congregate to walk and shop and picnic, to play and bicycle and drive. It is these places that we use and in which we encounter each other and participate in that communal life we call “city”” (Halprin, 1981:4).

Everyday Life: Individual activities and everyday life activities constitute the basis of place identity. Marcuse (2006, cited by Perkins,) notes that everyday life is where the results of the social, economic, and political systems manifest and directly experienced where an individual shapes them. In addition to this description, ‘everyday life’ is described by Perkins and Thorns (2011:1) as “the flow of social life, which is often routine and habitual, always embodied and temporal. Often taken for granted and localized, and which for the most part changes incrementally but also sometimes dramatically”.

The activities that people perform in their everyday life generate the forms of their culture and their tradition. Daily life activities are related to many parts of life, and they can be defined in several positive traits. Sztompka (2008) make a list of these positive traits. These are:

- Everyday life “is the observable manifestation of social existence” and always involves either distant or direct interaction with other people.
- Much of everyday life is routine and often cyclical or in other ways rhythmic over a variety of time and periods. Good examples include such things as participation in work, employment, cultural events, and recreation.
- Often everyday life is ritualized and habitual such as exercising at the same time daily, having a drink after work on Fridays, and attending weddings and funerals.
- Everyday life is embodied: it requires us to engage with others with all or some of our senses, and our capacity senses, and our bodily characteristics.
- Everyday life has a temporal dimension where actuals or expected length of social events affects its characters.
- Many aspects of everyday life are taken for granted such that people are not often fully aware of their actions and motives.
- Everyday life is localized, it occurs in particular spaces, many of which are integrally important to the activities involved.

Individuals are main actors who act in everyday life and place identity is consequently and subjectively shaped out of these acts. As mentioned above, everyday life is localized, and it take place in particular spaces. This is describing the reason behind diversity in place identities. It has a relationship with both nature and the built environment. This relation makes everyday life activities part of place identities. From the perspective of Sztompka (2008), everyday life activities are routine and rhythmic; this rhythm in daily life also creates rhythm in the built environment. It has an

inevitable impact on cultures and as well as traditions. The historical part of cities can be a good example of this diverse in cultures.

2.3.1. Factors Effecting Place Identity (Aspects of Social Identity)

Identity in a social context is used with studies of ethnicity, gender and nationalism, religion (occasionally) and age and class status. (Diaz and Lucy, 2005). Two essential pillars are highlighted here, which are gender and age. Drevinsky emphasizes that “gender and age intertwined thought the life-course of the individual as gendered expectations, ideologies, self-perceptions, and perceptions by others change, both from a biological and social point of view”. (Sofaer Drevensky, 1997, 876, cited by Diaz and Lucy, 2005: 59).

In many studies, the relation between gender and place is examined (e.g., Stryker, 1980, Drass, 1986, Massey 1996, Shamai 1996). In structured role relationships, “identities are social positions which individuals occupy and which they incorporate as self- meanings through interaction in structured role relationships (Stryker, 1980, p. 60). According to the Stryker (1980), social position is associated with identity interaction. According to Burke and Reitzes (1981), role performances and identities are linked through common meaning. Burke (1980) defines that “from the individual’s perspective, individual behaviors not only appear appropriate (since they are consistent with self-definition), but they also distinguish the person from others in relevant counter-identities (for example, male relative to female, husband relative to wife) using culturally shared dimensions of meaning” (Cited by Drass, 1986:295). Additionally, according to Shami (1996), gender identity was seen as the key factor in defining the public and private spheres, rather than the kinds of family and mutual assistance interactions that define their actions or practices, or the meanings associated with them. Shami emphasizes that the difference between the public and private spheres has long been based in the literature on Middle Eastern cultures on the

uncritical premise of the 'dual and distinct worlds of males and females' (Nelson 1974, 55, cited by Shami, 1996).

Social practices which include social interactions at a variety of sites and place, such as at work, at home or public places and etc. ways of representing place/gender are interconnected (Drass, 1986). Massey defines "that it is necessary to understand not only class relations but also (for instance) gender relations as significant in the structuring of space and place" (Massey, 1996: 182). Home can be given an example, which is constructed as women's place "carried through into those views of place itself as a source of stability, reliability, and authenticity. Such views of the place, which reverberate with nostalgia for something lost, are coded, female. Home is where the heart is (if you happen to have the spatial mobility to have left) and where the woman is" (Massey, 1996: 180).

Besides, age is another important pillar that should be examined. According to James "age cannot be in isolation from other aspects of identity gender, status and ethnicity (Prout and James, 1998:8), Lucy (2005: 58) defines that "identities are in change with age". The nature of age groups, and the vastly different roles they can play in the operations of identity (Lucy, 2005). Gender, in addition, is integrally bound up with age classifications. In this sense, it is important to examine how age groups are constituted. Studies on this topic (Amoss and Harell, 1981, James et al. 1998) determine that "how individuals come to be perceived and perceive themselves, as belonging to a group of people of similar ages, and the impact this how societies reproduce themselves" (cited by Lucy, 2005:48). In addition, according to Amoss and Harell (1981), considering older people, among others, age and sex differences should be considered.

2.4. Identity of Place

Identity of place as defines by Relph (1976) is “as much a function of intersubjective intentions and experiences as of the appearances of buildings and scenery, and it refers not only to the distinctiveness of individual place but also to the sameness between different places“ (Relph, 1976;103). Lynch’s concept of identity is based on the qualities of the physical environment (Lynch,1960).In his book ‘*The Image of the City*’, Lynch defines the relationship between people and the built environment and how the physical environment should be ordered and how public image of the city can be defined. In his approach, Lynch (1960: 131) defines that;

“The sense of a particular place will vary for different observers... nevertheless, there are some significant and fundamental constancies in the experience of the same place by different people.”

In addition, Lynch (1960: 4-5) says that;

“A good environmental image gives its possessor an important sense of emotional security. He can establish a harmonious relationship between himself and the outside world. This is the obverse of the fear that comes with disorientation; it means that the sweet sense of home is strongest when the home is not only familiar but distinctive as well.”

Also, in the perspective of identity, Lynch (1960: 8) says that;

“A workable image requires first the identification of an object, which implies its distinction from other things, its recognition as a separable entity. This is called identity, not the sense of equality with something else, but with the meaning of individuality or oneness.”

Furthermore, Lynch’s (1960) definition of the surrounding and the observers as “structure”. He also suggests that the objects have meaning. His definition of the identity and physical environment is as:

“...that quality in a physical object which gives it a high probability of evoking a strong image in any given observer”, a quality which he calls imageability, legibility or visibility. “A highly imageable (apparent, legible, or visible) city in this peculiar sense would seem well-formed, distinct, remarkable; it would invite the eye and the ear to greater attention and participation.” (Lynch, 1960: 9)

At this point, it is essential to examine the main components of *The Image of the City*, which are; paths, edges, districts, nodes, and landmarks. He defines as their reintegration into the whole image.

According to Relph (1976), the identity of a place is not a simple tag that can be summarized and presented in a brief factual description. Additionally, place cannot have an “a real or true identity” He says that:

“Indeed, an outsider can in some senses see more of a place than an insider – just as an observer of argument gains a perspective not available to those arguing, even though he misses the intensity of being involved in that argument” (Relph, 1976, 62)

With comparison to Lynch, Relph stresses the characteristics of the different objects in the physical environment and complicated mechanisms that affect the identity. Relph’s definition of identity has some contradictions when compared to Lynch’s theory of identity that in the physical environment is based on clarity and uniqueness. According to Relph (1976: 36);

“It should then be possible to analyze any city form or proposal and to indicate its location on the dimension, whether by a number or just by ‘more or less’. In general, the dimensions should be important qualities for most, if not all, persons and cultures. Ideally, the dimensions should also include all the qualities which any people value in a physical place. (Of course, this last is an unbearably severe criterion. “

In the definition of good city form, Lynch (1984) describes the five fundamental dimensions, that are; *vitality, sense, fit, access, and control*. “Vitality measures, the degree to which the form of the settlement supports the crucial functions, the biological requirements, and capabilities of human beings. Sense measures the degree to which the settlement can be clearly perceived and mentally differentiated and structured in time. Space by its residents and the degree to which that mental structure connects with their values and concepts. Fit is the degree to which the form and capacity of spaces, channels, and equipment in a settlement match the pattern and quantity of actions that people customarily engage in, or want to engage in. Access measures the ability to reach other persons, activities, resources, services, information, or places, including the quantity and diversity of the elements which can be reached. Control measures the degree to which the use and access to spaces and activities, and their creation, repair, modification, and management are controlled by those who use, work, or reside in them “(Lynch, 1981: 234).

According to Amin and Trift (2002) places are, therefore, spatial formations of continuously changing composition, character, and reach. Massey elaborates this argument with this suggestion;

“If space is product of practices, trajectories, interrelations, if we make space through interactions at levels, from the (so-called) local to the (so-called) global, then those spatial identities such as places, regions, nations, and the local and global, must be forged in this relational way too as internally complex, essentially un-bondable in any absolute sense, and inevitably historically changing” (Massey 2004: 39).

The discussion about this so-called changing in the place can be widened, and the term identity in this manner can be seen as changeable and forgettable, but the main thing is the way of change. In recent years, the main reason for the loss of identities is globalization, which implements the same development in different cultures and

places. It can be seen from historical sites that gradual development in places creates continuity in place identity. This topic will be discussed in further chapter more deeply to show the importance of identity and ways of its loss in a global and changing world.

2.4.1. Hypothetical Models for Measuring Identity of Places

Different hypothetical models for measuring the identity of places can be drawn from the literature. Jarnafelt's model (1999) compares Lynch and Relph's concept of identity of the place. She aims to stress a hypothetical dynamic model that oscillates between the different perspectives. The major components that is taken in the synthesis Järnefelt are Relph's development of different levels of assimilation into culture and Lynch's statement about increasing familiarity with a certain environment influence the content of the image. In the table below (see Table 2), it is shown that type of identification, the existential outsidership in the bottom and existential insidership in the right. Also, Lynch's aspects of the urban environment and parts that Relph refer to the urban environment are shown.

Table 2.2. *Lynch Familiarity, Relph's Modes of Identification*

Kevin Lynch Familiarity	The physical environment, Its structure and part	Relph Identification with physical environment
	Consensus Identity: 1-Public or –More on physical features and other variables (Symbols, Significances and Values 2-Mass Identity -Ready made by mass media (glib and contrived stereotypes)	Vicarious insider Insider 1: Conscious Insider 2: Unconscious
	Selected function of a place. The identity is little more than that of a background for the functions.	Incidental outsider, largely unselfconscious attitude: Researcher, businessman attending conference

Table 2.2. Continued

<p>- Least knowledge of environment -Unfamiliar</p>	<p>-Topography, large regions, generalized characteristics and broad directional relationship. -Use of distant landmarks prominent points visible from many positions in organizing the city and choice of routes for trips. -A few landmarks</p>	
	<p>Concepts, - Describable objective geography, - Places are reduced to the either single dimension of location or to a space of located object.</p>	<p>Objective outsider, deliberately dispassionate, self-conscious observer</p>
<p>Better knowledge of the city</p>	<p>Part of the part structure, -Specific path or their interrelationship -Continuity</p>	
<p>Familiar observer</p>	<p>A vast quantity in point images, although recognition may break down when sequence is reserved or scrambled.</p>	
	<p>-Patterns (especially visual) -Structures and the content of the inside that tell us that we are here and not there -Surrounding walls, enclaves and enclosures, or other physical defined boundaries. -Color, texture, scale, style and character -Ambient environment possessing qualities of landscape and townscape that constitute a primary basis for public or consensus knowledge of that place</p>	<p>Behavioral insider, deliberately attending to the appearance of place, the place is experienced.</p>
	<p>Same as for the behavioral insider but with fading from concern with the qualities of appearance to emotional and emphatic involvement, deeper and richer identity. Places are records and expression of the cultural values and experiences of those who live in them.</p>	<p>Emphatic insider, some awareness of the environment, to identify with a place, demands a willingness to be open to significances of a place, deliberate effort of perception, intimate association</p>
<p>More familiar</p>	<p>Rely increasingly on systems of landmarks for their guide-to enjoy uniqueness and specialization instead of the continuities used earlier. -Contrast and uniqueness</p>	
<p>Best Knowledge</p>	<p>-Rely on small landmarks and less in regions or paths</p>	

Table 2.2. Continued

Most Familiar	-Recognize regions but rely more heavily for organization and orientation on smaller elements	
Extremely Familiar	Unable to generalize detailed perception into districts: conscious of minor differences in all parts of the city, do not form regional groups of elements	
	Places are lived and dynamic, full with meaning	Existential insider, Knowing and experiencing without reflection
	Meaningless identity.	Existential outsider, profound alienation from all places. Self-conscious and reflective involvement. Lost and unattainable involvement.

Lynch Familiarity, Relph's modes of identification and physical elements as a connection between (Cited by Järnefelt, 1993)

The development of the image and the identification with a particular environment takes place in an interplay between those factors and the different aspects of the physical environment. The different parts of the physical environment and their interrelationship are organized in hierarchic levels and still described in Lynch's terms, but the content and the meaning in the image changes according to the individuals' identification mode (Järnefelt, 1993).

2.5. The Relationship Between Identification with Place and Identity of Place

In general, it can be said that there are two ways to explain the relationship between place and identity. While the first concept is place identity, the second one is place identification. Relph examines the relationship between these two concepts in his book. Both approaches are examining the relationship between self and environment. While in some approaches, the physical environment dominates the social relation to

the environment, in some this topic discussed in the opposite way. As Proshansky defines:

“A sub-structure of the self-identity of the person consisting of, broadly conceived, cognitions about the physical world in which the individual lives. These cognitions represent memories, ideas, feelings, attitudes, values, preferences, meanings, and conceptions of behavior and experience which relate to the variety and complexity of physical settings that define the day-to-day existence of every human being. At the core of such physical environment-related cognitions is the 'environmental past' of the person; a past consisting of places, spaces and their properties which have served instrumentally in the satisfaction of the person's biological, psychological, social, and cultural needs” (Proshansky et al, 1983: 59).

Relph points out that emotional attachment to the physical environment can be defined with identification, which also affects the identity of place (Relph, 1976). In Relph's definition of identity and his way of identifying with the environment, it is claimed that “it is not just the identity of a place that is important, but also the identity that a person or group has with that place, in particular, whether they are experiencing it as an insider or as an outsider” (Relph, 1976: 45). He defines the concepts which are; place, person, and act.

In Relph's point of view, the theory is established on three direct and immediate and four less immediate modes of identifying with the physical environment. These three perspectives are behavioral insideness, empathetic insideness that includes emotional and physical participation in a place, and existential insideness. The less immediate perspectives are, the one described as the experience of place novels and other media thus vicarious insideness, and incidental outsideness, where the place is reducing to background activities. This includes separation of person and place which is objective outsideness and finally existential outsideness that defines a deep estrangement from

all places (cited by Ingrid Järnefelt). The other important factors that defined by Relph are self-consciousness/deliberate attention and unselfconsciousness as important factors. According to Relph;

“...a place is experienced without deliberate and self-conscious reflection yet is full of significances” (Relph 1976:55).

Relph (1960) underlines the consciousness of a place through commissioned insiderness by similarities with the self-consciousness of places that are already familiar with. While the objective outsidership is a "deliberate adoption" of an attitude where places, the incidental outsidership is described as "...a largely unselfconscious attitude..." to the physical environment. (Järnefelt, 1993).

According to Relph, for the "behavioral insider," the place is an ambient environment, whose landscape or townscape is the nucleus in public or common consensus knowledge of a place. The "empathetic insiders" are familiar with a place through "sociality in the community." The place is a document that expresses the cultural values and experiences of those who created or live in that place. For the "existential insider," who has an individual perspective and lives in "sociality in communion," places are living and dynamic. They express familiar meaning and are experienced without reflection.

Relph explains different identification perspectives that affect the individual image of the place. One of the important concepts is vicarious insiderness that place has an identity, that can be explained in two ways, which are the public image and mass identity (Relph, 1976). While the function of the place is more important than the identity of place in the concept of "incidental outsidership," in "objective outsidership" place is reduced to both dimension of location and or space with localized objects and

in "existential outsidership," place is engagement with the place is lost (Relph, 1976, cited by Ingrid,1993). He suggests that places are experienced as incidental and he supports his idea with this definition;

“We may know our hometown as dynamic and full of meaning yet be quite capable of also viewing it as professional planners or geographers from the perspective of objective outsidership, and also participate in its mass identity” (Relph,1976, cited by Ingrid,1993:16).

It can be claimed that while place identity is more related to cognitive and behavioral dimensions of the place that contains form and function, identification with place can be considered the emotional aspect of the place which is defined by meaning. According to Relph (1976), the identity of place and identification with place are the two distinct but inseparable, integrated concepts. The change of a place affects not only the identity of the place but also affects how the citizens identify themselves with that place. In other words, when the identity of the place has undergone some significant changes, the identification with place changes in the same manner. In this thesis, both the concept of the identity of place and the identification with the place will be examined.

2.6. Place and Its Transformation

2.6.1. Time and the Transformation of Place

Place and its meaning have faced many changes in history. According to Relph (1976), physical attributes of places are the important features of all places since such attributes are associated with both human activities, experiences, and symbols (Relph,1976). He suggests that it is hard to say that all place experiences can be understood as landscape experiences. According to Relph (1976), it is possible to

observe and recapture to the significance of the former place only by some act of memory. As described by Relph, although the place is defined and experienced as the landscape in the manner of representing human activities, appearance is an important feature of all places. The common sensation is about the place and experiences. Relph (1976) gives the example that when being at the same place after 7 or 10 years, people reflect as everything has been changed, although when there are no significant changes in places.

It is important to say that people can recapture the significance of the former place only through acts and memory (Relph, 1976). As mentioned before, Relph (1976) defines the two important concepts about the place and change: authentic attitude and inauthentic attitude of places.

Place-spirit and ties to places are more spiritual than physical (Relph, 1976). In terms of the unselfconscious experience of the environment, it is possible to give examples which have a deep sense of place in such cultures. However, it is likely to mislead to imply that there is a clear division between primitive and other levels of technological sophistication.

Relph (1976) divides primitive and modern culture, thus a difference in the complexity and intensity of meaning attached to places. According to changes in the world and life, it is possible to say that most of the people no longer live in a world that is inhabited by their spirit and symbols. In this manner, an authentic sense of place is:

“Being inside and belonging to your place both as an individual and as a member of a community, and to know this without reflecting upon it. This might be so for home, for hometown or region, or the nation.” (Relph, 1976:66)

“The perspective between primitive or medieval artisan and modern society differs. While for primitive or medieval artisan sense of place is represent his whole existence, for modern society, sense of place is a place that they live in the home in better society” (Relph, 1976).

According to Norberg-Schulz (1969), place meaning develops since people live in them. For human life, three important systems of places are essential that are the structure, the form, and the meaning. The concept of the system can be created both an unselfconscious and self-conscious way. Relph defines unselfconscious design based on the use of traditional solutions to traditional problems (Relph,1976). According to Alexander (1964), unselfconscious design tends to give rise to places that reflect total physical, social, aesthetic, spiritual. Additionally other needs of a culture in which those elements are well adapted to each other (Alexander, 1964).

The self-conscious and authentic sense of place is described as a design process that is goal-oriented, and according to Alexander, they may involve finding innovative solutions to problems (Alexander, 1964).

Throughout history, many events have affected the sense and identity of places. Historical events and technological changes have affected the transformations of places directly. Each term has its unique identity, which is related to the meaning of the places. One example given by Relph is:

“It is clear that inauthenticity is the prevalent mode of existence in industrialized and mass societies, and it is commonplace to recognize that mass values and impersonal planning in all their social, economic and physical forms are major manifestations of such inauthenticity. But how these appear in the experience and appearance of places and landscapes is rarely considered (Relph 1976: 81).

In the Hellenistic period, Athens, as an example, was itself an expression of generally held beliefs. It was the beauty of nature in an earth designed by the gods. The definition of Greece has possessed the ideal environment and in the freedom of the citizens (Shully, 1962). After the Renaissance, authentic place-making has become unlikely. Some utopian communities possess some measures of authenticity. They were based on a complete conception of man and society, who attempts to create communities in which all parts functioned harmoniously (Relph,1976). In the modern period, the new attempt is developed as follows.

In modern society, as defined by Relph (1976), the work of such talented individual modern self-conscious design is expected to result in places that are single-purpose, functionally efficient, often in independent physical setting style, reflecting the mass value and contrived fashions. The present trend appears to be varied intentions and values with regard to physical environment and landscapes, toward non-place realms, global landscapes, and placelessness other than created authentically (Relph, 1976). According to Mumford (1961) grand piazzas and avenues, the monumental buildings may reflect the tradition, but they become flamboyant and overt expressions of prestige. Brett (1970: 140) defines that:

“What the individual require is not a plot of ground but a place-a context within which he can expand and become himself. A place in this sense cannot be bought; it must be shaped, usually over long periods, by the common affairs of men and women. It must be given scale and meaning by their love. And then it must be preserved.”

Moreover, according to Eyles et al. (1985), historically acknowledged place meaning is a subjective need because places have symbolic content on their own or by reason of the sentiment they represent.

Places become changeable when rituals and myths lose their significance. Moreover, according to Thomas Mann (Cited by Relph, 1976:33), “the essence of place does not lie either in timelessness or in continuity through time. These are simple dimensions, albeit important and unavoidable ones, that affect our experiences of place”.

The main reason for the loss of the identity can also be described with the sameness with the whole world and can also be described with the effect of globalization. In time with technological developments and growth in population, places in different environments become identical, and losses in cultures and traditions pave the way for loss of identity. The relation between people and the built environment shows a sense of belonging, but because of developments and with a globalized world sense of belonging nowhere is become common nowadays. Parkins (2012:7) shows the importance of this change with the following words:

“It is our position that globalization is in a new phase. We are living in an age of very rapid and fluid flows of information, ideas, goods, and people which are affecting a variety of scales. If we are to understand this new phase, then the emphasis has to be placed on the relationships between people’s everyday lives and the variable manifestation of localities, cities, regions, national-level and global-level intuitions and interventions, agreements and processes of government.”

According to McKay and Brady (2005), places have joined together to make regions, and porosity of borders has always joined together to make region. In this manner, it

is argued that globalization changes places due to migration, economic factors, and de-territorializing cultures. Cook et al. (2007) suggest that in addition to the removal of social relationships from the local context, the meaning of places becomes less stable and becoming more and more dependent on personal experiences. The other important reason for the loss of the identity is conflicts and war situation in cities. Instead of gradual global changes; the fast and destructive phrase of loss and its impact on identity will be examined in the following chapters.

To summarize, the relation between time and place can be examined in different terms and periods based upon the vicissitudes in the world. Tuan (2001:198) defines that “if the place is a pause in the flow of time, human time is marked by stages as a human movement in space is marked by pauses. Just as time may be represented by an arrow, a circular orbit, or the path of swinging pendulum, so may movements in space; and each representation has its unique set of pauses and places”.

2.6.2. Conflicts and the Transformation of Place

Throughout history, there have been many examples related to the place identity and conflict. In addition to the effect of globalization, wars and conflicts are some other factors affecting the identity of places. Conflict creates many kinds of disturbance and destruction, including that of the identity crisis of the people. This can be especially the case with post conflicts where there is a higher risk of damage to cultural heritage. Suzanne Dallman et al. says that “the struggle is not simply about loss of fishing rights or other environmental resources, but about how environmental change has impacted the fundamental practices, emotional experiences, and identity of a culture” (2013: 36). Bugnion (2004) defines that, during the war when the aim is to destroy the enemy’s identity, his history, his culture and his faith, so as to eradicate all trace of his presence; the monuments, works of art and places of worship are attacked. According to Bevan (2004) and Zannad (1994) the violence against architecture wildness against

people's memory, and identity. Because architectural structures can be defined as a container that stores memories and represents identity. Mubarek (2007) defines homeland as the places that represent the identity. The total displacement or destruction of home places causes the destruction of place identity. (Mubare 2007). Hoteit (2015) defines that, the destruction in certain places targeted building that reflects symbolic meaning. She adds that the destruction of the cultural heritage will inevitably affect their values, traditions and identities. She further elaborates this point:

“ The places that are mostly targeted in the wars of memory and identity are: 1) traditional buildings that store and preserve a huge collective memory transmitted from one generation to another, 2) places and landscapes that reflect a symbolic value which is rooted in the peoples' conscience (special building, memorial, ancient fortress, natural landscape, perennial trees...), and 3) buildings that embody a certain function that makes people interact more with these buildings (such as religious, cultural buildings...), or 4) the ones that become familiar to individuals over a long period of time (such as schools, universities, institutes..” (Hoteit, 2015: 3417).

As mentioned before, Lynch (1972:95) defines that, “all material buildings such as monuments, streets, building structures, neighborhoods, religious structures, open spaces (parks) evoke specific kinds of meanings and serve as spatial coordinates of identity”. The construction relation between place and identity rely on form and activities. In this sense, destruction of form, destroy activities shaped by the form. In this sense, wars and conflict have a fatal impact on the destruction of identity.

Implementation of redevelopment procedure for cities after war varies hugely through history (e.g.; Rotterdam, Bosnia, Taiwan). Wars remove all traces of history and authenticity of places. Place identities can be changed, and new identities can be implemented with the redevelopment of the new environment. (e.g., see Rotterdam, Taiwan, Palatine).

In order to see the effect of conflicts on place identity, it is essential to examine historical approaches to this perspective to frame a new approach to recent events related to conflicts. One crucial example is Palestine. In the study of *Rebuilding City Identity through History: The Case of Bethlehem-Palestine*, Handal (2006) defines the general framework of the procedure of development. Handal defines the place identity as the process of building and rebuilding meaning, in a space-time continuum, based on emotive forces – the ‘heart’ – as formed, and reformed by the flow of rational forces, the ‘head’ (Handal, 2006). She categorizes head and heart in with different inputs. Head, engaged as an era of specific realities and, in the age of globalization, to assimilate extensive flows of meaning and to compete economically in the world market. Heart engaged with cultural projects, political identifications, religious revelations, and collective reminiscences of an imagined community (Handal, 2006). These attributes are shown high capacity in structuring place identity by encoding identity with emotive and rational challenges. Moreover, she emphasized the mismatch between emotional and rational forces and the question of how the values of emotive and rational forces imbue the meaning, perception, and reproduction of identity in the cultural landscape throughout history (Handal, 2006). Olwig (2002) added that people make abstractions that take on a life of their own, seeming to make history for us. But perhaps by recognizing these abstractions for what they are, maybe then we can remake history.

“Place identity and resurgence of defensive identities are constructed upon a national, ethnic, or religious foundation in the age of globalization” (Handal, 2002:51). In recent years and age of globalization, general examples and understanding about the “rebuilding process runs the risk of mummifying identity and transforming cities into museums or replacing the heritage with the monotony of global high capitalism” (Handal, 2006:2). Handal (2006) argues that since the major concern is supporting continuation in the profitable working of the capital accumulation process, the forms of manufacturing and transformation linked to global capitalism are related to urban

design and planning rules based on the universal rationality principle. This process causes the homogenization of place and the loss of distinctive identities. External development assistance and technology which fuel the planning and design systems, further damage the identity in developing countries. In addition, some external developments are centralist and hierarchical. Hamdi and Goethert (1997) define a model as which major decisions are made at national or international levels in centers of power and investment. In this model, planning and design approaches support mechanistic characteristics and exclude the array of local community groups from the decision-making process. Handal (2006) concludes her implication as;

“The very processes which are vital to the health and survival of a sense of belonging, ownership and cultural continuity of those communities – the opportunity to negotiate, to co-operate, to build incrementally, and to express cultural/religious beliefs and political associations in urban forms and lifestyles – are displaced” (Handal, 2006:52).

Furthermore, place identity as an idealization of the past also embodies internal contradictions, which are particularly evident in historic tourist cities (Handal, 2006). According to Handal (2006:55) “historic cities represent an environment that is familiar and stable which is linked to an ‘idealized’ past and, in a globalized market of ever-increasing ‘sameness,’ an ‘otherness’ and distinctiveness not as yet attained in the new”. Lynch (1972, cited by Handal, 2006) defines historic cities, as the ‘collages of time,’ are the very references that connect past, present, and future and argued that an individual’s sense of well-being and effective action depend on stable references from the past which provide a sense of continuity. “Historic cities, as the ‘collages of time,’ are the very references that connect past, present, and future” (Lynch 1972: 235). In this point, the question of where a place of globalization on this context, can arise. Massey and Cooke (1989) emphasize that globalization is accompanied by the creation of new competitive nuclei of local production and consumption (Massey 1984, Cooke 1989).

Moreover, Harvey (1989) adds that each locality is catapulted into a competition to market those distinctive qualities that will allow it to gain a competitive edge over its rivals. Aspects of local identity which define the ‘presentation of self’ become vital, as well as generating local spending and revenues that are coopted into an expanding market of local signs and images (Handal, 2006). Urry (1990) emphasizes that in reproducing the built environment to meet the expectations and preferences of the ‘tourist gaze,’ the elements of placelessness, continuation, evolution, stability, and familiarity are eroded. The critical issue in the process of commodification relates to enabling local inhabitants to decide for themselves what aspects of their culture should be displayed and how they should be presented (Robinson 2001).

Old Bethlehem-Palestine can be a good example that has faced destruction and faced by rebuilding the identity. By the end of the 1990s, Old Bethlehem-Palestine suffered severe deprivation as the source of political and religious history. Physical and financial issues were widespread, and three decades of Israeli occupation had weakened the institutional foundation. Despite its deprivation, Bethlehem had a unique morphological structure, a lively administrative and commercial center, a multi-religious society (Muslims and Christians of different denominations). (Handal, 2006). Handal define that;

“References from the religious and political forces are profoundly embodied in a distinctive way of life characterized by social solidarity, mutual aid and territorial associations, and in meaningful urban forms and representations in the town’s living heritage. These references embed local communities’ roots and provide them with a sense of ownership, a sense of social, cultural, and political continuity, and a sense of pride in being Bethlehemites and Palestinians” (Handal, 2006:56).

2.7. Concluding Remarks

In this chapter, the author discussed the meaning of place identity (identification with the place) and the identity of the place. The relationship between these two concepts was examined. As seen in table 2.3, place identity functions represented. Although these topics are defined in relation to different components, the author emphasized that both approaches focus on the relationship between the self and the environment. From the perspective of environmental psychology, it was mentioned that place identity has three dimensions that give a general overview of the place identity. (see table 2.4). Aspects of a place, place attributes and components in literature). These pillars are affected by locality. In this sense, place identity, or how people identify themselves with places vary based on the socio-demographic characteristics of the individuals –e.g., their age gender, economic status of individual and social context. Activities and everyday life experiences are defined by these demographic and social structures, all of which in turn affect people’s place identity. As will be discussed in the following chapters, the information provided here helped the author in designing the research (interview questions).

Table 2.3. *Place Identity Functions in Literature*

Place Identity Functions	Proshansky & Fabian,	Brekwell
	Recognition,	Continuity
	Meaning,	Self-esteem
	Expressive requirement,	Self-efficacy
	Mediating change, and anxiety	Distinctiveness
	Defense function	

Table 2.4. *Dimensions of a Place, Place Attributes and Components in Literature*

Dimensions of creating place	Canter	Relph	Punter	Montgomery	Norberg-Schulz
Behavioral Dimension	Actions	Activities	Physical setting	Form	Structure
Cognitive Dimension	physical attributes	Physical Setting	Activity	Activity	Form
Emotional Dimension	<i>conceptions</i>	Meaning	Image and meaning	Image	Meaning

From these approaches, it is clear that the question of what constitutes the identity can be defined with physical setting, everyday life activities, and meaning (see table 4 and table 5). Through history, with technological developments, a growing population, changes in the physical environment was inevitable. As place identity dimensions are linked to each other, these changes raise a new discussion about the place identity. Relph (1976) discusses this issue in terms of modernity and globalization in terms of authenticity and inauthenticity. It is a fact that gradual changes are affected on places and their identity either evolved or destroyed. In a recent change in places fast and have a big impact on place identity. One of the major impacts on place identity is wars and conflicts. Wars, with its destructive effect, remove all traces of history and authenticity of places. As a result, the question of what the impact of wars on place identity and identification with place is arose. To answer this question, as shown in the following tables, place identity framework (see table 2.5) and criteria to measure place identity (see table 2.6) are examined to provide a general overview of the research question. From the viewpoint of the case study, a viable methodology will be

selected to implement. In the following chapter, general information about the case study, which Diyarbakır Suriçi will be examined.

Table 2.5. *Place Identity Framework*

Place Identity					
Physical Settings		Activities / Functions	Individuals and/or Groups	Meaning /Significance	Spirit of Place
Natural	Built				
<ul style="list-style-type: none"> .Geophysical Structure/landforms/topography .Natural Process of the region or locality .Distance and Scale .Uniqueness of Natural setting .Natural Scenery/Aesthetics .Natural reserves, conservation areas .Ecosystem .Wildlife .Viewpoints .Compatibility with human purposes 	<ul style="list-style-type: none"> .Spaces, colors, lighting .Microclimate .Building Styles, Architecture, symbolism, management .Technological Features .Historical Buildings/heritage .Entrances to place .Public utilities, transportation network .Streetscape .Quality of structure maintenance .Growth patterns, extent of settlement .Open spaces, parks, horticulture, gardens .Land-use types (agricultural, commercial, industrial) .Sights, sounds, smell, texture 	<ul style="list-style-type: none"> Institutional Government/organizational structure .Local Institutions (police, fire, education, health .Non-Governmental Organizations .Economic activities .Social events (festivals, parades, sporting events) .Religious/cultural events .Movement of people (patterns) .Interpersonal interaction/Communication .Tourism/recreational activities 	<ul style="list-style-type: none"> .Expectations of place .Recalled/celebrated history of location .Past experiences with place .Feelings of belonging/being inside .Feelings of comfort/safety .Perceptions .Values/opinion/preferences .Culture/religion/heritage/ethnicity/customs/ .Spiritual bonds .Personal memories of place .Family influences .Attachment to /with place .Influences form portrayal of place by artists, poets, historians, writers, naturalists 	<ul style="list-style-type: none"> .Home Place /my Place /our place .Place to live .Place to work .Retirement Place .Historic place .Place of worship .Cultural place .Special place .Place to visit .Place to relax .Place for recreation and leisure 	<ul style="list-style-type: none"> Character of place /personality of place(friendly place, small town atmosphere, “something special in the air” etc.

Source: Ronald Gill, *Managing Change: Considering the Relevance of Place Identity for Planning in British Columbia’s Communities in Transition*, 2014

Table 2.6. *Criteria for Measuring and Creating Identity*

Criteria for measuring and creating identity of place and place attachment from the point of view of the experts	
Experts	Criteria
Relph	individual and collective values, initial expectations, experiences, human's intentions, spirit of place, time, social interactions, activities and interactions between human-place and human-human, stimulating (stimulator of vision, hearing, smell, movement, touch, memory, imagination and prediction)
Lynch	Identifiable, memorable and visible
Steele	Size of place, degree of confinement, contrast, analogy, fit, human scale, distance, texture, color, smell, sound, and visual diversity.
Punter	Village landscape, view, permeability, shape Uses, the amount of pedestrian traffic, cabin traffic, behavior patterns, artistic environment and legibility Cultural relations, perceptual functions and qualitative assessment
Shamai	People experience, attitudes, behavior and participation of people
Montgomery	Vitality and diversity
Sircus	Quality of place, stability of place, and reliability
Pretty, Chipuer & Bramston	Relationships between people with places and people with people, scale and physical factors

CHAPTER 3

DİYARBAKIR-SURİÇİ

Historical changes and developments show that places are in the process of change: each term, event, and development affect the places and their structure and social life. As places are developed, place identity also changes. As mentioned in Chapter II, there are a number of concepts that help us to understand and measure place identity (like place dependency and place attachment) and identity of places (like the physical attributes of the environments and the activities in them). As it was explained in the previous chapter, the demographic and social character of residents' influence people's identification with their environments.

In this chapter, the historical development of Diyarbakır/ Suriçi will be examined in terms of form and function. This discussion will provide a starting point for explaining the physical environmental factors that constitute the identity of Suriçi. Since place identity is a broad concept that includes people-place relationships, the author will discuss the way people identify themselves with Suriçi in the following chapters.

In historical context, in terms of physical development of the Suriçi there will be a division between terms in case of radical changes and changes that directly effects the place identity of Suriçi. In this manner, the historical development of Suriçi will be examined in terms of pre-Republican era that contains Roman and Ottoman Period and post-Republican era.

3.1. Historical Development of Diyarbakır/Suriçi

The province of Diyarbakır is located in the Southeast Anatolia Region (see Figure 3.1). The city is surrounded by fortress and in the east side feed on Tigris River and Hevsel Gardens. As the first settlement of Diyarbakır City, Suriçi, which is under UNESCO protection since 2015 including Diyarbakır Fortress and Hevsel Gardens as cultural landscape and, contains the patterns of specific cultures through history. In definition in report provided by UNESCO (2015) criteria emphasized as: “The rare and impressive Diyarbakır Fortress and the associated Hevsel Gardens illustrate a number of significant historical periods within this region from the Roman period until the present through its extensive masonry city walls and gates (including many repairs and additions), inscriptions, gardens/fields and the landscape setting in relation to the Tigris River”. Location of the city includes an important commercial axis related to Silk Route, passing through the region, which has been serving as a commercial centre for many centuries. Mesopotamia culture and cultures found in Anatolia, has affected the development of the city and created the mixed urban morphology. As the main character of the urban pattern, city walls played a critical role in the preservation of the urban form characteristics of the inner-city (Kejanlı, 2011). The spatial developments in the past contributed to the formation of the Suriçi identity, but recent developments started to erode this identity. Implementation of development plans and radical changes in the built environment after conflict facilitated this loss of historic identity of the city.



Figure 3.1. Diyarbakır Province Location

Table 3.1. *Distribution of Sur District Population by Age Groups*

Age Groups	Population		Nature of population	Percentage (%)
	Population (Number)	Percentage (%)		
0- 4	15.182	12	0-14 years young dependent population	% 60
5- 9	14.710	12		
10- 14	15.755	12		
15- 19	14.965	12	Active population aged 15-64	
20- 24	14.474	11		
25- 29	10.304	8		
30- 34	9.417	7		
35- 39	7.049	6		
40- 44	5.934	5		
45- 49	5.037	4		

Table 3.1. Continued

50- 54	3.439	3		
55- 59	2.744	2		
60- 64	2.277	2		
65+	5498	4	Dependent population over 65 years of age	%7
Total	126.785	100		

Source: TÜİK, ADNKS 2012

Table 3.2. Immigration Status in 2012

Neighborhood	Immigration status%		Total%
	Immigration	Born and raised in Suriçi	
Abdaldede	25	75	100
Alipaşa	42	58	100
Camikebir	27	73	100
Caminebi	53	47	100
Cemal Yılmaz	21	79	100
Cevat Paşa	61	39	100
Dabanoğlu	35	65	100
Fatihpaşa	57	43	100
Hasırlı	55	45	100

Table 3.2. Continued

Lalebey	38	62	100
Melikahmet	45	55	100
Savaş	31		100
Süleyman Nazif	80	20	100
Ziya Gökalp	20	80	100
İskenderpaşa	82	18	100
Total	212	233	100
Total %	48	52	445

Source: TÜİK, 2012

3.1.1. Before the Republic

3.1.1.1. Roman Period

The Suriçi settlement constructed before the Roman period, which primarily includes the internal castle and surrounding fortress, built around 2000 B.C. The town was first covered by city walls in the era of Hurri Mittanis (Diyarbakır City Wall Conservation Plan Research Report). City growth in the south closes the town walls after the contraction of city walls. Figure 3.2 demonstrates the city's early settlement developed by the influence of Assyrians, Urartians, Persians and Helens.

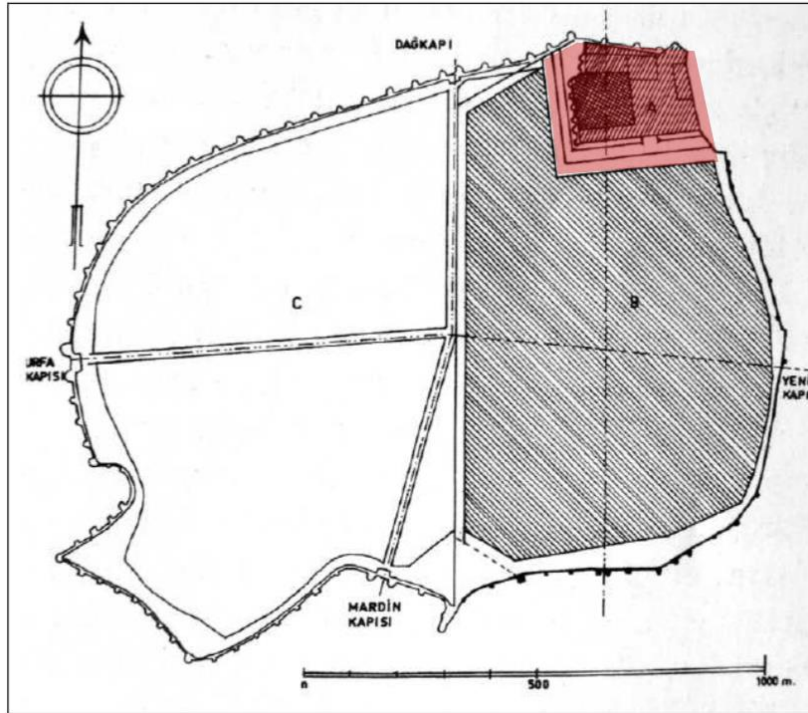


Figure 3.2. Settlement Before Roman Period

(Retrieved from R. Arslan, 1999)

The city's primary feature and the city's physical identity are built in the Roman period. The primary implementation in this era was to construct the fortress in 349 A.D. to safeguard the town from attacks. In this era, there was, first of all, Decumanus Maximus and Cardo Maximus. These two axes represented the main physical identity of the city in the Roman period. Figure 3.3 shows the first physical structure of the city.

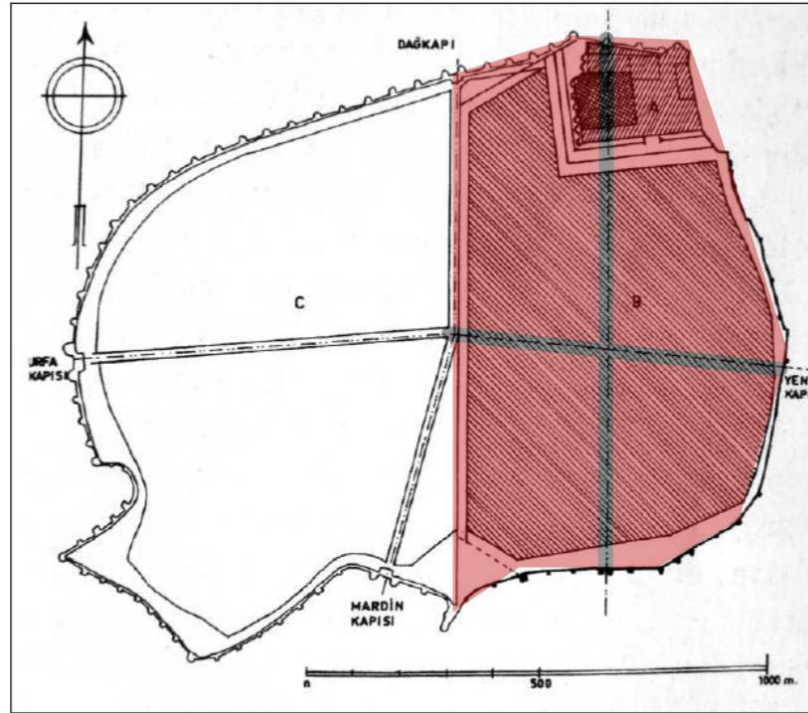


Figure 3.3. Settlement After Roman Period

(Retrieved from R. Arslan, 1999)

A huge migration to the town took place in the year 363. This diversified the social and physical structure of Suriçi. With the growing population, city walls were demolished, and new city walls through the western part of the city were developed. In this period, grid street of Roman period faced changes, and this street pattern that was built during the Hellenistic and Roman period was started to change in the Byzantine Era (Arslan,1999).

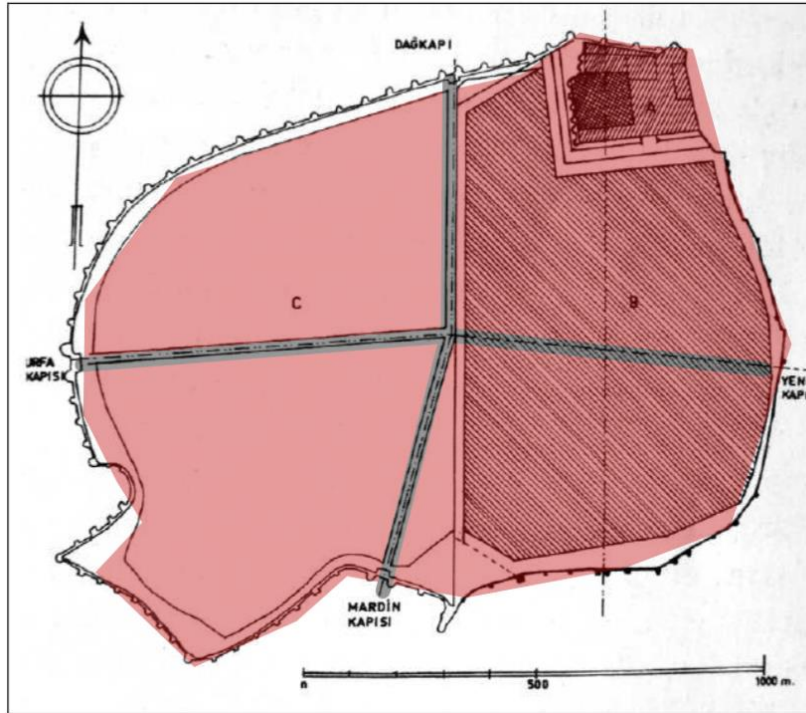


Figure 3.4. Hellenistic and Roman Grid Systems

(Retrieved from R. Arslan, 1999)

In this period, as shown in Figure 3.4 the main structures were; residential blocks, churches and small shops. In the Byzantine period, these structures were continued to develop but most of them were destroyed or changed through time (Parla,2005).

3.1.1.2. Ottoman Period

Ottoman period is another episode that caused changes in the morphology of Suriçi. In effect of the Islamic architecture, the city started to change, and function of the structures pass into Islamic culture. In the Ottoman period, until the 15th century, there were no dramatic changes in the urban pattern (Diyarbakır City Wall Conservation Plan Research Report). The workplaces, which were located in the city centre, were replaced by residential areas, which were built for the people dealing with

administration or trade. In the city center there were residential areas, squares, marketplaces and public institutions.

During this era, courtyard houses were the primary structural feature of the housing in the region. Until the second half of the 19th century, the town maintained its medieval characteristics (e.g., city walls, windy and narrow streets, courtyard structures, façade layout, public squares etc.) (Karaca, 2014).

Between 1868-1975, with the modernization era, new buildings began to be constructed outside the city walls in the city's southwest. Suriçi's northern door has led in an outflow to new growth fields due to the opening of new roads and the collapse of some city walls (see figure 3.5 and 3.6). This also triggered the parallel network of transportation to city walls that led to the expansion of commercial zones (Karaca, 2014).



Figure 3.5. Plan de La Ville de Diyarbekir

(Retrieved from Nursel Karaca Development of Diyarbakir City Pattern in Ottoman Period)

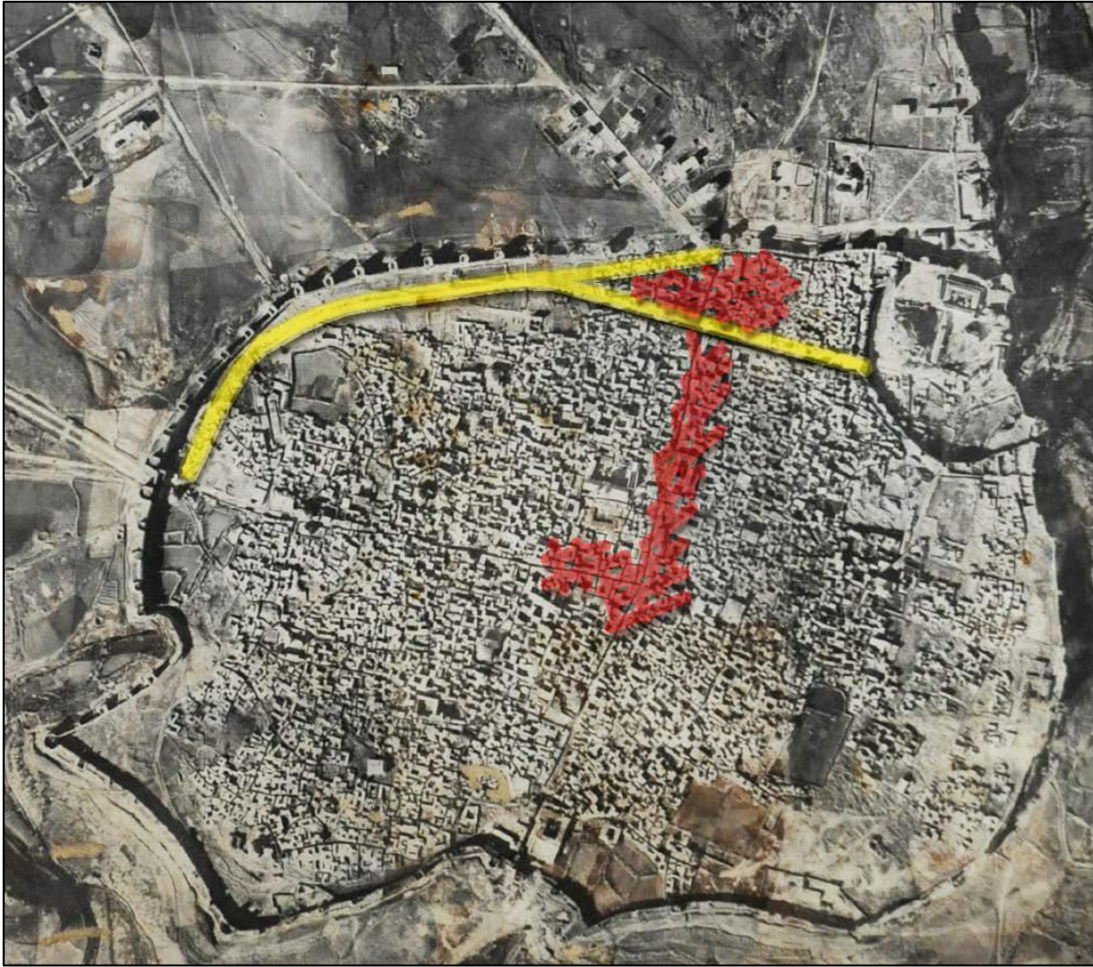


Figure 3.6. New Street and New Commercial Areas

(Retrieved from Nursel Karaca Development of Diyarbakir City Pattern in Ottoman Period)

Main structures in Suriçi, which reflects the physical structures from Ottoman period are mosques built, inns and baths. Physical structures and activities are defined in Table 3.3. In addition, the marketplaces located at the intersection of two important axes (Decumanus Maximus and Cardo) reflect the identity of the period. Daily activities in these areas were mainly economical, but social and religious activities came to the fore as well. The narrow streets and squares are physical elements from that period. Inns and caravanserais were important places where the daily social interactions were happening.

Table 3.3. *Main Physical Elements and Activities in Ottoman Period*

Physical Attributes	Activities
Gazi Street	Economic Activities (Bazaars)/Daily Activities
Melikahmet Street	Economic Activities (Bazaars) Daily Activities
Bugday Bazaar	Daily shopping
Sipahi Bazaar	Daily Shopping
Hans (Public Houses)	Accommodations/Gathering Place
Mosques	Religious Activities
Baths	Daily Activities
Courtyard Houses	Daily Activities

3.1.2. After the Republic (1923 to present)

3.1.2.1. First Period-Growing Through Outside Suriçi

Life altered both socially and physically after the - proclamation of Republic. The new regulation was about modernizing-after the 1930s (see Figure 3.8). The primary concept in this region was to remove the fortification walls that were seen as a barrier between the ancient town and the new settlement region. As seen in Figure 3., after the Republic era, the first fortification wall demolition began. And right after the demolition of the north part of the fortification wall, the first highway extensions were started. After two significant "Burç" in the west side of Mardin Gate, the inner city and the outer town were linked with a broad road.



Figure 3.7. Demolished Parts of Surs

(Retrieved from Conservation and Planning Problems in Diyarbakır Castle City D. Türkan Kejanlı, .clal Dinçer)



Figure 3.8. Diyarbakir Municipal Park

(Retrieved from Bir Zamanlar Diyarbekir)

In the 1940s, although the traditional character of the city was preserved in terms of physical space, and the entire population was living in the inner city, in the following years residents started to abandon the internal town. Consequently, new outer city settlements began to evolve. Due to the increasing population, housing supply could not meet the demand, and as a result of this, new housing developments began in the vacant lands in the inner city.

After the implementation of the law of number 6217 in 1954, the civilian buildings with historical characteristics were replaced by high-rise apartment buildings. This implementation has resulted in social, economic physical changes. With the new multi-storey buildings, two different textures were constructed. Besides, traditional 1 or 2 story residential houses transformed to high-rise business and residential buildings. This triggered the historical pattern of Suriçi (see Figure 3.10). The other important implementation was made in 1959 by 1/5000 Master Plan (see Figure 3.9), which caused the enlargement of two main axes of Suriçi: Gazi and Melik Ahmed

Streets (see Figure 3.11,3.12). This enlargement damaged the traditional urban fabric and fastened the construction of new high-rise buildings. Since the 1960s, density increased, structural renewal maintained, and the city has undergone a functional transformation.

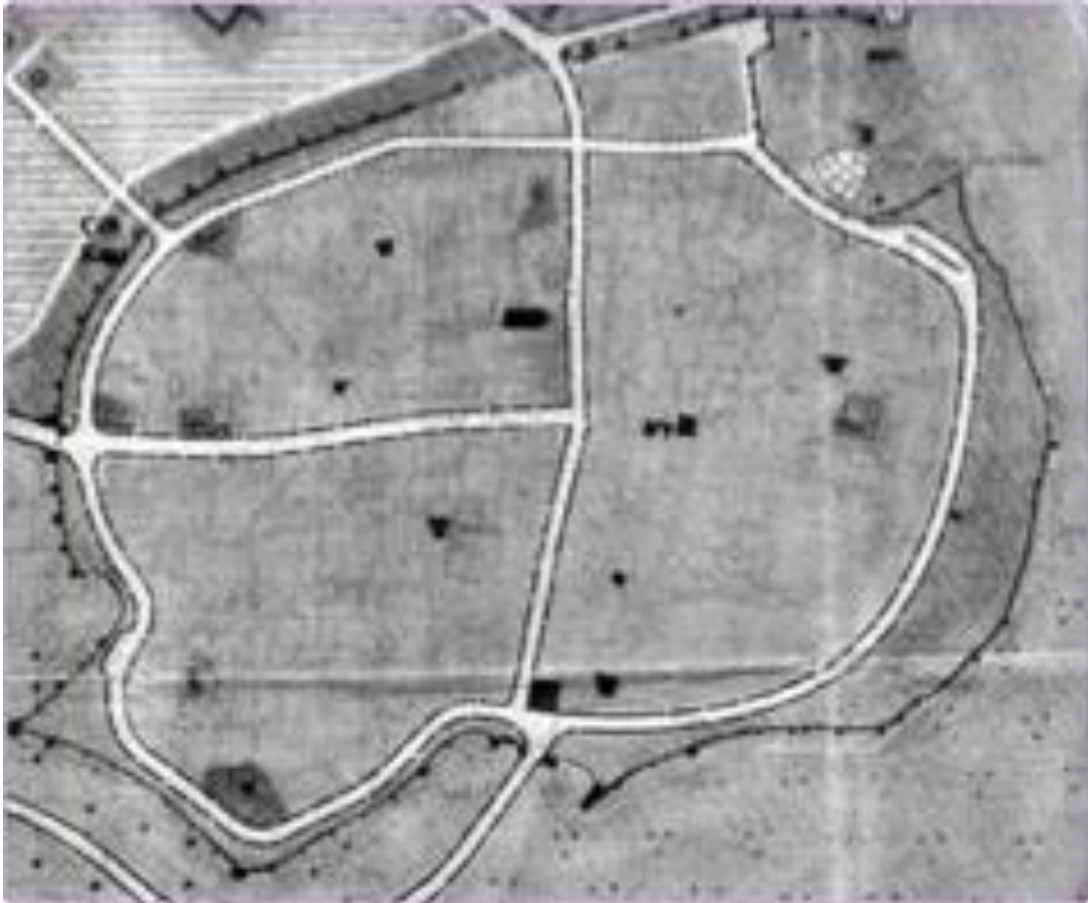


Figure 3.9. 1959 First 1/5000 Master Plan

(Retrieved from Conservation and Planning Problems in Diyarbakır Castle City D. Türkan Kejanli, İclal Dinçer)



*Figure 3.10. 1925 Izzet Paşa Street (left), 1939 Izzet Paşa Street (right)
(Retrieved from TMMOB Diyarbakir Symposium)*

As seen in Figure 3.11 the commercial zones in the plan contained the main axes and construction of 4-5 story buildings in the area. The city walls were protected with the implementation of a green belt in the inner part and outer part of the city walls. In plans, there were no complementary decisions for the inner part of the city, and they have controlled the development of the outer city. Due to the implementation of the 1865 plan that continued in the 1980s, residential areas became high-rise and high dense areas. Many monumental and civic architectural buildings were replaced by ‘modern’ buildings. Such changes can be seen, especially along the main axes.



Figure 3.11. Gazi Street 1930 (left), Gazi Street 1960 (right)



Figure 3.12. Melik Ahmed Street 1930

(Retrieved from TMMOB Diyarbakir Symposium)

Another period is after the 1950s. While the outer part of Suriçi was developed, because of migration from rural areas to Suriçi, there have been unexpected population growth in Suriçi. During that phase, many houses characterizing the historic identity of Suriçi were replaced by high-rise buildings as a result of migration and population growth. After 1950, because of a rapid increase in the population of the city, unplanned development areas have -come in sight (Karaca,2014).

3.1.2.2. Second Period (Migration)

Because of political changes in the region, there has been migration through the villages to the city centers after the 1980s. This period can also be described as an invasion of the inner city. The dramatic social and physical change caused the shift in the main pattern of the Suriçi. Immigrants settled close to their relatives, and this caused the construction of unqualified illegal housing in the same courtyards. The existing parcels were divided within themselves (see Figure 3.13). The important alteration was the density in construction of unqualified houses and lack of infrastructure which consequently caused to the increased destruction of the historic monuments of the inner city.

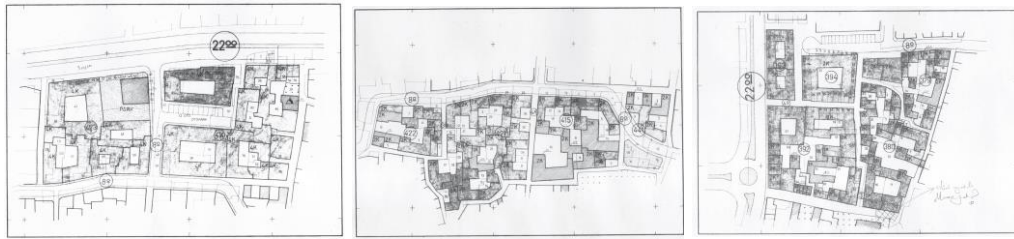


Figure 3.13. Changes in Urban Pattern After 2000

(Retrieved from Diyarbakir Urban Site protection Zoning Plan Description Report, Ege Plan, 2012)



Figure 3.14. Gazi Street Before Widening (left) Gazi Street After Widening (right)

(Retrieved from Diyarbakir Urban Site protection Zoning Plan Description Report, Ege Plan, 2012)



Figure 3.15. City Wall Before Green belt Project

(Retrieved from Bir Zamanlar Diyarbekir)



Figure 3.16. City Wall 1970

(Retrieved from Diyarbakir Urban Site Protection Zoning Plan Description Report, Ege Plan, 2012)

Table 3.4. Main Physical elements and Functions in After Republic

Gazi Street	Economic Activities
Melik Ahmed Street	Economic Activities
Underground Bazaar	Economic Activities
Highrise Buildings	Daily Activities
Mosques	Religious Activities
Hans	Daily Activities
Shopping Centre	Economic Activities

After the Republic, while the historical fabric of the city was preserved for a while, a process of change was made due to the acceleration of the new construction process and the effect of modern architectural construction (KAIP,2012). Especially due to the migration waves formed after 1950 and 1980s, the destruction of the historical fabric doubled, and courtyard houses were replaced by high-rise buildings (KAIP Report,2012). The construction of modern architectural public buildings just outside the city walls affected the development direction of the city and caused migration of local inhabitants of Suriçi to outside the city walls (see Figure 3.16). In this process, Jansen, the planner of many cities in the world including Ankara and Berlin, while in his trip to Diyarbakır, suggested sprawling to out of the city walls in the plans on Diyarbakır (Arslan, 1999:.95; Kozanli, 2004: 97).

Such structural changes have affected daily life (see table 3.4), and with the expansion of the Gazi Street, small commercial spaces between the streets have been destroyed. Activities started to move out of the city walls. The commercial identity on the Main Streets was preserved and expanded, which also caused to an increase in the density of daily activities and population of the city. Destruction of the structures with courtyards, loss of the function of the fountains at the beginning of the street, the destruction of the traditional street texture, led to the destruction of the sharing environment and people withdrew to their homes. Street activities like water supply, daily meeting areas, outdoor activities, cleaning the streets, were faced to extinct. Another important development was the destruction of open areas in the Suriçi. This process changed Suriçi physically and socially, and thus affecting its identity negatively (KAIP Report,2012).

3.1.2.3. Third period (Renovation, Destruction Period)

After the growing rate of the population in the area, because of the lack of infrastructure and new implementation of plans, redevelopment of the city started to

be discussed. In 2012 TOKI (the Mass Housing Administration of Turkey), entered the area on the purpose of implementing a new development plan. This situation, consequently, gave rise to the displacement of the residents and the destruction of the south-west of the city.

The second implementation has undergone in recent years was the redevelopment plan after the conflict in 2015. Approximately, 60% of the area was destroyed (see Figure 3.17, 3.18) during the conflict, including many historical buildings and streets. The existing urban pattern lost its identity, and people who lived in the area had to abandon their houses.

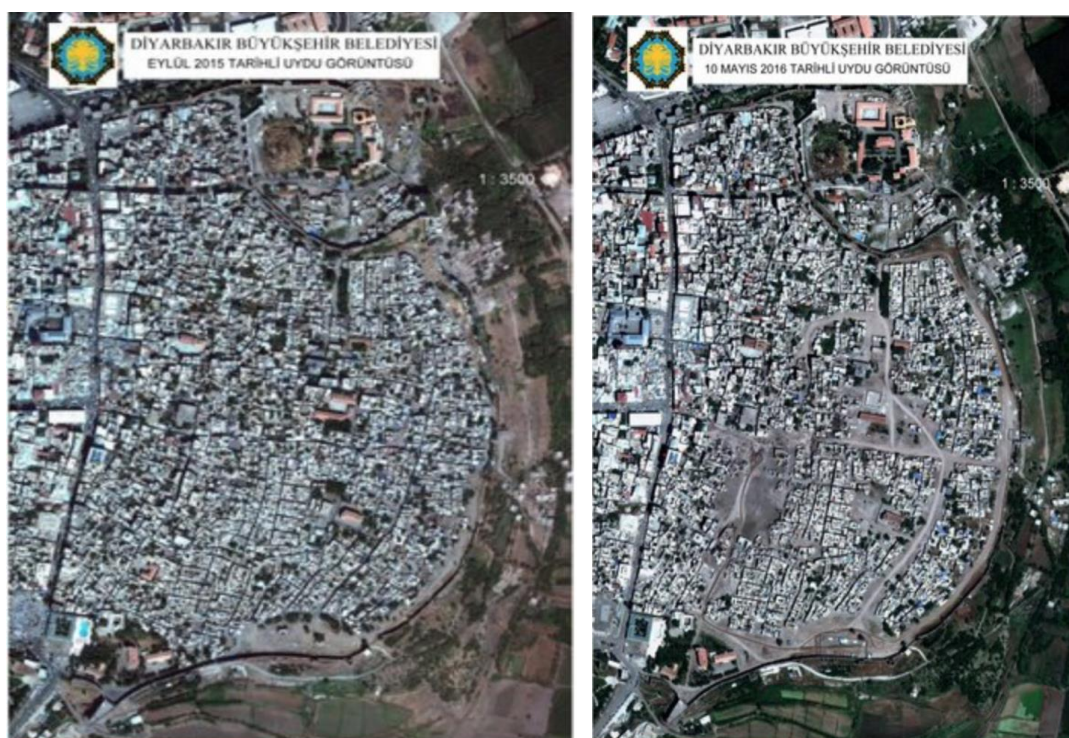


Figure 3.17. Satellite Image, Before Conflict; 2015 (left), View from Commercial Flight; April 2015(right),

(Retrieved from Damage Assessment Report on Old City (Suriçi) of Diyarbakir)



Figure 3.18. Damage Assessment Report on Old City (Suriçi) of Diyarbakir (left), Satellite Image, August 16, 2016(right)

(Retrieved from Damage Assessment Report on Old City (Suriçi) of Diyarbakir)

3.1.3. Suriçi Urban Texture

In an architectural point of view, as mentioned before, Suriçi's architecture has been affected from many different cultures (e.g., Hellenistic, Roman and Islamic) (Kuban, 1965). The main architectural characteristic of the city is the iwans and courtyards that gained from Memluks (Kuban, 1965). However, traditional houses which are constructed in the 19th century represent the general architectural characterises of the structures. The commercial and religious structures are the main items of the pattern. In time, some of them has changed or destroyed, but still, there are some preserved.

In traditional Diyarbakır houses, space organization was formed by gathering courtyards, rooms, iwans and service spaces in an order. Water, shadow and semi-

open areas are the basic criteria of design. Pooled iwan, water canals, semi-buried basement floor are the priorities for hot climate. These dwellings, which maintain the urban tradition, are the extensions of Egyptian and Syrian housing architecture (Kuban, 1995). The sections or rooms within the structure have been used in certain periods due to climate change. The thick stone walls of Diyarbakır, which has a dry climate, are the protection against summer and winter winds (Kuban, 1995). In Diyarbakır houses, life is focused on the ground floor and around the courtyard. The ground floor consists of the rooms where the daily life passes and the units where the service units are located around an open courtyard. Social beliefs and traditions required the house to be drawn into itself. The sequence of the courtyard and the surrounding areas was, therefore, inward. Due to family life, the exterior appearance of the houses is shaped in such a way that they do not reflect their importance, and they are shaped inwardly (Özyılmaz, 2007).

3.1.3.1. Urban Tissue / Streets

The four main roads in Diyarbakır's Suriçi region, which has developed in through four main periods from past to today, determine the four main entrance to the city center and represent the core commercial axes. In this formation, which is typical of the Roman city, Gazi Street, which provides access from north to south, from the Dağkapi Gate to the Mardin Gate, corresponds to two of these four axes. In addition to the fact that the city had to be developed in the inner part of Suriçi, because of the climate, the streets did not expand, and the houses were built adjacent to them. When the street formation of Suriçi is analysed, it can be seen that there is a curvy texture that does not go straight (see Figure 3.19). This structure is also reflected in the formation of parcels, and a very large part of the parcels that make up the traditional texture is not followed by a smooth geometric form. However, although the parcel geometry does not have a proper geometric form, it is seen that the wings surrounding

the courtyard, in general, are perpendicular to each other. Therefore, the courtyards have a form close to the rectangle.

In the traditional texture, it is possible to say that the streets appear to be the open corridor connecting the houses and that the appearance that seen in the traditional city of Diyarbakır resembled the medieval cities. It is known that the existing street texture does not undergo a very significant change except for the changes that occurred with the decisions of the zoning plan (road expansions, new axles forming) after the 1950s. In the absence of this change, it is said that there is a concern about the protection of the sewage network which goes back to the Roman period. Changes are experienced only based on parcels, and the main reasons are; deaths, inheritance, shares, family divisions, and mergers (Tuncer, 1999).

It is known that the first comprehensive intervention on the texture in the city wall was the opening of the road between Dört Yol and Saray Kapi by Governor İzzet Pasha in 1916 (see Figure 3.20). With this intervention, on the narrow street structure in traditional texture, the extended street formation has been provided. In the planned studies initiated in the 1950s, development was encouraged outside of the city in Diyarbakır, and the pressure of the structure and the deterioration in the city were prevented. Limitation of developments outside the Sur district by large public use such as military space, airport, maintaining the function of the traditional city centre, caused repression of the pressure in the city. In addition, it increased the intervention of traditional structures, especially in the parcels on the front of the traditional buildings were demolished and replaced by multi-storey buildings.

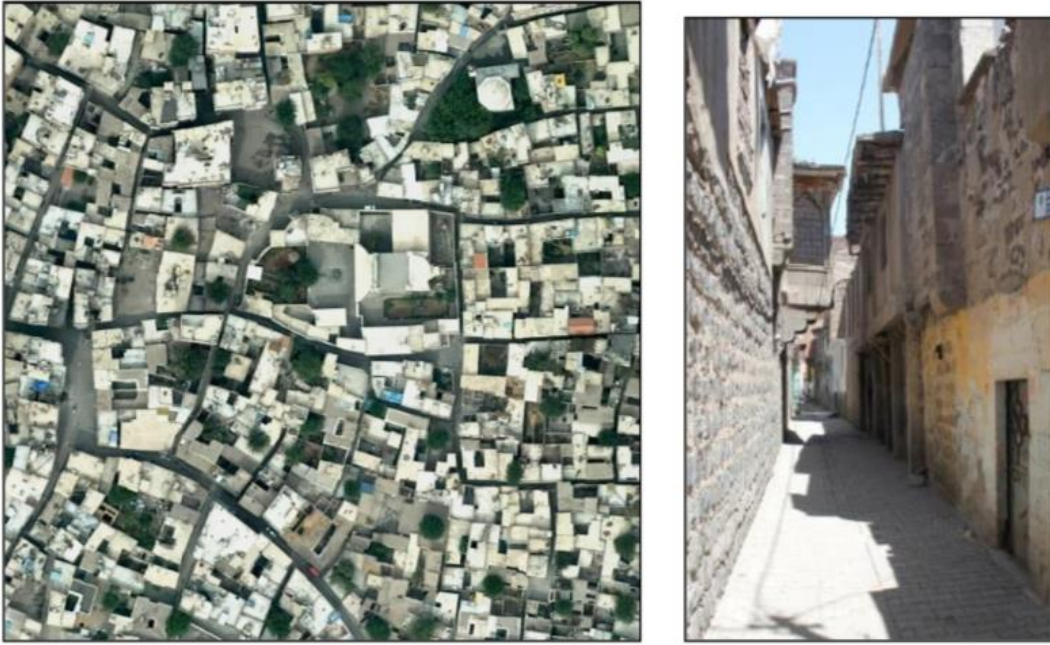


Figure 3.19. Street Layout

(Retrieved from Diyarbakir Sur District Preparation of Master Plan and Implementation Guide for Region Step I: Current Situation Analysis Report 2013)



Figure 3.20. Saray Kapı Road

(Retrieved from Diyarbakir Sur District Preparation of Master Plan and Implementation Guide for Region Step I: Current Situation Analysis Report 2013)

3.1.3.2. Building Structure

The warm climate has a large share in the spatial formation of Diyarbakır houses. Climatic conditions have been one of the main drivers for the formation of open, semi-open, and closed units in Diyarbakır houses. In the traditional Diyarbakır houses, as shown in table 3.5, the space organization was formed by the gathering of courtyards, rooms, iwans, and service spaces in order (Özyılmaz, 2007) In traditional Diyarbakır houses, indoor areas such as rooms and service units of the house, as well as outdoor use areas such as the courtyard, stony, walkway and iwan are also among the important areas of use.

Table 3.5. *Traditional House Characteristics*



Form		Function
<p>Passage</p> <p>Diyarbakır house general plan understanding of the courtyard of the street without a façade passes through a passage to the courtyard. Doorways, street-like names are also used. In some houses, the passageways are located close to the street. (Özyılmaz, 2007)</p>		<p>Entrances to courtyard, solution for the climate, connection to the street.</p>
<p>Taşlık (Stone furnished courtyard)</p> <p>Stone furnished courtyard, sofa, stairs and so on. It is a transition place where traditional shoes are placed next to the room or the iwan. (Özyılmaz, 2007)</p>		<p>Gathering place, social interaction</p>

Table 3.5. Continued




<p>Courtyard:</p> <p>The courtyard is the most important place in the traditional residential architecture of Diyarbakır. The courtyard, called da havş, continues its importance in traditional life in contemporary life. Other places of the houses are arranged around the courtyard. The courtyard holds control here, and all actions are transferred to other places. Plan types are also shaped according to the courtyard. (Özyılmaz, 2007)</p>		<p>Gathering, social interaction, production, daily activities</p>
<p>Iwans</p> <p>Iwan is an important unit in the traditional residential architecture after the courtyard. The room is a closed space between the places and is closed to the outside, is opened to the courtyard and at least one step higher than the courtyard.</p>		<p>Semi-public social interaction place</p>
<p>Room</p> <p>According to its functions, in traditional use, it is called the seat room, intermediate room, and so on. According to the temperature difference, summer and winter rooms have emerged. Summer rooms usually look north, do not take the sun and the doors are usually opened.</p>		<p>Private living area, functional changes through season</p>

Table 3.5. Continued



<p>Cumbers</p> <p>(Bay Windows)</p> <p>Traditional Diyarbakir houses have been built in order to expand the plan and provide visual richness. There are examples of the cumbers overflowing into the street and the courtyard. It is planned not to disturb the neighbouring structure. The walls of the cumbers in Diyarbakir are mostly wooden carcasses to keep the attachment light. (Tuncer, 1999)</p>		<p>Street view, lightening for the house</p>
<p>Gezemek</p> <p>A stone staircase is reached on the upper floors. In front of the rooms, such as a function to travel in the name of the area is to come. The stairs in Diyarbakir Suriçi houses always end with a field. (Tuncer, 1999) A place like the Ionian, the second area in the corner or after reaching a room to reach the room is extended, this is called tour. The transportation of them is as much technical as the ladder. There are rooms with iwan and rooms at the back. In front of them are elegant railings with protective motifs. (Özyılmaz, 2007)</p>		<p>Entrance to upper floor houses</p>

Table 3.5. Continued

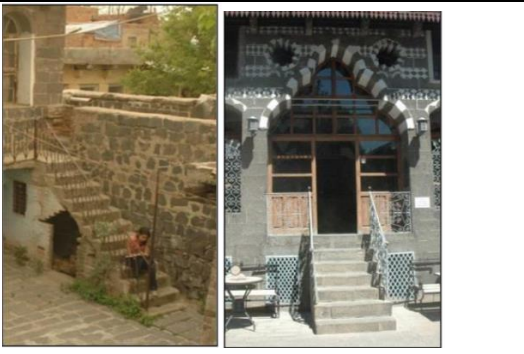

<p>Stairs</p> <p>The staircase is an integral element of the courtyard and as an element that provides connection between the floors and stands out as a visual element with its processing and iron railings. The staircase usually rises against the deaf wall in the yard. Therefore, they are mostly located on the street wall. Stairs leading down from the courtyard to the basement can usually be placed on the corners of the courtyard, on the stairs under the iwan, or on the edges if necessary.</p>		<p>Connection to upper floor, gathering place</p>
<p>Kabaltı (Passage)</p> <p>The street-side room on which the houses take the facade was called the sham. This structure, which is benefited from the 3rd dimension of the street in southern Anatolia, is actually a hot land climate solution that exceeds Anatolia.</p>		<p>Saving from how weather</p>

Table 3.5. Continued



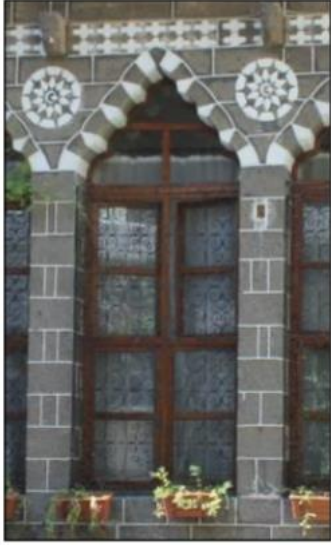

<p>Pool</p> <p>Water is one of the indispensable elements of Diyarbakır houses. The longing for coolness as a result of the warm climate of the region has caused a large number of pools in the houses. There are three types of ponds in the study area. These are rectangular, elliptical and rectangular-elliptical eight-sided bevelled corners.</p>		<p>Cooling the place, gathering place</p>
<p>Courtyard Doors</p> <p>The courtyard doors, which are generally located in the courtyard wall with rubble stone, are framed by a fine stone. The doors in Diyarbakır houses vary considerably according to the nature of the buildings. However, they have similar characters. Generally, there are two-winged courtyard door samples.</p>		

Table 3.5. Continued

<p>Windows</p> <p>In traditional Diyarbakir houses in the district of Suriçi, the windows are shaped according to the climatic and social characteristics of the region. In Diyarbakir houses, where windows have an introverted life due to climate and other factors, windows generally face the courtyard. The number of windows on the street facades is quite small.</p>	
<p>Decorations</p> <p>Facades facing the courtyard in traditional Diyarbakir houses are richer in decorations as well as having more openings compared to street fronts.</p>	

(Retrieved from Diyarbakir Sur District Preparation of Master Plan and Implementation Guide for Region Step I: Current Situation Analysis Report 2013)

3.1.3.3. Building Patterns

The traditional houses of Diyarbakir consist of wings that surround the courtyard. The number of wings is directly proportional to the size of the parcel where the building is located, the size of the households using the house and the economic wealth of the family. The structures are usually a single or double story. Three-story houses in the fort are rare. The basement of the houses, which is partly buried in the ground, was mostly used as a service area. The semi-buried basement floor also allows the house to be protected from moisture by resting on a high platform.

Single Wing Plan Type,

In the housing parcels with this plan type, the building is located on one side of the parcel. The position of the wing varies depending on its location, direction, and location of the street (see figure 3.21). The entrance can be from the courtyard or the corner of the building. They have a narrower plan scheme than other plan types with their generally rectangular masses, exaggerated dimensions, and structural features.

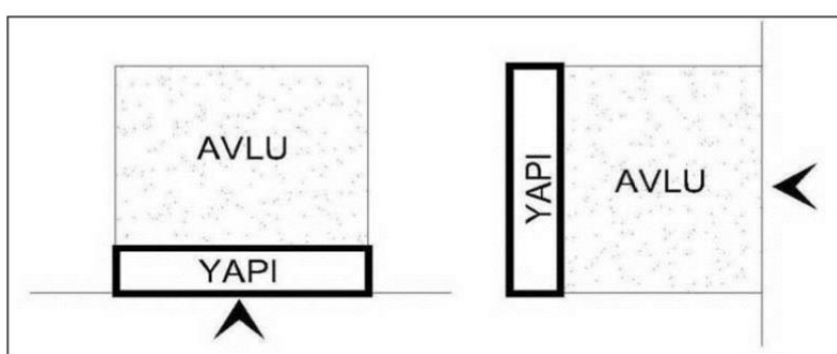


Figure 3.21. A Schematic Drawing of Single-Wing Plan Types (Yapı Means Building, and Avlu Means Courtyard)

(Retrieved from Ege Plan (2012) Diyarbakır Urban Site Protection Zoning Plan, Plan Description Report)

Two-Wing Plan Type

In the parcels where two-winged plan type is observed in the Diyarbakır Suriçi area, there are examples in which the structure is placed flat on both sides of the courtyard and in the L-shaped samples based on two sides of the courtyard. The location, placement of the wings, the form of the parcel, its direction, and the location of the street vary. In the parcels where this type of building is located, the entrance from the street to the parcel can be from the courtyard or the corner of the building (see Figure 3.22). According to the location and width of the iwan, there are different schematic examples in the plan solution.

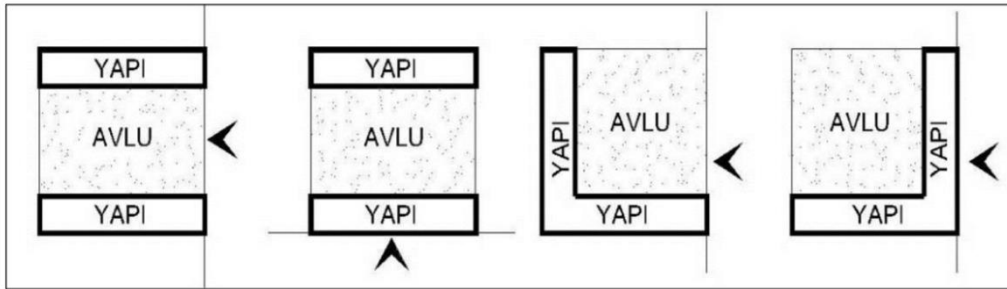


Figure 3.22. A Schematic Drawing of Two-Wing Plan Types (Yapı Means Building, and Avlu Means Courtyard)

(Retrieved from Ege Plan (2012) Diyarbakır Urban Site Protection Zoning Plan, Plan Description Report)

Three-wing Plan Type

The three-wing plan type is the most common species with two-bladed plan types in the Diyarbakır Walled Area. This type of structure; in the parcel, it is usually positioned as U-shaped. As shown in Figure: 3.24, the location, placement of the wings, the form of the parcel, its direction, and the location of the street vary. In the three-wing plan type, the entrance can be from the courtyard or the corner of the building. According to the location and width of the iwan, there are different schematic examples in the plan solution.

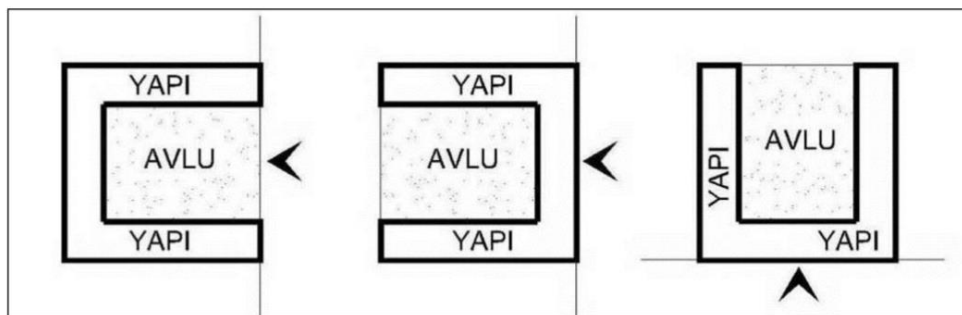


Figure 3.23. A Schematic Drawing of Three-Wing Plan Types (Yapı Means Building, and Avlu Means Courtyard)

(Retrieved from Ege Plan (2012) Diyarbakır Urban Site Protection Zoning Plan, Plan Description Report)

Four-Wing Plan Type

Four-winged plans are characterized by structures positioned in a square or rectangular shape. Generally, the courtyards are in the middle. The position of the wings varies depending on the location, orientation, and location of the street. In these structures, there are different schema examples in plan solution according to the location and width of the iwan. According to other plan types, four-wing plan type is less common. In the parcels, the form disorders caused by the organic structure in the tissue are corrected with structures and it is seen that the courtyard form is close to square or rectangle.

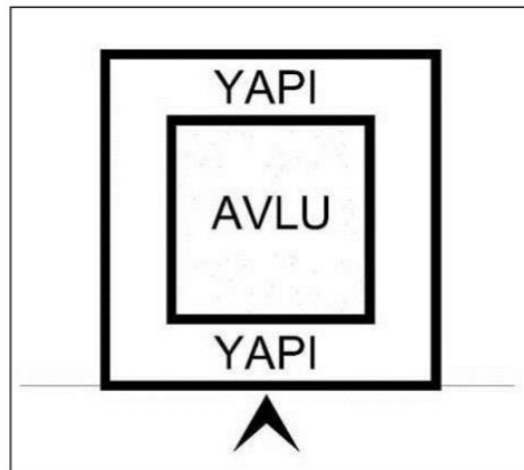


Figure 3.24. A Schematic Drawing of Three-Wing Plan Types (Yapı Means Building, and Avlu Means Courtyard)

(Retrieved from Ege Plan (2012) Diyarbakır Urban Site Protection Zoning Plan, Plan Description Report)

3.1.3.4. Structure Facade Layout

Traditional Diyarbakır Houses generally do not give a facade to the street. The high and deaf courtyard walls or hill windows are located on the street. The facades of the courtyard are in a way that cannot be compared with the street fronts because the buildings are designed to be completely inside the courtyard. For this reason, facade typology studies will be explained based on Courtyard Facades. (Diyarbakır City Wall Conservation Plan Research Report)

3.1.3.5. Construction Technique and Materials

Traditional Diyarbakır houses were built with the use of basalt stones, which were easily found in the area. Depending on the frequency and the rarity of the pores of basalt stones of black colour, there are types that are defined as male and female. The porous male basalt stone with high strength is used in walls and columns. The female basalt stone, which has a more porous structure, is generally used in the flooring of courtyards. The courtyards are washed on the hot days, the waters settled in the pores of the stone cause coolness in the courtyard. Since it is softer than the male stones, which are quite hard and difficult to process, female basalt stone is often used in ornaments (Özyılmaz, 2007).

3.1.3.6. Variations and Degradations in Structures

Until the 1930s, the development of the city of Diyarbakır, which only existed in the Suriçi, began to outrun the Sur, and this development was supported by the decision of the plan. However, the 1960s and 1970s, Turkey also affected the Walled City of accelerating rural-urban migration in general, users and new users change has accelerated settlement in this area. The forced migration from the 1980s and 1990s due to intensive unemployment and village evacuation have accelerated the migration

of poor rural population to Diyarbakır, and even though some of the migrating population settle outside the city, an important part of the population has been settled around the city walls. The fact that the outside of the city walls of the city were the first settlements of the migrants accelerated the migration of existing population to outside of the city wall. Among the reasons for the acceleration of the change between the old users and the new users, the fact that the structures cannot respond sufficiently to today's comfort demands also has a significant share.

While a significant portion of the new population settling in the Suriçi and existing traditional structures, a significant portion of them have settled into new and illegal settlements in empty spaces. Because of intensive migration, important changes were observed in the traditional structures. New users demand in housing, and lack of space in the area led to the division of the parcels and affected the formation of new structures in courtyards and usage of new materials that are incompatible with the traditional material in new structures. Especially in recent years, because of the increase in illegal constructions, deterioration of traditional structures occurred. Contrary to the photo by Albert Gabriel (see Figure 3.25) that observed in the 1920s and 1930s, existing structure has damaged through the years.

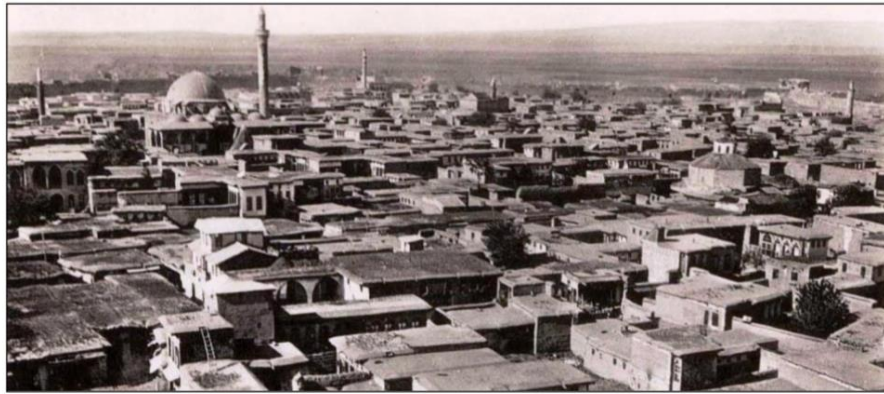


Figure 3.25. Diyarbakır Suriçi 1930, Photo by Albert Gabriel

(Retrieved from Diyarbakır Sur District Preparation of Master Plan and Implementation Guide for Region Step I: Current Situation Analysis Report 2013)

3.1.3.7. Changes and Degrادات in the Plan

Change in the plans of buildings is limited. The changes have been experienced as a result of the divisions in general, and after the division. The buildings which have a large house around the courtyard in the past are divided into smaller houses with smaller courtyards (see Figure 3.26). In line with the current user requirements, changes were made as a result of interventions to the buildings, renovation of toilets and kitchens, and interventions for the use of parts of the building. However, the speed of the change in the city of Suriçi with the registration of some buildings and the protection of some buildings has been discontinued.



Figure 3.26. Changes and Degrادات in Plan

(Retrieved from Diyarbakır Sur District Preparation of Master Plan and Implementation Guide for Region Step I: Current Situation Analysis Report 2013)

3.1.3.8. Change and Degrادات in the Front

Some of the changes experienced in the structures that constituted the traditional texture caused deformations in the facade order. Division in the plan was another reason for the deterioration at the facades. The other reason was the closure of the iwans, as shown in Figure 3.27 and 3.28, which is one of the most important elements of facade.



Figure 3.27. Ewan Examples

(Retrieved from Diyarbakır Sur District Preparation of Master Plan and Implementation Guide for Region Step I: Current Situation Analysis Report 2013)



Figure 3.28. Changes in Windows

(Retrieved from Diyarbakır Sur District Preparation of Master Plan and Implementation Guide for Region Step I: Current Situation Analysis Report 2013)

3.1.3.9. Changes and Degradations in Materials

As shown in Figure 3.29, interventions made for maintenance purposes across the area have been with original materials due to both economic and technical reasons. However, some of the facades were painted with very different colours and low-quality workmanship. In general, registered buildings in Diyarbakır; flooring elements, structural systems and elements, joinery, roof systems, roof coverings, chimneys original materials and techniques are preserved.



Figure 3.29. Changes in Materials

(Retrieved from Diyarbakır Sur District Preparation of Master Plan and Implementation Guide for Region Step I: Current Situation Analysis Report 2013)

Functional Changes and Degradations

The structures within the area generally retain their original function. The presence of traditional buildings, inns, and bazaars with commercial functions in the area has allowed the transformation to be limited. On the other hand, the fact that the structures required for the new commercial functions were generally provided from the new reinforced concrete structures in the regions, where the building renovation took place. This was also effective in the limit of the change.

3.1.4. Concluding Remarks

3.1.4.1. Physical Elements and Activities

Throughout the history, various factors affected the identity of Suriçi both positively and negatively. In this Chapter, by reviewing the literature on the history of Suriçi, the author has shown that city wall and Hevsel Gardens were the main physical elements, which constituted the identity of historic Suriçi. As Table 3.6 illustrates, the identity of Suriçi is composed by a number of physical attributes and functions (activities). City walls had the function of protection, and Hevsel Gardens were the main production area. As outlined from an early period in history, two main streets (Gazi

and Melikahmed) have been the critical connection zones between the city gates. These streets act as the main commercial zones of Suriçi. The street pattern is another important physical element that represents the identity of Suriçi. A number of urban furniture like fountains and tandouries promoted the public realm in the streets. Another physical element that defined the activities were the form of the houses and their courtyards. As mentioned previously, courtyards took an important place in the locals' life, since these settings provided a gathering, socialization and production area for the community. Furthermore, the most important areas that contributed to the identity of Suriçi were mosques, churches and bazaars. All these places, as mentioned previously, have different roles for the inhabitants of Suriçi. For example, while the city walls provided protection for the residents and used as a recreational area by the locals, Bazaars were used for a variety of purposes including shopping and socialization. Ulu Mosque, for example, has been one of the main public places in the district. While local people left their living environment after the republican era and after the development of the city another side the city walls, these places were kept their functionality. Still, main streets, Ulu Mosque are the places for economic, religious, and daily activities in Suriçi.

Table 3.6. *Identity of Surici in Terms of Physical Elements and Functions (Activities)*

Identity of Surici in Terms of Physical Elements and Functions (Activities)	
Physical Elements	Functions (Activities)
Sur	Protection, Recreation Area
Hevsel Garden	Production
Gazi-MelikAhmet Streets (Cardo-Documanus)	Commercial Activities Daily Activities
Squares	Open space, Gathering Place
Bazaars	Daily Shopping, Socialization, Political Discussions
Hans (Public Houses)	Accommodation

Table 3.6. Continued

Mosques, Churches (Ulu Cami)	Religious Activities
Narrow Streets	Climate effect (Shadow)
Street Fountains	
Passages	Climate effect (Shadow)
Street Furnitures	Gathering Place (Sitting, resting, Sharing)
Courtyard Houses	Sharing place, Production Place
Tree	Shadow, Gathering place
Well	Water Supply
Cumbers	Lighting, Street View
Pool	Cooling, Gathering
House Formation (U, L, Square Shape)	Climate Effect
Basalt Stone	Climate Effect, Cooling

CHAPTER 4

METHOD

This chapter provides an overview of the data collection and analysis methods and the selection of the research participants.

4.1. Data Collection Technique

The study questions the physical environmental factors that contribute to the identity of Suriçi. As mentioned in the previous chapters, an identity of place and how people identify themselves with that setting are two inseparable components. Therefore, in this study, to answer the main research question stated above, walking interviews (also called neighborhood walks, participatory walking interviews, photo-walks or go-along walks) are conducted with the locals of Suriçi. The method entails the researcher accompanying a resident (or a small group of residents) on foot around a given location while interviewing with them about a particular topic and asking them to take the photographs of the places that best illustrate what they were talking about (Boyce and Neale, 2006; Kinney, 2017). According to Kinney (2017), one of the advantages of this method is that it reduces the power imbalance between the researcher and the public and supports the interview process because talking becomes easier with walking and seeing things. Anggard (2013) adds that giving digital cameras to participants increase their interaction with their environments, which in turn, support the interview process. Participants investigate the places from the lenses of their cameras, zoom in and out to the details of their environment, and while doing so, they question what they actually ‘see’ and the meanings of these place attributes for them (Anggard, 2013). During the walking interviews (or the photo-walk or neighborhood walk experience), the researcher can match what the local people are telling them and what pictures they are taking off. This triangulation process increases the accuracy of

the data collected by the researcher. The study is conducted with the locals of Suriçi while taking them on neighborhood walks. During these neighborhood walks, participants were given a digital camera and asked to take pictures of the places that constitute the identity of Suriçi. They were asked to take pictures of the places that erode the identity of this setting and talk about the physical attributes, activities, and meanings associated with these places. As in many other studies (Gubrium and Holstein, 2001, also see Kleinknecht et al., 2018, and Brett, 1970), neighborhood walks enabled the author to contextualize the interviews conducted with the participants, receive more accurate reporting of the place experiences, and provide an attractive atmosphere for the research participants to discuss their thoughts and ideas with the researcher. In addition, GPS tracking technology is used in terms of route and time during neighborhood walk, and places, where photos are taken, were recorded.

4.2. Selection of the Participants

The sample composes ten respondents who were living in Suriçi. The sampling size resembled the ones used in IPA (Interpretative Phenomenological Analysis), which is frequently used in qualitative psychology. As stated by Smith et al. (2009:182), “studies that used IPA are given a guideline of 3-16 participants for one single study”.

All participants were selected by using a convenience sampling method. They were recruited from Dabanoğlu Neighborhood (see Figure 4.1). Firstly, a small interview is made with mukhtar (local authority) to explain the participant profiles. According to recommendations, with the guidance of mukhtar, participants with suitable profiles are visited and asked to participate in the study.

The aim of the study is briefly explained, and research is conducted with whom accepted to participate. All respondents were chosen from the different parts of the neighborhood and from diverse age and gender.

Since the main aim of this study was to investigate the identity of Suriçi and since, as mentioned previously, age and gender are two important factors in the formation of place identity (Shamai, 1996, Massey, 1996), the author selected the participants based on their ages and gender. This also helped the author to answer one of the sub research questions of the study: What is the role of gender and age in the formation of place identity? Participants were in 3 different age groups that are young adulthood 18-30 (4 people, 2 Male, 2 Female), middle-age 31-64 (4 people, 2 Male, 2 Female) and elderly 65+ (2 people, 1 Male, 1 Female). The economic status and ethnic background of the participants were not considered in the selection of the participants.

Interview questions were drawn from the literature review presented in Chapter 2. The interview questionnaire contained open-ended questions. Open-ended and nondirective questions allow the participants to freely express themselves about specific topics that are not well-known by researchers (Brett, 1970).

To understand how people identify themselves with Suriçi, the author reworded some of the interview questions by referring to the place identity questionnaire developed by William and Vaske (2003). Some of these questions were: Would you feel satisfied with any other area for the activities you do here? Is there a relationship between activities and the physical environment? Do you think you can do similar activities in another place? (For the full interview protocol, please see Appendix: 1).

4.3. Application of the Data Collection Technique

Once the participants were selected, the author read an introduction letter to the participants. This letter informed the participants about the aim of the study, why the study is being conducted, and what they were expected to do during the field research (see Appendix 2). Here, participants indicated their willingness to participate in the study. Those who agreed to participate were asked to indicate their ages, gender, and

confirm whether they were living in Suriçi Dabanoğlu Neighborhood or not. Participants were informed that the general aim of the study is to investigate the identity of Suriçi. To meet this goal, they were asked to guide the researcher to show places that, according to them, constitute (and not constitute) the identity of Suriçi. Before the walking interview experience, all participants were given the following general instructions:

- You are free to choose where to start and end the walking interview.
- You will be given a digital camera to take photographs of the places that you think represent/destroy the identity of Suriçi.
- The area is limited by the neighbourhood municipal zone, but feel free to exceed the area with limited distance is necessary.

The participants were informed that as they take photographs of the places, that should explain why they took the photographs of these particular settings. They were asked to share the stories of these places or their feelings or memories concerning physical settings.

Each neighbourhood walk took between 30 to 50 minutes. During this walking experience, to reduce any researcher bias, the author avoided telling participants where they should walk inside Suriçi or what they should photograph inside this setting. A GPS tracking device was used to map the routes where the walk experience took place. The researcher also recorded where the photographs were taken in the neighbourhood.

4.4. Context of the Study



Figure 4.1. Study Area

(Retrieved from Aerial Photo, 2019 (left), E.G Planning Report (right))

The study was conducted in Dabanoğlu Neighbourhood, which is located in the northeast of Suriçi (see Figure 4.1 and 4.2). Dabanoğlu Neighbourhood has experienced all development stages of Suriçi, starting from the Roman period. It was also highly influenced by the migrations from rural areas to Suriçi in the 1980s. The neighbourhood has developed through these periods, and it has faced threats in terms of its identity. Lastly, Dabanoğlu Neighbourhood has faced a conflict in 2015. As an outcome of this process, some parts of the neighbourhood were destroyed (see Figure 4.2). Today, one can observe both a new housing typology and urban pattern and the historic fabric in the neighbourhood. As Figure 4.2 illustrates, being close to the main commercial street (Gazi street), inner castle and its diverse building typology make Dabanoğlu Neighbourhood a suitable working area for this study.

In Dabanoğlu Neighbourhood, it is possible to observe various civil architecture buildings, historic houses, mosques, public baths, and historic fountains. According to TUIK (Statistical Institute of Turkey), in 2009, 4652, people were living in this neighbourhood. The age characteristics of this population are shown in the table below (see Table 4.1). This table shows that the majority of the population contained young adulthood (age between 18-30).

Table 4.1. Age Groups for Dabanoğlu Neighbourhood, 2009

Dabanoğlu Neighborhood	Age Groups								Total	Percentage %
	0-14	15-19	20-24	25-29	30-39	40-49	50-59	60+		
	1549	527	523	485	615	414	239	300	4652	6.65

Source: TUIK 2009

In Figure 4.2, the recent formation of the study area and surroundings are illustrated. As defined before the location of the study area is close to the inner castle, and one of the main gates of the Suriçi. Two important places which are Gazi street, the main commercial zone, and the demolished area are illustrated. As seen in figure 4.2, some neighbourhoods of Suriçi are affected by destruction, as mentioned before.

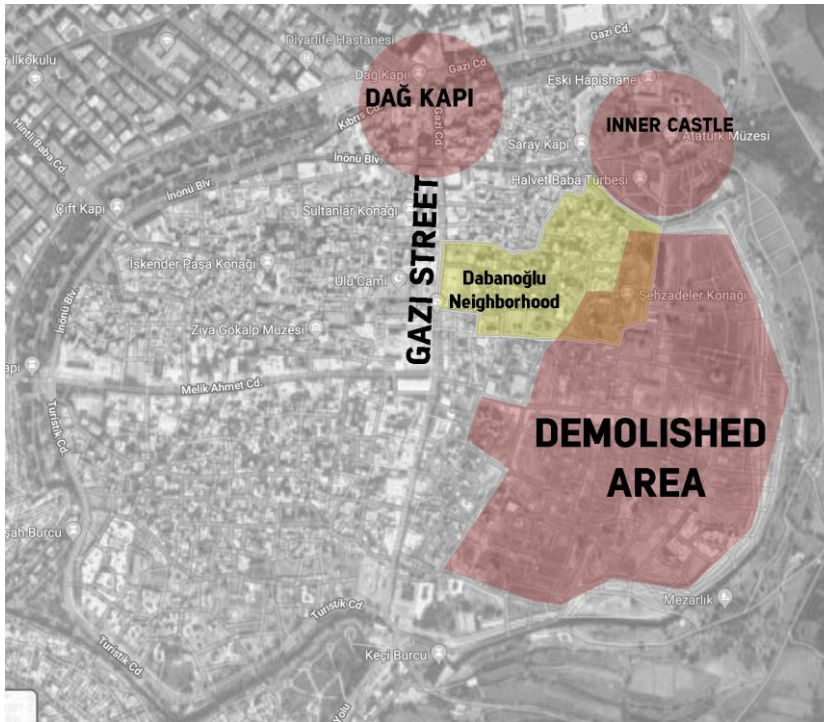


Figure 4.2. Recent Formation of Study Area and Surroundings
(Retrieved from Arial Photo, 2019)

CHAPTER 5

RESULTS

This chapter presents the results that were obtained from the field for each of the research questions posed in this thesis: How do the local people of Suriçi identify themselves with their home communities? From the local peoples' point of view, which attributes of today's Suriçi constitute and do not constitute the identity of this place? Do people see these changes positively or negatively? And, what is the role of gender and age in the formation of place identity? The discussion of these results will be made in the conclusion chapter.

5.1. Factors Contributing to People's Identification with Suriçi

When people were asked to define the factors that contribute to their place identity, as Table 5.1 illustrates, they mentioned that their streets are very special to them because they emotionally and psychologically feel comfortable in streets. They indicated that especially the area in front of their doors makes them feel at home. In addition to area in front of their doors, the courtyard and the elements in courtyards for example pool, stairs and tree (see Table 5.1), are the components that represent their home. They demonstrate that instead of living in high-rise structures, living 2 and 3 storey structures gives opportunity to share, communicate and interact. This shared environment makes them feel at home.

Table 5.1. *Identification with Place*

IDENTIFICATION WITH PLACE	ITEMS
All the streets that I used pass through here. I miss here when I am away	Yogurt Bazaar
My street is very special to me, I feel relaxed here, Seeing me neighbours make me happy	Street
My front door is special to me, I feel like I am at home	Front Door Stairs
I feel happy in courtyard, it is a sharing place for me	Courtyard
Fountains in the corner was representing me, I have so many experiences	Street Fountains
Even if I live in a far place, I came here to buy my needs	Bazaars
I cannot stay in a place than here, I miss people, streets, the smell of tree	Surici, Courtyard
My house is old, but I like here, I feel attached to past, experiences	3 Storey houses
Here is represent me, I identify myself to here	Pool, Roof, Tree, Well

5.2. Factors Contributing to the Identity of Suriçi From the Residents' Point of View

Results of neighbourhood walk is analysed according to pictures that are taken by ten participants and the responses of interviewers. The responses for question of “From the local peoples’ point of view, "which attributes of today’s Suriçi constitute and do not constitute the identity of this place” is summarized in terms of physical settings and activities (functions) and meaning (see Table 5.2). Responses and results of the pictures show that, main physical elements that summarized in Table 5.2 are defined in terms of natural elements and built environment. Trees are both shown in the pictures and the stories about them told in field as one of the main elements that constitute the identity of Suriçi. On the other hand, non-existed elements (public gardens) and elements which are not in the neighbourhood (Hevsel Gardens) are referred. From residents’ point of view these are attributes that constitute the identity of Suriçi. In terms of built environments, city walls are mentioned as main characteristic element in Suriçi. Additionally, non-existed elements and non-

functioned structures (like street fountains, churches, street tandouries) are mentioned in stories and remains of these elements are pictured by participants. The physical structures of the streets (fountains, front door stairs) and elements of the houses (courtyards, pool, well, stairs, doors) are defined with the activities which are defined as economic and religious activities. Vital activities are summarized with reference to the places that these activities are shaped. Lastly, places and meaning of these places to participants are listed in Table 5.2. Results driven from 5.2 shows that courtyard houses religious places have special meaning for the residents. Streets and street some of the street elements like fountains, front door elements referred as places to relax and social interaction. Although street corners, courtyards and roofs most lost its functions, they are having special meaning for the residents.

Table 5.2. *Place Identity in Terms of Physical Setting, Activities and Meaning*

Place Identity

COMPONENTS	ATTRIBUTES	ELEMENTS
PHYSICAL SETTINGS	Natural	Tree Garden Public Graden Hevsel Gardens
	Built Enviornment	Sur Walls 1-2 Storey Houses Courtyard Pool Well Basalt Stone Narrow Streets Fountain Roof Stairs Tandouri Doors Pump Arch Bay Window Façade embosses(kabartma) Church, Mosques, Baths
ACTIVITIES FUNCTIONS	Economic Activities	- Yogurt Bazaar – Daily Visit, Shopping - Craftsmanship Streets- Daily Visit, Shopping - Hasanpasa Han - Daily Visit, Shopping
	Religious Activities	- Mosques - Churches
	Vitality Interpersonal Interactions	- Daily visits - Streets- Gathering Place, Playground - Street Fountains – Leisure time,Supply - Coffee Houses- Leisure time - Street Comers- Playground, Social interactions - Courtyards- Playground, Social interactions- Daily Production - Pool- Gathering Place - Tree- Gathering Place - Roofs-Social Interaction

Table 5.2. Continued

MEANINGS	Place to Live	- Courtyard Houses - Multistory Houses
	Historic Place	- Churches - Courtyard Houses - Mosques - Inner Castle - City Walls - Hans(Public Houses)
	Place to Relax	- Streets - Front Doors - Street Fountains - Tandoors - Roofs - Courtyards
	Special Place	- Street corners - Courtyards - Roofs

In Table 5.3, places which are not seen as elements that constitute the identity of Suriçi are listed. These elements are elements that change functionally or physically in years. These elements contain bazaars, high-rise buildings, street fountains (especially from young adulthood point of view) which are changed through the years. Additionally, new house typology that started to build in post conflict area are mentioned as elements that do not constitute identity of Suriçi in terms of physical features.

Table 5.3. *Change in Identification with Place*

CHANGE IN IDENTIFICATION WITH PLACE	ITEMS
I come again but it doesn't feel like my old place, My Neighbours are not here	Yogurt Bazaar Street
There is traces of fountains, but still it reminds me my past,	Street fountains
There was playground in every street which made who I am	Playgorunds
In demolished area I have no traces from my identity	Demoslised place
New houses do not represent my identity, I do not feel like I am in Suriçi	New House typology
Highrise building destroyed our past, our activities, our identity	4 storey House

Result gathered from the study area (Neighborhood Walk) shows that elements that constitute the identity of Suriçi represented in different scales. Result of are summarized in the Table 5.4, which shows the elements in neighborhood scale, street scale building structure, façade details and construction details. In neighborhood scale, Churches, Mosques, Hans and Bazaars and important streets like Saray Kapi Street are defined as elements that constitute identity of Suriçi. In street scale these elements are street fountains, street stairs, front door furniture and narrow streets. In building structure these elements summarized as courtyards, tree, pool, well, ewan and roof. Lastly, as façade elements; windows, bay window, doors, paintings and construction elements which is basalt stone are defined as elements that constitute identity of Suriçi.

Table 5.4. *Place Identity Elements in Different Scales*

Place Identity Elements in Different Scales	
Neighbourhood Scale	Churches Mosques Hans Saray Kapi Street Bazaars Craftsmanship Streets Inner Castle
Street Scale	Street Fountains, Tandoors, Narrow Streets, Street Stair, Front Door Furnitures,
Building Structure	Courtyards, Tree, Pool, Well, Ewan, Roof
Façade	Window, Bay Window, Doors, Paintings, Window Fences
Construction Details	Stone Structure, Wooden Roof

5.3. Factors That Do Not Contribute to the Identity of Suriçi From the Residents' Point of View

During neighborhood walk, factors which do not contribute to the identity of Suriçi is defined by participant. In addition to high-rise buildings, structure materials and other examples were given as changes through years. One important example is construction material of the new constructed area. The Dabanoglu Neighborhood is one of the areas that effected from conflict and faced destruction. The new development plan is implemented and is started to be reconstructed. It is essential to define that entrance to the area not allowed. During the neighborhood walk, the reconstructed area could be seen from outside. Participants elaborated the form of a new constructions, façade layout, and construction material which can be seen from outside. All age and gender

groups defined that this newly constructed structures (see Figure 5.1) does not represent the identity of Suriçi in terms of form, streets, façade layout, and construction material. In terms of identification with place, because the area is completely demolished, the participant could not give reference to a place or structure that they feel attached or not attached to the place. Some of the responses were:

- You cannot see concrete in the houses of Suriçi; there must be basalt stone.
- The relation and transition between houses are not defined
- I don't want to see the new construction; I want to remember my neighbourhood as in my memories.
- It feels fake; I cannot see any differences between these houses and other buildings outside Suriçi.

It is clearly represented here that the identity of Suriçi is constructed through its physical environment and activities shaped by physical environment. The area has developed, and historical structures are damaged over the years. There have been physical and functional changes, but some traces are remained which local inhabitants are felt attached. The recent developments completely changed in the area. The new construction period took place on a completely different level. Traces of functional and physical usage are removed, and psychological effects of conflict can be seen.



Figure 5.1. New Constructed Structures and Suggestions

(Retrieved from Google Images)

5.4. The Role of Age in People’s Identification with Suriçi

The maps (see Figure 5.2) show the neighbourhood walk during the field study. Three outcomes are highlighted here. First, the route which is visualized by tracking application. Second, structures or areas that are referred during the neighbourhood walk are shown. At last, their activity area, which is included before the conflict case are defined. The red lines show the restricted zones that are demolished after the conflict. In this area, the walk continues in other directions. The classification result is determined by age groups and gender.

5.4.1. Responses received from Participants in Age Ranges



Figure 5.2. Map for Age 18-30

Map for Age 31-64

Map for Age 65+

● Places Constitute Identity of Suriçi (Referred places included). ● Places does not Constitute Identity of Suriçi (Referred places included)

The identity of Suriçi vary between different age groups. The total evaluation of all age groups is represented below. The map for the age group “18-31” (see Figure 5.2) is drawn from results of four participants (two-male, two-female). The maps for the age group “31-64” (see Figure 5.3) is drawn from results of four participants (two-male, two-female). Finally, the map that represents the results for age group “64+” (see Figure 5.4) is illustrated from results of two participants (one-male, one-female). Additionally, as shown with represented colours (orange for elements that constitute the identity of Suriçi, red for elements that do not constitute the identity of Suriçi) overall places of referred elements are illustrated.

The results show that the route for the age group “18-31” (see Figure 5.2) contains main streets of Suriçi. Referred elements which are shown, constitute the identity of Suriçi, are main historic structures and streets. In addition, elements which are shown as not-constitute the identity of Suriçi are generally, high-rise buildings and newly constructed area. Detailed definitions are given in further parts. Middle age group’s (31-64) route mainly follows the inner part of the neighbourhood. While the elements which constitute the identity of Suriçi contain street items, house characteristics and places that are referred (see Figure 5.2), the elements which do not constitute the

identity of Suriçi have similarities with young adulthood age group. Finally, elderly group's (65+) route is drawn through the places of activities such as bazaars, hans etc. (see Figure 5.2). Referred elements which are seen as places that constitute identity of Suriçi mainly contain non-existing structure. Elements that are seen as non-constitutive for the identity of Suriçi mainly contain the changes on structures after 1950s as defined earlier. All in all, the maps show that identification of places that are shown vary among different age groups. Although there is a relationship between the elements which constitute and do not constitute the identity of Suriçi among different age groups, their meaning to participants change greatly in detail. In the next part, results for the age groups can be found in detailed manner.

5.4.1.1. Responses Received from Participants in Age Ranges 18 to 30 Years

As seen in the maps above, Figure 5.2, and shown in pictures given below, which are taken by participants (for the map details see Appendix 3). Place identification differs for this age groups (Lucy, 2005, see chapter 3.2). Results show that place identity defined by young adults, mainly contains the recent changes. Two main results can be highlighted. Firstly, while they define the places that they grow up, used as a playground, or share daily activities, represent the identity of Suriçi from their perspective. The physical elements that lost its function only seen as historical places to be shown. The main physical features that are defined by young adulthood are streets, courtyards, items in the courtyards, roofs, and the primary construction material, which is basalt stone. Secondly, as seen from the map in Figure 5.2, main streets and structures Gazi Street, mosques, are seen physical elements of identity but also it is clear that apart from street life, main touristic places, branding images have an impact on young adulthood. Participant in the age of 23 defined that: "I am going to Hans and cafes which has historical values. For me they are the main elements that defines the Suriçi". Places like Hasanpasa Han, Ulu Mosque, Saray Kapi road, the street defined by craftsmanship are seen other physical elements of the Suriçi.

Furthermore, change in place identity is defined by two terms that are namely; before the conflict and after the conflict. Like most of the important physical elements that are destroyed in the field, the activities related to these elements are destroyed as well.

Key physical elements that are defined to represent place identity: Hans, mosques, courtyard houses, tree, basalt stone, roof, pool, window structure, bay window (see Figure 5.3)



Figure 5.3. The Photographs Taken by the Research Participants.

First row, from left to right, a photograph of a bay window, Han, Ulu mosques, tree, courtyard stairs. Second row, from left to right, a photograph of a well, roof, courtyard, basalt stone, street.

5.4.1.2. Responses Received from Participants in Age Ranges 31 to 64 Years

The maps above, see Figure 5.3, represent the results of neighbourhood walk done by four participants from the middle age group (31-64) (for the map details see Appendix 3). As seen in the maps, routes mainly contain the streets. The main activity areas

shown here contains physical elements includes streets, courtyard houses, playground (open spaces defined as playgrounds), newly constructed buildings after the 1960s and 1980s. It is explicitly mentioned that the identity of Suriçi has changed after the migration period, which contains both physical and social changes in the field. From the perspective of some participants, the high-rise buildings do not represent the identity of Suriçi. As defined by a participant age of 45: “There were special days of events in the courtyards, like weddings, production days and other social activities. Courtyards were the main places for these meetings. Highrise buildings are not places for any social activity”. The elements that are defined and shown in the area for the physical environmental attributes that constitute identity of Suriçi, contain courtyard houses, trees in the courtyards, pool, pump, well, streets, street furniture, doors, playgrounds (which are not existing now) and fountains.

In terms of activities and functionality, considering religious buildings and production places in the area (Hans, bazaar, mosques, streets of craftsmen’s), streets and courtyard houses are other important physical elements that are mentioned. Street furniture and fountains are the main places for gathering, sharing, and providing daily needs.

The main elements that is shown in the neighbourhood are constructed by effect of three terms. The terms defined by them are migration period after the 80s and, before and after the conflict. The areas and physical elements that are changed both physically and functionally are mentioned as follows: street fountains or areas which are not functioning now are mentioned as part of the identity of Suriçi and the places which do not exist anymore took its place in the stories.

Key physical elements that are defined to represent place identity: Hans, mosques, courtyard houses, tree, basalt stone, roof, pool, window structure, bay window, doors,

fountains, streets furniture, sur, Saray Kapi street, inner castle, tandoors, passages, reliefs from Armenians (see Figure 5.4).

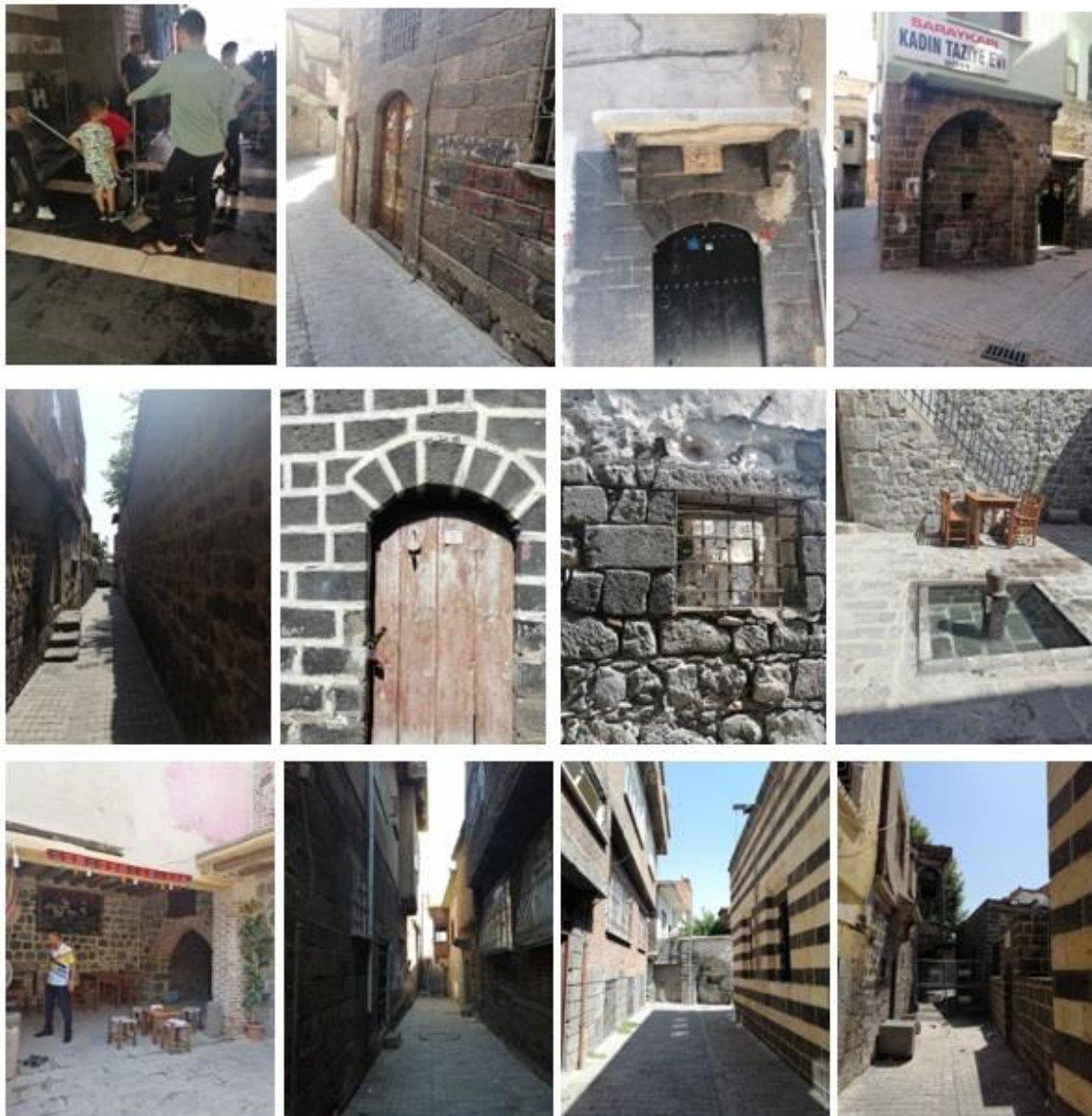


Figure 5.4. Photographs Taken by the Research Participants

First row, from left to right, a photograph of a well, street, shading, street fountain. Second row, from left to right, a photograph of a front door stairs, door, window, pool. Third row, from left to right, a photograph of a courtyard, cumbers, basalt stone, tree.

5.4.1.3. Responses Received from Participants in Age Ranges 65 Years and Above

The maps above (see figure 5.4) show the results of the route and pictures taken by the elderly group (65+) (for the map details see Appendix 3). The physical elements and activities that are shown or mentioned contain a wide area. Most of the elements that are referred do not exist anymore. In addition to the physical environment, the activities took in these places are lost as well. The main elements that are mentioned here contain bazaars, mosques, churches, public spaces, city walls, courtyard houses, and the elements inside. As shown in the map, the main activity areas contain public places in the city. A participant defined that: “Public squares and streets were main meeting points and event. Everyone welcomed in these areas. These places were place for sharing, communicating, acting and many other things that made us happy”. The main elements that is shown in the neighbourhood are developed in effect of five terms. Elements from the Ottoman period, after the republic, the term after 1980 (migration from villages to Suriçi) and before and after the conflict. The answers from the elderly group contain not only physical environment in structure, street or neighbourhood scale but also whole Suriçi. It is important to emphasize that the identity of Suriçi is constructed through activities formed by the physical environment. Over the past decades, changes in activities and physical environment affected the identity of Suriçi.

Key physical elements that are defined to represent place identity: Hans, mosques, churches, public spaces, courtyard houses, tree, basalt stone, roof, pool, window structure, bay window, doors, fountains, streets furniture, Sur (city wall) , Saray Kapi street, inner castle, tandoors, passages, reliefs from Armenians, bazaars, wooden sealings, 2 storey houses, public garden, column, basement, wheat bazaar, streets of craftsmen (see Figure 5.5).



Figure 5.5. Photographs Taken by the Research Participants

First row, from left to right, a photograph of a craftsmen’s street, street fountain, craftsmen street, pool, tree. Second row, from left to right, a photograph of a window, old bazaar area, yogurt bazaar, street. Third row, from left to right, a photograph of a Han, Ulu mosque.

5.4.2. The Role of Gender in Peoples' Identification with Surici



Figure 5.6. Route followed by Female Group

Route followed by Male Group

As shown in the maps above see Figure 5.6, territorial ranges of male and female respondents' places are different (for detailed maps see Appendix 3). While the males identify themselves with a larger portion of the neighbourhood, females identify themselves with their streets or houses in the near-home range (see Figure 5.7). While the male group did not hesitate to show the 'back streets' of their neighbourhoods (see Figure 5.8), the female group has chosen places more crowded and safer. Moreover, as seen from the maps, the route drawn by female groups are short and close to the points where they started the neighbourhood walk. In addition to activity areas, physical structures that defined by female groups were courtyards, courtyard elements, (pool, tree, well, cumbers, stairs) and front door stairs are mentioned. One of the important elements should be emphasized here is formation of courtyards. Formation of courtyards are defined on single, double wing, three wing and four wing plan type. During interview this terminology is defined as building surrounding houses (L shape, U shape). Especially female groups use this definition between building and structure to exemplify daily activities shaped in courtyards where they spend most of their time.

While male groups can be part of both economic and social activities, female groups are part of commercial activities. In terms of social activities, females use their houses or streets while male groups are more into street life or in public places like coffee houses. It can be said that from the interviews with elderly females, female groups tended to be part of activities in their neighbourhood. In years with the destruction of physical structures like street fountains, furniture and tandours, and courtyards, this attitude is restructured in the buildings, houses, and roofs. Furthermore, the socio-economic and religious background has an impact on this situation. While living in multicultural and multi-religious allows socializing and sharing the environment, this environment gives its place to a more conservative and closed society. In terms of socio-demographic background, it can be understood that after the migration period when local people Suriçi moved outside and new inhabitant came, in terms of adaptation, there have been some changes. Changes in physical structures that are defined above was another input in developing this situation.

Key physical elements that are defined by female group to represent place identity: Hans, mosques, public spaces, courtyard houses, tree, basalt stone, roof, pool, bay window, doors , street elements, fountains, front door stairs, Sur (city wall), fountains, iwans, Sur (city wall), Saray Kapi street, inner castle, tandours, public gardens, basement (see Figure 5.7).

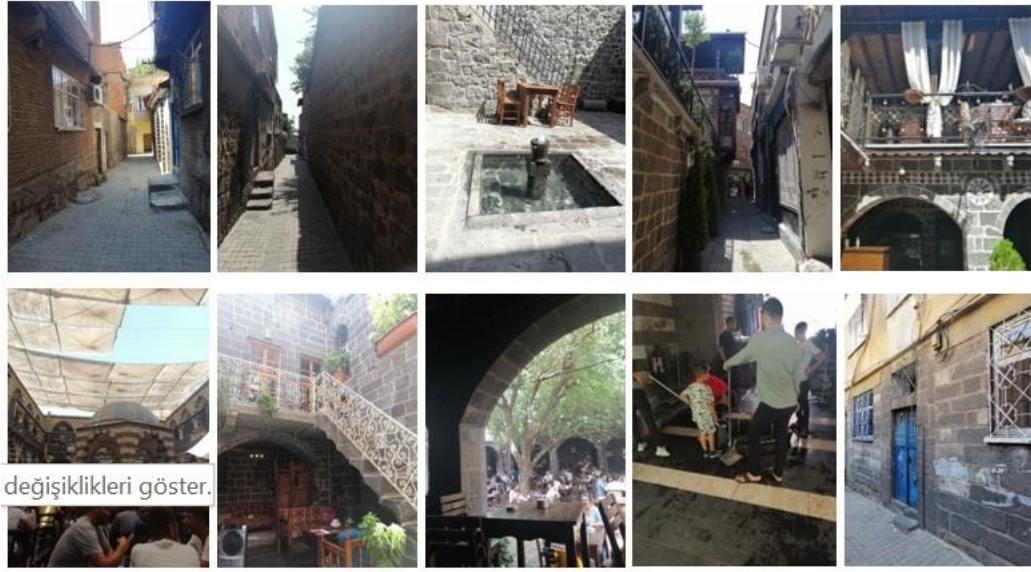


Figure 5.7. Photographs Taken by the Research Participants

First row, from left to right, a photograph of a street, front door stairs, pool, cumber, (gözemek). Second row, from left to right, a photograph of a Han, courtyard stairs, Han, fountain, basalt stone.

Key physical elements that are defined by male group to represent place identity:

Hans, mosques, churches, public spaces, courtyard houses, tree, basalt stone, roof, pool, window structure, bay window, doors, fountains, streets furniture, Sur (city wall), Saray Kapi street, inner castle, passages, reliefs from Armenians, bazaars, wooden sealings, 2 storey houses, public garden, column, basement, wheat bazaar, streets of craftsmen (see Figure 5.8).



Figure 5.8. Photographs Taken by the Research Participants

First row, from left to right, a photograph of a street fountain, window, door, tree, craftsmen's street. Second row, from left to right, a photograph of Ulu mosque, bazaar, cumber (street), basalt stone.

All in all, results of Neighbourhood walk in Dabanoğlu neighbourhood walk is summarised above. To answer the questions that are aimed to be answered in this thesis, results are illustrated by graphs and maps. Chapter 3 and Chapter 5 shows the change in identity of Suriçi and identification with Suriçi from resident point of view. From the result is emphasized that participant gives reference to both existed and non-existed elements/structures to define the identity of Suriçi. Table 5.5 summarise the changes in these elements through term in terms of form and function. Meaning is questioned in the term after conflict (see Table 5.5).

ELEMENTS		Roman Period		Ottoman Period		After Republic		After Migration(1960-)		After Conflict		
		Form	Function	Form	Function	Form	Function	Form	Function	Form	function	Meaning
NATURAL ENVIRONMENT	Tree	■	■	■	■	■	■	□	□	□	□	■
	Garden			■	■	■	■	□	□	□	□	□
	Public Graden			■	■	■	■	□	□	□	□	□
	Hevsel Gardens			■	■	■	■	■	■	■	■	■
BUILT ENVIRONMENT	Sur Walls	■	■	■	■	■	□	■	□	■	□	■
	Squares	■	■	■	■	■	■	□	□	□	□	□
	1-2 Storey Houses	■	■	■	■	■	■	□	□	□	□	■
	Courtyard			■	■	■	■	□	□	□	□	■
	Pool			■	■	■	■	□	□	□	□	■
	Well			■	■	□	□	□	□	□	□	■
	Basalt Stone			■	■	■	■	■	■	■	■	■
	Narrow Streets			■	■	■	□	■	□	■	□	■
	Fountain			■	■	■	□	■	□	□	□	■
	Roof			■	■	■	■	■	□	□	□	■
	Stairs			■	■	■	□	□	□	□	□	■
	Tandoori			■	■	■	■	□	□	□	□	□
	Doors			■	■	□	■	□	□	□	□	□
	Pump			■	■	■	□	□	□	□	□	■
	Bay Window			■	■	■	■	□	□	□	□	■
	Façade Embosses			■	■	□	□	□	□	□	□	■
Front Door Stairs			■	■	■	■	□	□	□	□	■	

Church	■	■	■	■	■	□	■	□	■	□	■
Mosques	□	□	■	■	■	■	■	■	□	■	■
Baths			■	■	■	■	□	□	□	□	□
Bazaars	■	■	■	■	■	■	□	□	□	□	■
Playgrounds			■	■	■	■	□	□	□	□	■
Craftsmanship street			■	■	■	■	■	□	□	□	■
Inner Castle	■	■	■	□	■	□	■	□	■	□	■

■ : Existing Form and Function □ : Non-Existing Form and Function

CHAPTER 6

CONCLUSION

Places are changing through time, and gradual changes affect the physical environment and social life. New approaches like modernism or globalism have impacted these changes. This topic is elaborated in the literature in different fields. In this sense, there is another topic that has an impact on places and transformation in places: wars and conflicts in the built environment. In order to constitute a development approach, places are analysed in terms of their values. In that vein, this thesis aims to investigate the identity of and identification with (i.e., place identity) a historical settlement in Turkey: Suriçi in Diyarbakır. The whole framework of this thesis was designed to understand what constitutes the identity of this setting so that appropriate design policies can be crafted for this rapidly transforming area.

Planning and redevelopment process in Turkey contain different phrases and conflict situation, which is widespread in recent years, needed another action to be redeveloped. Especially in historical places, attempts and interventions become more critical. In this regard, in this research, disciplines of urban design, environmental psychology are the topic of exploration. Within this framework, being aware of the literature, the thesis attempted to address the concepts of place, sense of place, place attachment, place identity, and identification with place.

The main aim of this thesis was to answer the question of what constitutes the identity of Suriçi. There were also several sub-research questions: How do the local people of Suriçi identify themselves with their home communities? From the local peoples' point of view, which attributes of today's Suriçi constitute and do not constitute the identity of this place? Do people see these changes positively or negatively? And, what is the role of gender and age in the formation of place identity? These questions were

answered by the involvement of ten residents living in one of the historic but rapidly developing neighbourhoods of Suriçi, Dabanoğlu Neighbourhood, in a walking interview.

In line with the findings drawn from the literature (e.g., Lynch, 1960; and Relph 1976; Proshansky and Febian, 1983, Canter, 1993 and Montgomery, 1991), in Suriçi it was observed that there is a strong relationship between form, function, and meaning in terms of defining place identity. Existing studies show that the concept of place identity is characterized by distinctive and common environmental characteristics drawn from the literature (e.g., Lynch, 1960 and Relph, 1976). From this perspective, the result shows that the physical environment's distinctive characteristics are traced by people. As defined from existing studies in the environmental psychology identity of Suriçi is defined from a potpourri of memories, concepts, interpretations, thoughts, and associated emotions about particular physical environments as well as settings.

It is clear that the answer to what constitutes the identity of Suriçi is changed according to the terms defined above. As seen in the results, changes in history affected the identity of Suriçi, both negatively and positively. Similar to in examples given in Chapter II (e.g., Warsaw, Rotterdam, and Palestine), it is seen in results that in recent developments (post-conflict) have a negative impact on the identity of Suriçi in terms of physical environment and activities,

As mentioned in Chapter 2 of this thesis, age and gender play an important role in peoples' place identities (see, e.g., Shami, 1996; Massey; 1996). The results presented in the study responded to the primary questions in all their aspects and supported the main claims. As shown in the results, the physical structure, and the built environment that participants identify themselves vary between different age groups. While old

stories and non-existed places are defined by an elderly group in terms of activities and physical environment, young adulthood and middle age group refer to the historic structures, but the activities related to different values. Thus, it is crystal clear that the form itself is not enough to represent the place identity. Function/activities another important component in terms of the meaning of place. As overtly seen in the results obtained from field research, the identity of Suriçi consists of both the environment and the activities shaped by physical elements. From the results drawn by the young adult group, recent branding structures seen as the identity of Suriçi. Physical elements of the street are the best example of this analysis. When structures lost their function, activities related to that element also disappear, and meaning cannot be measured anymore. Besides, another significant result driven from the analysis is that the definition of the identity of place and identification with the place (place identity) differs between genders. While female groups identify themselves with the narrow physical environment (like houses in apartments), males identify themselves to the places that they involve more social interaction (like streets or public places). The result shows that change in the physical environment affects the social interaction of place for female groups. Their activity area is narrowed to their houses or public places, which defined as a safe place. It can be said that a conservative attitude also has an impact on these results. Historic physical structures provide a more interactive social environment while newly developed structure constitutes a more conservative environment. This process can also be explained by social change after the 1980s migration period. Socio-demographic changes affect the type of activities and the physical environment.

All in all, the last period, which contains a period after the conflict, has another significant impact on the definition of the identity of Suriçi. The answer to the questions of “from the local peoples’ point of view, which attributes of today’s Suriçi does not constitute the identity of this place? Do people see these changes positively or negatively? “contains a recent development process in the field. In terms of the

physical environment, newly developed structures are defined as not representing the identity of Suriçi in terms of architectural details, for example, construction material of form. Results show that in terms of physical attributes, both newly constructed structures and high-rise buildings do not represent the identity of Suriçi. However, in terms of activities, high rise building blocks still have a value from the perspective of local people.

Turning back to the main aim of the study, this thesis had the intention to define the framework for the identity of Suriçi. In this scope, a framework draws according to local peoples of Suriçi. The definition from the literature shows that place identity can be defined in different perspectives (e.g., environmental psychology). Suriçi is selected as a case study to implement the selected methodology to investigate the identity of Suriçi. Results show that, in terms of form, function, and meaning, the identity of Suriçi changed and reformed through the years.

It is important to emphasize that changes in different terms that are defined in Chapter III (e.g., Ottoman period, the period after Republic, Migration period in 1950 to 1980) shows similarities with results drawn from participants. During neighborhood walk, physical elements (such as courtyards, bazaars, mosques, churches, public gardens, streets structure, streets elements, doors and cumbars, etc.), are referred by participants as an answer to the question of what constitutes the identity of Suriçi. The elements that do not exist or close to extinct, such as courtyard houses, street fountains, bazaars, are defined in stories. Results show that although elements or places of activities still have meaning and seen part of the identity of Suriçi from the residence point of view, some are (such as tandoors, gezemeks), not mentioned among ten participants.

Additionally, public places are mentioned as important elements that constitute the identity of Suriçi. Results from different age groups show the importance of public places for the construction of identity if Suriçi.

Public places that are part of the memories of elderly groups do not exist anymore. Gavur square, bazaars, public gardens are the main examples. It is important to emphasize that public places changed drastically or are annihilated totally in Suriçi. Public places as an important part of collective memory have significance in maintainability of activities and identification with place. In this sense, the transformation of public places in Suriçi caused inevitable changes in the identity of Suriçi.

To sum up, a recent wave of transformation, which is the consequence of conflict occurred in 2015, has the most radical impact on the identity of Suriçi. Although the current reconstruction process has quite adverse effects on the identity of Suriçi, the redevelopment procedure can still be used as an opportunity to re-develop the place in favour of its physical and social aspects.

In this study, a frame of physical attributes is drawn to contribute as a guideline for the design field. To mention here, due to limitations in the area, this study is intimately in need of further elaboration of the topic by the subsequent studies.

6.1. Implications for Urban Design

In this thesis, the author found that while historical developments and events had a considerable impact on the identity of Suriçi. The recent conflict, which occurred in 2015, has a more drastic effect on the destruction and annihilation of the physical environment as well as related activities in the Suriçi.

Answers for the main question, which is “what constitutes the identity of Suriçi” gives clues about the answer of “should the identity of Suriçi be maintained or not”. As a result of this thesis, according to responses, the identity of Suriçi should be protected and sustained with development approaches to the area. Accordingly, a new design guide should take into consideration and necessarily contain the physical attributes which matter in constituting the identity of Suriçi.

As a result, public places, street networks, house structures, and architectural details, and activities are the main elements in design guidelines. In this sense main objectives are considered as;

- Instead of top-down planning implementation, daily activities, and relation to the physical environment should be taken into consideration.
- Regeneration of public places and street network should contain participation and involvement of local inhabitant
- Gender equality is an input to develop a guide for the usage of public places and building structures.
- Climate impact is one of the important inputs for the development of the city in terms of construction material.

In this sense, the main categorizations in urban design strategies are implemented. Implemented design strategies structured according to results from Chapter V. Followed design strategies are structured by a suggested framework for using urban design in cultural regeneration.

Public realm: The public realm is an important component to sustain the identity of Suriçi.

Permeability of place is one of the main design strategies that should be implemented in Suriçi. Linked series of public spaces increase the permeability in public places (Wansborough and Mageean, 2010). Street connectivity is also another important component. The connection between Gazi street and public places in inner parts should be increased. Connectivity is described by Handy et. al. (2002) as the directness and accessibility of alternative paths within a street network from one stage to another.

- **Variety/diversity** in Suriçi will be efficient to constitute the identity of Suriçi. Mixed-use and defining vertical and horizontal grain will provide a design guide. According to Handy et. (2002:6) “land use mix is defined as the relative proximity of different land uses within a given area”. Usage courtyards, bazaars, living and production areas in Suriçi will contribute diversity and variety in the area.
- **Adaptability /Comfort/Safety** are the main pillars of the implementation development guide. Notably, in terms of the female gender, safety is essential component (see chapter 5.4) Wansborough and Mageean (2010) define security and comfort as the key elements are: active-passive areas, human scale, and natural surveillance of Pedestrian. Additionally, the street scale can be taken into consideration. The street scale is defined as scale relates to the three-dimensional space along a road bounded by structures or other characteristics (e.g., trees or walls, the height of the buildings, usage of public places, usage of bay windows).
- **Activity:** According to Handy et. all (2002:66) “culture is a vital component of the urban public realm as its spaces, streets, and squares all help to create the identity of a city”. As Montgomery defines (1995) culture also plays a significant role in offering activity content, using cultural animation programs to generate vibrant urban regions. Events in public areas, squares, and parks are helping to bring meaningful and, therefore, vitality to those areas. In this manner, culture is helping to build space in conjunction with the built environment.

Environmental improvement: As summarized by Wansborough and Mageean (2010), environmental improvement is another component in design strategies. This contains floorspace street furniture, street maintenance, lighting, soft landscaping, variety of colors, patterns, and materials.

Community participation and access: Community participation is one of the important elements in suggested strategies. It includes involvement in the design process and involvement in cultural activity (Wansborough and Mageean, 2010).

Aesthetic qualities: Esthetic characteristics are characteristics add to a place's attractiveness or appeal of a place. Handy et all. (2002, 67) Defines that “Factors that contribute to aesthetic qualities include, for example, the design of buildings, including the size and orientation of windows, the location of the door relative to the street, decoration, and ornamentation; landscaping, particularly trees and the shade they provide; and the availability of public amenities such as benches and lighting. Places with desirable aesthetic qualities are often said to have a strong “sense of place,” a clear identity.”

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APPENDICES

A. Participant Consensus Form, Field Questions

Hello,

I am a student at the Middle East Technical University Urban Design Graduate Program. I am conducting a study on the identity of Suriçi within the scope of my thesis. If you agree to participate in my work, if you live in Suriçi and have time, I would like you to show me about half an hour in the area of Suriçi, which both form and destroy the identity of Suriçi. In addition, I would like you to take photos of these places for the purpose of documenting them with a camera and explain why these places constitute or destroy the identity of Suriçi. My main objective is to write a scientific paper in order to preserve the values that constitute the identity of the space in the future and to eliminate the elements that destroy this identity.

If you participate in the study, you will determine the excursion route completely. You can finish the work at any time and extend it as much as you want. Your valuable feedback is very important to me. I'm not going to ask you an identity question like a first name. My purpose is only to understand how local people who have lived here for many years have been perceiving and evaluating their environment.

Thank you for your precious time.

Interview Questions

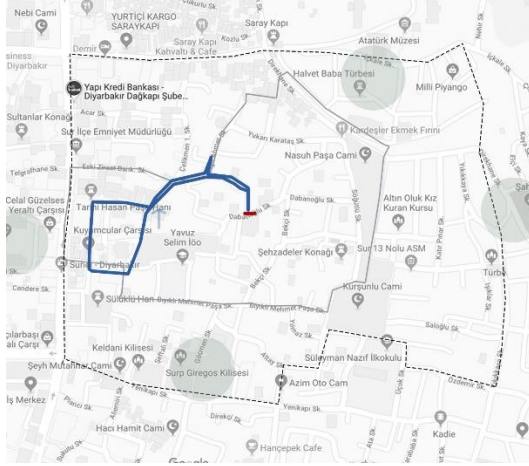
1. Do you live in Surici?
2. How old are you?
3. What is your gender?
4. How many years have you been living in Surici?

Questions for the Pictures That are taken by Participants

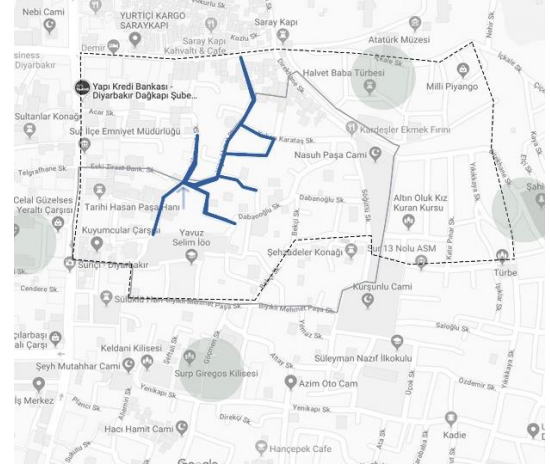
5. Where is this place?
6. Do you think this constitute the identity of Surici or does it destroy? Why do you think so?
7. Which elements and factors are effective here (bay window, street, etc.)?
8. Can you say that this is a special place for you? If so, what makes this place special for you?
9. Can you say that I identify myself with here? If yes, can you say what reason for you to identify this place with yourself?
10. Can you say when I come here, I see myself, or say this is my reflection? If so, what makes you think so?
11. Can you say you connected here with intense emotions, for example, when you leave here, can you say you miss it? If so, what makes you feel that way?
12. What are the things that remind you of your past in Surici?
12. Can you say I've been through a lot here and I'm very attached to here? If yes, what have you experienced?
14. Would you like to continue living here, if yes, what would you like to change?

B. Map Results

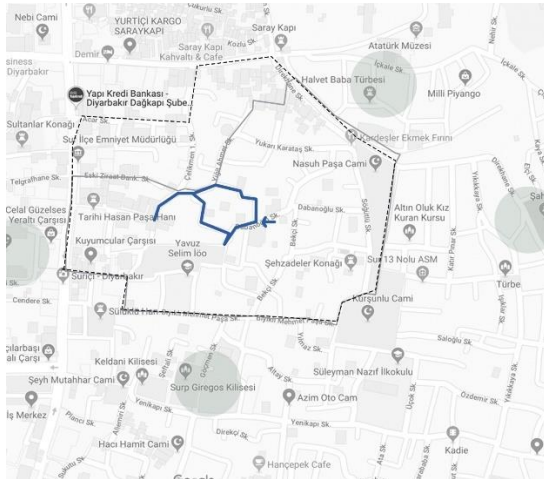
Female (Age: 68)



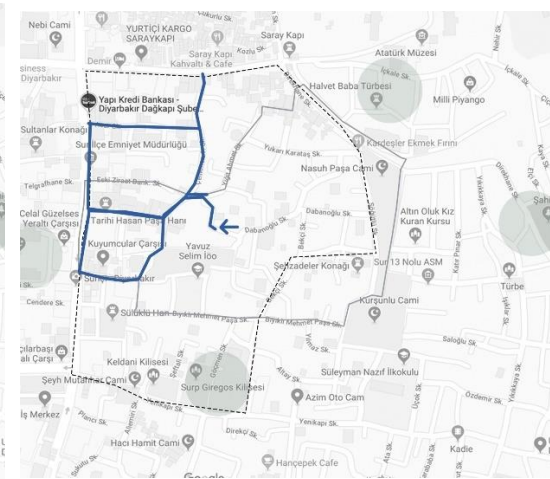
Female (Age: 50)



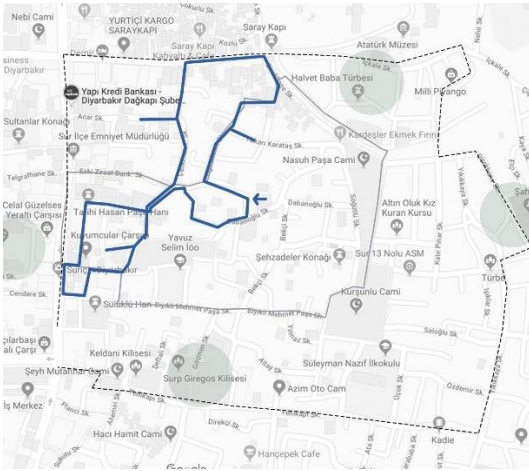
Female (Age: 38)



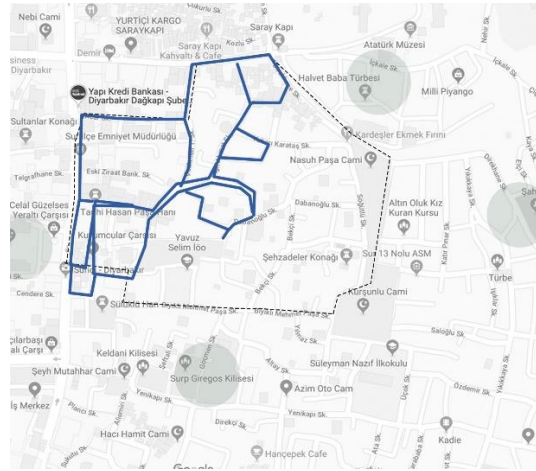
Female (Age: 50)



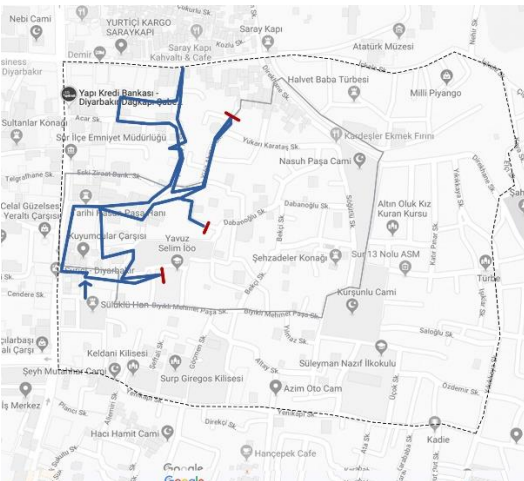
Female (Age: 26)



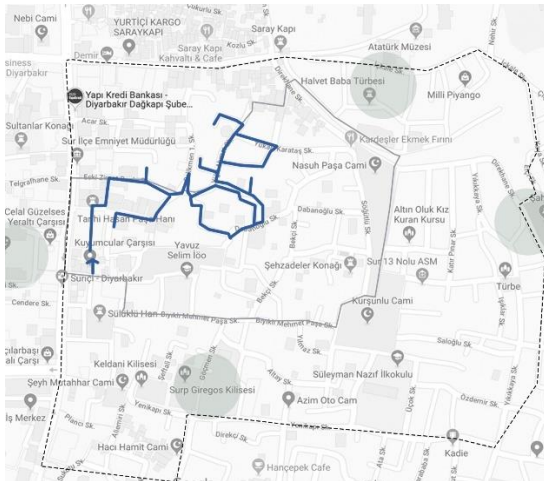
Female Total



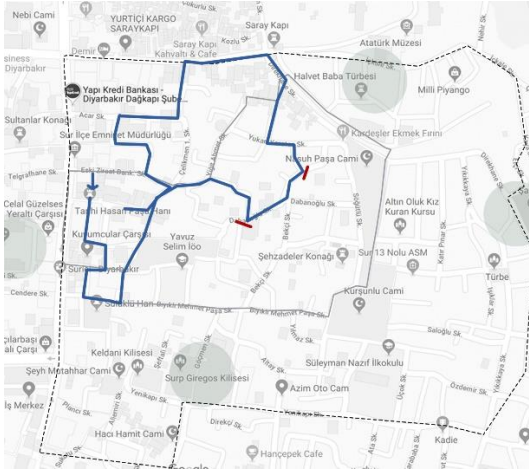
Male (Age:69)



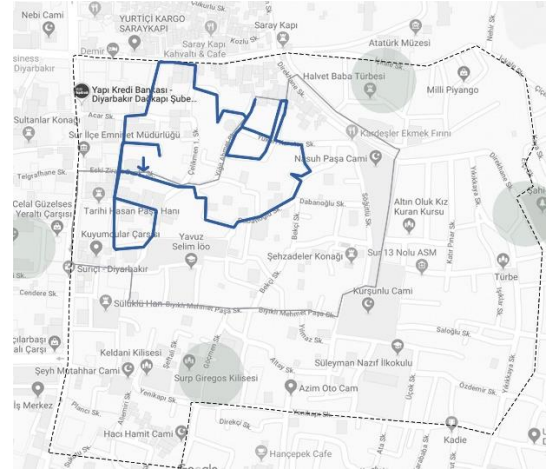
Male (Age: 45)



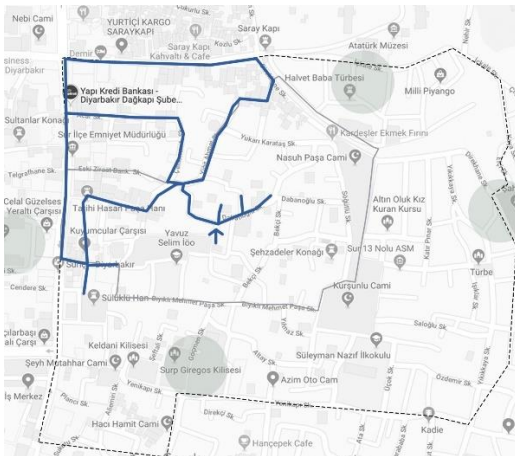
Male (Age: 35)



Male (Age:40)



Male (Age:23)



Male (Total)

